



The Advent Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., August 19, 1909

No. 33

God's Thought of Us

How wonderful that Thou, my Lord and King,
Dost think on me;
That from Thy throne, where halleluiahs ring,
Thou art quick to see
My smallest need, and send a full supply
Of grace and help ere I have ceased my cry.

So often, when I do not lean on Thee,
But feel quite strong,
And confident of my sufficiency,
And so go wrong,
Thou thinkest on me, and in perfect love,
Dost let me stumble, my weak self to prove.

Thou thought upon me ere Thou left Thy throne,
On earth to die;
Thou thought upon me in the garden lone,
With Calvary nigh.
My sins have pierced — my guilt been laid on
Thee,
In overwhelming mercy I go free.

Now fill my mind and heart each passing hour
With thought of Thee;
And let the Holy Spirit's love and power
Abide in me;
Bring fruit unto Thyself from all my ways,
And let me daily live unto Thy praise.

— Lydia S. Gould, in *New York Observer*.

Behold
He
Cometh

Go to the Law and
the Testimony

THE WORK —AND— THE WORKERS

AN order for 1,000 copies of the August *Life and Health* has just reached us, from a new worker in Canada. We welcome the brother to our large army of agents.

THAT large edition of 130,000 copies of the Temperance number of the *Youth's Instructor* is nearly all gone. It is wonderful the way this beautiful magazine sells!

EVERY church librarian should be supplied with a copy of the revised edition of that excellent little book, "The Missionary Idea," by Mrs. A. E. Ellis. Price, in stiff cloth binding, \$1; paper, 50 cents, post-paid.

ONE of our agents reported orders to the amount of \$63.60, as the result of 36 hours of regular work. The average amount earned per hour was about \$1.75. Another agent reports 31 hours and \$56 worth of orders, an average of over \$1.80 an hour.

FOR the month of June, the Review and Herald shipped over twenty thousand pounds of books, and in July the weight was over thirty-two thousand pounds. This does not include the mail or express orders; it includes only the books that were sent out by freight.

THE largest single order for *Liberty* has just been received from Mrs. Nettie Moran, through the Western Washington Missionary Society. It calls for 3,100 copies, 3,000 of which will be sold in two of the largest cities in that State. We say "will be sold," because that is this sister's record.

"THE PRACTICAL GUIDE TO HEALTH" is at once a concise yet comprehensive work on anatomy, physiology, and hygiene, written in a fascinating manner, and is a valuable compendium of necessary information regarding the treatment of common diseases and the care of the sick. It may be had in cloth binding, \$3; library, \$4; full morocco, \$5.

Who would not greatly appreciate a member of the family who could answer thousands of practical questions, and furnish the information needed in every household emergency? Any one may have just such a friend in "Home and Health," a health book of 589 pages, dealing with more useful subjects than any other book ever written. This practical and valuable friend may be made a member of any household for \$3, cloth; \$4, library; \$5, full morocco.

IN a recent editorial, William Marion Reedy states that the public press is so subservient to corporation and other "interests" that the only medium left for the truth is tracts and pamphlets. It was largely through the use of tracts and pamphlets that the early pioneers of this message published a knowledge of the truth. Send for our latest list of pamphlets and tracts. Carry a supply of suitable tracts with you to distribute. A little leaflet even may be the means of saving a soul.

BROTHER G. C. HOSKIN, secretary of the Iowa Tract Society, orders 5,200 periodicals to be used in connection with their camp-meeting periodical campaign. Note the order: 1,500 copies of *Life and Health*, 1,500 copies of the *Protestant Magazine*, 500 of the Temperance number of the *Youth's Instructor*, 500 of *Liberty*, and 1,000 copies of the REVIEW,—a total of 4,000 copies of our ten-cent magazines. We trust that other conferences will join those that have already decided to hold home missionary institutes in connection with their camp-meetings. The plan was briefly outlined on page 2, last week.

The Second Number of the Protestant Magazine Now Ready

IN the year 1903, M. Urbain Gohier, of Paris, a prominent French writer, said in his book on the American people (quoted in the *Literary Digest*, August 22): "The Catholic question in the United States is one of extreme interest. Within a few years it will be the Catholic peril. . . . The Catholics, it is true, are a minority; but they are a minority that is homogeneous, organized, and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. . . . When there shall be an army of fifteen or twenty millions of Catholics, firmly united, by a tyrannical faith, trained under the régime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty."

The extract just given, taken from a host of others, is a vivid word-picture of the steady purpose of Roman Catholicism in this

League of North America) says: "The *Protestant Magazine*, a new anti-Romish quarterly magazine, has shown its appreciation of the present issue, as the abandonment of the fundamental doctrine of the Reformation by members and leaders in Protestant churches." The chief representative of organized labor in America says: "I think your magazine excellent." A New York attorney accompanies several yearly subscriptions with the words: "All [articles] were good." Rev. John H. Eager, financial secretary of the Southern Baptist Theological Seminary (Baltimore, Md.), for fourteen years a missionary to Italy, and author of "Romanism in Its Home," writes as follows: "I am fully persuaded that there is not only a place for such a magazine, but a real need for it, and that much can be accomplished if it is properly edited and managed." A leading Lutheran pastor writes: "I will do all I can to assist you in the widening of your circulation."

Contents of Number Two

Favorable comments are heard everywhere regarding our unique cover design. The front page contains Christ's own definition of "The Fundamental Principle of Genuine Protestantism." On the second page will be found "Our Theses," a series of nine declarations of Protestant principles that have been much commented upon, and favorably. A notable sentiment on what constitutes "The Center of Protestantism," by D. Alcock, appears on the third page of cover. On the last cover page appears a striking picture of "The Book of God," and Cowper's famous poem beginning with these words:—

"A glory gilds the Sacred Page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

EDITORIALS.—Ceasing to Protest, or The Failure of Protestantism—Old-Fashioned Religion—A Suggestive Reminder—The Effective Protest—Simple and Wonderful—Fulfilling Righteousness—The Gospel of War, or the Militant Attitude of the French Catholic Church—Destroying the Protestant Foundations, an array of most valuable admissions from decadent Protestantism—The Papacy in Prophecy, or Is the Pope Anti-christ? (conclusive proofs from history, needed by every Bible student)—The Readjustment of History.

CONTRIBUTED ARTICLES.—The Papacy in Politics, by J. O. Corliss, containing some valuable history—Evolution: Its Relation to Sin and Salvation, by Franklin Johnson, D. D., Professor in the University of Chicago—Is Truth Essential? by Rev. Smith Baker, D. D.—Luther at the Diet of Worms, by Eugene Lawrence, the famous historian of the papacy—The Romanizing Movement, by H. Grattan Guinness, D. D., author of "History Unveiling Prophecy"—The Limits of Christian Toleration—A False Master, by C. M. Snow—The Daniel Foreview of Romanism, by H. Grattan Guinness—The Church of Rome and Religious World-Emire, by Percy T. Magan.

NEWS NOTES AND EXTRACTS.—Fifteen separate items, from Catholic and Protestant sources, without comment, relating to Romanism and decadent Protestantism. These give some indications of "the falling away" from Bible standards, and of the declared purpose of the Roman Church to make America a Catholic country. This department is a veritable arsenal for Bible Protestants.

Price of This Magazine

Yearly subscription, 25 cents; foreign, 35 cents a year. Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

How You May Use the Magazine

Send it for one year to your friends, to judges, lawyers, college presidents, professors and students, physicians, and other leading thinkers of your town or State.

If you are just beginning this work, send for leaflet, "How to Sell Our Magazines." Address your tract society or the Protestant Magazine, Washington, D. C.



FACSIMILE OF COVER PAGE. ORIGINAL PRINTED IN TWO COLORS

and other Protestant lands, and clearly shows the urgent necessity for turning on the brilliant rays of a strong, clear searchlight such as the *Protestant Magazine*.

The twenty-five thousand copies of No. 1 are nearly all sold, leaving us only the number required for further orders and for completing further subscriptions. Ministers, tract societies, lay members, Bible workers, teachers, colporteurs, and students have vied with one another in their successful efforts to build up a large subscription list. During three consecutive months nearly ten thousand yearly subscriptions were received. Scores of agents have taken the magazine out and have sold thousands of copies.

Noteworthy Commendations

The *Protestant Magazine* has been kindly received by the public press in many quarters. Prominent thinkers have also expressed themselves in favor of its principles. From the letter of a well-known professor in a leading theological seminary we quote: "I believe the *Protestant Magazine* is in position to render a distinct service to the citizens of the North American republic." A Baptist pastor in the State of Washington writes: "It ought to reach every man and woman in the world. I have not had such a feast of good, old-fashioned Bible doctrine for a long time. It is too bad that it can be issued only quarterly." The June, 1909, issue of the *Bible Student and Teacher* (organ of the Bible

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 19, 1909

No. 33

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 Six Months......75
Eight Months 1.00 Four Months50

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

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

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

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

Editorial

The Conditions of Salvation

THE conditions of salvation are plainly stated in the Scriptures. Our Lord declares: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In answer to the question, "What shall we do?" propounded by those "pricked in their hearts" by the words of Peter, he responds: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost." When God threw down the walls of the Philippian prison by an earthquake, releasing his representatives, the jailer "came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We learn, then, from these scriptures, that the conditions of salvation consist in being converted, in repenting and being baptized, in believing on the Lord Jesus Christ. These terms express in different forms one complete work. He who truly believes on Christ will repent and be baptized, and he will be converted or changed into a new creature in Christ Jesus. His faith will not be one of mere mental assent, but one which is manifest in a living experience, in the manifestation of the life and character of the Author of his salvation. There is much that passes for faith which is nothing more than feeling, an arousing of the emotional nature. Living faith, or saving faith, leads to a

reformation of life. The old life of sin is buried, and the Spirit of Christ Jesus purifies the motives and controls all the purposes of the believer. Thus by the spirit and power of divine grace, through faith, is the disciple of the Master transformed into the character of heavenly citizenship.

"Armies of the Aliens" Put to Flight

IN 1487 Pope Innocent VIII issued a decree, or bull of extermination, against the Vaudois people of the Piedmont valleys of Italy. Their consistent refusal to accept Romish doctrine, long prior to the Reformation of the sixteenth century, had made them objects of papal hatred.

The Inquisition had been refused permission to set up its machinery of espionage and torture in the valleys, the people turning its agents back by force of arms. This brought the papal bull ordering total destruction.

Troops came in thousands, eighteen thousand regulars of France and Piedmont, joined by a host of plunderers and brigands who were after the spoils of the happy valley homes. Some of the accounts of deliverances that saved the people from total destruction in this first general persecution of the Vaudois, read like stories from the days of Israel.

