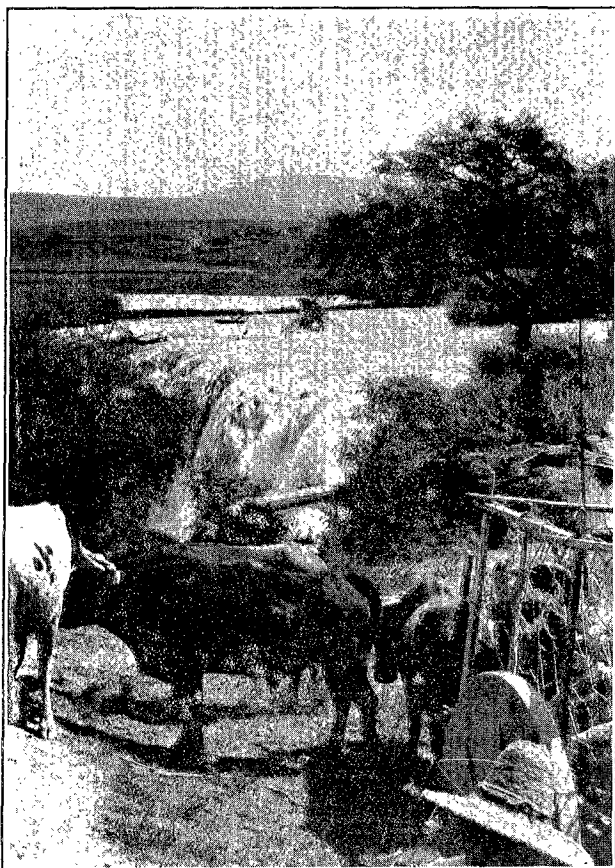


The Advent Review and Sabbath Herald

Vol. 85

Takoma Park Station, Washington, D. C., October 22, 1908

No. 43

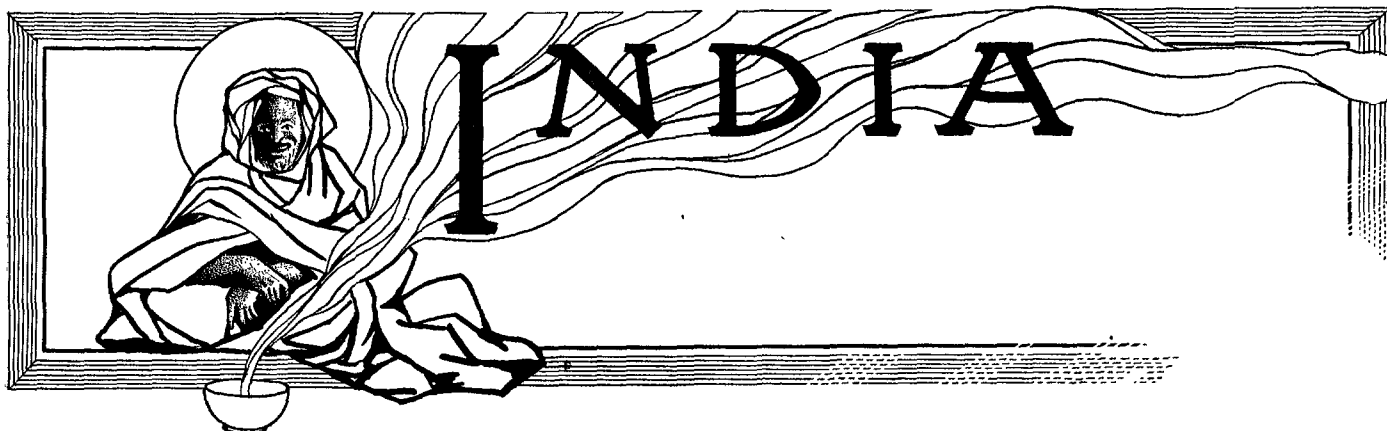


From stereograph, copyright by Underwood and Underwood, N. Y.

JUANACATIAN, THE NIAGARA OF MEXICO

Behold
The
Cometh

Go to the
Sea and
Castimony



A Great Empire

THE Indian empire, including Burma, is a vast aggregation of nations and tribes and tongues. It is like a human beehive of over three hundred million

points of Burma, work is going forward from various mission centers. The very heathen are expecting the end of the

of the leprosy over thirty years ago. From a child he had been a victim of that awful disease. For many years—nearly half a century—he had prayed to all the Hindu gods for deliverance from it, but no relief came. One day



A GROUP OF OUR WORKERS IN INDIA

people. The United States has about twenty-two inhabitants to each square mile, while India has nearly one hundred seventy to each square mile.

Religiously it is the "Gibraltar of heathenism." The two hundred seven million Hindus are divided into innumerable sects, and the Mohammedans number over sixty-two million. The Parsees, the Jains, the Sikhs, the Buddhists, and others, enrol still other millions of votaries. Their gods are innumerable, in earth and sea and sky.

In among these people, judgment-bound, the message of the coming of the Lord is being carried. "From the Himalayas to Cape Comorin" is the phrase that sums up the expanse of India. Though our work in India is but fairly beginning, our line stretches from the Himalayas to the cape.

Our Indian mission headquarters is in Calcutta, where there are also sanitarium treatment-rooms. The publishing office is in Karmatar, West Bengal, in connection with the orphanage school. At Mussoorie, in the Himalayas, is the mountain headquarters, with a hill sanitarium and medical mission in successful operation. On the Bombay side, and in South India and Ceylon, in Dehra Dun and Lucknow, on the plains of the North, in the Santal country, in Bengal, and in Rangoon, Moulmein, and other

age. The message of the coming King is due to India's millions.

A Leper Who Was Healed

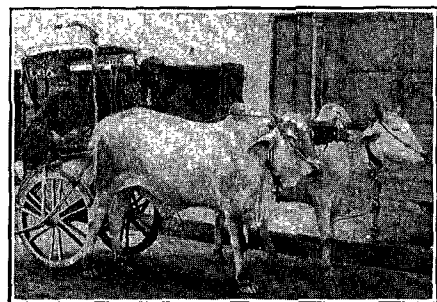
NEAR Gopalganj, in East Bengal, lives Sadhan Chandra Sircar, an aged brother who, in answer to prayer, was healed



THE HEALED LEPER

a godly missionary came to his home in a boat, told him about the true God, and left him a copy of the Gospel of Matthew. He read it, and learned that Jesus of Nazareth healed the leprosy. He began to pray to him, and for three days he and this faithful missionary sought the Lord in his behalf. God heard their cries, and he was healed. For thirty years he has stood before the world a living testimony of the power of Jesus to cleanse the leper.

About a year ago this brother, now eighty years of age, received our Bengali tract, entitled "Christ and the Sabbath." He learned that the same Jesus who healed him of the leprosy kept the sev-



A TOWN CARRIAGE

enth-day Sabbath, and he began keeping it also. In many villages among the jungles of India there are other faithful souls who are seeking for light.

GEO. B. THOMPSON.

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 22, 1908

No. 43

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: in Advance

One Year.....	\$1.50	Four Months.....	50
Eight Months.....	1.00	Three Months.....	40
Six Months.....	.75	Two Months.....	25

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

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1907, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

THE path of the overcomer leads to the throne. "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." The sinner is a slave here (John 8: 34), and is condemned to final overthrow. Which course shall we choose?

A Step in Advance

THE steadily growing interest in the extension of this message among all the people of the world is an encouraging feature of our work. Only a few years ago all the tithes of the home conferences were devoted to local work, and no one seriously thought of sending such funds outside of the local conference limits. Six or seven years ago the idea of using a portion of such tithes for mission work began to be agitated, and some of the conferences adopted the plan of appropriating a part of their surplus tithes at the close of the conference year for the use of the Mission Board. The number of conferences making such appropriations and the amounts donated have increased until, during the year 1907, according to the official report, the sum of \$118,391.84 was thus devoted to work in "the regions beyond."

This is a long step in the right direction; but so far as we know, the Colorado Conference is the first one to set apart a definite portion of its tithes for the mission work. At its annual conference, held in connection with its camp-meeting, the following resolution was adopted:—

Resolved, That this conference dedi-

cate hereafter one third of its income of tithes to this world-wide evangelization, and that the officers of this conference be instructed to turn over, quarterly, to the General Conference the money thus dedicated to be used for gospel work as the needs of the general work shall demand.

We call attention to this action, with the hope that other conferences may be inclined to follow this example. If our long-established conferences, in which this message has been proclaimed for many years, would consecrate a definite and liberal proportion of their regular income to the spread of the truth in the unworked fields, there would thus be provided for the Mission Board, in addition to the offerings, a regular income which could be depended upon for the support of its missionaries in many fields. While these definite appropriations should not take the place of gifts and offerings, yet they would go far toward relieving the tension of the Mission Board treasury, whose income is now wholly dependent upon voluntary action either by individuals or by conferences.

When we consider that in the territory under the supervision of the Mission Board there is found more than one half the population of the globe, it seems only reasonable to expect that a considerable portion of the amount paid for the support of our evangelistic work should be expended in these populous fields. No matter how fully the warning may be given in the home land, the Saviour's return will be delayed until this gospel message shall have been carried "to every nation, and kindred, and tongue, and people."

We commend the action of the Colorado Conference, and invite those holding responsible positions in other conferences to consider the propriety of recommending the passage of a similar resolution at the next annual session of their constituencies.

When the Hour Struck

THERE were displayed the patience and precision of eternity in the development of this advent movement. For nearly nineteen centuries after Rev. 14: 6-12, was written, no one saw such a movement as that described; no one heard the message of the judgment hour already come. But when the hour came, in 1844, there sprang forth the movement.

Coming up from Brazil to Europe, I had as fellow passenger a genial Brazilian pastor of a Rio de Janeiro church.

In a serious and yet kindly way he suggested that we ought not to work in Rio, where there were other Protestant pastors, but should go into the interior. I assured him we were pushing into the interior, and would preach the closing message of Revelation 14 everywhere in Brazil. He believed the last days had come, and that the coming of the end was a doctrine to be preached.

"Now," I said, "if you and your fellow pastors would preach this message of Revelation 14, we would gladly leave the work in Rio, and pass on to other fields."

"I think we are preaching it," he said.

"Are you preaching that message, 'Fear God, and give glory to him; for the hour of his judgment is come'?"

"I believe I am," he earnestly replied.

"Well, when did it come? When did the hour of judgment begin?"

The pastor was at loss to know what to answer, and said that really he had never studied the book of Revelation. It was obvious that he could not proclaim the message of the judgment hour when he had not studied its import, and was unable to tell when it was due to the world. And so it is with the pulpit in all the great churches.

That is exactly why this advent movement has been raised up—a people keeping the commandments of God and the faith of Jesus, carrying to every nation and people the message of the judgment hour and the coming of the Lord. This movement fulfils the prophecy, and is the only movement in the world that does, or that even professes to do so.

W. A. S.

A Significant Demonstration

THE return of Cardinal Gibbons to Baltimore last week after an extended visit in Europe, which included a considerable stay in Rome, was made the occasion of an imposing demonstration. The mayor of Baltimore, the governor of Maryland, and Hon. Charles J. Bonaparte, attorney-general in President Roosevelt's cabinet, who is a prominent layman in the Roman Catholic Church, delivered addresses of welcome. A great parade, headed by carriages containing the governor and his staff, the mayor and members of the city council, an ex-governor, the attorney-general, the State's attorney, and a member of Congress, marched through the streets, some of which had been handsomely decorated. This procession was reviewed by Cardinal Gibbons, who, arrayed in his pon-

tifical robes and surrounded by officials of both the church and the state, sat in a chair on the cathedral steps for this purpose.

At the close of the parade, there was a service in the cathedral which was attended by all the dignitaries present. At the close of the service the cardinal said:—

I thank you again, and, with the wishes of the White Shepherd of the Vatican, I will now impart to you the blessing of the holy father. His blessing he is eager to extend to you, whether of the Catholic Church or out of it, and its spirit extends to all.

The cardinal then stood on his throne and gave the blessing of the pope.

It is the privilege of any State or city to pay honor to a distinguished citizen, and such action furnishes no ground for criticism. It is only when we analyze this demonstration in honor of Cardinal Gibbons in the light of the teachings and of the purpose of the Roman Catholic Church, that it assumes any special significance.

From the reports of the occasion it is clear that Cardinal Gibbons received the honor bestowed upon him not simply as a citizen of Baltimore, but as a high dignitary of the Roman Catholic Church. Before reviewing the parade, he was particular to exchange his citizen's suit for his pontifical robes, and in the religious service which followed, he departed from the usual custom by imparting the blessing of the pope to non-Catholics as well as to members of the church. Furthermore, in the address of welcome by Attorney-General Bonaparte, emphasis was placed upon the ecclesiastical position and duties of the recipient of these honors. The attorney-general said, in part:—

In truth, dear father, you return to us when we most need you. At this time we are burdened with a great duty, one cast upon us by our form of government,—the duty to choose our chief civil ruler. At such a time we may well be reminded, and by those who speak as with authority, of the quickening truths which give life to our country.

It is hardly to be expected that the attorney-general would desire Cardinal Gibbons to use his great influence in favor of the candidate whose election is being most stoutly opposed by his own chief, and the introduction of such a reference to political affairs into this address will be likely to give increased force to the claim that the influence of the Roman Catholic Church will be used in favor of the election of President Roosevelt's favorite candidate, on account of his favorable attitude toward the Roman Catholic Church, as shown in the Philippines, Porto Rico, and Cuba.

On the day following the parade, over one hundred non-Catholics visited the Cardinal, and presented him with a

silver loving-cup. The spokesman of the company told the cardinal that "in this delegation are Lutherans, Methodists, Baptists, and Hebrews, and, indeed, a Jewish rabbi, while two of us are Spiritualists." In his address he further said: "At the reception yesterday one of the speakers said that the bitterness of religious prejudice had well-nigh died out, and we hope that it may soon die out altogether."

There is a vast difference between religious prejudice and that kind of maudlin religious sentiment which finds expression in a disregard of the difference between truth and error, between loyalty and apostasy, and hastens to join in the exaltation of a man not as a man merely, but as a leading official representative in this country of that organization which has been the menace of the true church of Christ and of every government which has attempted to follow the Christian idea of the separation of church and state.

This demonstration in honor of Cardinal Gibbons is one more evidence of the drawing together of Catholics and Protestants, and of the rapidly increasing influence of the Roman Catholic Church in the United States. When we remember that the conventions of the two great political parties, at which candidates for the presidency were nominated, were both opened by prayer by an archbishop of the Roman Catholic Church, it is not difficult to conclude that both parties are hoping to realize benefit from the influence which that church exercises over its communicants as a factor in determining elections. There is a constant need of emphasizing the counsel of a former president of this republic: "Keep the state and the church forever separate."

The Rise and Fall of Religious Liberty in America

State Constitutions and Freedom of Conscience

(Concluded)

RHODE ISLAND was the real birthplace of religious liberty in America, its charter of 1663 having been drawn upon that basis as "a livelie experiment" to demonstrate "that a most flourishing civil state may stand and best be maintained . . . with a full liberty in religious concerns." This State, says Arnold, was "a pure democracy, which for the first time guarded jealously the rights of conscience by ignoring any power in the body politic to interfere with those matters that alone concern man and his Maker." The code of laws adopted by her first legislature closes thus:—

And otherwise than this [what was therein forbidden] all men may walk as their consciences persuade them, every one in the name of his God. And let the

lambs of the Most High walk in this colony without molestation, in the name of Jehovah their God, forever and ever.

When Rhode Island joined the confederation of the thirteen colonies, she did so under the charter of 1663, and continued that charter as the fundamental law of the State until 1842. Its section on religious "concernments" reads:—

No person within the said colony at any time hereafter, shall be anywise molested, punished, disqualified, or called in question for any difference of opinion in matters of religion: every person may at all times freely and fully enjoy his own judgment and conscience in matters of religious concerns.

When, in 1842, a constitution was adopted to replace the charter of 1663, the religious liberty of Rhode Islanders was thus guarded by Section 3 of Article I of that document:—

Whereas, Almighty God hath created the mind free, and all attempts to influence it by temporal punishment, or burdens, or civil incapacitations, tend to beget habits of hypocrisy and meanness; and whereas a principal object of our venerated ancestors, in their migration to this country and their settlement of this State, was, as they expressed it, to hold forth a lively experiment that a flourishing civil state may stand and be best maintained with full liberty in religious concerns; we therefore declare that no man shall be compelled to frequent or to support any religious worship, place, or ministry whatever, except in fulfilment of his own voluntary contract; nor enforced, restrained, molested, or burdened in his body or goods; nor disqualified from holding any office; nor otherwise suffer on account of his religious belief; and that every man shall be free to worship God according to the dictates of his own conscience, and to profess and by argument to maintain his opinion in matters of religion; and that the same shall in nowise diminish, enlarge, or affect his civil capacity.

Rhode Island never in any way made religion a test of qualification for any office.

Connecticut also considered her charter a sufficient constitution on entering the confederation of American colonies, and her legislation in 1776 declared it to be the civil constitution of Connecticut. That charter was silent in regard to freedom of conscience; but Connecticut as a colony maintained the closest union between the church and the state, her first general court declaring that—

the civil authority here established hath power and liberty to see that the peace, ordinances, and rules of Christ be observed in every church according to his Word.

It was not until 1818, when a new constitution was adopted, that Connecticut disestablished her hierarchical form of government. Sections 3 and 4 of Article I of the constitution read:—

The exercise and enjoyment of religious profession and worship, without dis-

crimination, shall forever be free to all persons in this State, provided that the right hereby declared and established shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the State.