The campaign of massacre, watched by a legate named Cattanée, in behalf of the pope, began in an attack on the valley of Angrogna. The enemy was breaking the line of the Vaudois defense, at a point behind which were the women and children and aged. Dr. Muston says:—

Seeing their defenders yield, these families threw themselves upon their knees with many tears; women, and children, and old men united together in fervently crying, "O Dio aiutaci! O Lord, help us! O my God, save us!" This cry of prayer was the only cry which broke from their hearts in their distress, and arose to heaven. But their enemies laughed at it, and seeing this company upon their knees, hastened their advance. "My fellows are coming—they are coming to give you your answer," exclaimed one of their chiefs, surnamed "the Black of Mondovi," because of his swarthy complexion; and immediately, joining bravado to insult, he raised the visor of his helmet, to show that he was not afraid to encounter the poor people whom he insulted. But at that moment a steel-pointed arrow, let fly by a young man of Angrogna, named Peter Revel, struck this new Goliath with such violence that it

penetrated into his skull, between his eyes, and laid him dead. His troop, struck with terror, fell back in disorder; a panic seized them; the Vaudois took advantage of the moment, and impetuously rushed forward, hurling their adversaries before them, and, eagerly continuing the pursuit, swept them into the very plain, where they left them vanquished and dispersed. Then, reascending to their families so miraculously delivered, they likewise flung themselves upon their knees, and all together gave thanks to the God of armies for the victory which they had just gained.—*"History of the Waldenses," Vol. I, pages 33, 34.*

But the invaders were by no means defeated; they had only been turned back and angered. On they came the next day, fiercer than ever:—

The enemy took a different route; ascending by the bottom of the Valley of Angrogna, in order to penetrate to the Pra du Tour, whence, mounting by La Vachera, they would have been masters of the whole region. But a dense and dangerous mist, such as sometimes unexpectedly appears in the Alps, settled down upon them just at the very moment when they were entangled in the paths most full of difficulty and of peril. Ignorant of the locality, marching apprehensively, uncertain of the route which they ought to take, and not able to advance except singly, over rocks, upon the brink of precipices, they gave way before the first assault of the Vaudois, and not being able to range themselves in order of battle, they were easily defeated. The first who were repulsed fell back precipitately, overthrowing those who were next to them; the confusion spread further and further; disorder reigned everywhere; the retreat became a flight, the flight a catastrophe, for those who attempted to retrace their course slid over the humid rocks, of which the edge was concealed by the mists. Others, again, thinking to find in these sinuosities a way of escape, precipitated themselves into the chasms in which the former had already perished. Very few succeeded in making their escape, the greater part losing their way in the depths of the ravines, or on the crests of the rocks.

This decisive defeat, which is to be ascribed to the will of God rather than to the arms of the Vaudois, accomplished the deliverance of that valley, in which the troops of Cattanée never appeared again. The detachment which was destroyed in so complete and unexpected a manner, was the last which showed itself upon the banks of the Angrogna before the period of the Reformation. The captain who commanded it was called Saguet de Planghère, and the chasm into which he fell is called to this day, after the lapse of four centuries, the *Toumpi de Saguet*—Saguet's hole.—*Id., pages 34, 35.*

"The weapons of our warfare are not carnal." The Reformation history

shows that it was by witnessing and suffering and not by fighting that the light of truth was caused to shine. But in these experiences of deliverance we see God's providence in keeping alive the little band of witnesses in the Piedmont valleys until the time of reformation should come. And in all the reading of God's providences in former days, we are to remember that he is the one who delivers us in our conflicts with spiritual foes to-day. W. A. S.

Our Turbulent World

Is it not an anomaly that at a time when the most influential pulpits in the land are echoing the cry of peace, and the walls of the Peace Palace at The Hague are rising skyward, all the great nations of the earth should be rising to their feet and unsheathing their swords?

Is it not an anomaly also that in a generation when the name Christian is more prevalent throughout the world than at any time in the previous history of the race, the peace of the world should be more universally threatened than at any time in the past?

The *Scientific American* of May 29 last, in an editorial discussion of Mr. A. H. Dutton's proposal for an international police force to take the place of all the standing armies, and an international navy to take the place of all the great individual navies, says:—

Among the civilized nations to-day there are taken from industrial pursuits, *during peace times*, no less than four million two hundred fifty thousand able-bodied men, whose maintenance costs nearly two billion dollars annually. These many millions would be returned to peaceful occupations [if Mr. Dutton's program were carried out], and their place would be taken by an international army of arbitration of five hundred thousand men, costing annually about one hundred fifty million dollars. To co-operate with this army there would be an international navy, in which there would be no battle-ships, consisting only of cruisers, gunboats, and transports for the moving of troops. . . . All the permanent fortifications would be abandoned, and the nations having disbanded their national armies, would depend upon their civil police for the execution of their own local laws. Each nation would agree to maintain no individual military force whatever. . . . Military training would be restricted to international schools, the manufacture of arms and munitions of war to international factories.

Although the time may not be fully ripe for the sweeping change advocated by Lieutenant Dutton, it can not be denied that the alarming growth of the cost of our present methods of maintaining the world's peace is driving the nations into an *impasse* [a place with no exit], the readiest escape from which would seem to be the broad and honorable road of disarmament and armed arbitration.

The journal quoted recognizes the alarming nature of the increase in war

expenditures while still there is no war, and half commends the work of those who are definitely committed to the work of attempting to establish universal peace through a Supreme Court of the nations. Yet the same journal, in the same issue, takes the position that the only protection of one nation against another lies in the possession of superior weapons of war. Upon the question of defense against dirigible balloons, the *Scientific American* says:—

The *Revue Militaire Suisse* and other periodicals present some pertinent criticisms, coinciding with the view uniformly held by the *Scientific American*, that the only adequate means of defense against dirigibles lies in other dirigibles. . . . The only formidable foe of a dirigible, then, is a better dirigible.

This position is in perfect harmony with the theory upon which the nations are working. Each is seeking to get a better army, or a better navy, or a stronger explosive, or a more deadly weapon, or a tougher armor, or a quicker range-finder, or better tactics, than its neighbor possesses. As soon as one nation learns, through its secret agents, that another possesses some military contrivance superior to its own, there is anxious, feverish haste to invent or purchase a better.

Every move of the other power is studied to see whether it may not be the beginning of a sinister attack upon its interests. Suspicion among the powers has come to be well-nigh universal. Russia and England are strengthening their interests in Persia, and Germany looks upon their movements there with jealous eye. Russia covets India, and England watches every move of Russia in that direction. Russia would like to reach the open sea, either by way of the Dardanelles and the Mediterranean or through the Persian Gulf. England would not feel safe for a moment in the possession of India if Russia had a right of way to the Indian Ocean. England regards the possession of a navy that is stronger than that of any two European powers as an absolute necessity to her continued existence as an independent power, and the recent rapid strides of Germany in the building of a great navy has caused the greatest amount of uneasiness in England, and the government has sprung to the task of maintaining her "two-power standard" with desperate earnestness.

The increased activity of the Malay and Mongolian peoples and the aspirations of the East Indians toward independent nationality are causing much anxiety not in England alone, but in other European countries as well. The victory of the Japanese over the Russians has caused the East Indians to feel that the risk might not be so great in making an attempt for independence.

Sleeping China is awaking, and the nations are compelled to take notice. That nation is gradually adopting Western methods, and the wise men of the world can see the approach of a time when China will not permit herself to be dealt with as some of the powers have dealt with her in the past. The assurance of the approach of that time is causing wakeful moments in various quarters of the world.

North Africa is adding her fuel to the fire of unrest, and is helping what she can to keep the nerves of the world tense and tingling.

The new government on the Bosphorus is trying to settle into place, but finds it difficult to do so without jostling its neighbors and "rocking the boat." Turkey considers the island of Crete her territory; but the majority of the Cretans prefer to be under the sovereignty of Greece. Greece would like to annex the island. Turkey demands that Greece withdraw certain Greek officials from Crete and disavow all intention of annexation. Greece replies that the matter is in the hands of the four protecting powers, and Turkey must deal with them. The representatives of those powers are now in conference over the matter, and both powers are "advised" to keep the peace. It is an extremely delicate situation; for if Turkey should take the field while a sort of "holy war" is going on in North Africa, there is no one wise enough to foresee the results. All the "powers" have their eyes upon the Bosphorus and Constantinople. Both Russia and Austria would like to control that gateway to the Mediterranean—and they are not friends. Russia, Bulgaria, and Servia will never forgive Austria for assuming sovereignty over Bosnia and Herzegovina, nor will Russia soon forget Germany's threat of invasion made when the last-mentioned undertaking was about to be consummated.

The balance of power is so delicately adjusted, and all the powers are so well prepared for war, that they mutually fear any move by any of them. For none can tell in what move may lie the beginning of that war which they all feel must one day come. They all see the trend of events, and talk among themselves of a waiting Armageddon.

Concerning these conditions which are commanding the attention of the world, but especially the Westernizing of China, the *Washington Post* of July 24 says:—

We are playing with fire, for a civilized China, as we see it in Birmingham and Manchester in Europe, and Pittsburgh and Chicago in America, will make strides like a giant to first place among the nations. India will fall, a ripe pear, in her lap. She will engulf Japan, and banish Russia from Siberia.

whenever her people become Westernized.

Westernize China and it will develop a warlike spirit equal to any, with the élan of France or Japan, the pluck of England or America, and the skill of Germany. Then suppose the Moslem peoples become her allies. They are Asiatic and fanatic in their hatred of Christendom. With an awakened and civilized China, who can be assured that the Moor will not again plant himself in Spain? Will a Charles Martel rise, at the stamp of a foot, to turn the crescent back from Tours?

Before we civilize China, would it not be better to wait the fulfilment of the prophecy: "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

That will be time enough to Westernize China.

But China will not wait for the fulfilment of those words—which are not in any sense a prophecy of what will be, but only of what men will say. The contract just let by the capital city of China to an American firm to place two thousand five hundred telephones in that city marks an epoch in the history of that sleeping giant. China is waking, and the Moorish Islamites have already begun to declare that the Moors must retake the Alhambra and re-establish in Spain the kingdom of Abu-Abdallah. These two hereditary foes have met in northern Morocco within the past few days, and some thousands have already fallen. The strike and the revolution in Spain are making it impossible for that country to use her entire force against the Moroccan tribesmen, and this is encouraging them, and bringing thousands to their standards.