No preference shall be given by law to any Christian sect or mode of worship.

Maryland, the Roman Catholic colony, furnishes a unique spectacle in the annals of Catholic history; for it seems to have been the purpose of her founder to grant religious toleration — in a measure. It was unique because it was utterly unlike any other Catholic commonwealth existing at the time, was out of harmony with the spirit of the Catholicism of the day, and is out of harmony with the rules and practices of the Roman Catholic Church in all countries dominated by her *even at the present day*. Catholics to-day frequently refer to the history of Maryland to prove that Catholics are the friends of religious liberty, and were the original exponents of it in this country; but it is a singular coincidence that they never refer to the history of Mexico, of Peru, of Bolivia, of the Philippines, or of any other Catholic country to prove the Catholic Church the parent and protector of freedom of conscience.

Maryland's charter bears date of 1632, four years earlier than the founding of Rhode Island by Roger Williams, eleven years earlier than the granting of the first patent for the Rhode Island territory, and thirty-one years earlier than the granting of the memorable charter which governed Rhode Island from 1663 to 1842. But there was a vast difference. Rhode Island was founded upon the true principles of religious liberty. Maryland was not. She tolerated Protestants on condition that they said nothing disparaging of the Catholic religion and kept Sunday strictly. To speak aught against the Virgin Mary, the apostles, or evangelists was to subject one's self to a fine of five pounds sterling; to deny the trinity or to blaspheme was punishable by death, and there were pains and penalties for other infractions of religious requirements. Unitarians, Jews, infidels, and pagans were not to be tolerated in the colony.

In the Maryland constitution, adopted Nov. 11, 1776, Article XXXIII of the Declaration of Rights guarantees freedom of religious belief and practise; yet incorporated in that same article is a provision empowering the legislature to "lay a general and equal tax for the support of the Christian religion," leaving to each individual the right to designate to what denomination his religious tax should be apportioned. This was a union of church and state, the church depending upon the state for its support; and Article XXXV of the same document makes "a declaration of belief in

the Christian religion" a necessary qualification for holding any office. In 1810 the constitution was so amended as to abolish compulsory support of religion, but the religious test on office-holders remained. The new constitution adopted in 1851 incorporated the anti-tax clause into its article guaranteeing religious freedom (Article XXXIII), but it retained (Article XXXIV) the religious test for all office-holders. The same is true of the constitution adopted in 1864, and of the one adopted in 1867, with the exception of the religious-test clause, which in the latter merely requires a belief in the existence of God. These facts, with the legislation enacted upon religious matters, show that Maryland never has stood upon the true grounds of religious liberty.

North Carolina adopted her constitution Dec. 18, 1776. Article XIX of the Declaration of Rights declares —

that all men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences.

But this did not grant equality in matters of religious faith and practise; for Article XXXII declares —

that no person who shall deny the being of God, or the truth of the Protestant religion, or the divine authority of either the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State.

In 1835 this article was amended by substituting the word "Christian" for "Protestant;" but the religious test, of course, still remained. Section 5 of Article VI of the constitution of 1868 disqualifies for office "all persons who shall deny the being of Almighty God," and this same disqualification is taken over into the constitution of 1876. Article XXXIV of the constitution of 1776 declares the equality of all religions within the State, and the freedom of all persons from the compulsory support of religion. The later constitutions are silent upon this point, but repeat the declaration that "all men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences," and add that "no human authority should, in any case whatever, control or interfere with the rights of conscience." — *Section 26, Article I, Constitutions of 1868 and 1876.*

The constitution of Georgia was adopted Feb. 5, 1777. Article LVI of that constitution reads: —

All persons whatsoever shall have the free exercise of their religion; provided it be not repugnant to the peace and safety of the State; and shall not, unless by consent, support any teacher or teachers except those of their own profession.

Section 5 of the constitution of 1865 reads: —

Perfect freedom of religious sentiment be, and the same is hereby, secured, and no inhabitant of this State shall ever be molested in person or property, nor prohibited from holding any public office or trust, on account of his religious opinions.

The constitution adopted in 1868 incorporates this section, with the provision that this religious liberty must not be construed to permit acts of licentiousness or practices inconsistent with the peace or safety of the people.

On April 20, 1777, New York adopted her constitution, and it speaks in no uncertain terms in the matter of religious rights. Article XXXVIII reads: —

And whereas we are required, by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind, this convention doth further, in the name and by the authority of the good people of this State, ordain, determine, and declare that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed, within this State, to all mankind.

The article closes with the same provision as noted above in the remarks regarding the constitution of Connecticut. The substance of the above provision was reproduced in the constitutions of 1821 and 1846.

The constitution of Massachusetts was not adopted until 1780. Article I declares the equality of men; Article II provides for liberty of worship for all men; but Article III provides for the compulsory support of religion, and the maintenance of public Protestant teachers of religion and morality. It also declares in its closing sentence that all denominations shall be equal before the law, and that there shall be no subordination of one sect or denomination to another. Nevertheless, it was not until 1833 that Massachusetts abolished the compulsory support of religion. Massachusetts also required of her governor that he "declare himself to be of the Christian religion." She also required (Chapter VI, Article I) that her governors, lieutenant-governors, councilors, senators, and representatives should take oath that they believed the Christian religion, and had "a firm persuasion of its truth."

It is thus seen that all the thirteen original States of the Union by some sort of declaration sought to guarantee freedom of conscience, even though in most cases the constitutions were inconsistent with that declaration because of provisions which infringed the rights of a portion of the inhabitants.

The next article will show the position

taken by the framers of the national Constitution, and the failure of all the States to live up to their constitutional declarations in the matter of the separation of church and state.

C. M. S.

The Thanksgiving Ingathering

THIS plan, I believe, is one that God approves. I heartily indorse it. The great work now incumbent upon us, as a people, is to consent to carry this glorious truth into all parts of the earth, especially the dark, unenlightened corners of the world. God has said that every nation, kindred, tongue, and people shall hear his glorious message. It is evident from our statistics that our people are one hundred thousand strong. The exact number of our membership is not quite this large; but even this number does not by any means include every person who loves this truth. The writer, from his long experience, is confident that in the aggregate, there are thousands scattered here and there who believe this message, and love the glorious hope we all have. A hundred thousand strong! O, what a power we may be if all are alive, awake, and strong in God and in the power of his might, moving forward as a unit, pouring out our means to do a great work in a short time! It is time to arise and shine, for our light has come. Surely the time has arrived to be no longer satisfied with little things. God never calls upon people to do great things for him unless, through his grace, he gives the power to do them.

I welcome this new move for the furnishing of the "sinews of war" and liberal support to our Mission Board in sending forth the truth and its missionaries to the ends of the earth, because I believe God's time has come, and to be in the light is to recognize his call, and to act accordingly. The Mission Board has been greatly hindered for lack of means. The calls for help are constantly increasing. God has put it into the hearts of young men and women to offer themselves to go out into the needy fields; but for lack of means the Mission Board has had, in some instances at least, to smother their missionary zeal by telling them there was not sufficient means to send them. This is a sad fact, and can but indicate that there is a lack on the part of our people to recognize the opening providences of God. May this cease to be the case with us in the immediate future.

There is no lack of means among our people to carry on this work to success if they will walk in the might of God. We rejoice to see the growth in the gifts of our people. Only two or three years ago more than one hundred thousand dollars was rapidly raised, and did a vast

amount of good; and this year we have been raising another fund of one hundred fifty thousand dollars. This fund is almost completed. It has been a wonderful help in the South and other places. Have our people been impoverished by making these gifts? — By no means. We have never heard of a single instance of distress because of the raising of this fund.

The calls of our brethren are reasonable, but no call could be more in place than this Thanksgiving service for missions. One short week of earnest endeavor by this people in opening the way for the fulfilment of the promise that the "wealth of the Gentiles shall come unto thee," will be sufficient to give this message at this crucial period the necessary means to swell it into the loud cry, and greatly hasten the coming kingdom. The Lord is coming! Let all the people do their full duty in preparation for this great event.

GEORGE I. BUTLER.

Note and Comment

Looking to the Dead

ONE of our exchanges, the *United Presbyterian*, contains an article bearing the title, "Claims Messages from the Dead," in which are set forth the efforts of the Society for Psychical Research to obtain messages from the dead. After stating the claims of certain investigators in this matter, the editor of that journal says:—

One who believes in the resurrection of Christ and his revelation of immortality does not require the evidence of these messages from the beyond, but if Sir Oliver Lodge or other men of science who are members of the Society for Psychical Research can find anything real by their researches, the Christian world should be glad to receive it.

Now those who are familiar with the teachings of Christ know that he never gave any such "revelation of immortality" as would lead any one to believe that the dead were alive and could communicate with the living. They who are familiar with the Scriptures know also that "the dead know not anything . . . neither have they any more a portion forever in anything that is done under the sun. . . . There is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." Eccl. 9: 5-10. As this is true, what right have Christians to expect communication of any kind from the dead, or to teach other Christians that they should be glad to receive the product of the work of those who are seeking for communications from the dead? The following text of Scripture has fitting application in this connection: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards,

that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8: 19. The living Word is the Christian's only safe guide. When that has spoken, there should be an end of controversy.

The Plain Meaning Perverted

THE recently appointed pastor of the leading Methodist Episcopal Church in the city of Washington in his first sermon made the following statement:—

Eternal life has no reference to the duration of the life, but to the spiritual substance of the life. It signifies a kind of life that takes into itself the divinity and blessedness of the upper skies.

It is by such man-made definitions as this that the plain teaching of the Scriptures is perverted, and a pagan philosophy is substituted for the gospel. If the belief in natural immortality, a doctrine transplanted from heathenism, could be eliminated from so-called Christian creeds, and the simple teaching of the Bible, that immortality is a gift of God through Jesus Christ, could have its rightful place, many difficulties would be solved, and many honest souls delivered from the perplexing problem of trying to harmonize the love of God with the terrible tenet of eternal torture. Life means life, and death means death; and immortality, being the gift of God, is not inherent; and the wages of sin is death, and not eternal life under any conditions whatsoever.

A Present-Day Peril

So apparent has become the trend toward worldliness, and the love of pleasure has come to have such an evident influence over nominal Christians, that some even among those who profess to believe in the continuous progress toward better things are compelled to recognize that the times are perilous. Thus Dr. Alexander Mackay-Smith, bishop coadjutor of Pennsylvania, has been quoted as saying that although there was a general sentiment that the world was improving, a sentiment in which he shared, he thought that the peril of the age was worldliness. There was too much attention to fine raiment, fine houses, and automobiles, not to mention the good things to eat. This worship of the material things has led to the belief in some quarters that the possession of money is everything. "Money," the bishop said, "can never make character, and prosperity of the kind we have is always dangerous." This is only a partial recognition of the truthfulness of the prophetic description of these times, concerning which it is declared that "men shall be lovers of self, lovers of money, . . . lovers of pleasure rather than lovers of God."

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.

Take and Keep

TAKE my life: I give it, Lord,
Into thy dear hand,
And with humble, childlike trust,
Yield to thy command.
Not a mite would I withhold
Master, dear, from thee.
Since each blessing I enjoy
Thou hast given me.

Everything I hold is thine;
Nothing is my own;
And my life thou gavest me
As a gracious loan—
Take it, Lord, for I am weak,
To use it in thy name;
But thy hand will never err,
Guide through joy or pain.

Keep my life, O Lord divine!
Every passing day;
Cleanse my heart from secret sin,
Purge its guilt away.
Hide me in thy secret place,
'Neath thy wings of love;
Let thy peace and joy be mine,
Rich gifts from above.

Take my life: I would be used
In service for my King;
Let my heart its joy proclaim,
My voice thy praises sing.
Keep my life, O guard it, Lord,
Water it each day;
Fill it with thy Spirit's power,
Be my guide and stay.

—Mrs. W. M. Hunter.

The Inestimable Gift

MRS. E. G. WHITE

"BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, . . . that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, . . . the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison-house at Rome, endeavored to set before his brethren that which he found language inadequate to express in its fulness,—*"the unsearchable riches of Christ,"*—the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." "God so loved the world, that he gave his only begotten Son." Christ "gave

himself for us, that he might redeem us from all iniquity." And as the crowning blessing of redemption, *"the gift of God is eternal life through Jesus Christ our Lord."*

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Christ, by his sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which man had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, "O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion." And Paul points forward to the "redemption of the purchased possession." God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal home of the redeemed.

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured his disciples that he went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the paradise of God.

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespread plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! We may address him by the en-

dearing name, "Our Father," which is a sign of our affection for him, and a pledge of his tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him*: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what *the riches of the glory of his inheritance in the saints*, and what *is the exceeding greatness of his power to usward who believe*."

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"—"the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." Christ looks upon his people in their purity and perfection as the reward of all his sufferings, his humiliation, and his love, and the supplement of his glory,—Christ the great center, from whom radiates all glory.

An Added Opportunity

JASPER WAYNE

Just sixty years ago, November 18, while bowed before God, asking his blessing upon our pioneer paper, the REVIEW, Sister White saw in vision this paper as a stream of light encircling the world. As a foundation to all our literature, the beginning of this paper was bathed in tears, and blessed through prayer, and it has borne a message of truth through all these intervening years. Sixty years ago it was sent out free to all who would receive it, and in response the money that flowed in was more than sufficient to defray all expenses.

How fitting, then, upon the sixtieth anniversary, to again, in faith, send out this pillar of truth free upon a mission of light and love to all who will receive it. Through the Thanksgiving number of the REVIEW an opportunity will be offered for a most blessed experience to all who, in faith and prayer, avail themselves of it. As a consecrated offering to foreign missions this effort will place in the homes of friends, neighbors, and the public at large, several hundred thousand of this truth-filled paper, and bring into the depleted treasury of the Mission Board a large sum of money with which to carry forward the many missionary enterprises now under way in the world's most needy fields. Surprising results are awaiting all those who, in faith, follow the plan outlined by the General Conference Committee for this great missionary campaign. It means far more than many are able to comprehend.

It has been demonstrated that nineteen out of twenty among all classes respond to our invitations when soliciting for missions. Men and women everywhere are ready to help us, for the asking, at this time. How consistent, then, upon this Thanksgiving anniversary, to let the dear old REVIEW fulfil the words of the angel to Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it." Under God the REVIEW has been an important factor in establishing and maintaining the gospel of the third angel's message. It is, therefore, consistent that it should bear an important part in this closing work. Those who take part in this Thanksgiving missionary effort will reap some of the blessings and the power of God in their lives that have attended the REVIEW since its dedication by tears and prayer sixty years ago. They will also bring a knowledge of the message, and, through this, salvation to some who may never be saved in the kingdom without the work they may do now. Let all plan to have part in it.

Spencer, Iowa.

Lessons From Past Experiences —No. 27

GEO. O. STATES

I WAS deeply interested in studying the world-wide report of our work in the REVIEW of September 17. It brought to mind forty years ago, when I was living in Lapeer, Mich., and we saw by the REVIEW that the General Conference had invited Elders J. N. Loughborough and D. T. Bourdeau to go to California to open up the work there. I remember it as if it were yesterday, and we talked of how the message was spreading, and would soon swell into the loud cry; that very soon all the earth would be warned, and we should "see the Son of man coming in a cloud with power and great glory."

We used to watch the REVIEW for their reports of the first tent-meeting, which, if I remember, was at Petaluma. We

talked about it in our homes; and when we gathered in our Sabbath meetings, the spread of the message was our theme. Little did any of us think that time could possibly continue more than a few years.

It was not long after this when Elder S. N. Haskell began to discuss the plan of organizing tract and missionary societies in our churches. How anxious we were to have him visit our church and tell us all about it. And when he finally came, we dropped our business for a few days, and were enthusiastic in the work, and thankful we could have a part in proclaiming the message. In those days we used to study the Testimonies to see what they said on these things. In No. 7 we found these words: "The signs of Christ's coming are too plain to be doubted; and in view of these things every one who professes the truth should be a living preacher. God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. Greater perils are before us, and we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan. He controls the minds of unconsecrated Sabbath-keepers, and leads them to be jealous of one another, fault-finding, and censorious. It is his special work to divide hearts, that the influence, strength, and labor of God's servants may be kept among unconsecrated Sabbath-keepers, and their precious time be occupied in settling little differences when it should be spent in proclaiming the truth to unbelievers."

After reading this, we thought, "The Lord wants us, as well as the ministers, to be awake, and it will not do for us to be jealous and fault-finding of one another, for the coming of the Lord is near." In those days we used to enjoy having our ministers visit our church, and when they brought out things from the late Testimonies, we drank in the precious truths, and felt that it would not do for us to have our hearts divided so as to take up the time of God's servants in settling our differences when they should be out preaching the coming of the Lord to the world.

I well remember the means the Lord used in first raising up Sabbath-keepers in Switzerland, and of Brother Erzenberger's coming to one of our camp-meetings near Battle Creek, Mich. I remember our interest as we read in the REVIEW of Elder J. N. Andrews' going to Europe, and we used to talk of how the truth was fast going to all the world.

As I read the report in the REVIEW of September 17, and saw that our membership was nearly one hundred thousand, I thought, "If every Sabbath-keeper was as much in earnest as we were back there, the message would soon swell into the loud cry, and the work be finished." In our organization we have nearly every country in the world represented. We are increasing in membership wonderfully. Our tithes are over a million dollars a year. Foreign mission offerings and other funds amount to hundreds of thousands.