This gives but a hasty resumé of the delicate and dangerous situation which confronts the statesmen of the world at the present time. This world is like a vast dynamite magazine; and no man can tell just when the blow will be struck that will detonate the powerful explosive. That it will not be struck until the work of God is ready for it, is certain; but that it will not be long delayed, is beyond question. This is the prophecy that is now in process of fulfilment:—

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley

of decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto his people, and a stronghold unto the children of Israel." Joel 3:9-16.

What a blessed assurance is this that in such a time God will be a refuge for his people! It is the time of Jacob's trouble, out of which God declares he will save his people. It is drawing nigh, and they are wise who make that shelter theirs while still there is opportunity.

C. M. S.

A Personal Creator

THE first revelation of God made to us in the Scriptures presents him as the Creator: "In the beginning God created the heavens and the earth." Our worship and service are due to him as the Creator: "O come, let us worship and bow down; let us kneel before Jehovah our Maker." The acknowledged superiority of Jehovah above all the false gods is based upon the fact that he is the Creator: "Great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the peoples are idols; but Jehovah made the heavens." If, therefore, it can be shown that there is no personal Creator, it follows that there is no God to whom our worship and service are due.

The Sabbath is the sign of the creative power of a personal God: "It [the Sabbath] is a sign between me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." The Sabbath is also a sign of the same creative power exercised in renewing the soul in the image of God: "Wherefore if any man is in Christ, there is a new creation." "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." Any effort to destroy the certainty of a personal Creator is therefore indirectly an effort to weaken confidence in a personal Sanctifier, and to render void any obligation to observe the seventh-day Sabbath, the sign of a personal God as the Creator of the material universe and the Renewer of the soul.

These considerations are a sufficient explanation for the persistent endeavor in this last generation, when the message of Sabbath reform is being given, to substitute an impersonal force for a personal Creator and evolution for special creation. We are glad to note that there are some who still speak in defense of the Scriptural view of creation, although they do not yet see fully the ultimate result of the claims of evolution in their

relation to the message of preparation for the advent of our Lord. One such writer is Rev. G. L. Young, from whose vigorous article in the *Bible Student and Teacher* for July we quote:—

The best and wisest of them [evolutionists], however, (note that it is not said those that are the most severely logical in the application of their system!) see that evolution by itself alone is not sufficient to explain the facts that actually exist. So they frequently refer one to some ever-present superintending power that does the rest. They may not, however, refer us to a personal God. Quite frequently they ultimate in an impersonal pantheistic conception of nature—like the heathen of old—or, as Dr. Wallace puts it, "some great source of energy and guidance"—whatever he means by this expression.

Now in reality, this "great source of energy and guidance" (that some, like the Athenians of old, are thus blindly groping after) is the *personal God*. And this God is the One who "in the beginning created the heavens and the earth" (Gen. 1:1); who "created the great sea monsters, and every living creature that moveth wherewith the waters swarmed, after its kind, and every winged bird after its kind" (verse 21); who also "made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind" (verse 25); and who finally capped the creative climax when he "created man after his own image." Verse 27. Notice that all were created *after their kind*, and all without the intervention of Darwinian, Lamarckian, or any other kind of evolution. This stupendous fact of *creation*—a truth too high and noble, apparently, for some minds to grasp—this is *the highest truth known to man*. . . .

There is no record, scientific or otherwise, that God has ever imparted life or brought into existence the varied multitudes of living forms in any way different from that revealed in the Sacred Scriptures—*by act of creation*. Against this creational truth there exists no valid objection; of it there is no scientific refutation. The multitudinous conflicting theories of the ages,—mythological, philosophical, and scientific,—these but serve to accentuate its superiority, its beauty, and its truth.

Instead of being made in the image of God, the evolutionist contends that man was made in the image of the beast. The words of a recent writer will illustrate this. He says:—

"It is plain that in whatever image man was made; the monkey, the dog, the cat, the bear, the mouse, and even the bird, the turtle, and the fish are made in substantially the same image."

This might have done for philosophical but unscientific heathen whose darkened minds were incapable of anything higher and truer (cf. Rom. 1:20-28); but for those who have come to a nobler and juster apprehension of things—that there is no creation apart from a Creator—that above all, back of all, and the personal Cause of all, there stands One who inhabits eternity (see Ps. 90:2; Isa. 57:15), and apart from whom nothing was ever brought into being (see Genesis 1; Acts 17:23; Rom. 11:36)—such nobler minds are gifted with the power to understand that the phrase "special creation" is not "meaningless."

that the process itself is not beyond "imagination," and that man came into being by precisely such grand process. In the words of one of the ablest men of the nineteenth century—thinker, preacher, lecturer, editor, author, and infidel-fighter, the eloquent but sarcastic H. L. Hastings—we may say:—

"Of course there is no disputing about tastes; and if a man chooses to put away his history, his heritage, and his hopes as a son and creature of Almighty God, and trace his genealogy to the monkey, the mollusk, the moner, and the mud, we must respect his rights and allow him to exercise his preferences; but when he insists that *we* shall also trace *our* genealogical line through ancestral apes and patriarchal pollywogs, we respectfully decline the honor. We prefer to look higher; and as there is still a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt and still look up to a Heavenly Father, instead of down to a little dot of a mud-spawned moner, as the source of our existence." . . .

We are bold to affirm that there is *no real proof, absolutely none, from any source whatsoever*, that man "has been slowly developed from lowest savagery and brutehood." And this we do not fear to say right in the face and eyes of all the infallible asseverations of "cocksure" dogmatists of the last half century. The parrot-habit of repeating with an air of unfaltering infallibility, *that evolution is a settled thing*; that it is believed by practically all thinkers; and that its rejection is a sure indication of mental incompetence,—all this has doubtless had its effect as a *game of bluff*, but it has added not one whit to the weak-kneed position of evolutionary traditionalism.

The real issue is between evolution and special creation. The difference between these two methods of operation is the difference between self-salvation through a long and laborious effort for moral uplift as the result of developing the divine germ within, aided by the influence of external environment, and that salvation which is the gift of a personal God and received through faith in a personal Christ. The former is the gospel of heathenism, the latter is the gospel of Christianity. There ought to be no hesitancy in making the choice between the two.

W. W. P.

The Missionary's Privilege

RECENTLY we have seen words from newly appointed missionaries expressing what we all know to be their joy at getting on without things, for the love of the work. Older workers in pioneer fields know all about it.

Thus, Brother Arthur Warren, of England, appointed to Argentina, South America, to take charge of the printing-office in the suburbs of Buenos Aires, writes:—

There were several defects in the printing-machine [it is a primitive one], which made me think at first it would be impossible to do good work with it. But as I have earnestly sought the Lord, he has helped me to devise arrange-

ments by which to remedy the difficulties.

This trip to South America was Brother Warren's wedding journey also, and of their setting up of a new home he adds gleefully, in a personal letter:—

We had not been accustomed to home-made furniture, but we are now in possession of quite a few household effects which once were used for the carriage of books, and we are also quite proud of some of the kitchen utensils made by ourselves.

From the African Kavirondo country, on the shores of Victoria Nyanza, Sister Carscallen writes to the workers' paper in England, of the home side of their mission station, and remarks that their furniture, except for three chairs, was made from the packing cases in which their goods and supplies were brought into the country.

Back in the home country, where cheap furnishings are readily available, these workers would of course furnish their home differently. But it is just as pleasing and profitable a thing in the home lands to study economy in household furnishings for the sake of the cause of God. These are privileges and blessings that may be shared by all.

We are not dwellers in this world, but pilgrims and campers only.

W. A. S.

Loyal to God's Instrumentalities

OUR denominational work is represented under four great departments; namely, evangelical, educational, publishing, and medical. While each of these departments occupies a distinctive field of its own, all are closely correlated, and together form one complete and harmonious whole. It would be difficult for us to carry forward this last great movement with any of these lines of work lacking.

Our people have shown their loyalty to this truth in the earnest manner in which they have carried forward every branch of this great work. Thousands are accepting the gospel message through the distribution of our publications. In their sale is afforded a great field of labor for self-supporting missionary work, in which it is gratifying to see thousands of our people engaged.

Our schools for the most part are full to overflowing, and one very encouraging feature of their experience is that by far the larger part of those in attendance are preparing to engage directly in some labor connected with this cause. Not only do our schools prepare laborers for the great field, but they save as a result thousands of our youth who otherwise would turn to worldly pursuits. Following closely the work done by our publications as they go out into all the world, the living preacher is

sent to bring the seed sown to further perfection.

The latest instrumentality in carrying forward this movement, but for that reason none the less important, is our medical work. Nearly threescore sanitariums have been erected in different parts of the world, and these are busily engaged in an important service of ministering to the sick and needy, while at the same time they train young men and women to go out as medical missionaries. They thus accomplish a double missionary work,—that of relief and that of education. In these medical institutions, our people have valuable resources. Our sanitariums are visited by classes of people who are not ordinarily reached by other means. These are brought into contact with the truth in some form, and if they do not become adherents, are at least favorably impressed with our work as a people.

For the great amount of good which our medical institutions may accomplish, both in training our young men and women for active service and in ministering to the needs of the sick and the afflicted, our people everywhere should heartily rally to their support. It is gratifying that they are already doing this, but even in a larger measure they can render them substantial help. The members of our churches make up the constituency of our medical department, as they do of every other department, and they should take pleasure in seeking to promote the interests of our sanitariums the same as they do the interests of our printing-offices or colleges. They may do this in several ways.

First, and primarily, they can render them valuable aid through prayer, proper sympathy, and a spirit of Christian helpfulness. Of all classes of workers in this cause, those in our institutions are under the greatest temptation, and for that reason need a special supply of grace and help for their work. With our sanitarium workers, shut up day after day within four walls, associated continually with worldly men and women, there is constant danger that their work will become a routine. They need special grace to enable them to sense at all times the opportunities which are brought within their very doors, and their need of a living connection with spiritual power in meeting these opportunities.

Second, our people can render material help to our sanitariums by giving to them personal patronage. When in need of medical aid, they should seek help, as far as consistent, in our own institutions. We believe it is much better for our people who are sick to entrust themselves to God-fearing physicians and nurses than to go to worldly hospitals.

Third, our brethren and sisters everywhere can act in their neighborhoods as agents of the institutions. Some of our sanitariums to-day are paying out thousands of dollars in advertising in various ways. If all our people would rally as one man, and take upon themselves the responsibility of advertising our sanitariums in their particular sections of the country, bringing before the sick and afflicted of their acquaintance the merits of our work and the advantages which would come to them by spending several weeks at our institutions, there would be no need of other advertising; our sanitariums would be filled to overflowing.

Our field laborers — ministers, Bible workers, and those who go from house to house selling our literature — have excellent opportunities to search out the sick and suffering. A word of encouragement at the right time would direct many guests to these places of refuge.