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." "In the church to-day brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship." That is what is hindering the work.

Cedaredge, Colo.

A Message of Warning Before Christ's Coming

GEORGE I. BUTLER

EVERY true believer in the Christian religion as taught in the Bible must accept the doctrine of Christ's second advent. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This glorious doctrine is taught all through the Bible, and to disbelieve it is to disbelieve the Bible.

The second coming of Christ must, in the very nature of things, be the most wonderful event ever occurring in connection with this world's history. It will be the climax, the consummation, of all God's dealings with man. It will be the close of man's probation. It will end the great rebellion of the human race, which for six thousand years has raged on this globe. It will end in the destruction of Satan and all opposers of God's government. It will usher in the blessed reign of the loyal hosts of the righteous with Christ their Lord. What could be more important than such issues? Can we suppose that an event of such magnitude and interest to the human family would come without being previously announced? Such a conclusion would be most absurd. It would be contrary to all God's dealings with mankind in the past. Events of far less importance have been fully proclaimed beforehand, that all those who would believe God might be prepared for them.

Agas ago, when the antediluvian race became so very wicked that it seemed probable that God would have no faithful ones left upon the earth to represent his government, he found it necessary to give the world a reminder of his justice and power for all time, and to demonstrate to humanity that God lives and reigns, and that it pays to serve him.

Before doing this, he sent Noah, a "preacher of righteousness," to proclaim to the rebel antediluvians for one hundred twenty years the coming of the deluge. This event has never yet been wholly forgotten. It stands forth as a great monument of his almighty power; but it was of far less importance to the race than the second advent of our Saviour will be.

The Egyptians might have saved themselves from terrible disasters had they listened respectfully to the words of Moses, and let God's people go. God raised up Moses, and for eighty years was preparing him for the special work of leading, educating, and preparing a people to be a great blessing to the human family. Through the selection and instruction and development of that people the knowledge of the true God was preserved in the earth. This movement was foretold long beforehand (Gen. 15: 13, 14); but it was small in comparison with Christ's second coming.

Even in the threatened destruction of the wicked Gentile city of Nineveh, his agent was selected to warn the people. Before Israel went into captivity, God's prophets were sent with messages of warning, to depict clearly Israel's terrible danger, and how they might be saved from it. And in their restoration from captivity God had his agencies all prepared to carry out his predictions. In the grand crisis, when the Messiah was to come to the earth the first time, the event was foretold, and the time clearly predicted when it should take place. Dan. 9: 25-27. Christ's forerunner was clearly pointed out, and the nature of his work designated. Isa. 40: 3-5. The place of the Messiah's birth was given. Micah 5: 2. John the Baptist was specially raised up to do this work of preparing the people for Christ's first advent. He was well acquainted with the work he was to do, and could give the very prophecy which predicted it. John 1: 19-23. Many pious souls, because of their belief in these prophecies, were expecting Christ's advent, and were all ready to accept him as the coming One. Luke 2: 25-38. Christ's coming to earth the first time was the grandest epoch in the plan of salvation up to that time, the great turning-point in that plan, when the world should be made acquainted with the fact that a Saviour was provided for their salvation.

But his coming the second time, without a sin-offering, unto the glorious salvation of all who have received him as their Saviour, is a still greater event. It is the consummation of all past ages, the final termination of the reign of sin and rebellion in the universe of God. Shall there then be no warning, no message announcing this greatest of all events in this world's history? Many speak and act as if the coming of this event was to be like a clap of thunder from a clear sky, like the bursting forth of the sun suddenly in the darkness of midnight. Could there be greater blindness than such a supposition would indicate? It would, as we have seen, be

contrary to all the analogy of past history; yea, it would be a terrible reflection upon the character of God himself, to bring such awful judgments as the destruction of all the wicked from the earth without giving them an opportunity to know that danger was near, and a chance to escape their doom. The absurdity of such a belief is simply inexpressible.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13: 6-9.

In his discourse to his disciples, in answer to their question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus gave the special signs that should precede his coming,—the darkening of the sun and moon, and the falling of the stars. Then he says, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. . . . Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 3, 29-35.

How positively it is declared that believers are to know that Christ's coming is near before the event takes place: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5: 4, 5.

Surely these scriptures demonstrate that God has a message to go forth before Christ's coming, to warn the world of that event. In short, the last warning message will be the most extensively preached of any message that God ever gave to men. And God declares it shall "lighten the earth with its glory." Rev. 18: 1.

Bowling Green, Fla.

The "Chain-Letter" System

H. E. ROGERS

THERE has recently come to light at the General Conference Office, in correspondence from some of our brethren and sisters, what may at first appear to be a very simple request in the form of a "chain letter." The request is that the person receiving the letter write other letters asking "five friends to join us in prayer that God will bless all missionaries in their work, and raise up young men and women to go forth with the glad tidings."

This certainly seems to be a simple request, one in harmony with which all who are praying are doubtless complying every day. But there is an objectionable feature to which attention should be

called, and that is the matter of expense. There is no request for money to be sent anywhere,—just the simple request to unite in prayer for the object stated, and to write to five other persons asking them to unite in the plan. The whole expense is for postage. At first this seems very small; but the multiplying, compounding, ever-increasing rate of succession makes possible an expenditure doubtless far exceeding anything contemplated by the projectors of the scheme. Such is the deceptive working of the "chain-letter" system. Its use should not be encouraged and furthered; for no worthy end is warranted by this means, and certainly none of our people desire to promote an unworthy end by questionable means.

Note briefly the result of the "chain-letter" system: In this particular case, based on each person's writing five letters to persons who in turn write five more, it requires but a few minutes' computation to see that when only the twentieth series of letters is reached, with no break at any point, there will have been spent, for postage alone, at two cents for each letter, the immense sum of nearly *two trillion dollars!* It was the purpose of the one who began this chain letter to have the series run to the one thousand mark; but it is at once evident that long before that number of letters could be written, the entire population of the world, heathen as well as Christian, would be requested hundreds of times to unite in the plan, requiring the expenditure, for postage alone, of more money than is represented by the aggregate wealth of the world multiplied inconceivably!

The "chain letter" is a deception, and only a deception, even when used for a seemingly good purpose.

Takoma Park, D. C.

Our Supreme Motive

L. F. STARR

THE great apostle to the Gentiles gives us the secret of his wonderful missionary activity when he exclaims, "The love of Christ constraineth us; because we thus judge, that if one died for all, . . . that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Here we have the supreme motive of our mission in the world. The apostle realized just what every child of God must realize, in order to be a child of God,—that he has been redeemed by the precious blood of Christ, and, therefore, belongs to him. A Christian, by the very terms of that expression, is one who does not own himself; he belongs to Christ, and must henceforth live, not for himself, but for Christ, who died for him and rose again. When a man once crosses the "henceforth" of that declaration, he is like the man who has crossed the watershed of a continent. Before he crossed it, the streams all flowed toward himself; after he crossed it, they all flowed the other way—from him. Before a man becomes a servant of God, all his plans and desires flow toward himself, center in him-

self; but after he becomes a Christian, they all flow out to Christ and a perishing world. He is dead to all self-seeking; to everything that pertains to his own personal advancement and self-interest. He has been redeemed,—purchased by the precious blood of Christ,—and not only belongs to Christ, but because of his redemption, owes Christ a debt. Therefore Paul, in his letter to the Romans, says, "I am a debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." What did Paul mean? He had received nothing from the Greeks and barbarians, except persecution and abuse, and, therefore, as the world would say to-day, he was under no obligation to them; and yet he says, regardless of the treatment he had received from them, "I am a debtor" to them. He realized that he owed Christ an infinite debt, and that Christ had made his debt payable to the needy and destitute everywhere—to every one who needed the gospel.

As with Paul, so with you and me. We owe Christ an infinite debt. This debt we can not pay back to Christ in silver and gold, or merely by attending church occasionally, or by singing praises, or by eulogizing him in prayer; but he has made our debt payable to the lost and needy—all nations upon the earth. Every human being has a claim upon us—we are a debtor to all.

The benighted millions of China, Japan, India, Africa, and the isles of the sea have a claim upon us. "Go ye into all the world, and preach the gospel to every creature." He who is truly converted to the principles of the gospel of Christ, will in turn spend all he has and be spent in the blessed cause of redemption to help others to find the pearl of great price. The child of God is his representative; and "inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." What we do for others is reckoned as being done to Christ, and is credited on our debt.

The question is asked, Will not the heathen be saved without the gospel message? A more important question is, Will you and I be saved unless we do all we can to give them the gospel? Unless we love men with a love growing out of love to God, we are not saved; we have no evidence that we have passed from death unto life. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Here, then, is the motive for our work. When we look upon the world as we find it to-day, after its centuries of boasted progress, depraved, besotted, bewitched, and full of sin, we at once comprehend the vastness of the work to be done. We must look up to Christ our only hope, and realize our relations to him, and strengthen ourselves anew with these great bed-rock principles of Christian work. It is only as we do so that we can have the necessary inspiration for our work. When we come to deal with the many phases of

the work as we find them, how can any man act his part in proclaiming the last message unless he realizes his relation to Christ as a redeemed man?

Take, as an illustration, the great apostle to the Gentiles, who led the van of the army of the cross, stormed the strongholds of sin and Satan, and planted the standard of the gospel in the very citadel of idolatry: what was it that kindled the fire of his enthusiasm? It was an intelligent realization of his relations to Christ and humanity as a redeemed man. He looked to the cross of Calvary, and saw the Son of God suspended there, and armed himself with the same mind, and exclaimed, The love of Christ constraineth me. He suffered the loss of all things, and became all things to all men, that if by any means he might save some. The great secret of his power was the constraining love of Christ. It produced an absolute surrender of all he had and was to Christ, a consecration that has been the marvel of the ages. He suffered and toiled for Christ's sake. In all his heroic devotion and self-consuming zeal, his obligations were no greater than ours. His life, his spirit, his purpose, was an exemplification of what ours should be.

Takoma Park, D. C.

An Example

IVAR T. WITTING

THERE is a certain church in a small city in Australia, where the Wednesday-night prayer-meeting is well attended. From that little chamber in a private house where the members meet, earnest and powerful prayers ascend to the throne of God. These meetings are a mighty undercurrent that stimulates the church and makes it a church of power and spirit. The church is a missionary church.

One Wednesday night the leader of the meetings produced a map, or plan, of the town, the population of which was about sixty thousand. He also produced a list of all the church-members, both young and old, brethren and sisters. He spread the map on the table, and began to divide up the town map into precisely as many districts as there were members in the church. Across each such district, or block, he wrote the name of one of the members. Then he said: "I have divided up the town into districts, and allotted a district to each one of you. Now you will be held responsible for your district. Every man, woman, and child living within the boundaries of your block must hear the third angel's message during the year 1908. It is not enough that you throw a tract, periodical, or paper over the fence, or push it under the front door. No, you must get an opportunity to speak face to face with all the people of the house and tell them the message. It may be that the door will be slammed in your face. Never mind; make a note of it, take the name of the people, the number and address of the house, and ask some other church-member to seek an entrance there. If he fares the same way, get some one

else. In this way let every member seek to enter the house. Surely there must be some way of presenting the truth to each person. If you can not get in with tracts, periodicals, or books, then try with health reform. It may be that there is some one sick in the house, and in need of help. Volunteer to administer some simple treatment. 'The right arm of the message' has opened many a door. Don't give up. Pray and work."

The map was hung up in the church, that every member might have a continuous reminder of his duty. Each one came into line, and all became active missionaries. There is no doubt but that that town will be warned this very year. And when this is done, there are other towns.

Why not let us everywhere try this system? Let us now get right down to business. Let us at once cease to simply talk about home missionary work. Let us do it. Don't postpone it; begin right now. There is a blessing waiting for each one of us. Why not have it?

Bozeman, Mont.

Converted by Wire

A TOUCHING incident was related at a noon-day prayer-meeting in Pittsburg some years ago. A stranger said that a young man at Zanesville, Ohio, a telegraph operator, was converted while asking for prayers in a church. The case was one of peculiar clearness and power, and the incident was related in a meeting in Cincinnati by a Christian man.

At the Cincinnati meeting a young gentleman, also a telegraph operator, was present, and, though interested in the account, doubted the facts. He went from the meeting feeling somewhat embittered against Christianity and its advocates. The same evening in his office, while thinking the matter over, the business upon the wire being unusually slack, he concluded to inquire by telegraph, of the Zanesville operator, whether such a case as that related in the Cincinnati meeting occurred. He tapped the signal sound, and Zanesville answered the Cincinnati call. Touching the mystic key, he asked for information, giving in a few words the story, and the name of the young man.

"Yes," answered the operator at Zanesville, "it is true, and I am the man myself."

Thereupon a conversation was carried on along the wires between the two operators, and Christ Jesus was presented to the inquirer. "Believe on the Lord Jesus Christ, and thou shalt be saved," came in eloquent utterance along the line, like a message from above. "Pray for me now," said the penitent to his unseen friend, two hundred miles away. The two knelt, one in Zanesville, the other in Cincinnati; a new line of communication was opened from earth to heaven, petitions went up straight to God. An answer came quick as an electric touch, and the two young men rejoiced together, in spirit, at the conscious power of saving grace.—*Selected.*



Happiness

WHY should we not make friends with happiness?

Life hath its grieving moments, it is true,
And daily cares — but O, its rapture, too!
Why should we gather thorns when
flowers press

About our feet, and sweet wild things
confess

Their inner radiance, as if they knew
There shone for us behind the steadfast
blue

A love that asks no guerdon but to bless?

—Helen A. Saxton.

The Crusade Against the White Plague

G. H. HEALD, M. D.

(Concluded)

We have learned many things about tuberculosis since the discovery of the tubercle bacillus by Koch. We know that tuberculosis is a disease that thrives especially in overcrowded and badly ventilated homes or tenements, particularly where the inmates are poorly nourished. We have believed that tuberculosis is transmissible to humans through tuberculous milk or meat, though this has been denied for some years by Koch and his followers. We have known that the disease can not be cured by medicine, and that the main reliance in the treatment of consumption must be abundance of pure air day and night,—the outdoor life,—abundance of nourishing food, and rest or properly graduated exercise. We have learned that consumption is readily cured or arrested if this treatment is given in time. We have learned that most consumptives—those especially among the poor—neglect to go to a physician and attend to a "cold" until it is too late to be favorable for cure. We have learned the necessity of establishing various means for helping those in the tenement districts where consumption has its most fruitful breeding-grounds. These facts have been known and made use of in practise, and the recent congress merely emphasizes their importance. Among the points emphasized at the recent congress are these:—

The thermal death-point for the tubercle bacillus is 140° F. for twenty minutes; in other words, Pasteurization, properly carried out, is a reliable procedure for the destruction of tubercle bacilli in milk.

Tubercle bacilli are destroyed by direct sunlight in a remarkably short time, provided they are in a thin layer, and even by diffused light in from one day to a week. It is the dark corners that harbor the bacilli, and this leads tuberculosis to be designated as the house disease.

We have returned not to a belief in inherited tuberculosis, but we realize more than ever that individuals differ materially in their susceptibility to the disease, and that this susceptibility is partly, at least, a matter of heredity and race.

In addition to hereditary predisposition the acquired predisposition which comes through unhygienic living, poor surroundings, etc., is an important factor in the production of the disease. Often this is almost an unavoidable result of extreme poverty.

We generally think of susceptibility and immunity as contrasting terms; but Dr. Flick distinguishes between a lessened immunity and an increased susceptibility. The former he says, is the condition of the Irish, who do not take consumption readily, but when they do, die of it. The latter is the condition of the Jews, who readily contract tuberculosis, but nearly always die of something else. The Irishman, strong and full chested, is quickly overcome with tuberculosis if he gets it. The Jew, flat-chested and sickly, often has tuberculosis nearly all his life, but rarely dies of it.

Numerous autopsies lead some to assert that practically every one over thirty years of age has had tuberculosis at some time. If this is so, tuberculosis is an extremely curable disease, provided one gets into right conditions in the proper time. Perhaps nearly all the human race are somewhat like the Jews, in that they have through long contact inherited more or less tolerance for the disease.

Evidence in favor of the infection from throat, stomach, and intestines is becoming more conclusive, thus making a proper supervision of the milk supply the more important.

The human, the bovine, and the avian, or bird, tubercle bacilli are different types of the same organism, modified by generations of existence in different hosts; and under certain conditions any of these forms may infect man. This was the most hotly contested question of the congress, on which Koch and the German delegation maintained that the bovine bacillus can not to any appreciable extent affect humans; but recent experimentation discredits this belief; and the congress passed a resolution to this effect, which was a most severe blow to Dr. Koch and his supporters.

But, as one physician is reported to have said, the lives of thousands of infants are of more value than the reputation of one physician. It might hurt German dairy interests; but if it saves baby lives, it is in the interest of humanity.

It seems that man is infected by two distinct types of the tubercle bacillus, the human type causing infection of lungs, intestines, and larynx; the bovine type causing infection of glands, peritoneum, joints, membranes of the brain (meningitis), skin (lupus), and acute miliary tuberculosis. More generally the human type is found in older persons, and in children the bovine. The two types are antagonistic, so that a person having one type of the disease is protected against the other.

Tuberculosis is found to be very frequent in swine that are fed dairy refuse, or that feed after cows in the field, or that have access to the manure pile. It is known that all discharges of tuberculous cows contain large numbers of tubercle bacilli.