All our medical institutions would be glad to furnish to our people circulars, catalogues, and general advertising matter for judicious distribution in this way. In return for this effort, our brethren would oftentimes see some who had failed otherwise in being impressed with the truth, reached through the influences with which they would be surrounded. We earnestly hope that our people will appreciate not alone the responsibility which rests upon them in sustaining our medical work, but the privilege which is offered them in so doing, and the great opportunities which exist in the accomplishment of great good through this important instrumentality.

In every section of country our brethren and sisters should unite in close sympathy with every department of the work. This is a united movement. There is no branch of it sufficient of itself to go forward alone and unaided. No man of himself is a complete whole. Each needs his brother's help. Each department needs the help of every other department. Let us ever bear this in mind, and labor together for the accomplishment of the one end, the aim of all our endeavors, the giving of the gospel in its completeness to our fellow men.

F. M. W.

The Finished Work

It was the apostle Paul who wrote, "I have finished my course." This statement has in it the shout of victory, the crowning after the battle. It is the glorious triumph of a long life-struggle.

It is a wonderful thing for a man to finish his course. To prepare for the race, to endure the long hardships necessary in securing the course of training requisite for the successful contest, to toil and drill when others have leisure and rest, to be abstemious when others are

living in abundance and luxury, to strive in the arena for the prize, and then to sense the flush of victory, to be conscious of winning the prize,—this means much.

All this, in the spiritual warfare, Paul had done, and, as he took a retrospective view of his life, he could say, "I have finished my course." From that eventful day when, on his way, to Damascus, he heard the voice from heaven saying to him, "Saul, Saul, . . . it is hard for thee to kick against the pricks," Paul had been an earnest disciple of the Master.

It was then he entered the race for eternal life, and from that day he seems to have never lost sight of the prize. It was no Olympic contest in which he was engaged. It was no Marathon race which he was running. It was for no perishable crown that he was contending, but for a crown of immortality, the crown of eternal life, which he was to receive by faith in Jesus Christ. Not only did Paul bring his whole being into subjection to the will of God so that he was obedient to God's requirements, but he also freely gave his life in carrying the gospel to the kingdoms of this world.

It was this same zealous disciple who carried the standard of the cross into the regions beyond his native land. In many of the countries of Asia Minor, Macedonia, Greece, Italy, and in the islands of the Great Sea, we find this ardent disciple of Christ preaching the crucified and risen Saviour. No daring explorer ever showed greater zeal in acquiring new territory for his sovereign lord than did this apostle in planting the banner of Prince Emmanuel in "the regions beyond."

In recounting some of his experiences he says: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

All these things were a part of the apostle's experience. For more than thirty long years this man of God bore the toil and labor incident to one who had pressed the battle against the bitterest opposition, and had contended for the cross of Christ against all oncomers. In heat and cold, in the home land and in fields far remote, this same ardent disciple had preached the gospel of the kingdom of God.

But now his labors are over. He is a prisoner, and his life is demanded by those in authority. He is under the sentence of death, and knows that at the

pleasure of the emperor he will give his life for the truth which he has taught; but as he views his life's work, he is content. Within his heart Paul had the assurance that he had run his race well, and that God had accepted his life through Jesus Christ. He said, "I have fought a good fight, I have finished my course, I have kept the faith." No man could ever have come from the field of conquest with greater triumph than this. "Henceforth there is laid up for me a crown of righteousness." Surely he had not run in vain, nor labored in vain. He had won the prize.

Is not such a life worth living? To come down to life's close, and find in one's heart no bitter regrets, but to be conscious that one has, in the fear of God, done his best, is certainly most satisfying. Why should not Paul's experience be the experience of every Christian? It is true all can not travel by the same road, nor need they expect to meet the same trials as those through which Paul passed, but one thing is the privilege of every Christian, and that is to have faith in God, and to know that he has done his best, and is accepted in Jesus Christ.

No man can say, I have finished my course, until he has reached the end of the race. These words can not apply to any one who falls out by the way now. We are nearly home. It is only a little farther to the promised Canaan. As we look forward we can almost see the end. To have shared in the work of the Lord, to have stood shoulder to shoulder with those who have borne the heat of the battle, to continue in the warfare till we almost hear the shout of victory, and then to fall by the way, seems too sad for contemplation.

These words of the apostle should be the inspiration of all our lives at the present time. It is for each one to decide whether he will finish his work, or fail. It is our privilege to wear the victor's crown. The prize of eternal life is for those who continue to the end. It is the Word of God that gives us the promise, and it is the privilege of each of us to say with the apostle, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

I. H. EVANS.

From every field come calls for additional workers, and means for advanced work. It rests with every reader of this paper to aid in answering these calls by dedication of life and possessions to the service of the Master, to be used as his providence shall point the way.

CONTRIBUTED ARTICLES

The Resurrection

FORTH from the grave at break of day
Jesus the Conqueror treadeth the way;
Vain is the tomb, the watch, or the seal,
Death hath he spurned 'neath the touch
of his heel.

Saw you the gleam of the messenger
bright,
As back from the tomb in his wonderful
might,
With a sweep of his arm, the grim stone
he rolled,
While the guards fall affrighted his face
to behold?

O Death, thy dominion forever is lost,
When Christ paid all debts at such in-
finite cost;
No longer the grave shall boast of its
slain,
For Jesus the Crucified liveth again.
He lives, and because of his life we shall
live,
For vict'ry to all who believe he shall
give;
When he cometh to reign, we shall reign
with him there,
With our glorified Lord, whom we'll
meet in the air.

But O, my beloved, the midnight is here,
Long pauses the stroke we are waiting
to hear,
While the world and the careless sleep
on to their doom,
And the messenger cries, "Behold he
shall come!"
Then watch while you wait for that glo-
rious dawn,
As heirs of the kingdom to which you
are born;
For the King in his beauty shall come to
his own,
And the saved of all nations shall serve
at his throne.

—Colwell Townsend.

"As Ye Have Received . . . So Walk"

MRS. E. G. WHITE

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

We need a firm reliance upon God if we would be saved from the power of satanic agencies. If we will keep close to the teachings of the Word, the truths of that Word will be our safeguard, saving us from the delusions of these last days. We need the truth. We need to believe in it. Its principles are adapted to all the circumstances of life. They prepare the soul for duty, and brace it for trial. They bear the stamp of the divine Author. Upon all with whom they are brought into contact, they exert a preserving influence.

The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy. There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find some new and strange truth to present, to have a new message to bring to the people; but such a desire is a snare of the enemy to captivate the mind and lead away from the truth.

In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, even though these teachings may be in opposition to the belief that has called out Seventh-day Adventists from the world, and made them what they are. The Lord would have those who understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the faith by the presentation of human sophistries.

The warning comes down the line to our time: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Let us heed this warning, and not be too ready to accept the productions of those who come to us presenting new light. We have the truth in the Word of God; we have the light that has come to us in the proclamation of the first, second, and third angels' messages. The injunction is given us, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

In these last days we need a large and increasing faith. We need to be established in the faith by a knowledge and wisdom not derived from any human source, but which is found only in the riches of the wisdom of God. Men may claim great intelligence, but they need more than human intelligence to grasp the revelations of the Word of God, which Inspiration declares have been hidden for ages. "The world by wisdom knew not God," but "it pleased God by the foolishness of preaching to

save them that believe." "As it is written, 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The apostle Paul lifts up the Saviour before men, declaring, "In whom are hid all the treasures of wisdom and knowledge." Why then should we seek wisdom of those who have not learned the wisdom of God? Why should we not come ourselves in faith to Christ and receive the fulness of which the apostle speaks? The grace of Christ has made it possible that there be a close union between the receiver and the Giver. Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and the Son.

Those who have accepted the truth of the third angel's message are to hold it fast by faith; and it will hold them from drifting into superstitions and theories that would separate them from one another and from God. Our reception of the truth we hold as Seventh-day Adventists was not a chance experience. It was reached by earnest prayer and careful research of the Inspired Word. The Lord would have us walk and work in perfect unity. His name, Christ Jesus, is to be our watchword, his example our badge of distinction, the principles of his Word the foundation of our piety. In unity of spirit and action will be our strength. Satan is at work to create differences of opinion among us, and to shake our faith in one another. Thus he seeks to lead us to yield our minds to be worked by a spirit that is not of God, and that will bring in alienation and disaffection. But Christ's prayer that we all might be one as he is one with the Father, is to be fulfilled in his church in these last days. Our unity one with another is to be our credentials to the world that we have accepted him whom the Father sent to the world to represent the principles of heaven.

Christ took his stand among men as the Oracle of God. He spoke as one having authority, addressing himself in strong terms to the people, and demanding implicit faith and obedience. We as a people have based our faith upon the principles set forth in his Word. We have pledged ourselves to bring heart and mind to obedience to the living Word, and to follow a "Thus saith the Lord."

All our present and future hopes depend upon our kinship with Christ and with God. The apostle Paul speaks strong words to confirm our faith in this respect. To those who are led by the Spirit of God, in whose hearts the grace of Christ is dwelling, he declares: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if

so be that we suffer with him, that we may be also glorified together." "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

We are called by Christ to come out from the world and to be separate. We are called to live holy lives, having our hearts continually drawn out to God, and having in our lives the Holy Spirit as an abiding presence. Every true believer in Christ will reveal that the grace of his love is in the heart. Where once there was estrangement from God, there will be revealed co-partnership with him; where once the carnal nature was manifest, there will be seen the attributes of the divine. His people are to become workers of righteousness, constant seekers after God, constant workers of his will. This will make them complete in Christ. To angels and to men and to worlds unfallen they are to make it manifest that their lives are conforming to the will of God, that they are loyal adherents to the principles of his kingdom. The Holy Spirit, dwelling in their hearts by faith, will bring them into fellowship with Christ and with one another, and will yield in them the precious fruits of holiness.

"Here Are They That Keep the Commandments of God"

GEORGE I. BUTLER

HERE we have another specification which will characterize the believers developed by the third angel's message of Rev. 14:9-12. What are the commandments of God here referred to? We answer, with perfect certainty, that the term "commandments of God" must clearly refer to the decalogue,—the ten commandments. These were spoken by God from Mount Sinai with a voice which shook the earth, and were written with his own finger upon the imperishable tablets of stone,—an honor conferred upon no other document under heaven: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. These ten commandments, therefore, themselves constitute a law. God calls them that. In the typical system they alone were placed in the ark, under the mercy-seat, over which the wings of the cherubim were spread, the typical representation of the throne of God, from which mercy and forgiveness come. Other laws were given, but no other law had such honor as was placed upon the decalogue.

The ten commandments are a summary of the moral law. Scores of texts of Scripture teach the truthfulness of this statement. For fifteen centuries all Christians have admitted that the ten commandments were so held, and that all the commandments of the decalogue were binding upon God's people. And most denominations still admit

it in their articles of faith, catechisms, etc. Some, however, claim that the fourth commandment was abolished by Christ, and that another day was substituted for the Sabbath, which is the seventh day of the weekly cycle.

What does our Saviour say in his great inaugural address, the sermon on the mount?—"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled ["accomplished," American Revised Version]. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

These words will forever stand as most conclusive evidence that the moral law is perpetual in its duration. As long as heaven and earth remain, not a letter or point of a letter will be removed from it. The context demonstrates that our Saviour was speaking of the ten commandments, because he quotes two of them in close connection: "Thou shalt not kill," and "Thou shalt not commit adultery."

The apostle upheld in the strongest possible language the obligation of the law of God, even as Christ did: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. In the verse following, Paul says, "By the law is the knowledge of sin." John says, "Sin is the transgression of the law." 1 John 3:4. All have sinned,—broken the law,—and the moral law therefore condemns all mankind,—condemns them because they have broken God's commandments; hence they must have a Saviour, or all are forever lost. By the law is the knowledge of sin; by the gospel is the cure for sin. Sin, or the breaking of God's law, causes all the woe, sorrow, and curse of this wicked world. Therefore God's law will stand and testify against sin as long as the world lasts. Not a letter of it has passed away: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. To establish is to make firm, immovable. The law then stands as a whole,—every commandment, every word, every letter, every point of a letter: "Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:12, 14.

The law and its principles search every heart, and condemn all the transgressors thereof. The keeping of the ten commandments is one of the conditions of our final salvation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. These words

especially apply at the time when Christ is about to come; for in close connection we find this text: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

This is not saying that we are saved by works, or that of ourselves we can keep the commandments of God. We can of our own selves do nothing. The law can not save; it can only point out the wrong. The gospel through faith in Christ furnishes the only remedy for sin. To every repentant soul Christ gives pardon full and free. He changes the sinful heart, imparts a new spirit and a new life, and writes upon the tablets of that regenerated heart his own law. Then in the joy of his new-found experience, his child exclaims, as did David of old, "How love I thy law." The keeping of the commandments is accomplished by the power of the indwelling Saviour. The disciple gives proof of his love and loyalty by walking in the paths of obedience. We are saved by faith without the works of the law, but we are saved by a faith that works, by a faith which demonstrates its life and genuineness by walking in the footsteps of our blessed Example. Keeping the law does not put Christ into the heart, he enters the heart through faith; but Christ in the heart and controlling the life, says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

Hence the keeping of God's commandments is a most important matter. The third angel's message declares, "Here are they that keep the commandments of God." This is one of the most prominent marks which will identify the last gospel church on earth. What is it to keep the commandments of God?—It is to keep all of them: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

1. God's law is called the royal, that is, the kingly, law. It was given by the God that made the universe.

2. The law of God is that which convinces a man of sin; because sin is the transgression of the law, and by the law is the knowledge of sin.

3. In order to become one who keeps God's commandments, we must keep all ten of them. The illustration given demonstrates that beyond all question. If we commit no adultery, yet if we kill, we become transgressors of the law. Hence, if we keep the commandment against murder and yet break the Sabbath commandment, we by the same process of reasoning will be accounted transgressors of the same law. Therefore,

to keep the kingly law we must keep all of the commandments composing that law. To fail to keep it, we need to break but one of them. The strength of a chain depends on the strength of each link. If one breaks, the chain is broken.

The great mass of professed Christians are breaking one of the commandments of God,—“Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath [i. e., the *rest*] day, and hallowed it.” Ex. 20:8-11.

Keeping Sunday, the first day of the week, or any other day but the seventh, is not keeping the fourth commandment. It can not be. God did not rest on any other day of the weekly cycle. God's rest day is the day God commands us to keep holy because he hallowed it and set it apart to a holy or religious use. A large part of the so-called Christian world has been trampling it under their feet for ages, and making it the busiest day of all the seven. But in the grand work of true reformation in the last generation before Christ comes, a people will be raised up who will honor all of God's commandments alike. All were spoken by Jehovah. All are entitled to respect. Those who have committed this sin in ignorance will be judged according to the light they have had. But sinning in ignorance is no justification for continuing to sin when light has come. God is raising up a people whose message from God is to proclaim, “Here are they that keep the commandments of God.” Will you not leave off your transgression of God's law? Will you not cease sinning, and obey God's commandments? It is blessed to do it. Blessed are they who keep his commandments; they shall have right to the tree of life, and live eternally in his presence. Come, dear reader, let us accept this message, and rejoice forever in his great salvation.

Bowling Green, Fla.

An Appeal to Young Men and Women

E. A. SUTHERLAND

THERE is a great law of the mind which reads, “As he [a man] thinketh in his heart, so is he.” God works in harmony with that law. He tells us what to let the mind dwell upon in order to develop the character he would have us form.

We have an instance of this in the book of Deuteronomy. There we read that the children of Israel were told to repeat often to their little ones the story of the conquest of the promised land. The leaders in that great movement, such men as Caleb and Joshua, were characters worth studying. God wanted the children as they grew up to let their minds dwell upon the sturdy, self-sacrificing spirit of these leaders.

By so doing, the children would become sturdy burden-bearers, men and women with the Caleb and Joshua spirit of self-sacrifice and devotion to God.

We have passed through an experience similar to that of the children of Israel. The third angel's message was proclaimed by persons of great faith and courage. Such were Elder James White and his wife, Elders Joseph Bates and J. N. Andrews, and many others that could be mentioned. They were bold, brave spirits who forgot themselves and their personal comforts in their zeal for the cause of God. When the Lord impressed these men to move out in any direction, they did not hesitate over the question of personal comfort, salary, or any such thing. They moved straight forward and did nobly the work that God gave them to do. They laid the foundation for the greatest movement that the world has ever known.

It is the duty of our young people to let their minds dwell upon the work done by these pioneers. As we do this, we shall become like them in spirit and courage.

The leaders in the days of Israel did a great work, but some things remained for the young people to do. To-day we find that the pioneers in the third angel's message have likewise left some work for the young people to do. There are still some nations to conquer. Our pioneers were soldiers, solid Christian soldiers. But many of our young people shrink from the life and duties of a soldier, while the Lord is saying that our schools should train for the battlefield.

The Lord intends the Southern field to be a great training-school for thousands of young Seventh-day Adventists. The South offers them an opportunity to gain the same experience that the pioneers had. The Lord says he has been waiting twenty years for our young people to do the work that is needed in the South. Recently the message has come: “The Lord is certainly opening the way for us as a people to divide and subdivide the large companies that have grown too large to work together to the greatest advantage. . . . Properties will be offered for sale in the rural districts of the South at prices below the real cost because the owners desire city advantages. . . . When driven from the cities, or when sent to other countries, the trades learned in our schools may be an influence in favor of the truth. The last call should be made just as important in new places in this country as in distant lands. Enter every possible place and begin the work of education in vicinities where they have not heard the truth. . . . I am instructed that angels will direct in the opening of fields nigh as well as far off. . . . Why did our Saviour labor to sow seed in out-of-the-way places? Why did he travel slowly from the villages? . . . He chose as a missionary field places which others could not discern as especially advantageous.”

“For twenty years it has been before our people that they must do a special work in the Southern States. When the Lord repeatedly sends messages to his people, it is because he desires them to follow the light he has given. We are not to work in the same places over and over again. . . . As a people we need to yet learn what it means to fill our place as missionaries among the people who know not the truth for this time. . . . Every city in the Southern States, every town and village, must have earnest work done for it. That field will be missionary soil until many churches are raised up.”

Madison, Tenn.

The Second Coming: A Supreme Motive-Power

IN his letter to Titus (2:12-14), Paul discloses an intimate connection between the first and the second coming of Christ, as together essential in furnishing supreme incentives to the inauguration of continuance of a faithful and fruitful Christian life. He declares, as the message of “the grace of God . . . bringing salvation to all men, . . . that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity.” With implicit distinctness, this message of the grace of God connects the anticipated results of Christ's second coming with the actual effects of his first advent, and presents these as alike supreme motives to wise, righteous, and godly living. The same intimation is elsewhere conveyed (Heb. 9:28): “Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.”

While the coming again is variously spoken of by Christ and the New Testament writers with special and limited references,—e. g., to the believer in the transition hour (John 14:2); to his disciples after the resurrection (John 14:18); at the destruction of Jerusalem (Matt. 24:27-31), and other notable epochs in the history of the church,—all these and other references are either limited to a definitely completed event, or avowedly point forward to, and are made typical (Matt. 24:37-41) of, one great outstanding final advent at the end of time and the close of earthly human history, when “the Son of man shall come in his glory, . . . and before him shall be gathered all the nations,” and “we shall all stand before the judgment-seat of Christ.” At that grand assize he shall “judge the quick and the dead at his appearing” (2 Tim. 4:1), and as “king” shall direct the execution of his own changeless award. Matthew 25.

Eliminating from present consideration all definite and limited references, and also the few variously interpreted passages of prophecy touching Christ's re-

turn to earth, we propose to deal exclusively with New Testament statements bearing directly upon this overwhelmingly momentous final appearing at the judgment, this mightiest, most stupendous event of personal meeting with God to which we all are advancing and hastening day by day. Taking the fact of Christ's final coming to close and seal the time-history of the human race, as declared explicitly and implicitly by Christ and the apostolic writers, and by them repeatedly referred to as "the day," "the great day," "the last day," "the day of Jesus Christ," "the day of judgment," we propose to show that the second and final coming of Christ finds its chief use and deepest meaning, as well as its most frequent and pointed reference, in the entire New Testament; that it is made the basis of direct and fervid appeal to ungodly and godly; that it is pressed as a motive to repentance and faith, to obedience and holy living, to love and service, equally with the first coming; and that from every particular of its asserted or implied effects as such motive, it is an indispensable complement to the first, and needs to be definitely exhibited, emphasized, and impressed.

Specific Appeals in Both Testaments

The ungodly soul is everywhere summoned to repentance and return to God, not alone on the ground that Christ has come and suffered to take away sin, but also that he shall come again to seal the fruits of redemption to the penitent or to visit condemnation upon the impenitent. We read many reminders of the vital bearing of the swiftly passing present upon the life eternal, the account to be given, and the award to follow. Their message is concentrated in the command, "Occupy till I come." They are summed up in the plain declaration, "Each one of us shall give account of himself to God." To impress this personal account as "the great day" with merciful purpose of warning, is the scope and aim and end of many parables and earnest utterances of Christ, crowned with his awful picture of the final gathering and abiding condemnation. With like purpose we find frequent entreaties to consider the end of the evil-doer. "The end is destruction." "Consider this," is the divine entreaty, "ye that forget God, lest . . . there be none to deliver."