Flies are a dangerous means of tuberculosis transmission, and the remedies suggested are:—

1. Destroy all discharges of the consumptive.

2. Destroy all flies, and clean up their breeding places.

3. Screen food.

Children are more generally infected with the disease than was formerly supposed, owing to the difficulty of detection. By newer methods it is discovered that where older members of the household harbor the disease, one or more of the children almost invariably have become infected.

Professor Fisher sounded a warning against the overfeeding of consumptives as practised in many sanitariums, and especially against the overuse of proteid food. He cited the successful reduction of the menu in one sanatorium, lessening the expense, pleasing the patients (who were not forced to overeat, but allowed to eat according to their appetites), and giving satisfactory results in the matter of cure.

It is coming to be recognized that carefully graduated exercise is as important as rest in the treatment of the consumptive, but this exercise should always be under skilled observation, and should never be carried to the point of autoinoculation, that is, causing poisons to be thrown out from the tuberculous process into the blood current, as manifested by loss of appetite, fever, etc.

The great value of children's playgrounds and school gardens was emphasized as a means of encouraging the open-air life among children. The open-air treatment has proved a remarkable aid in the cure, not only of lung tuberculosis, but of joint and bone tuberculosis in children, even in advanced cases,—such children as were considered hopeless under older methods.

While much can be done by segregating consumptives, and by teaching them how not to infect others, it is being realized that infinitely more can be accomplished by teaching the children in the schools who are not yet infected how to avoid infection, and how to live hygienically so as to increase vital resistance against the germ.

Takoma Park, D. C.

Flowers for the Schoolroom

LULU TARBELL LEARY

AUTUMN is here! Winter is coming! The children will not be able much longer to gather for you the flowers in which they take so much delight. Nobody need be told that children, everywhere, love flowers. They miss them during the long winter months. In anticipation of the winter season, and with a view to beautifying his schoolroom, no better investment can be made by a teacher than in a well-chosen collection of winter-blooming bulbs.

In buying bulbs, as with everything else, it is true economy to buy the best. All bulbs deteriorate very rapidly when exposed to the action of air, light, and heat. Order bulbs early, as the first customers get the best stock. For flowering at Christmas time, order Roman hyacinths, Chinese sacred lily, and narcissus (paper-white grandiflora or double Roman). These are easily grown, and sure to bloom by the last of December if planted by the middle of October.

Hyacinths, with their extremely simple culture, prove the best investment for the beginner. A four-inch pot serves for a large-sized bulb.

Any good garden soil, with one fourth of coarse sand added, will grow good hyacinths. Add no manure, as it causes the bulb to decay. Be sure to give good drainage, by placing pebbles in the bottom of the pots to the depth of one inch. Fill the pots two thirds with soil, jarring them to settle it, then place a bulb (or bulbs) in each pot, filling around it until only the crown shows above the soil. Press the earth quite firmly around the bulb; but do not force the bulb down, as it packs the soil beneath it.

Now set the pots in a pan of tepid water, and as soon as the moisture begins to show at the surface, take them out and set them in a cool, dark cellar secure from mice and freezing. Leave them undisturbed for six weeks, or until the white roots are seen growing through the drainage hole. Then take them from their dark quarters, and place in a sunless window, until the stems and leaves take on a healthy green color. The temperature of a fireless room suits them best, if it is above freezing. It suits all bulbs best, as their flowers will last much longer, especially if kept in a strong light, but out of sunshine, after they open. During the storing season the roots must not be allowed to dry out, neither must the soil be kept too wet.

If you have not a cellar, that need not prevent you from growing bulbs. A frost-proof closet will do as well, or any place that is cool and dark.

The narcissus ranks next to hyacinths, as satisfactory bulbs for blooming in the house. *Poeticus ornatus* (poet's narcissus), pure white with scarlet-margined cup, is best for indoor culture. Paper-white grandiflorus and double Roman (most fragrant) are also sure bloomers. Treat your narcissus precisely like hyacinths.



Russia

J. T. BOETTCHER

Good reports are coming in from all parts of our union, and we shall have over three hundred new converts for the second quarter of 1908. I have just ended my trip among the churches of the Baltic Conference. We had baptism in nearly every church, and organized two new churches and one company. One of the new churches organized was at Mitau, the capital of Courland. For a long time this city has been closed to us, as we could not obtain liberty to hold meetings, or procure a hall. At last, walking by faith, we rented a large room, paid the rent in advance, and sent in a petition to the governor, asking permission to conduct our services. After the government officials had investigated the

situation thoroughly, we being obliged, at some expense, to furnish drafts of the exterior and interior of the house, we finally received full permission to hold our meetings. Among the persons who accepted the truth and were baptized were a gendarme and his wife. He is a fine gentleman, speaking three languages, and standing in good favor with his officers. Before we had obtained permission for our public meetings, we held secret readings at his house, where, of course, we felt quite safe.

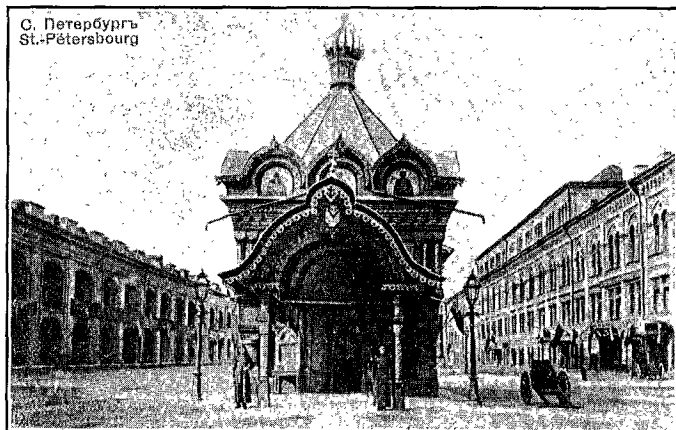
We baptize either early in the morning or about midnight, and have some interesting, and sometimes thrilling, experiences. At one place we were to conduct a baptism about three miles outside of a town, and, in order to be unnoticed, fearing disturbance, we chose the midnight. Closing our meeting at about half-past ten, we started quietly on our way, thinking no one knew. But instead of this, we found a crowd of people awaiting us outside the town. These accompanied us, and afterward others followed, until there were at least one hundred fifty, among whom were three policemen, the city physician, and a soldier. Our hearts trembled, not knowing whether we were with friends or foes. It was quite evident that many were not coming for any good purpose, and some were even intoxicated. We lifted our hearts to God in prayer that this might be turned so as to glorify his name. And this was truly the case.

One of the policemen stepped up and

asked if he should make the people take off their hats during the services. We replied that we left that matter with each individual. But, to our surprise, at the beginning of the first hymn every head was uncovered, and stillness and order reigned through the entire service. Where heretofore we have dreaded to see policemen, we now quite often find them friends to the cause of God.

But our baptismal scenes are not always so peaceful. Many of the people are very rough, uncouth, and bigoted. At another time, while we were baptizing in the Baltic Sea, the husbands of two women who were among the candidates rushed forward and took their wives away by force. However, the baptism went on without further disturbance.

In a university city we also baptized



A RUSSIAN STREET CHAPEL

thirteen in a river, at midnight. Now, you must remember that so far north it is not dark at midnight, and many people are still going about. A very rough crowd gathered along the river bank, and others were in boats upon the river. We had to administer this solemn rite amid many threats and curses. However, God gave us peace in our hearts, and we proceeded quietly till all was finished, nor did God allow any one of us to be harmed. Before the close, some of the crowd even took our part. The next day, Sabbath, we had a good meeting, and there was present a woman who had walked all night (about eighteen miles), in the rain, to attend this service. She was not of our faith, but had heard of the meeting, and wanted to be present. She bore a good testimony.

In St. Petersburg our church has been passing through many difficulties. It has always been difficult to find a place of worship. At last we rented an entire flat, and dedicated one large, pleasant room as a meeting-hall. But at the end of three months, the city officials came and objected to the holding of meetings in a private room, and so for many months our members there have had no

regular place of worship, although constantly on the search for one. This has hindered the work seriously. But God is working. We recently baptized a man there, a Russian belonging to the Greek Church, who is a blacksmith and wagon maker, and has in his employ about twenty-five men. When I first visited his home, I saw several expensive Russian gods hanging on the wall. These are gone now, and he is serving the true God. He is thinking seriously of attending the coming General Conference at Washington.

Our people in St. Petersburg have decided that they must build a chapel for worship, so that they may no longer be driven from pillar to post. A committee was appointed, and plans are being laid, in faith, as we do not know whence the means will come. The brother already mentioned has given one hundred rubles, and a sister has given twenty-five rubles, to the fund. Surely, in this great capital city, with its dense population, there ought to be some place from which the light of present truth can shine forth brightly; for the darkness is intense. There are many great and rich churches with their gilded towers glistening high in the sun, chapels on many corners, and Russian gods hanging over many doors; in fact, I never saw so much religion and such great devotion.

Are they not seeking after God, if haply they may find him?

We shall feel thankful when we have a school where we can educate Russian workers, who can bring to these people the true way. At present we have not even a single book in the Russian — nothing larger than pamphlets.

We are always glad to hear from the home land. It cheers us to know that you are all interested in us here.

Riga.

San Andres

S. PARKER SMITH

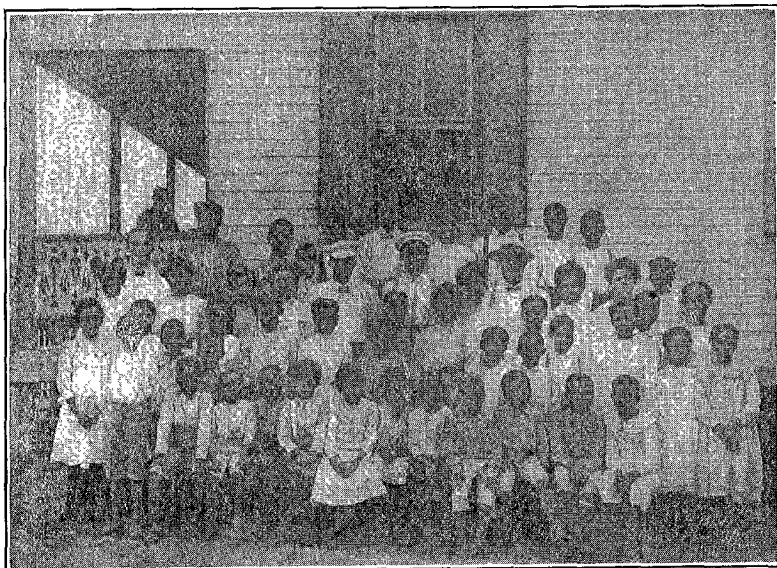
THIS little island lies in the Caribbean Sea, about two hundred thirty miles north of Colon. It is about seven miles long by three wide, in its greatest dimensions, and, though small, has, for its size, a large and rapidly increasing population, speaking the English language. It is in every respect a typical little island of the tropics, the main production being coconuts, large quantities of which are shipped to the States.

The message was introduced here about eight years ago. There is now a church of nineteen members, of whom fifteen still reside in the island. In the sister island of Old Providence there is

a larger church, which has been raised up more recently.

Our work is confined principally to the school. Our pupils now number about seventy. The present quarters have been too small for some time, and we are endeavoring to raise money among the patrons to move and enlarge our building. Including what friends in the States have given, about three fourths of the required amount has been raised.

Education among the people is at a very low ebb, and as a result there is much superstition and ignorance. Good schools are sadly needed. There is no public education, and there are no school-houses worthy of the name, except perhaps our own. Our school is the only one which provides desks for the pupils. We are glad for the privilege of teaching



THE SAN ANDRES SCHOOL

the Bible to these children, to most of whom it seems like a new book. Grammar, physiology, geography, etc., are equally new and strange.

Our Missionary Volunteer Society of nine members is getting nicely started; and Mrs. Smith has a normal class, composed of some of our more mature young people who have a desire to be teachers.

The work often seems to go slowly. But we rejoice that we have the privilege of sowing the good seed of truth, and we leave the results with the Lord of the harvest.

San Andres Isle, Rep. of Colombia.

Haiti

W. JAY TANNER

IN our report that appeared in the REVIEW of May 21 we mentioned the fact that to offset the effects of our literature the Catholics have begun the publication of a monthly journal here at Cape Haitien. In the August number of this publication, *The Bulletin Paroissial*, on the first page, under the heading *Avis Important* [Important Notice], appears the following notice, or rather commandment, printed in italics: "A quantity of literature in which the Catholic faith is attacked is being circulated among us, such as *Les Signes des Temps* and brochures of an anti-Catholic propaganda. Our

readers know that these writings are not for them, and that they must not read them or keep them in their houses. Their duty in this matter is well established. It is forbidden that Catholics read any religious writings except those that are approved by the bishop."

Readers of the REVIEW will recognize in *Les Signes des Temps*, thus placed upon the episcopal index of Haiti, our French *Signs of the Times*. This paper, and the brochures in question, have been making their impression. The priests have been endeavoring to respond to them for more than two years by the publication of leaflets attacking our views. Their methods have been those always employed by the enemies of truth, — assumption, confusion of the real issue, misapplication of the Scripture, ridicule, and misrepresentation.

Generally speaking, our policy has been to keep at our work of sowing the seed, paying no attention to these attacks. However, one of our native brethren issued a short series of tracts on his own responsibility, in which he well defended our faith. In fact, the curé to whom he responded directly, wrote him a letter in July inviting him hereafter to continue the question in private correspondence rather than by means of "open letters," as he (the curé) did not think the discussion was very interesting or very profitable to the people.

Besides this, the editor of *Les Signes des Temps* has caused to appear in that useful journal a series of strong articles in response to attacks from the same priest. Both these articles in *Signes des Temps* and the "open letters" of our Haitian brother have been widely read here, and undoubtedly are the cause of the publication of the *Avis Important*.

As a result, we shall doubtless lose some of our regular subscribers to the *Signes*; indeed, we have lost some already; but this will not arrest the progress of the work, for the message has gained a momentum before which man and his inventions are powerless.

In spite of the political unrest, the Lord gives us reasons for encouragement in permitting us to see others accepting the truth from time to time. I have between fifteen and twenty awaiting baptism in the various companies in the country.

I have just returned from a trip to Port au Prince, the capital of the republic. This was a rather expensive journey, but I have seldom had experiences in the field that brought me more encouragement than this one did. The company of Sabbath-keepers there has grown from one or two a little over three years ago to ten now, including three

candidates for baptism. This progress has been made with very little ministerial help. In fact, it is mostly attributable to the consistent living and wholesome Christian influence of the aged brother who first began the observance of the Sabbath in Port au Prince some seven years before he knew of any others of like faith.

I held a meeting every night during the week of my stay. Before leaving I baptized two intelligent young law students, who were converted from the Catholic faith, and one sister; and one other sister was received into the membership of the company, on profession of faith. This last-mentioned woman is the wife of the chief of the president's staff, and her father is present minister of war and one of the strongest candidates for the presidency, a Haitian soldier whose name has frequently been in American papers the present year.

As all know, the Haitian capital has been the scene of stirring events the past few months, in the form of summary executions of political suspects and the incendiary burning of one fifth of the city. It will, doubtless, see still more stirring events in the near future, but we hope that after some of these generals and aspirants to the president's chair settle the matter, and sheath their swords, the city will witness a campaign of a more peaceful nature.

We believe that there are still other honest souls there who will gladly receive the message and prepare to meet the soon-returning Saviour, and we now only wait the propitious moment to begin our work there.

• *Cape Haitien.*

Among the Foreigners at Home

J. F. BLUNT

GREAT interest was manifested in the foreign work at the Los Angeles (Cal.) camp-meeting. The international rally, held Sunday afternoon, August 16, was a most notable one, and attracted an audience of about eighteen hundred persons. The program was presented at the conclusion of the three-o'clock service, the attendance being increased, notwithstanding the lateness of the hour.

Upon the grounds were representatives of thirty-two nationalities; but the meeting was intended especially to emphasize the need and the opportunity in the cosmopolitan cities of America for effective missionary work among the foreign colonies, from which may be gathered earnest workers, ready and willing to go to the lands afar off, and whose acquaintance with the customs and languages of their fields of labor will enable them, when assigned to missionary duty, to begin at once the preaching of the gospel.

The central part of the pavilion was reserved for those who were to take part in the exercises, in addition to those who could be accommodated on the platform. The front row of seats was occupied by single representatives of the various countries, carrying the national flags of

their respective fatherlands. Just behind them were about forty Mexicans, and back of these nearly fifty Russians were seated. On the rostrum, and back of the speakers, was a group of colored children from the Furlong church, and at one side of the tent were about one hundred fifty boys and girls belonging to the kindergarten and primary divisions of the conference Sabbath-schools.

As the unique procession filed in to the wide space reserved for the foreigners, the assembled audience clustered closer in and around the great tent, to witness the unusual spectacle. Then all arose and joined in singing that glorious old hymn of the nations, "All Hail the Power of Jesus' Name!" the diverse tongues and the varied dress of the international participants lending force to the stanza:—

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown him Lord of all."

Prayer was offered in Spanish by Brother Jose Avendano, who, with his wife, is preparing for missionary work in Mexico. The colored children then clustered around the Bilhorn organ on the front of the platform, and sang a song commemorative of the one sung long ago, as Jesus rode along on his triumphal entrance to Jerusalem.

The writer, who has supervision of the Spanish work, and had arranged the program, briefly referred to the Spanish service held at the camp-meeting in 1907, and explained the purpose of the present gathering, local missionary endeavor having developed other interests. After the singing of "*Al Cielo Voy*" ("To Heaven I Go"),—the Mexican company rising in their seats and turning to face the congregation,—he introduced Dr. B. E. Fullmer, who spoke of this gospel of the kingdom going to all nations, and told more in detail the story of the foreign work in Los Angeles.

The national representatives with flags then arose, waving their banners while the audience joined in singing, "Onward, Christian Soldiers!" As if in explanation of how this gospel of the kingdom is to be carried by the Christian army to every nation, the children rose, at the side of the tent, and sang, "The Sword of the Lord and of Gideon," thus emphasizing the fact that the battle is not ours but the Lord's, and that the children are pressing into the ranks for service under the standard of Prince Emmanuel, to finish the work in this generation.

Mrs. Augusta S. DeAngeles spoke on the "Darkness of Superstition," which stands as a wall against the advance of the missionary in Spanish fields, her work being devoted to that people. She told of the follies, fostered by the priesthood, under which the Spanish-speaking people lie, referring particularly to the annual feast, celebrated even in some parts of Southern California, where one of the company, assuming a fantastic garb, rushes into the house, leaping and

dancing, for the time impersonating the devil.

For the next number on the program, Mrs. Avendano sang in pure Castilian the Spanish hymn, "*Cristo, Tu Voluntad*,"—the opening line being, "Thy will, O Christ! be done in me." The congregation was stilled immediately by this deeply devotional prayer, sung in the sweetness of enlightened understanding by one from the Mexican people, though never herself identified with Catholicism. There was also a Spanish address by Brother Juan Robles, interpreted by Mrs. DeAngeles. Brother Robles can speak both languages, but he chose to address the people in his native tongue, that the Spanish people present might more easily understand him.

Brother T. W. Cairswell spoke of the work begun among the Russian people in Los Angeles. Not long ago about five thousand Molukanes, fleeing from oppression in Russia, found refuge in Southern California and Mexico. Devoted Christians, rejecting the mummeries of the Greek Catholic Church, they had been subjected to cruelties and injustice in their native land, and after long submission to great hardships in Russia, they had gone across the frontier, though pursued in many instances by the Cossacks, and made to swim deep rivers, or to traverse the wild steppes in winter. The advance guard of ninety-five thousand still left in Russia, this band of heroic people had found a welcome in America, to which land their brethren are looking with longing eyes, hoping for the time when they, too, can find an asylum beyond the seas, where they can have the fullest liberty in the worship of God.

One night some of these people walked into the missionary meeting of the Los Angeles church, with Mrs. Rosenthal, a Jewish lady of the congregation who had been able to communicate with them on account of her knowledge of the Russian language. They asked immediately, "Do you eat pork?" and having been informed that the Adventist people not only refrain from swine's flesh, but that they are temperate in all things, they had said, "Well, we have come to you for light."

Since this eventful meeting, many visits have been exchanged, and by means of Bible work, carried on by the aid of an interpreter, it has been discovered that already the Molukanes believe many of the precious truths held dear by the Adventist people, whose better understanding of the Scriptures has been recognized with appreciation by the Russians.

Twice the Russians present arose in the center of the great tent to take part in the program, singing in their own language. The first selection was a hymn relating to the second coming of Christ; the second being words taken from the Psalms and other scriptures, reduced to musical notation. The bearded men and the daintily robed women, with their embroidered shawls over their heads and shoulders, consti-

tuted a remarkable group, and the vast audience pressed close to witness the unusual spectacle. The Russians regard music even more highly than other peoples, as an adjunct of religious worship. They swayed backward and forward, waving their hands in an ecstasy of religious fervor, some of them weeping as the peculiar chant proceeded.

An address in Russian, given by the leader of the Molukanes, was interpreted by Brother Cabelius, and abounded in expressions of good-will and appreciation on account of the welcome accorded to the visitors. "We came to America," he said, "supposing that we were leaving a land of true piety, but we found greater evidences of religious interest here than in the fatherland, and we rejoice that our lot has been cast in such pleasant places."

Miss Jennie Ireland, through whose earnest efforts there has been built up in Los Angeles a thriving church of colored people, outlined the undertaking of missionary work among the colored people. The children from her congregation sang, "Tell It Again."

Mrs. Sarah Haggard Payne, a prominent W. C. T. U. worker, who had come to the camp-meeting to assist, with other temperance workers, in the great temperance rally of the previous Sunday afternoon, and had accepted the third angel's message during the meeting, next sang a song of her own composition, "Jesus Is Coming Soon," accompanying herself effectively on the autoharp.

Elder H. W. Cottrell, president of the Pacific Union Conference, spoke words of appreciation and encouragement for the mission workers, and the meeting was closed with the singing in the several languages of the hymn, "God Be With You Till We Meet Again." This was first sung on the occasion when Francis Murphy was about to make his circuit of the world in the interests of temperance. The benediction was pronounced by Prof. E. S. Ballenger.

The laborers in Los Angeles hope that systematic work may be instituted soon among the Chinese, the Japanese, the Greeks, and other foreign colonies. It had been intended to present in tangible form the achievements among the German people and the Scandinavian residents of Southern California, many of both these nationalities being identified with the church here. Promising workers are being developed among Mexicans, Russians, Scandinavians, Portuguese, Japanese, Koreans, Germans, and other foreign residents who have been reached by Bible readings, public meetings, or other means; and it is hoped by such local foreign work to provide missionaries who may bear the tidings of the soon-coming Saviour to their own lands, without the handicap under which others would go to take up work in languages unfamiliar to them.

Los Angeles, Cal.

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me."

THE FIELD WORK

Malamulo Mission, Nyassaland

At our baptismal service in April, seventeen natives from three tribes received the ordinance, administered by the writer in a small stream crossing our land. One of the candidates was a chief of local prominence in the Angoni tribe. He is a skilled carpenter, and is doing the woodwork on the church building, now nearing completion. Twenty other candidates who had been at the mission only one year were deferred for more instruction. These are now in a special Bible class receiving the necessary preparation.

The new building is a combined school and church. Its dimensions are twenty-eight by sixty feet, having two class rooms at the rear, twelve by sixteen feet. It is made of brick, the material for which is taken from the ant-hill found one hundred yards from the building. Already over one hundred thousand good bricks have been made from this ant-hill, and it is not quite exhausted. While the workmen were digging one day, I found the white ant queen larva, measuring one and one-half inches long. The age of these ant-hills is unknown, but I would estimate it at many hundred years. The brick is made by native brickmakers, one by one with the hands, in a wooden mold. A good workman makes one thousand a day, and his wage is ten shillings (\$2.50) a month of twenty-seven days.

The floor is of tile made in the same way. The walls are plastered with sand found on the mission farm, with only water added. This plaster looks like the best rough cement-plaster of America. The outside is pointed with lime and sand, a little Portland cement being used on the foundation and chimney.

All wood used grows on the mission land. Door- and window-frames, and beams to strengthen the walls, are sawed by natives with pit-saws, from the *mbawa* (African mahogany) tree. One log of this tree sold in Liverpool, in 1903, for £1,046 sterling, a little over five thousand dollars. It contained 1,674 sale feet, bringing \$3 a foot. But the report fails to say how much it cost to transport and market it.

The rafters are poles from another native tree, as also all braces. The roof is thatch, supported on the rafters by bamboo tied with bark of another tree. The only imported articles are nails, glass, and locks.

Malamulo Mission School holidays are from May 1 to July 31. During the holidays many of our boys and some families walk to their home villages, one hundred to three hundred miles distant. This year a teachers' summer school was held during July for our sixteen native teachers. The subjects taught were Bible, reading, writing, arithmetic, and school methods.

The school opened August 3, with an enrolment the first week of one hundred twenty-four, later increased to one hundred thirty-one, with a daily attendance of one hundred twenty-five.

We have constant opportunities for opening village schools far and near. At present we have only four village schools and two small out-stations. We should have scores of them. Our great need is well-trained native teachers for the village schools, and converted, soul-loving European overseers for out-stations. Africa awaits the message of the coming Saviour.

The present enrolment of our school is one hundred forty-two, the daily attendance one hundred thirty-nine. The proportion of attendance will be somewhat less in the rainy season. Last term the average attendance in all our schools was three hundred. It is a peculiar fact that the attendance at Sabbath-school is less than at the day-school. Evidently some village children are not so much interested in the Sabbath-school as in the day-school; but in an attendance of one hundred nineteen at Sabbath-school, seventy-six had verses memorized.

Our teachers who went out to hold village meetings last Sabbath, reported one hundred eighty-four in attendance at the several meetings held in seven different villages. At our Monekera out-station, north of Blantyre, the Sabbath attendance is about one hundred. Malinki, our head teacher there, has just reported two schools, with ninety-one enrolled. Another school in that district is to be reopened soon, with an attendance of fifty or more. All being well, I shall spend next Sabbath at that station, where a Bible class of twenty-one is preparing for baptism.

Three boys have just come to Malamulo School from the Kirk Mountains, whose homes are near our Matandane out-station. This out-station is one hundred miles from our main station at Malamulo. As soon as we have a European teacher for that out-station, it will not be necessary for them to come so far.

Last month a chief came to Malamulo from Angoniland, some two hundred miles away, begging us to send a teacher who would teach his people the Word of God. On inquiry, I found that other missions have schools not far from his villages, and they have asked his permission to open schools for him. He told me that he declined because he has been waiting several years for a teacher of the Sabbath truth. He heard this truth of a former Sabbath missionary, and has patiently waited for a teacher ever since. It was hard to put him off still longer, but we have not one teacher to spare from our schools already open. May the Lord of the harvest soon give us more reapers!

Our hearts were refreshed last Sabbath by having three young men for whom we have worked and prayed a whole year, come to us to confess that they want to give their hearts to God. This is the one thing above all others that keeps the worker's courage up in a field like this. The people do seem to desire to know God's Word and to serve him. The change from heathenism to

Christianity is a great one, and few can grasp the mighty work of God required to bring about this change. It is beyond mortal comprehension. But God is doing the work, and we praise his name. I often wonder that such wonderful changes can be wrought in one generation.

Sleeping-sickness has made terrible havoc among the natives of Uganda, on our northern border. Reliable authority states that already two hundred thousand out of the population of three hundred thousand are dead, and the end is not yet. It is moving southward, and no one knows where or when it will stop. It has no known remedy at present. May God give power to his Word to turn many heathen hearts to him before this plague is upon them. We need health for the work; we need money; we need men. J. C. ROGERS.

Norfolk Island

WE send Christian greetings to all of like precious faith from our far-away island in the South Pacific. We are all of good health and courage, and our work among the islanders is very interesting. We have purchased a fine site for a mission home up in the hill country. A small running stream passes through the property, which makes the place much more valuable. We are very comfortably settled now, and our work here has a far better appearance in the eyes of the natives of the island, as they judge our work largely by the property we possess. No church, no people. I suppose it would be hard to find a place in foreign fields where any missionary society has spent more than the Church of England has spent on Norfolk Island. The representatives of that church have purchased a thousand acres of land, and have many elaborate dwellings, besides schools, churches, and a hospital and a museum costing thousands of pounds. These people always point to our small station, and compare it with their expensive structures; and the contrast has weight with these simple islanders. We are ever keeping the truth before the people, and we wish to thank the kind friends who have been assisting us with American papers, such as the *Signs of the Times* and *Youth's Instructor*. We assure you every paper is valued and faithfully used. Our Australian brethren have helped us also with papers. The Australasian Union Conference has done nobly in supporting the work here. They have a large territory, which is very scattered and expensive to work, yet they are ever sending out more workers, and extending the work as well as maintaining that already begun. This field will need some support outside itself, as the people are very poor. This island is so situated in the Pacific that it lies out of the track of trading vessels; hence we do no trade whatever with the great world; money is consequently very scarce, and the people are very poor. We have forty-three Sabbath-keepers here now, and many interested ones with whom we hold meetings. We find that to get the message before the people we have to go to their homes, as the islanders generally are slow to attend meetings. Norfolk islanders are a good-natured people, very kind and respectful.

We feel that God has many precious jewels that will finally take hold of the truth here.

We shall always be glad to receive papers on present truth from our people. This is the only way these people will be able to read, as they are too poor to buy any papers. Some of our best men do not have two shillings in cash in six months. We thank the praying ones for their interest in our little mission field.

HARRY MITCHELL.

West Indies

MONTserrat.—Those helping to support the work in this part of the great harvest-field will be interested to learn of its progress. First, let us imagine ourselves out on a small plot of land eight by twelve miles, for those are the dimensions of the island of Montserrat, with the broad sea encircling us on all sides, and surrounded by such dwellings as we see in the accompanying picture. Then, again, we may climb the mountain's height, and see



A HOUSE ON MONTserrat, W. I.

on either side a living crater, giving out volumes of steam and strong sulphureous fumes which tell of the terrible condition beneath, and of the doom which is liable at any time to settle down upon the inhabitants, who number over eight thousand, all living in the depths of sin and ignorance.

Facing these conditions, we can but feel our helplessness as we endeavor to proclaim the message for the first time in this island. But we can say, Of a truth the Lord is good. It is ours to sow the seed, and God in his own good time will give the increase.

You will rejoice with us to know that we now have a small company of believers who meet every Sabbath for worship, as the result of our first tent effort, which is just now drawing to a close. We expect after a short time to pitch our tent again, hoping that some will listen to the truth the second time, and that we may gain the attention of many others for the first time. As we have stated heretofore, there is great need of personal work. At present we have one native laborer with us who is doing some personal work among the colored people, while we are compelled to confine the most of our house-to-house work to the few white people on the island. I might state that it is impossible to reach the white people here through the tent-meetings, as they

will not come to the tent, so that all our work for them must be personal. We are at present conducting Bible studies in our home for those who are interested, and three white women have already taken a firm stand for the truth, for which we praise God.

The promulgation of the third angel's message is as much due to the liberalities of God's people at home who support the work, as to the messengers who have gone as pioneers to the frontier. Both are necessary in the forwarding of the work in the earth. Both will share the reward, when God gives to every man according to his work.

MRS. F. G. LANE.

The Canvassing Work in North Carolina

BECAUSE of frequent inquiries, and because of the excellent opportunities for labor, and because of the crying need for the same, I am constrained to speak to my brethren everywhere concerning the

work of the canvassing evangelist in our State.

First, as to the inquiries: I have answered by personal letter every question that has come to me. Some have asked about the price of land, the opportunities for farming, stock-raising, merchandizing, etc. I have not refused to answer such, but will say plainly that I much prefer to answer questions of another class.

North Carolina is ripe for the third

angel's message, and to those who have a soul-hunger more than a land-hunger, it offers exceptional opportunities. If there are those who desire to go somewhere to plunge into a career of money-making, I would advise them to stay away; but if any wish to take up a line of work that will pay heavy dividends in the world to come, I would say, Come with us, and we will do you good.

Second, as to the opportunities: I have never been in any place where the people are more considerate and hospitable, or where a larger percentage of the population were willing to purchase publications on present truth. There are scores of counties that have never seen a Seventh-day Adventist canvassing evangelist. This year the crops are good, the prices are fair, the panic is relaxing, and there are many who want the books containing the last warning message. Where are the men to carry them the books? A few weeks ago two of our boys from one of the local churches started out with "The Coming King." They had no experience, and but little instruction in canvassing. I confess to some fear and anxiety for them. But at the end of the week they came in, one with twenty dollars' worth of orders, and the other with nearly as much. Their faces shone with interest and zeal. Their testimony in the social meeting was inspiring. They had not

had everything easy, to be sure, but they had tasted of the fellowship of Christ's sufferings. Since then they have been climbing steadily. As they learn their work, and become more efficient, they have better success. Last week one came in on Friday with thirty-two dollars' worth of orders. These boys are not giving up the message. They are not backsliding. They are growing in grace and the knowledge of our Lord Jesus. Last week brought a report from another young man who has taken fifty-nine dollars' worth of orders; and in his note to the State agent he said: "Next week I mean to make it sixty dollars." This was a young man who has been in the truth about two years, and whose relatives and friends have bitterly opposed him, and who predicted that if he went to canvassing, he would starve. Another item of interest is that it is now demonstrated that our larger books can be successfully sold here. No longer is the thought entertained that we can sell only twenty-five-cent books, with those of the dollar price for the outside limit. "Daniel and the Revelation," "Great Controversy," and "Patriarchs and Prophets" can be sold here as well as elsewhere.

Third, as to the need: The statement that the South is one of the most difficult fields is never fully appreciated until one is actually in contact with the real situation. The people are conservative, and very slow to give up their old customs. Before the message can be successfully presented by the living preacher, the territory should be thoroughly leavened by the introduction of our books into the homes. Silently, quietly, unostentatiously, the consecrated canvassing evangelist can go his way, and the books he leaves in the homes become the sappers and miners to reduce the strongholds of prejudice and superstition.

If there are those who desire a part in this good work in North Carolina, they may get further information by writing to our State agent, H. B. Tilden, 608 Newbern Ave., Raleigh, N. C., or the writer at Spero, N. C.

T. H. JEYS,

President North Carolina Conference.

Upper Parana Mission

THE Upper Parana Mission consists of the republic of Paraguay and the territory of Misiones, Argentina. The superintendent of this mission, Elder Luis Ernst, reports as follows for the REVIEW, which I translate from the Spanish:—

"I arrived with my family the third of May at Villa Encarnacion, Paraguay. From the time we left Uruguay, we had a pleasant trip. As soon as I could settle my family in this town, I set out to visit the church in Posadas, Misiones. I found the brethren encouraged in the Lord. Although it is four months since I visited them, they have let the light of the third angel's message shine in Posadas, with the result that there were several new observers of the Sabbath, with whom I have had some very blessed meetings, which were well attended. Yesterday we had an excellent meeting, and had the privilege of adding five precious souls to the church by baptism. They were ready to give

up all their vices, including the taking of maté, for the sake of the Lord Jesus. The church at Posadas now has forty-one members. Truly we see that the last message advances with rapid step. Praise the Lord for this.