More explicitly and frequently we read the call of God to repentance and return, uttered with intense fervor. "Repent, and turn from all your transgressions," is the voice of Jehovah by the prophets; "for why will ye die?" "Except ye repent," cries the loving Saviour, "ye shall perish." And these warning calls are tenderly re-enforced by Jehovah's own earnest pleas, through his prophets: "What more could I have done?" "I have no pleasure in the death of him that dieth;" affirmed again through Peter, "The Lord is not willing that any should perish, but that all should come to repentance."

Closely joined with the command to

repent is the like vital demand for faith in the Lord Jesus Christ. Paul's answer to the awakened penitent jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved," expresses the fundamental condition of the one covenant of grace proffered by God to a fallen human race. And its results, of compliance or rejection, are reached only and surely at the final appearing and judgment of Christ. Hence his frequent urgent words of warning against "an evil heart of unbelief:" "Except ye believe that I am he, ye shall die in your sins." "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God."

Furthermore, as the results of Christ's final coming suggest a constraining motive to repentance and faith, Christ himself presents these results as a motive to the open confession of himself, in the memorable declaration: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." And in summing up the effects of the gospel upon heathen hearts, Paul declares, "Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven."

Specific References to the Renewed and Godly Soul

If now we search the New Testament exhortations with reference to the obligations and experiences of the Christian believer, especially to the exercise, development, and fruitage of the inwrought graces of the divine Spirit, with a marvelous minuteness and absolute uniformity the second coming of Christ with its forever decisive results is appealed to as a main grand motive, incitement, and encouragement.

Comprehensively, Paul affirms: "Our citizenship [our eternal home abode] is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." And he notes as a fundamental element of a believer's experience: "Waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, unreprouvable in the day of our Lord Jesus Christ."

Specifically, the New Testament declares that the second coming fills a chief place in the stimulus and increasing reach and force of faith.

The basis of the faith that justifies by the imparted righteousness of Christ (Rom. 3:22) is the self-sacrifice enacted upon Calvary by the incarnate God. But a complementary element of faith's complete efficiency is found in its reliance upon the fact and appropriation of the effects of Christ's final appearing. The sole inspired definition of faith—"assurance of things hoped for, a conviction of things not seen"—refers exclusively to future final events. And Paul's pathetic summary of the believer's experience (2 Corinthians 4) closes with the words: "We look not at the things which are seen, but at the things which are not seen,"—things that are eternal. In close connection he writes (2 Cor. 5:7): "We walk by faith, not by sight;

. . . and are willing rather to be absent from the body, and to be at home with the Lord." "Whosoever liveth and believeth on me," is Christ's assurance, "shall never die." "I will raise him up at the last day." Further we read: "There remaineth therefore a rest to the people of God;" "we who have believed do enter into that rest." And these precious affirmations are confirmed by Christ's tender closing appeal: "Believe on me; for 'I will come again, and receive you unto myself.'" Meanwhile, for the present stage of conflict we are assured that "this is the victory that hath overcome the world, even our faith," and are bidden to "fight the good fight of the faith, . . . until the appearing of our Lord Jesus Christ."

Concerning hope—second of the trinity of graces—we cite the full, clear testimony of the New Testament writers in the order of the record (Rom. 5:2, 5): "We rejoice in hope of the glory of God,"—hope that putteth not to shame. 1 Cor. 15:19: "If we have only hoped in Christ in this life, we are of all men most pitiable." 2 Thess. 2:16: "Our Lord Jesus Christ . . . loved us and gave us eternal comfort and good hope through grace." Titus 1:2: "In hope of eternal life, which God . . . promised before times eternal." Titus 2:13: "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Titus 3:7: "Being justified by his grace, . . . made heirs according to the hope of eternal life." Heb. 6:18, 19: "We have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast." Elsewhere Paul calls "Christ Jesus our hope," and affirms that "Christ [is] in you the hope of glory." And Peter exhorts: "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." All these citations, as well as the Scriptural meaning and use of the word, intimate that the effect of hope upon the soul depends wholly upon future final and decisive events.

Love, to God and man,—greatest of these three abiding graces,—while largely urged for its present effects, is also referred to in its bearing upon future results. "Love never faileth." "Perfect love casteth out fear" of coming events. "To them that love God all things work together for good." To them "all things" are assured, "things present, or things to come." And Paul prays: "The Lord make you to increase and abound in love one toward another, and toward all men, . . . to the end he may establish your hearts unblamable in holiness . . . at the coming of our Lord Jesus."

These "abiding" graces are interlinked in closest connection with Christ's appearing, by Paul and Peter, and their product in the heart's experience affirmed to be peace and joy. For the Roman believers Paul prays: "Now the God of hope fill you with all joy and peace

in believing, that ye may abound in hope." To the Thessalonian Christians he speaks of "remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ." In his prayer for Colossian disciples he refers to "your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens." More explicit and full, wonderfully rich and restful, is Peter's thankful and triumphant ascription at the outset of his inspired encyclical writing (1 Peter 1:3-9). Well may we ponder and memorize with the heart every clause of this concentrated gospel: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance . . . reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith . . . may be found unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Tracing next in detail the fruitage of these graces in Christian conduct and experience, we find every particular of demand and obligation enforced and strongly impressed by appeal to the final issues of Christ's second coming. This assured dominant event overshadows our life as an ever-present and mighty motive. It is presented as a reason for patience: "Be patient therefore, brethren, until the coming of the Lord. . . . Establish your hearts: for the coming of the Lord is at hand." It is made a ground for humility and lowliness of heart: "He that humbleth himself shall be exalted." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." It is pleaded as an incitement to perseverance and steadfastness: "That which ye have already hold fast till I come." "Establish your hearts;" "for yet a little while, and he that shall come will come, and will not tarry." It holds forth a promise for the endurance of temptation: "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life." Strong, and bright, and full are its assurances for the endurance of affliction: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us ward." "Our light affliction . . . worketh for us more and more exceedingly an eternal weight of glory." Manifold and plain are its exhortations to self-restraint, to flesh mortification

and self-denial: "Let your forbearance be known unto all men. The Lord is at hand." "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Put to death therefore your members, which are upon the earth." "If by the Spirit ye put to death the deeds of the body, ye shall live." "If any man would come after me, let him deny himself, and take up his cross, and follow me; . . . and whosoever shall lose his life for my sake shall find it." It refers definitely to obedience, watchfulness, and faithfulness: "He became unto all them that obey him the author of eternal salvation." "Watch therefore," said Christ, "for ye know not on what day your Lord cometh." "Be thou faithful unto death, and I will give thee the crown of life." And this is the tenor and practical point of many parables and utterances, and of his burning appeals from the throne to the seven churches, as recorded by John. It furnishes a persuasive to purity and an urgent appeal to holy living: When "he shall be manifested, we shall be like him; . . . and every one that hath this hope set on him purifieth himself, even as he is pure." "What manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God?" "We should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." It is urged as a reason for abiding in Christ: "Abide in him; that . . . we may have boldness, and not be ashamed before him at his coming." It furnishes the assured basis of transcendent promises covering the future everlasting life: "When the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." "The crown of righteousness, which the Lord, the righteous judge, shall give . . . to all them that have loved his appearing." "To them that by patience in well-doing seek for glory and honor and incorruption, eternal life." "To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God." "I will make him a pillar in the temple of my God. . . . and I will write upon him . . . mine own new name." "I will confess his name before my Father." "I will give to him to sit down with me in my throne."

All these manifold points of reference in the New Testament are emphasized by the words of Christ himself at the institution of the memorial supper. In these words his coming again is directly associated with the final event and cause of his advent as the incarnate God; for in the very ordinance commemorating his death he bids us, "This do in remembrance of me" till I come.

Anticipating these plain teachings of the New Testament, we read in the book of Psalms—the Old Testament exponent of spiritual experience—the same references to the life to come in its rela-

tion to the life that is. David's comforting thought, "Jehovah will perfect that which concerneth me," only finds fuller expression by Paul, "He who began a good work in you will perfect it until the day of Jesus Christ." "Thou wilt guide me with thy counsel, and afterward receive me to glory," is Asaph's conclusion after study of this life's conditions. And David finds and imparts comfort in his assured future: "I shall behold thy face in righteousness; I shall be satisfied, when I awake." "In thy presence is fulness of joy; and in thy right hand there are pleasures forevermore." And elsewhere in history, proverb, and prophecy, we read abundant confirmation of the future abiding issues of this probationary life. Thus the whole revelation asserts the sublime, stupendous fact of the infinite, loving Godhead coming again, in the person of the Son, to close and seal with a fixed everlasting destiny the time-history of a race made in his likeness for his eternal worship, fellowship, and service.

From these inspired pages, then, we learn assuredly, that as by the first advent, when God appeared as man to put away sin by his own self-sacrifice, the penitent believer finds peace with pardon, so by the second advent, when the man Christ Jesus will appear as God, the expectant believer shall receive the fulness of "salvation ready to be revealed in the last time." Then, when the mystery of the second coming shall be disclosed, he who has apprehended and trusted in the first shall receive the full fruition of the blessed effects of both, shall find in the closer, perfect union with his visible Lord holiness and happiness complete and forever abiding. All these divinely asserted effects of a "looking and waiting for the Lord's coming" show conclusively that this watchful looking and waiting is a distinctive, prominent mark of the Christian spirit, that it is indispensable to the completeness of Christian character, progress, and supreme attainment. "Wherefore," exhorts Peter, "beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight."

The blessed result we read in Jude's matchless doxology: "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore."—*Rev. J. Glentworth Butler, Boonton, N. J., Author of "Butler's Bible Work," in the Bible Student and Teacher, March, 1909.*

HOPE is a beautiful meteor: like the rainbow, it is not only lovely because of its seven rich and radiant stripes, it is a memorial of a covenant between man and his Maker, telling us we were born for immortality, destined, unless we sepulcher our greatness, to the highest honor and noblest happiness.—*Melville.*

THE WORLD-WIDE FIELD

Hungry for Jesus

L. D. SANTEE

THE world is hungry for Jesus; from many a far-off shore
Come pleadings that stir the workers to efforts unreached before.
They are calling for other workers, for the work half finished falls;
We are near the close of the harvest, and the Master for reapers calls.

The world is hungry for Jesus, and nations are in the dark;
They would fly to some place of safety, like the weary dove to the ark;
They would hear of the "Friend of sinners," and hearing, their hearts are stirred;
'Tis the "gospel of the kingdom," and we must carry the word.

The world is hungry for Jesus. 'Tis the gospel to the lost.
There are far-off lands to enter, there are oceans to be crossed:
God's dial points the hour, and the Judge stands at the door;
His workers toil unceasing, with efforts unreached before.

The world is hungry for Jesus. They are calling for more and more,
They are pleading and imploring on many a foreign shore,
And workers are telling the heathen of the infinite love of God;
They are taking the truth to the fallen; they are treading where Jesus trod.

The world is hungry for Jesus; but a rest that is long and sweet
Is waiting the faithful toiler at the dear Redeemer's feet;
When the sheaves have all been gathered, and the toiler's work is o'er,
A peace that will ne'er be broken awaits on heaven's shore.

Moline, Ill.

Among the Bengalis

L. G. MOOKERJEE

By the blessing of the Lord, I have been doing well in Calcutta, India, where I am stationed in charge of our Bengali work. Here we conduct services in the garden-house at grandfather's, with an attendance of twenty-five. Father's folks can not attend. If they did, it would swell the number to forty. Then our Wednesday evening meetings are well attended, and we feel the presence of the Spirit in such meetings. I am translating "Early Writings" into Bengali for our Sabbath-keepers every Thursday, in the home of one of our brethren who has been working with grandfather all along. Dear old grandfather is well, and is very strong in the message, and rejoices in his old age in the hope of the Coming One.

Twice each week seven students meet

in my house, besides three students who come daily, for Bible study. They are all much interested, and it is a pleasure to teach them.

We are also starting a new Bengali paper, which will be published once in three months. Its name is *Juga Lakhyan*. *Juga* means times, and *Lakhyan* signs. I am sending the impression of the name. I am so thankful for this paper, and have so much to write about that it seems too long to wait for the second quarter. This publication will



JUGA LAKHYAN (SIGNS OF THE TIMES)
THE TITLE OF THE NEW BENGALI PAPER

be the size of *Life and Health*, eight pages and cover. I am also translating tracts, and hope soon by the Lord's blessing to have all these printed, to scatter like the autumn leaves.

I expect to visit our East Bengali field at least once in two months.

I am so thankful I am here in India, where I can give the message to my own countrymen, who are sitting in darkness, waiting for the dawn of salvation.

Lately I have been giving Bible readings to the secretary of the Entally branch of the Y. M. C. A., and there are two others of the members taking readings, as well. One of these is a Telugu Brahman, converted to Christianity two years ago. He is twenty-seven years of age. In his fourteenth year he began to study the shastras, under the great Swamy, and on studying the Vedas he found it would be hard to enter heaven unless he became a *yogi*. So after studying these books, in his eighteenth year he started out as a *yogi*, leaving his father and property, although the only heir, and began to visit the different shrines, and even went to Bombay, Benares, and Calcutta, his home being near Mysore. In Bombay he was welcomed, I believe, by four hundred Brahmans to their temple, where he lived for a few days. But while there, he used to hear an American lady preaching in the church in front of this temple. Afterward, he learned of the Saviour, and was baptized. He was offered different positions, but was bent upon seeking further light in Christianity, and finally came to Calcutta. Here a bishop paid his expenses at the Y. M. C. A. Then one of the ladies of the Methodist mission, of which he is a member, secured him a position in the government port commissioner's office, for thirty rupees. He happened to be sent to my father by

my brother-in-law, who once kept the Sabbath. Father gave him some tracts, and sent him to me for study. He began to come every day, and after a while the Lord helped him to take his stand for the Sabbath, and, though a stranger in a strange land, he left his work, not knowing how he would support himself. But at this point, most unexpectedly, a registered letter reached him within a week from his resignation, containing an offer for another position, and now he is working as a deputy forest ranger, with double the salary, and can keep the Sabbath of the Lord. And, besides, here in Coconada he will be able to give this message to his people. He is very earnest; knows the Sanskrit, also Mahrati, Hindi, Telugu, and English; is well versed in the Puranas and the Vedas, also the Sin systems of Hindi philosophy; is a born vegetarian; does not smoke nor drink; believes in paying tithe. He desired baptism before leaving, but we did not feel free to administer the rite, as he had not studied the whole truth with us. He has taken tracts, pamphlets, and books from us. We are praying earnestly for this brother, that God may direct him in giving the message among the Telugus of India.

Calcutta.

General Meetings in Scandinavia

L. R. CONRADI

AFTER our good General Conference, a company of nine of us sailed from New York on the White Star steamer "Cedric," June 12. We had so arranged it that a full quorum of the European division of the General Conference Committee made the trip back to England together. This gave us an excellent opportunity to talk over the needs of the European fields each day, and to plan for the progress of the work here. There were in our party, Brethren W. J. Fitzgerald, H. F. Schubert, L. P. Tieche, W. C. Sisley, O. A. Olsen, and myself, which gave us six members of the Committee, and beside these, Brethren G. Dail and J. Vuilleumier, and Mrs. Conradi. Special attention was given to the work in the Levant and in Africa, and to our institutions. This was the smoothest passage I ever had over the Atlantic, and none of our party suffered from seasickness.

We were favored with a new departure, in that the passengers for London were landed at Holyhead, Wales, instead of waiting until they reached Liverpool, as they have always done in the past, so that it was possible for us to reach Watford about seven in the evening of Sunday, the twentieth, whereas, if we had gone on to Liverpool, as the passengers usually do, we should not have been in Watford before Monday morning.

We spent a day at Stanborough Park, where we found some improvements in progress. Several neat new cottages have been erected by the society for the use of our employees at Stanborough Park, and they will now put up the

union school building as quickly as possible.

Leaving London Monday night, Mrs. Conradi and I came on to Hamburg, where I remained until Wednesday morning, when, after spending a short time looking after matters in Hamburg that had to be attended to, I left, in company with Elder O. A. Olsen, for Scandinavia. We met Brethren A. C. Christensen and Jens Olsen at Copenhagen, to counsel with them concerning some important matters, and then went on to Upsala, Sweden.

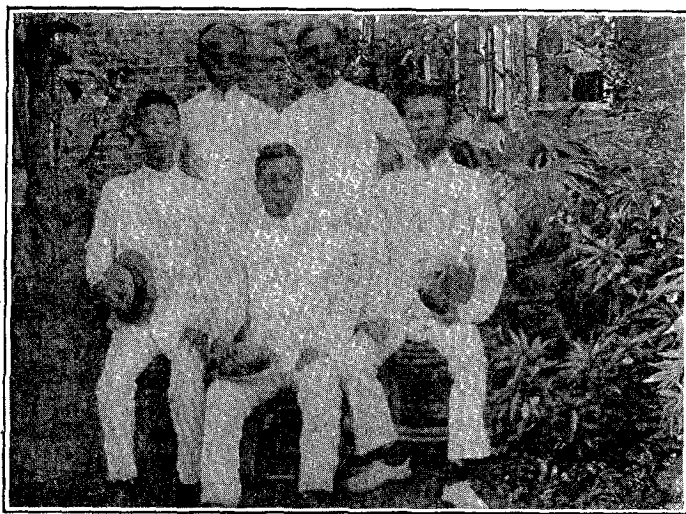
At this place Elders J. C. Raft and S. F. Svensson had been holding a workers' meeting preceding the conference proper. The conference business was well under way when we arrived.

Upsala, meaning "lofty halls," is the more important of the two Swedish university towns (Lund is the other). Upsala has a population of nearly twenty-five thousand. Old Upsala, a few miles from the modern town, was, until the end of the thirteenth century, the residence of the pagan kings of Sweden. There was here an old and famous heathen temple, and there are three mounds of the kings, each of which is about fifty-eight feet high and several hundred feet in diameter, and near by is the "assize hill," still marking the site from which the kings, down to Gustavus Vasa, were accustomed to address the people. The new city contains one of the largest cathedrals in Sweden, and it was nearly two centuries in building. A number of kings and noted persons are buried in it. The university was founded as early as 1477, but it did not become of much importance until Gustavus Adolphus endowed it with the whole of his landed property. The new building, erected in 1877-86, is a credit to the city. The university has over fifty professors, seventy lecturers, and about eighteen hundred students. One of our brethren who was taking the medical course here has now gone to Stockholm, where there has been growing up a newer and more important university. While on the train en route to Upsala, I noticed in a description of the city that in the library of its university, with its three hundred thousand volumes and more than twelve thousand manuscripts, there is, as the chief treasure, the famous *Codex Argenteus*, a translation of the four Gospels into the Gothic by Bishop Ulphilas. It was written about 380 A. D., on one hundred eighty-seven leaves of parchment, in gold and silver letters, on a reddish background. This precious parchment was captured by the Swedes at Prague, in 1648. This Arian bishop's translation is the first translation of the Gospels made into any other than the Latin or Greek language, and it is to this work that we are almost exclusively indebted for our knowledge of the ancient or Mæso-Gothic language.

There were about two hundred of our people in attendance at the meeting. The conference sessions were held in a good, well-situated hall, while the lectures were given in the tent. The

brethren had begun a series of lectures there a short time before the conference, and there was a good attendance. Sweden has been blessed in its canvassing work, and in the prosperity attending its institutions, and it stands well financially. Its growth in membership and tithe has been rather slow. All the workers at this meeting expressed their determination, through the grace of God, to put forth their utmost efforts to bring about a greater growth.

As the north had been worked but little, and as that part of the Northland Mission that is located in Sweden would hardly be enough to hereafter form a separate mission field, the brethren cut off several more districts, so that there will be in the North Swedish Mission, which is to date from Jan. 1, 1910, only a few Sabbath-keepers and a very few workers to labor among about eight hundred thousand people. The Swedish



A GROUP OF HAKKA BRETHREN

Conference, however, will still contain about four and a quarter millions of people. As the Scandinavian Union Conference is thus taking a greater field to look after in the north, the Swedish Conference readily voted a second tithe to assist the union conference in its efforts to carefully develop that part of Sweden; and so all three of the Scandinavian conferences have now pledged themselves to the policy of paying two tithes to the union conference.

In all their deliberations, the brethren acted very harmoniously. Elder S. F. Svensson was re-elected president of the conference, and Brother E. Lind as the head of the legal society. Brother J. Wallenkampf was transferred from the Northland Mission to the Swedish Conference, and Brother A. J. Settergren will leave southern Sweden for work in the north.

Besides Elders Olsen and Raft, and myself, Brother Nils Andersson, of Iceland, and Elder F. R. Oeberg, of Finland, were present, to take their part with the local conference workers in sharing the burdens of the meeting. A good one-and-a-half-column article that had been prepared by Brother E. J. Ahren concerning the growth of our denominational work, was published in a leading Upsala paper.