"I also visited the brethren in San Carlos, who live a distance of thirty-six miles from Posadas, and found them alive in the Lord. In this group we have five who have been baptized, and ten others are keeping the Sabbath; some of these are awaiting my return to receive baptism. Brethren, pray for the work in the Upper Parana."

At present Brother Ernst is the only worker in this field. He finds more to do than he can well attend to. New interests are springing up, with no one to respond. In many ways it is the most difficult field in our union conference. Here vice and ignorance go hand in hand. The first of this month a revolution overturned the government. Yet there are honest hearts to be gathered out, and the last message must reach not only the more enlightened races of this country, but also the Indian tribes of Paraguay who understand only the Guarani.

The country itself is beautiful, with its tropical fruits and flowers. Here the orange grows wild, the banana and the pine produce in abundance. Men and means are needed to publish the good tidings of the Saviour's return. Are there not young men and women who hear the call to come and help in this work? We repeat the words of Elder Ernst, "Brethren, pray for the work in Upper Parana."

ARTURO FULTON.

School Work in Argentina

WE are filled with joy as we read the reports from our schools in the home land, and note that they are all filled with earnest young people who are preparing themselves for work in some branch of the Master's cause! We know this means, in a short time, more help in the dark corners of the earth.

In our part of the world we find a large number who can not read or write; still there is a great awakening in educational matters. Many young people are striving for an education, but against great odds. In many cases the parents do not realize that their children need an education, and without their aid it is nearly impossible to go ahead. Opportunities to work and pay one's way are few.

It has given me great pleasure to help some of these energetic young people. To see several engaged in the work whom we have had in our home pays us many times for the sacrifices we have made.

Our Argentina School is not quite so large as last year, yet we have a nice group of students, and some are making good progress.

One very interesting and significant feature of our work here is our "polyglot" family. At a reception of the students a few evenings ago, eighty-six were present. One part of the program was short speeches from persons of different languages. Responses were made in nine living languages. As I listened to the various tongues spoken by our students, the possibilities of the near future came before me. It

seemed as if I could almost hear the message we love so well ringing out in these nine different languages. May the day soon come when we shall see thousands of these youth now in training hastening out into the field with the last message of mercy.

We are receiving many rich blessings in our school work this year. The students are doing better work, the order is better, and the influence of the school is extending. Many persons of the world are turning their eyes toward us and our school.

We are planning to raise the standard of our work, so as to give a better preparation for service in the message. We are very thankful for the help sent us in Prof. Walton John and wife. In praying for the work and the workers in foreign lands, do not forget the Argentine School.

R. H. HABENICHT.

The Work in Colorado

WE are glad to report that the message in Colorado is rising in volume and power. The recent camp-meeting and conference held at Pueblo, August 20-30, was one of the best meetings in the history of the cause in this State. Several important decisions were rendered at this meeting which vitally affect the interests of the local work.

The churches west of the continental divide were formed into a new conference, known as the Western Colorado Conference. W. M. Kennedy was chosen president of this conference, with G. F. Watson, J. W. Norwood, J. F. Pearson, and W. M. Andress as members of the conference committee. J. L. Humbert was elected secretary of the tract society, and the State office is located at Grand Junction.

The churches east of the range constitute what is known as the Eastern Colorado Conference. J. W. Lair, of Kansas, was called to the presidency of this conference, with F. M. Wilcox, E. E. Farnsworth, H. A. Aufdehar, and Malcom Mackintosh as members of the conference committee. Later, on the resignation of Elder Mackintosh, Elder Meade MacGuire was chosen as a member of the committee. R. M. Rockey was elected secretary of the tract society. The headquarters of the Eastern Colorado Conference remains at Denver. This division of the conference was most harmoniously effected, and all believe that it will result in marked benefit to the cause throughout the entire State.

Several resolutions were adopted by the two conferences, in the interests of our people in the various kinds of church work. Colorado has always manifested a deep interest in the work in other lands, and this was the more fully shown in the adoption of the following resolution:—

"Recognizing the great needs of the world-wide mission fields, and the solemn responsibility which rests upon us, as well as the blessed privilege accorded us of sounding the last gospel message, not alone in Jerusalem and Judea, but to all the world as well; therefore,—

"Resolved, That this conference dedicate hereafter one third of its income of tithes to this world-wide evangelization, and that the officers of this conference be instructed to turn over, quarterly, to the General Conference the

money thus dedicated to be used for gospel work as the needs of the general work shall demand."

This was unanimously adopted, and received more hearty and enthusiastic support than any other resolution before the conference. The conference likewise pledged its hearty support to the ten-cent-a-week plan for the support of foreign missions.

This meeting was particularly favored in the help provided by the General Conference laborers. Elders A. G. Daniells, G. A. Irwin, E. T. Russell, C. C. Lewis, B. E. Huffman, H. Shultz, and J. S. Wightman rendered most excellent help throughout the meeting. The practical instruction given by Elders Daniells and Irwin was especially appreciated, and contributed in a large measure to the excellent results attending the meeting. The meeting was largely educational in its character. Important underlying principles affecting the government and direction of our work were dwelt upon, and while no marked excitement attended the work, our people probably received a better foundation for faith through the instruction given than they have had before in their experience. About twenty-five were baptized at the close of the meeting.

Since the camp-meeting the work in the State has continued to progress. In western Colorado our brethren have been busy perfecting their new conference organization. The academy at Palisades opened under most favorable auspices under the direction of Prof. A. M. Woodall; and the Eastern Slope Academy, at Campion, has made a most favorable opening under Prof. E. E. Farnsworth. Both these schools give promise of becoming important factors in the education of young men and women as workers in these two conferences.

Our laborers have taken up their work for the winter with new courage, and the hope of future success and final triumph is bright and strong in every heart.

FRANCIS M. WILCOX.

Canvassing in Mexico

TACUBAYA.—Though at first we felt like strangers in a strange land, we are now beginning to feel at home. In a few months we shall be able to make ourselves understood. I must confess that it looked like a great undertaking, still we entered the field with our "Spanish canvass" committed to memory, and faced all we met. The homes here are not like the homes in the States. The rich are very rich, and live in small palaces. It requires much tact to gain an entrance into these homes. We first pass through the tall, heavy iron gates. A servant stops us, asking "*Que quiere V?*" meaning, "What do you want?" I hand him my card and say, "*El señor.*" That is all I could say. He then turns me over to another servant; and many times, before I see the señor, a third servant takes care of me. Their homes seem to be full of servants.

From this you can see that much time elapses before we give an exhibition of our books. Sometimes we spend from five to fifteen minutes before seeing any one. The time is well spent; for if we get a name for a book, it helps to take

other orders. Names have a wonderful influence here. Thus far I have succeeded in getting the names of several of the best physicians and lawyers in Mexico City, also the ambassador of the republic of Cuba.

I am convinced that these people have been neglected, and are hungering for something they have not. I believe that the Saviour wants us to go at our work as if we meant to do something. At first we were told that the rich could not be reached. If we listened to human words, we should have but little success. "I will, with God's help," conquers every time. My orders for the first week amounted to fifty-eight dollars; the second, seventy-one dollars and a half. The Lord has truly done great things for me, inasmuch as I had to work with many who did not know the English.

I hope you will pray for this field. I can see great things to be accomplished here by the one who will persevere. The poor are very poor, so we shall have to work differently with them. There are many rich people throughout the republic.

Our afternoons are spent in studying the language.

J. A. P. GREEN.

Alabama

WOOLEY SPRINGS.—July 15 we removed the tent from Elkmont to Wooley Springs. We began meetings Sunday morning, the nineteenth, and continued the effort at this place until Sunday night, September 13. We had beautiful weather throughout, enabling us to hold three services every Sunday, and one nearly every night. From the first, the attendance was good, some coming ten or twelve miles. We have had several invitations to hold services in surrounding districts. We are planning to follow up these openings during the fall and winter. About a score have expressed a determination to obey the Lord, and we believe a good company will be developed. Elder and Mrs. E. Van Deusen have moved from Elkmont to this place to carry on the work. Brother and Sister Ross Lindsay have taken the tent to Toney, about six miles east. Brother Hugh Jones will join them in this effort, while the writer visits some of our companies and isolated Sabbath-keepers in the State.

Our first Sabbath service at Wooley Springs after the tent was removed was held in a grove near by. There were twenty-six adults, besides children, in attendance. A sawmill near by was compelled to close down, as one of the owners and some of the employees were keeping the Sabbath.

We receive good reports from the tent efforts put forth at Gadsden, Selma, and Cullman. We give the Lord all the glory for what is being accomplished.

A. J. HAYSMER.

The Canadian Union Conference

THE fourth biennial session of the Canadian Union Conference of Seventh-day Adventists convened according to appointment at Williamsdale East, Nova Scotia, Sept. 10-20, 1908.

This session of the union conference was called in connection with the annual camp-meeting of the Maritime Confer-

ence. The meetings were held in Williamsdale Academy, and all who attended were pleasantly entertained in the students' home, and among friends in the immediate neighborhood.

Although this was not the most central place in the union for the meeting, it was thought best to hold it at Williamsdale because previous meetings had been held in the local conferences farther west. But when we take into consideration the distance that Elder C. H. Keslake and others from Newfoundland and Prince Edward's Island had to travel from the east in order to attend this meeting, Williamsdale was really not so far east of the center of the union as might at first appear. The Canadian Union Conference covers a territory noted for "magnificent distances," stretching from the Great Lakes to Newfoundland, a distance which requires about the same time and nearly the same expense as to travel from San Francisco to Boston. Delegates were present from all the conferences and mission fields of the territory, besides a fairly good attendance of the brethren and sisters in the Maritime Conference. Elder W. H. Thurston, president of the Canadian Union Conference, and the writer were present throughout the meeting as general laborers.

The key-note of the conference was renewed consecration to God and his service. Resolutions were passed, and definite plans were laid, for strengthening all features of the union conference work. An important step was taken concerning the location of the union conference headquarters. For several years the secretary and treasurer, Brother B. B. Nofstger, has been located in Toronto, Ontario, far from the eastern portions of the union; and in addition to the responsibilities he has carried in the union conference and publishing house, he has been drawn largely into the detail work of the Ontario Conference. At the same time the president and general agent have been in distant parts of the union, where there was very little opportunity for counsel between the officers. Now that the work is developing more rapidly in the east, it is thought advisable to locate the headquarters in a more central place, and arrange for the officers to have a common general office, so as to be able to counsel together frequently. Accordingly, a resolution was unanimously adopted recommending that the Canadian Union Conference and the Canadian Publishing Association move their offices to Ottawa, the capital of the Dominion, and that the president, secretary and treasurer, and general agent establish a common office there. It is the purpose of the officers of the conference to make this move before cold weather sets in.

Resolutions were also passed having as their object the strengthening of the publishing, educational, and religious liberty work.

Officers were elected as follows: President, W. H. Thurston; vice-president, William Guthrie; secretary and treasurer, B. B. Nofstger; general missionary agent, Ira S. Jones; superintendent Newfoundland Mission Field, C. H. Keslake; religious liberty secretary, Eugene Leland; educational secretary, W. J. Blake; auditor, R. A. Heard. Executive committee: The

president, the secretary and treasurer, the educational secretary, the general missionary agent, the presidents of the three local conferences, the superintendent of the Newfoundland Mission Field, and Elder Geo. H. Skinner. Directors of the Newfoundland Mission Field: C. H. Keslake, W. H. Thurston, William Guthrie, J. R. Johnston, and G. H. Morgan.

A spirit of unity and deep devotion characterized all the meetings, and the delegates returned to their respective fields rejoicing in the privileges they had enjoyed, and with fresh courage and faith in the speedy triumph of the third angel's message.

Such gatherings mean much to laborers who are so widely scattered as are those in the Canadian Union Conference. To the writer this meeting and the local camp-meetings attended in the Canadian field were among the most pleasant experiences enjoyed in field work.

We shall earnestly pray that the Lord will greatly bless this struggling work in the eastern Canadian field.

E. R. PALMER.

An Interesting Occasion in Singapore

ON Thursday morning, June 25, a company of about thirty Sabbath-keepers sailed across the waters of Singapore harbor to a quiet and shady spot, for the purpose of witnessing the burial in baptism of seven precious souls.

In conducting the ceremony, Brother G. F. Jones announced the scriptures in English, and read and commented upon them in Malay, after which one of our Chinese brethren read the same from his Chinese Bible. In this way all present were benefited by the service. After prayer had been offered in the same three languages, the congregation joined in singing the hymn, "I Will Follow Thee, My Saviour," as the candidates were buried with their Lord in baptism.

Brother Chan and wife, who were the first to be led to the water's edge, are the parents of our young Chinese lady canvasser. For more than a year they have taken a very active part in interesting Chinese in the truth for these days. They, with their daughter, are planning to go to Penang, where they will continue the same work they have been doing in Singapore. Their eldest son also was baptized on this occasion. He has been assisting in the tract society work for several months.

The remaining four were young men from our school, one of whom was formerly a student in China, under Brother Keh, and after coming to Singapore was a preacher among the Chinese Presbyterians. He will now visit the Chinese of Singapore, and work up an interest among them.

Another of these four was a young Chinese of about seventeen years of age, who has been our mainstay in the general industrial work at the school for a number of months, and has proved himself faithful in every particular.

Ezekiel and Gaius, who are from Bat-takland, Sumatra, were the other two. We have every reason to believe that all these individuals are sincere in the step which they have taken, and it did our hearts good to see them go forward

in this ordinance. We regret that Immanuel was not here to take part also.

While we sailed to and from the place of baptism, songs of praise and thanksgiving ascended to God from the happy company.

On the Friday evening following, about the same number gathered in the mission house at the beginning of the Sabbath to take part in the ordinances of the Lord's house.

On both these occasions we were forcibly impressed with the words of the prophet Isaiah: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [China]." Several distinct nationalities were represented at these gatherings, which reminded us of the great gathering when representatives from all nations, kindreds, tongues, and people shall come to worship before God. We trust many more from this place will yet take their stand among God's people. Pray that this may be so.

NETTIE MILLS.

The Quebec Camp-Meeting

THE camp-meeting of the Quebec Conference was held according to appointment in a beautiful grove near the fair-grounds at Waterloo, Quebec, August 27 to September 6. The first Sunday of the meeting a temperance rally was held, in which a minister from Waterloo and a temperance worker from Montreal participated, together with the workers of the camp-meeting. The meeting was well attended, and all seemed well pleased with the results.

The business sessions were held in connection with the camp-meeting, and perfect harmony prevailed throughout the meeting. The business was all disposed of by Wednesday, and the remainder of the meeting was devoted exclusively to spiritual work. Elder W. H. Thurston, president of the Canadian Union Conference, has been filling the office of president of the Quebec Conference the past year.

The following officers were elected for the coming year: President, Elder Wm. Guthrie; secretary and treasurer, Darwin Dingman; Sabbath-school and Missionary Volunteer secretary, Mrs. G. H. Skinner; field missionary secretary, Elder G. H. Skinner; missionary field agent, I. S. Jones; religious liberty secretary, Elder Wm. Guthrie; auditor, W. H. Knowlton. Executive committee: Elder Wm. Guthrie, Darwin Dingman, Elder G. H. Skinner, John Booth, and O. Davis.

Elders E. R. Palmer and Wm. Guthrie, and the writer, were the workers present from without the conference. The work of Brother Palmer was especially appreciated, as he pointed out the advancement the publishing work has made during the years since its beginning.

The weather for the meeting was all that could be desired, and the last few days showed a marked increase in the attendance of our people. The last Sabbath was especially marked by the presence of the Holy Spirit in the camp. Nearly every one in the tent manifested an earnest desire to get nearer to the Lord, and we believe all went to their homes greatly encouraged by the meeting. The attendance from the city was good during the entire meeting. Every-

thing indicates that the Quebec Conference will have a prosperous time during the coming year. May the Lord give special wisdom to those in charge, that the work in that part of the field may be quickly done. H. F. KETRING.

British Guiana

NEW AMSTERDAM.—It is now six months since my family and I arrived at this place, after laboring three years and four months in the island of Tobago. During that time a church was organized, many converts were made, twenty-one persons were baptized, and we left several awaiting baptism. Money was also raised for a church building. There are many discouraging features in our new field, but with courage in the Lord we have started out.

New Amsterdam is the next town in importance to Georgetown, and is in the county of Berbice, on the right bank of the Berbice River. It contains about nine thousand inhabitants. We have a small church here, and two others in country districts, and a few companies. Berbice is quite large, and there are many places in which the truth has not been preached. I have been holding six meetings a week regularly, and there is a good interest in two districts. In one about three miles from New Amsterdam I have started open-air meetings, which have been well attended. Four persons have begun the observance of the Sabbath, and we hope that others will soon follow their example.

About thirty miles up a near-by creek, a church building is in course of erection. Disunion prevailed among the believers at this place, but at my last visit wrongs were confessed, and the work was put on a solid basis. They are now working together for the advancement of the cause. At Number Twenty-nine Village, West Coast of Berbice, the brethren have partially rebuilt their church. I have baptized four persons, and there are others awaiting baptism. We were pleased to have Elder O. E. Davis, our president, with us on two occasions.

T. L. MCKENZIE-SPENCER.

The Sale of Literature in California

THE work accomplished by Nehemiah was done with great rapidity, because the rank and file of the people took part in it. "The people had a mind to work;" otherwise Nehemiah could never have completed the wall in fifty-two days. In like manner the "loud cry" of the third angel will be given when the rank and file of our people have "a mind to work."

We have had an object-lesson of this in the California Conference this year. Last March we appointed a workers' institute, to be held in Oakland, and most of the laborers in the conference were in attendance.

Before the institute we counseled with the brethren at the Pacific Press, and secured permission to sell tracts in quantities at greatly reduced rates. These tracts were made up into three sizes of well-assorted packages. A large package containing nine dollars' worth of tracts was sold for five dollars. The second size package contained four dol-

lars' worth, and was sold for two dollars and a half. The third sold for one dollar, and contained \$1.40 worth of tracts. Any one purchasing in smaller quantities was required to pay the regular price. The brethren at the Pacific Press also consented for us to offer four copies of "Great Controversy," which retails for two dollars and a half each, for five dollars. "The Story of the Seer of Patmos" and "The Story of Daniel" were also sold at fifty-per-cent reduction to all who would buy five dollars' worth at one time.

During the Oakland institute a large quantity of literature was purchased by the people. This was followed by a short institute in San Francisco and a longer one in Chico. Much literature was sold during these two institutes.

At the first camp-meeting, as our people, in response to the appeal of our ministers, came up and purchased large quantities of literature, some of our brethren said, "There will be a reaction in this thing; the people will get stocked up with literature, and then you can not sell them anything." Their predictions failed; for we have just closed our fourth and best camp-meeting of the season, held at Fresno; and while the attendance was not so large as at the Melrose camp-meeting, held in June, yet the sale of literature far exceeded any meeting this year, in proportion to the number in attendance. One hundred seventeen copies of "Great Controversy" were bought by the people and carried to their tents. About two hundred fifty dollars' worth of tracts were sold in packages during the camp-meeting. It was a common sight to see a large quantity of books or tracts piled up on the stand in the large tent, and at the close of the meeting to see the people going to their tents with their arms full of literature.

While heavy sales of literature were made during the three institutes and four camp-meetings, work was going on steadily between the meetings. We have kept our different periodicals on hand, and have encouraged everybody to sell. We ordered the papers by the thousand, and gave all the new beginners the advantage of the low rate to encourage them in selling. Sometimes we have had more than three or four thousand copies of *Liberty* and *Life and Health* on hand, but have always found some one who would sell them.

In the past seven months our people have purchased literature to the value of \$15,563.48, consisting of books, tracts, *Signs of the Times*, *Liberty*, *Life and Health* and the *Bible Training School*. This amount does not include the sales made by the regular canvassers in the conference, neither does it include any of the orders sent in by the librarians of the churches to the tract society. It represents work done by the rank and file of our people over and above that carried on by the organized work in the churches and in the canvassing field.

Often those who had purchased large quantities of literature at one of the other camp-meetings, were the first to hold up the hand at the Fresno meeting for a five-dollar package of tracts, or five dollars' worth of books, saying they had either sold or given away all they had purchased before. Some of our brethren bought several of the large packages of tracts, and gave them to

the various tent companies to distribute.

The question may arise, "What is the result of the lay members handling such a large quantity of literature?" The result thus far is that interests are springing up all over the conference, and we have not sufficient ministers and workers to fill the openings. In some instances, after a few meetings have been held, a company is ready for organization.

We thank the Lord for the large amount of literature distributed in this conference; but this is nothing compared with what can be done when the entire denomination has "a mind to work." Let the good work go forward.

S. N. HASKELL.

Idaho

SANDPOINT.—During the summer the writer assisted Elder C. L. Ford in holding a series of meetings in this place, as a result of which several accepted the truth. My wife and I have been asked to remain here during the winter to follow up the interest, and do house-to-house work. If any reader of the REVIEW who has a friend here or is corresponding with some one to whom he has been sending literature, will send me the name and address of his friend or correspondent, I will call upon him, and by the help of the Lord do all I can to help him to see the truth.

O. L. COY.

Tennessee River Conference

THE annual camp-meeting of the Tennessee River Conference was held in Memphis, October 1-8. The attendance of our people from the various parts of the conference was fair. The business session of the conference was held in connection with the meeting, and was marked throughout by a spirit of unity. Elder W. R. Burrow was re-elected president.

The reports rendered during the conference indicated progress. The tithe for the past year was the largest in the history of the conference. About eighty have accepted the truth and been baptized during the year. A spirit of liberality was manifested toward the various local enterprises presented. A deep interest was also shown in the advancement of the work in the fields abroad. The "thanksgiving week" plan for helping our missions was enthusiastically indorsed, also the ten-cent-a-week plan; and about three hundred fifty dollars was raised in cash and pledges for the foreign work.

On the grounds where the meeting was held, Elder J. S. Washburn has been conducting a tent effort for some weeks. These meetings have been quite largely attended by an excellent class of citizens, and the stirring truths of the message have reached the hearts of quite a number who have begun the observance of the Sabbath. Many others are interested; and as the tent effort will continue, it is hoped that still others will decide to obey the Lord.

Nearly all the local conference laborers attended the meeting; also the representatives of the various union conference departments were present and shared in the burdens and blessings of the meeting. Elders G. A. Irwin and

C. F. McVagh and the writer were also in attendance.

A meeting for the colored Sabbath-keepers was held in another part of the city at the time of this meeting. Good reports were given of this meeting by those who attended.

I was glad to note the spirit of general progress seen in the Southern field. Memphis is a progressive city of over two hundred thousand inhabitants, and in general appearance and business thrift compares favorably with most cities of the North of similar size. A refined, intellectual, and enterprising class of citizens are found scattered throughout this field, especially in the cities, who, though conservative, can be reached by the truths of this message. Consecrated, progressive laborers are needed to respond to the many openings for labor.

G. B. THOMPSON.

Field Notes

Six persons were baptized at Kansas City, Kan., on August 6.

Four persons are reported ready for baptism in Cheyenne, Wyo.

ELDER T. B. WESTBROOK recently baptized four persons at Medina, N. Y., and two others are waiting for baptism at Corning.

FIFTEEN of the students of the academy at South Lancaster, Mass., have been baptized since the beginning of this school year.

THE camp-meeting at Atlanta, Tex., was followed by a tent effort, as a result of which eleven persons took their stand for the truth.

ELDER A. R. OGDEN reports the baptism of two sisters at Midway, Mo., and states that the prospects are favorable for a good company at both Keytesville and Excello.

At the present time twelve are keeping the Sabbath at Homestead, Pa., as a result of the tent effort there, and as many more are halting between two opinions.

ELDER H. J. FARMAN reports eight as having begun to keep the Sabbath at East Concord, Vt., and others are interested. A Sabbath-school of thirteen members has been organized.

ON September 12 three persons were baptized and united with the Pierrepont (N. Y.) church, making five who have recently been baptized and joined the company at that place.

As a result of the summer's work at Deadwood, Wyo., three members were added to the church on a recent Sabbath, and four others, one from the Catholic Church, asked for baptism.

THE company at Coleman, Mich., was recently organized into a church, with a membership of eighteen, and a full corps of officers. After the Sunday afternoon service, three were buried with their Lord in baptism. Others are expected to unite with the Coleman church in the near future.

ELDER J. O. MILLER, president of the Maritime Conference, in a recent letter to the REVIEW says: "On Sunday morning at 11 A. M., September 27, a company of men, women, and children gathered at the beautiful beach on the shore of the Bay of Fundy, in St. John, New Brunswick, and witnessed the baptism of five adults who had covenanted to obey their Maker. These, with others who have been baptized, will be received in the St. John church at our next Sabbath meeting. In spite of the rigid Sunday law in Canada, men and women are saying, 'As for me and my house, we will serve the Lord.' I have just returned from the field where we held our tent effort, and find the company of eleven who took their stand, still faithful. While we thank God for what he has done and is doing, we ask the readers of the REVIEW to join us in prayer for greater results."

Current Mention

—The city of Bisbee, Ariz., was swept by fire on the night of October 14, fifty acres of the residence and business section being destroyed. The loss is estimated at from one million to a million and a half dollars.

—The San Francisco wireless telegraph station now claims the record for the longest distance covered by a wireless telegram, this telegram having been received from the Kuhuku station on the island of Oahu, H. T., 2,200 miles from San Francisco.

—During the course of an address at Tremont Temple, Boston, on October 12, United States Senator Henry C. Lodge, of Massachusetts, made a vigorous plea for a large increase in the American navy, declaring that such a navy was the only guaranty of peace to this country.

—Eleven persons lost their lives, and six others were badly injured, as a result of the work of Italian incendiaries in New York City on October 5. Three barrels of oil were rolled into a tenement-house, and set on fire. Before firing the oil, the fire-escapes were so tampered with that they could not be used, and children were tossed down from these to the crowds below, many of them receiving bruises and broken limbs.

—A report from Caracas, Venezuela, states that Holland has at last delivered an ultimatum to Venezuela, demanding, by November 1, the revocation of the decree of May 14, which has so seriously interfered with the commerce of the Dutch island of Curacao. The report also states that it is not anticipated that Venezuela will yield to the ultimatum. The coast defense batteries are being made ready to resist an invasion.

—Soon after the arrival of the American battle-ship fleet at Manila, a hurricane, which is said to have blown at the rate of one hundred miles an hour, swept over Manila harbor and city and vicinity. There was no loss to the fleet, but much damage was done on shore. A report from Tokyo states that Japan is planning to give the battle-ship fleet a reception which will eclipse all others that have been tendered it since its departure from America.

—At Hickory, Miss., on the night of October 9, three innocent negroes were lynched by a mob bent on securing the murderer of a white planter. It was not even charged that those lynched had anything to do with the murder. A negro church and lodge hall near the scene of trouble were also destroyed by fire.

—At Youngstown, Ohio, early on the morning of October 11, union men or their sympathizers attempted to wreck a hotel in which non-union iron workers were sleeping. The wreckers attached a chain to the building, and fastened this to a freight-train which had stopped opposite the hotel. When the train started, the building was partially demolished, though its occupants escaped without serious injury.

—A destructive forest fire is raging in the northern portion of the southern peninsula of Michigan and in Marinette County, Wisconsin. In Michigan the town of Metz is destroyed, and Alpena is seriously menaced, while a number of settlements in the path of the flames have been wiped out. The loss of life is heavy, but no definite figures can be given. One relief train carrying persons from a burning town was wrecked while running through the blazing district, and seventeen perished. Many others are known to have perished.

—At a meeting of the General Federation of Women's Clubs, held in the new National Museum, at Washington, D. C., and representing organizations with a membership of over eight hundred thousand women, the representatives of these organizations pledged their individual societies to an earnest and energetic battle against the spread of tuberculosis. Their campaign will be carried on by general publicity, and by entering the homes of the people, and teaching them how to prevent infection, and how to facilitate the cure of persons already infected.

—A despatch from London, dated October 12, states that as one of the far-reaching results of the present European crisis, Great Britain will build still more ships and muster more men. Russia has never abandoned her design to secure a passage for her war-ships through the Dardanelles into the Mediterranean, and there is a possibility that she may accomplish her purpose as a result of the present developments in Europe. This determination on the part of England will stir Germany to still greater exertions, and add still greater burdens to the already overtaxed millions of Europe.

—A new grand jury has been impaneled to deal with the cases of Sunday violations at Atlantic City, N. J. Supreme Court Justice Trenchard, in a speech to this grand jury on October 13, denounced the stand taken by grand juries in the past on the Sunday-closing law in Atlantic City, and demanded that the new grand jury bring in indictments against all persons who have violated the law within the past two years, where evidence to prove the violations is presented. It was the refusal of the last grand jury to bring in such indictments that provoked some time ago a sensational proclamation from Governor Fort in reference to the use of the militia to enforce the law against those who violated the Sunday law.

—Mr. Wilbur Wright has demonstrated to the satisfaction of the French judges the practicability of his flying-machine, and is to receive \$100,000 for the patent rights for France and French colonies. He has remained in the air for over an hour, with a passenger aboard. After teaching three aeronauts to navigate the air-ship, he will return to America.

—The situation in the near East has not yet assumed a peaceful aspect. Russia, England, and France seem to have come to an understanding in reference to the preliminaries of a conference without consulting Germany, and this has naturally offended the German government. It is feared that this may occasion a halt in the progress of a settlement of the difficulty. The negotiations between England, France, and Russia are reported to have resulted in the formation of a dreibund more powerful than any international combination ever created; and this adds to the unpleasantness existing among the powers, instead of helping to unsnarl the tangle. The basis of the proposed conference is said to be proving very unsatisfactory to Turkey, in view of the fact that only a money consideration is to be offered her for the loss of her four provinces. Montenegro is still urging Serbia to join her in war upon Austria, but reports from Serbia indicate less of a warlike spirit than existed last week. The latest advices from Turkey state that her troops in both Asia Minor and Europe are being mobilized; that Turkey is entirely dissatisfied with the proposed program of settlement; and that she will now depend upon her own resources. Austria is massing troops on the Montenegrin frontier, and a railway bridge between Austria, and the capital of Bosnia has been blown up, evidently by Servian sympathizers. War seems more probable than at any time since Bulgaria declared her independence. A European conference seems now improbable.

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

Stirring Times in Portland, Oregon

OUR first religious liberty institute in the North Pacific Union Conference has just closed. It was held in Portland, Ore., the latter part of September. In many ways it was a very interesting meeting. One thing that gave it an interesting feature was the Sunday-closing law put into force in Portland, September 27. We had visited several small stores where cigars, confectionery, fruit, soft drinks, and other things were sold, and found quite an excitement among them. The evening after the Sabbath, September 26, I visited others, and found that many had decided to keep open. When Sunday morning came, there was no little interest in the question all over the city.

The prosecuting attorney had notified

the police department to arrest all who were found violating the law. So Sunday morning all were anxious to get to their beats. Soon fifty-three arrests were made; but the chief of police issued orders not to make any more arrests, as they would not know what to do if things continued as they had started.

Monday morning at nine o'clock those arrested were arraigned for trial, but the suits were postponed until the next day, and it was thought they would be referred to the grand jury, to see what disposition it would make of them.

I visited the district attorney's office, and had quite a talk with his assistant. He said they were going to prosecute to the fullest extent of the law, until it was obeyed in the State of Oregon. I called his attention to the fact that there were those in the State who kept the seventh day, such as Jews, Seventh-day Baptists, and Seventh-day Adventists, and asked if he would show any favors toward those who conscientiously kept another day. He said the law was there, and must be obeyed as long as it remained upon the statute-books of the State. He did not show any spirit of bitterness, but he did show a spirit of determination.

The brethren secured a hall in a good part of the city in which to hold a public meeting. They advertised the meeting, and there was a large attendance. It was estimated that there were nearly eight hundred present. Elder W. F. Martin introduced the meeting by giving a talk upon the subject of "The Limits of Civil Government." This was followed by Elder D. Nettleton, upon the subject of "Bible Examples of Where a Law Has Interfered With Religion," citing the cases recorded in Daniel, the Acts of the Apostles, and other places. Following this the secretary of the Religious Liberty Department of the North Pacific Union Conference (the writer) gave a talk upon the question, "Has the United States Government Maintained the Principles of Religious Liberty as Enunciated in Its Constitution?" This was followed by Elder E. E. Andross, upon "Sunday Laws; Their History and Results." We believe that much good was accomplished by the effort.

A. J. BREED.

Rome's Ambitious Aims

IN his sermon at the centenary of the establishment of the Roman Catholic hierarchy in the United States in 1889, Archbishop Ireland said that the work which Roman Catholics in the coming century were called to do in the United States was—

"to make America Catholic, and to solve for the church universal the all-absorbing problem with which the age confronts her. Our work is to make America Catholic. . . . Our cry shall be, 'God wills it,' and our hearts shall leap with crusader enthusiasm. We know the church is the sole owner of the truths and graces of salvation. . . . The Catholic Church will confirm and preserve, as no other human power or human church can, the liberties of the republic.

The Catholic Church is the sole living and enduring Christian authority. She has the power to speak; she has an organization by which her laws may be enforced."

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

Experiences in the Publishing Work—No. 12

DURING the eight months of publishing the REVIEW in Paris, Maine, eight new names were added to the list of ministers who gave themselves more or less to preaching the truth of the third angel's message. Among these were S. W. Rhodes, Hiram Edson, F. Wheeler, E. P. Butler, and J. N. Andrews. This accession was a source of spiritual strength, and an encouragement to the believers, as it furnished more ministerial help for the New England States, New York, and Michigan. Meanwhile Elder Joseph Bates was still doing pioneer work in these States, and also pushing the work and gaining vantage-ground in Ohio, Indiana, Wisconsin, and Canada.

Volume I of the *Advent Review* is replete with articles upon the past movement, the third angel's message, perpetuity of the law, and the Sabbath and its history. In the number for May, 1851, is an article occupying over five pages from the pen of J. N. Andrews, on the subject of the three messages. In this he applies the prophecy of the two-horned beast of Revelation 13 to the United States, taking the position, on the strength of the prophecy alone, that the enforcement of Sunday as the Sabbath would be the point on which a union of church and state would finally be formed in this nation. His argument rested wholly upon the prophecy, as no movement at that time pointed very strongly in that direction, the strongest expression that could be found favoring it being a statement from Dr. Durbin, taken from the *Christian Advocate and Journal*:—

"When Christianity becomes the moral and spiritual life of the state, the state is bound, through her magistrates, to prevent the open violation of the holy sabbath, as a matter of self-preservation."

This article was printed also in a tract of thirty-two pages, entitled, "The Three Angels' Messages of Revelation 14, and the Two-Horned Beast." An edition of one thousand copies of this tract was not all distributed until the year 1853. This was the first effort of our people in publishing a work of that character. It had required much careful and prayerful study to produce that brief treatise on the subject. Of this we read, from the words of Sister White:—

"When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Rev. 14:9-12. The burden of our testimony as we came before the people, was that the great second-advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus;' and we as clearly saw as we

now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no definite position.

"God by his Holy Spirit let light shine forth upon his servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message . . . have been given to the world."—"Testimonies for the Church," Vol. I, pages 78, 79.

In the spring of 1851 Brother Thompson, of Saratoga Springs, N. Y., a farmer in comfortable circumstances, having accepted the truth, offered to Brother and Sister White rooms in his house, and their provisions for living, if they would move the printing business to that place. This they did, and published there the second volume of the *Advent Review*, the first number bearing date of August 5 of the same year. This volume consisted of fourteen numbers, and was issued as a semimonthly. The last number was published March 23, 1852. The name of the paper was slightly changed, from that of *Second Advent Review*, to ADVENT REVIEW AND SABBATH HERALD, the name which, in its eighty-fifth volume, it still retains. The size of the journal was increased to three columns, eight pages, the printed page measuring eight and one-fourth by eleven and three-fourths inches.

J. N. LOUGHBOROUGH.

Notes

FROM a letter written by Elder H. C. Goodrich, at Panama, we quote the following: "I have found here in this country a great demand for our books,—I think the most wonderful demand that has been seen in the work. I believe the Lord is in this work, and that it is the means of carrying the message to the people. I need a man just now to help me hold a good strong institute with our canvassers."

To those whose hearts call them to the book work, but who for some reason or other have held back in the past, we would say, Write to your State agent or conference office, and those in charge of the work will take pleasure in seeing that you receive the training which supplies one half of the element of success in this or any other work, and thus at an early date become a sharer in the wonderful success and the blessing which the Lord is bestowing upon those in the field.

From nothing to one thousand dollars a month is the record of one of the most recently organized conferences in the Southern Union Conference, in our subscription-book work. Aside from the financial point of view, it speaks volumes for the patient, consecrated efforts of those in charge of the work, and the way in which the Lord can use his servants who have a mind to work, and are determined to have a part in the spreading of this wonderful threefold message he has committed to us as a people. There is nothing to prevent other conferences, in which little is now being done, from making a similar record.

NOTICES AND APPOINTMENTS

Addresses

The address of Elder F. J. Harris is 1721 South Main St., Rockford, Ill.

The address of Elder E. E. Andross is 257 South Hill St., Los Angeles, Cal.

Notice!

NON-RESIDENT members of the Twin City Seventh-day Adventist church of Urbana, Ill., who do not report, and are unfaithful in the matter of tithes and offerings, will be placed upon the terminating list, subject to re-instatement on approval of the church. Otherwise, connection with the church will expire twelve months from date of such entry.

By order of the church.

MRS. GRACE HOOVER, Church Clerk.

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:—

W. H. Brown, 212 McCoy St., Joplin, Mo., *Signs, Review, Watchman, Instructor*, and tracts.

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C., *Signs, Review, and Life and Health*.

James Harvey, 1055 Brush St. Oakland, Cal., denominational papers and tracts for missionary work.

Mrs. J. W. Munck, 2838 Lanvale St., Baltimore, Md., *Review, Signs, Life and Health, Watchman*, and other denominational papers for distribution in hospitals.

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.

FOR SALE.—Treatment-rooms and agency for Battle Creek Sanitarium health foods. A. C. Pease, 30 Maple St., Springfield, Mass.

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.

STEREOPTICON SLIDES.—Specially prepared for Seventh-day Adventist workers. Dealing entirely with Present Truth. Until Jan. 1, 1909, colored, 25 cents each; plain, 20 cents. Send for circular. J. M. Wagner, 3104 Chadwick St., Philadelphia, Pa.

RIPE OLIVES at 50, 60, 70, and 80 cents a gallon. Cheaper than nuts or beefsteak. At 60 cents they cost 11 cents a pound, freight paid to the East. Considering increased strength, they virtually cost nothing. Address W. S. Ritchie, Corona, Cal.

WANTED.—To, correspond with isolated Sabbath-keepers who wish church and church-school privileges; those who wish to "leave the large cities," and health-seekers. All about the beautiful Mesilla Valley of New Mexico. Wm. A. Ross, Las Cruces, N. M.

WANTED.—A good housekeeper; middle-aged sister preferred. A good home for the right one. Housework is light. Situated two miles from Bay City (Mich.) church. Write for information. B. E. Newberry, R. F. D. 6, Station A, Bay City, Mich.

FOR SALE.—500,000 beautiful Bible mottoes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our mottoes. 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.

FOR SALE.—Best opening in California for a physician; an established practise, office equipments, and treatment-rooms centrally located. Price, \$1,250, one half the value. Population, 45,000. Called to another field; will sell soon. Address T. S. Whitelock, M. D., 1027 Fifth St., San Diego, Cal.

KIEFFER PEARS FREE.—With every order containing \$5 for five two-bushel crates, will send one crate free. Great care taken to ship only sound fruit, a few may be slightly bruised. Too ripe to ship beyond Chicago. Our bushel measures 10 x 15 x 17, containing 400 cubic inches more than legal bushel. Occoquan Fruit Farm, Occoquan, Va.

Obituaries

IRISH.—Died in Vancouver, Wash., Sept. 16, 1908, of apoplexy, Sister Sophia L. Irish, aged 72 years, 5 months, and 25 days. She came to the Pacific Coast in 1892, living in the States of Oregon and Washington. She leaves two sons, one daughter, and many other friends and relatives to mourn. The funeral service was conducted by the writer, from Ps. 116:16. R. D. BENHAM.

BURLINGAME.—Margaret A. Burlingame died at the home of her daughter in Stillwater, Okla., Sept. 8, 1908. She was born in Pennsylvania, Jan. 26, 1830; was married to William R. Burlingame at Beverly, Ohio, May 28, 1851; and was left a widow, Feb. 20, 1868, with nine children, seven of whom are living. She became interested in the Seventh-day Adventist truth while living at Rushville, Neb., and became a member of that church, and was a faithful Christian to the end. The remains were taken to Pawnee City, Neb., for burial. Mrs. BRUNK.

OSTERHOUT.—Artemisia J. Osterhout was born in Oswego Co., N. Y., Jan. 19, 1832, and died very suddenly of heart failure at the home of her daughter in Brownington, Vt., Oct. 1, 1908, aged 76 years, 8 months, and 12 days. Three daughters.—Mrs. M. C. Wilcox, of Mountain View, Cal.; Mrs. J. W. Strickland, of Grand Rapids, Mich.; and Mrs. A. E. Taylor, of Brownington, Vt.,—together with the aged husband, survive to mourn their loss. At an early age Sister Osterhout gave her heart to God, and joined the Methodist Episcopal Church, of which she has been a faithful and earnest member until about thirty-eight years ago, when she saw, believed, and accepted the truths held by the Seventh-day Adventist people, uniting with this body, and continuing faithful to the day of her death. Her Christian life was marked by her fidelity to God in all which she believed to be right. Her heart was cheered by the hope of the soon-coming Saviour, and she looked into the future with an unwavering faith in the great Life-giver. Words of comfort were spoken by the writer from John 11:25, to about seventy-five neighbors

and friends who gathered at the home of Brother and Sister Taylor. We laid her to rest in the Brownington Cemetery, believing that she will come forth in the first resurrection. O. MONTGOMERY.

BLACKMER.—Died at his home in Baldwin, Mich., Oct. 3, 1908, Rollin N. Blackmer. He was born at Pittsford, Vt., in 1837. He accepted the third angel's message a few years ago, and was faithful until his death. He leaves a wife, two sons, and two daughters to mourn their loss. Words of comfort were spoken by the writer, from Job 14:14.

M. B. BUTTERFIELD.

CARTER.—Died at Atlantic, Iowa, Sept. 23, 1908, Mrs. Catherine Stonehouse Carter, aged seventy-three years. For the last forty years Sister Carter was a Seventh-day Adventist, and her faithfulness was a constant witness on the side of righteousness and truth. The Adventist church at Atlantic was filled to its utmost capacity at the funeral service, and the audience gave thoughtful attention to the words spoken by the writer from Num. 23:10. A husband, six children, and many sorrowing friends mourn the loss of this faithful mother in Israel. M. N. CAMPBELL.

HAFFORD.—Died in Los Angeles, Cal., Sept. 20, 1908, of typhoid fever, Bertha E. Hafford, aged 26 years, 9 months, and 18 days. Sister Hafford was a consistent Christian. To those who were in trouble or distress she always gave a kind word and a helping hand. At times of death she would write poems of consolation to those who mourned, one of which was so applicable in her sufferings that it was read at her funeral. The husband, Rollin P. Hafford, two small children, and an aged father and mother, are left to mourn. The funeral service was conducted by the writer. C. E. FORD.

HILDRETH.—Fell asleep in Jesus, July 26, 1908, at the home of his daughter, near Le-noir, N. C., Daniel Hildreth, aged 75 years, 1 month, and 22 days. He was a patient sufferer for many years, death being caused by a complication of diseases. He was a faithful member of the Cincinnati (Ohio) church. For fifty-three years he had looked forward to the coming of our Saviour, and had always hoped to live to witness his appearing. His greatest joy was in the service of God and the study of the Bible. At the age of thirty years he was united in marriage to Miss Loretta Dun. He leaves a wife, three daughters, and two grandchildren to mourn his loss. He was laid to rest at Hickory, N. C., to await the call of the Life-giver. Words of comfort were spoken at the funeral by Prof. J. W. Beach, from Ps. 116:15 and Rev. 14:13.

GEORGE CRAWFORD.

HAYSMEYER.—Killed Oct. 1, 1908, by the falling of a tree, James Haysmer, at his home in the township of Bushnell, Montcalm Co., Mich., aged 75 years, 8 months, and 17 days. Brother Haysmer was born in Staplehurst, England, where he resided until he was about nineteen years of age when he came to America, settling in the State of New York. Here, in 1856, he was married to Miss Anna M. Staines. In the fall of the same year he moved to Michigan, where he has since resided. Soon after the close of the war, Brother Haysmer accepted present truth, uniting with the Bushnell church, of which he was a member till death. Three of the nine children born to Brother and Sister Haysmer have served as missionaries in foreign lands. Albert J. served eleven years in the West Indies; Jennie (Mrs. Wilson) nine years in Australasia; and Nora (Mrs. W. H. Anderson) eleven years in Africa, where she died last February. The rest of the children with the exception of one who died in infancy, are engaged in the service of the Master, either directly or indirectly, and their consistent Christian lives bear witness to the early instruction and influence of the home. Words of comfort were spoken by the writer to a large and sympathizing audience in the Bushnell Seventh-day Adventist church. Text, 1 Thess. 4:13, 14.

S. D. HARTWELL.



WASHINGTON, D. C., OCTOBER 22, 1908

W. W. PRESCOTT - - - EDITOR
C. M. SNOW { - - ASSOCIATE EDITORS
W. A. SPICER {

CONTENTS

Editorial

A Step in Advance — When the Hour Struck — A Significant Demonstration — The Rise and Fall of Religious Liberty in America — The Thanksgiving Ingathering — Looking to the Dead — The Plain Meaning Perverted — A Present-Day Peril 3-6

General Articles

Take and Keep (poetry) 7
The Inestimable Gift, *Mrs. E. G. White* 7
An Added Opportunity, *Jasper Wayne* 7
Lessons From Past Experiences, No. 27, *Geo. O. States* 8
A Message of Warning Before Christ's Coming, *George I. Butler* 8
The "Chain-Letter" System, *H. E. Rogers* 9
Our Supreme Motive, *L. F. Starr* 9
An Example, *Ivar T. Witting* 10
Converted by Wire 10

Home and Health

Happiness (poetry) 11
The Crusade Against the White Plague, *G. H. Heald, M. D.* 11
Flowers for the Schoolroom, *Lulu Tarbell Leary* 12

The World-Wide Field

Russia, *J. T. Boettcher* 12
San Andres, *S. Parker Smith* 13
Haiti, *W. Jay Tanner* 13
Among the Foreigners at Home, *J. F. Blunt* 14

The Field Work

Malamulo Mission, Nyassaland — Norfolk Island — West Indies — The Canvassing Work in North Carolina — Upper Parana Mission — School Work in Argentina — The Work in Colorado — Canvassing in Mexico — Alabama — The Canadian Union Conference — An Interesting Occasion in Singapore — The Quebec Camp-Meeting — British Guiana — The Sale of Literature in California — Idaho — Tennessee River Conference — West Pennsylvania 15-21

Christian Liberty Department

Stirring Times in Portland, Ore. — Rome's Ambitious Aims 21, 22

The Publishing Work

Experiences in the Publishing Work, No. 12 22

Miscellaneous

..... 23

WE hear of the arrival of Elder H. S. Prener and wife in Brazil. They will engage in the work in Rio de Janeiro.

LAST week Elder K. C. Russell returned to Washington from Newfoundland. He brings a good report of the meetings held there in the interests of religious liberty.

ELDER A. G. DANIELLS left Washington last Thursday for Madison, Tenn., to attend the conference of self-supporting missionary workers now in session at that place. He will probably return to the office during the present week.

DR. R. RUSSELL reports the arrival of himself and wife and Miss May Scott in Japan. They were to go on to Korea in a few days.

WE are pleased to acknowledge the receipt of five dollars from "a lone sister," to be applied on the October collection in behalf of the work for the colored people.

LAST week Miss M. Belle Shryock, of the Foreign Mission Seminary, and Miss Edythe Ayers, of the Review and Herald Office staff, sailed from New York for England, on their way to India.

By post-card from Eastern Russia, Brother Guy Dail, general secretary for Europe, reports excellent autumn meetings in that frontier field. A conference of workers had just closed in Saratov, on the Volga.

A LETTER from Elder I. H. Evans, posted at Honolulu and received here last week, reports a safe and comfortable passage to that port. Elder Evans expected to spend only one day at Honolulu on this voyage, and to go on to Japan on the same ship. He would therefore be likely to arrive at Yokohama about the same time that his letter was received here.

By invitation of the Secular League of Washington, an address was delivered before the members of that organization by the editor of the REVIEW, Sunday afternoon, October 18. The topic assigned by the officers of the league was "Seventh-day Adventism," with the understanding that the address would explain the scope and meaning of this second advent movement, as viewed by Seventh-day Adventists.

THE quarterly summary of Sabbath-school reports published in the November issue of the *Sabbath School Worker* shows that the contributions to missions by the Sabbath-schools of the United States and Canada for the quarter ending June 30 amounted to \$17,373.69, an average of over thirteen hundred dollars a week. The contributions from schools in the foreign conferences and mission fields during the previous quarter, but reported at the same time, amounted to \$5,670.12, bringing the total contributions to missions for one quarter to \$23,043.81. This is the best record ever yet made by our Sabbath-schools, and leads the officers of the Sabbath-school department, whose motto has been, "A thousand dollars a week to missions," to feel that their rallying cry is getting out of date, and

they are inquiring for one which will better represent the liberalities of the Sabbath-schools. That the contributions from our schools would prove to be such an important factor in the support of our mission work was hardly realized when the plan was inaugurated seventeen years ago.

A POSTAL-CARD from Elder L. R. Conradi, dated Port Said, October 2, says: "After a very successful general meeting at Beirut, continuing six days, we arrived here September 30, and expect to sail to-day with the four German East African missionaries. We are due at Mombasa, October 14." As to the changed conditions under Turkish rule, Brother Conradi writes: "We enjoyed full freedom; not even a passport was demanded." We shall look for a further report from Brother Conradi concerning his visit to Africa.

THE current number of *The Missionary Review of the World* contains matter of unusual interest and value. We accord first place to the leading editorial, which is a strong avowal of faith in the original gospel as set forth in the Scriptures, and a repudiation of the "New Theology." The article on "The Religious Situation in Russia" is full of facts of interest, and Dr. James L. Barton writes instructively of the "Moslems in Turkey." The *Review* is 25 cents a number, or \$2.50 a year. Funk and Wagnalls, publishers. New York City.

Now is the time to circulate petitions against the Johnston Sunday bill, which will, without doubt, be taken up for passage during the early part of the next session of Congress. This session begins December 7, and closes March 4. Petition blanks may be secured from the Religious Liberty Bureau, and when the work with them is finished, they should be sent to the representative of the district in which they were secured. Faithful work with the petitions may result in postponing the passage of this and similar bills a little longer, thus facilitating the giving of the message and hastening the close of the work.

ON the second page of this paper will be found a sample page from the special number of the *Review*, to be distributed during Thanksgiving week. It may be proper to state that this is simply an average page, and will give our people a correct idea of the appearance of the whole paper, every page of which, with the exception of the second and the last, is as fully illustrated and as attractive in appearance as the one here shown. If space had permitted, many other features might have been incorporated in this special issue, but those who have carefully examined it are of the opinion that, as a whole, it will give a very adequate and impressive view of our work throughout the world. From all parts of the field we learn that the plan for the Thanksgiving week campaign is being adopted with much enthusiasm, and we are hopeful of large results.