The ready manner in which the Swedish brethren responded to the call in behalf of missions showed that they have a deep interest in that work. The collection for the Abyssinian Mission amounted to over one hundred two kroner.

Sweden is a good field. There is perfect liberty in that country. Everybody can read and write. They are all Protestants. There is a good degree of prosperity in the land, and I feel sure that with the power of God accompanying the efforts of our workers, we shall soon have two strong conferences here.

Hamburg.

China

J. P. ANDERSON

ON March 31 I moved from Canton to Wai Chow Fu, about one hundred miles up the East River. I was very glad to be released from the Canton work, and began in earnest with the Hakka dialect. I have a rather small house, but shall have to make it do for the present. The people of this town do not have any use for a foreigner. I had found a large house, and paid four months' rent; but when the people of the

street learned I was a foreigner, they would not permit the landlord to allow me to move in. I tried hard for ten days to get another large house, but was unsuccessful.

I was up to Pok Loh about three weeks ago. The interest is good. While there, I organized a boys' school with fifteen students. I think this will help us in our effort at that place. The people have given us the use of quite a large house, which does service for both chapel and school. Our evangelist is doing very good work among them.

Last week I made a trip across country to Moi Lung. The first day we walked thirty miles. The country was nice and level, so walking was not very hard. When we arrived at Phin San, our destination for the day, we were rather tired. We tried hard to hire a boat up to Sam Teu Chuk, twenty miles farther, but were unsuccessful, so there was no other way but to walk, for chairs are too expensive. On the road we met two women carrying burdens, and guarded by three men with rifles. I learned that the women were carrying one thousand dollars' (Mexican) worth of opium to Sam Teu Chuk. On further inquiry, I learned that three fourths of the men of the place were opium smokers.

One of the coolies who carried our baggage asked me if I was a Catholic or a Jesus man. I replied that I was a Jesus man—that is, a Christian. Then he turned around, and asked who was the higher in authority, Jesus or I. I told him I was nothing more than Jesus' servant.

We were rather weary when Sam Teu Chuk was reached. The hard Chinese bed boards almost felt soft to me, for I slept soundly from 9 P. M. to 5 A. M. The next day we rode in chairs for twenty miles, and then walked about twenty miles more the same day. I was glad to reach Moi Lung, and to be welcomed so warmly by the dear people. I spent eleven days there. We had Bible studies every evening, and preaching service at 11 A. M. on Sabbath. I was much pleased to learn that six of the people have given up the use of tobacco and wine. This means much. I feel much pleased with the way in which our evangelist has taken hold of the work here. It did my own soul good to talk with these people, and to read the Bible with them. We organized a school for boys, with an enrolment of twenty. This is a good beginning, and I hope we can have fifty at the close of the year.

The plague has carried off about two hundred of the people of Moi Lung during the past month. The heathen did not know what to do, so they sent away thirty miles for a goddess to come and stay the curse. They had to give the priest one thousand dollars (Mexican) in order to obtain permission to take her to Moi Lung. She arrived at the time I did. All the literary men were there, about two thousand persons, and with about two hundred beating gongs, and one hundred flying banners, and two big paper dragons, went out to meet her. After burning much incense, and worshipping, they marched her through the streets. Before she came, nearly every one cleaned up his house, and put on his best clothes. The streets were also cleaned, and any place that did not present a neat appearance was carefully screened. One strange feature in the procession was the carrying of two buckets of clean mountain water, into which branches of some trees were dipped and then sprinkled on the houses as the procession passed on. As I beheld the great multitude marching after this goddess of wood, I could but long to see many of them following the true God. I was pleased to know that some of those who are studying the Bible with us did not take part in this idolatrous affair. For two days people were forbidden to eat chicken, fish, or pork.

I left that town with good hopes for our work, and with a deeper insight into the hold that idolatry has upon the heathen.

Wai Chow Fu.

THE space between a man's ideal and the man himself is his opportunity.—*Margaret Deland.*

THE FIELD WORK

Colorado

WE are now in the midst of a series of meetings being held in a tent in Colorado City. At this time a goodly number are deeply interested, and one has decided to obey. We are hoping and praying for many to take their stand with us. It was our privilege to visit the churches at Cripple Creek and Victor, July 30. We spent part of three days with them, and did indeed have a time of refreshing. At Victor one good soul was baptized, and three or four others will soon be ready to take this solemn step. There is a good interest in this district to hear the truth. If a worker of experience could be placed in these cities, a good work could be done. We hope that this can be arranged after our camp-meeting. Elder G. M. Alway and Brother Roy Hay are assisting in the tent work.

G. W. ANGLEBARGER.

Winter Canvassing in Florida

FLORIDA has many advantages for winter canvassing, chiefly because of its delightful climate, which is attracting thousands of tourists every year. Many of our good people in the North who do not do much during the winter months, could do an excellent work in our State in this branch of the Lord's work.

The Lord has spoken very definitely in regard to our relation to the work in the South, and desires that a much greater effort be put forth in behalf of spreading the third angel's message. Truly the harvest here is ripe. This coming fall and winter bids fair to be the banner year for the canvassing work. Prosperity seems to be rising everywhere. The orange crop this year promises to be especially good. Along the east coast a trolley line is projected from Jacksonville to Miami, which will be the means of enlivening up trade generally. Now is the time to work in this needy part of the Lord's vineyard. Who will respond, and come over and help us?

We are planning to hold a three-weeks' institute just preceding our camp-meeting at Orlando, from October 1-20. Those desiring further information in regard to self-supporting work in Florida should send to the writer for a copy of the leaflet entitled, "Florida; Its Resources and Opportunities." Address the writer at Orlando, Fla.

C. V. ACHENBACH,
Field Missionary Agent.

En Route to Bolivia

ON BOARD THE STEAMSHIP "LIMARI."—We are all well and happy. Our boat is making exceptionally good time. We landed at Colon at 10 A. M., July 4. The ship's officers said it would be useless to try to get the boat that day for South America, on the west side of the Isthmus, as it would leave at 1 P. M. If we did not get it, we would have to wait ten days. We asked the Lord's help, and he granted us favor with the cus-

toms-house officers, and they passed us on. But we found that the train had left a few minutes after we landed. However, one of our brethren of Colon learned that a car of through baggage had been left behind, and that the boat would have to wait for this. So we took the one-o'clock train across the Isthmus. The train master, who happened to be on board, put us in the baggage-car, and transferred us right to the boat landing free of charge. We can only thank the Lord for saving this time and expense.

At Lima we met Elder A. N. Allen, as we stopped about five hours there. He was of good courage, but needs help very much, especially office assistance. Every mail makes calls upon him.

Elder E. Thomann says that we are making good progress in learning the Spanish language, and we are very anxious to be at work in our new field. The Lord is blessing our efforts on the way. An engineer said he was deeply interested in the truth. Our captain on the boat was much interested. We left him some tracts, and he said he would visit us in La Paz, as he has no home, and is quite lonely. This man saved us about twenty dollars on our baggage and transferring to another vessel. We made the acquaintance of the American minister to Lima. The Lord surely is preparing the way. All praise to him!

F. A. STAHL.

West Michigan Camp-Meeting

THE date of our meeting made it somewhat difficult for farmers to leave their work to attend the entire time, but a goodly number were present. The camp was pitched in a first-class location on the fair-grounds at Three Rivers, Mich., and the campers seemed to enjoy the meetings very much. An excellent spirit was manifest, and the word preached seemed to awaken an interest in the hearts of those who listened.

Sister E. G. White spoke four times to good-sized audiences, and the message was clear and plain. Her burden was one that should cause all to awake and put forth their utmost endeavors to hasten the Lord's work in the earth. The voice of this aged servant of the Lord could be distinctly heard in all parts of the large pavilion, and we believe that the message will be carried to the various churches throughout the field by those who heard it.

Aside from our regular conference workers, we were ably assisted by Elders A. G. Daniells, Allen Moon, George B. Thompson, and Stephen G. Haughey of England. We were also favored with the presence of Elders E. K. Slade and C. McReynolds, who took part in giving instruction.

Quite a number of the brethren and sisters from East Michigan, and also from Indiana, came to share the blessings received. A large company of teachers who were in attendance at the Lake Union Conference summer school at Berrien Springs spent Sabbath and Sunday at the camp.

A very noticeable number of the townspeople visited the grounds day by day, and from what we learned, we believe that they were favorably impressed by the visits. Many of them seemed interested in the doctrines presented. Elder W. G. Kneeland, assisted by Brethren E. A. Merriam and O. S. Thompson, will follow up the interest there as the way may open. We are encouraged to believe that quite a number of honest souls will be gathered in as a result of the efforts put forth.

The general impression left in the city was favorable. The quiet demeanor of the campers was something of a surprise and an innovation as compared with some meetings that had been held in the city in times past, and was commented upon by the citizens.

Our laborers go forth with renewed courage to take up their work in the fields assigned them. Some changes in locations were thought advisable, but in every case the plans met with the approval of those concerned.

Two baptisms were held during the meeting, the ordinance being administered to eighteen persons.

E. L. RICHMOND, *Secretary.*

The Hindustani Work

AFTER our conference in Lucknow, India, we went to the Garhwal district in the Himalaya Mountains and spent two months. Over two years ago these people asked us to come and start a school among them; and although we have encouraged them to believe that we would do so sometime, we have not been able to fulfil their hopes. We have the prospect of a small piece of land, but as yet have not received the title to it. If this is obtained, we hope to start a small school there soon. It is a beautiful and healthful location, and everything seems to indicate that it would be a favorable place in which to open a school and mission station.

The people of the Garhwal district are mostly farmers. For the past two years they have had little rain, which has caused very hard times on account of failure of crops. Notwithstanding their poverty, the people brought us frequent donations of rice, vegetables, milk, etc. They also promised to help in building a school. If they should have a season or two of good crops, I doubt not they would be quite liberal in making donations.

We are now spending a few months at Mussoorie, and hope to have a few Hindustani men with us here for a course of Bible study. We are also working to get out some more literature in the native language, as that is our greatest need at present. We enjoy the work of preparing literature, and experience much of the help of the Lord in it. It is a satisfaction to us to see how the literature is received, and how it is the means of spreading the truth. We receive letters in nearly every mail from some one who has become interested through reading something that has been printed in the Hindustani language.

We are learning to be more conservative in writing reports as we get more experience in the work. Some time passes before a report comes out in print, and sometimes the things which were reported do not look so well when we read them in the paper, the circumstances having changed, and a prospect

which seemed very promising at the time of writing, having failed to develop as we hoped. But we continue to sow beside all waters, both early and late; for if we sow the good seed, we know the Lord will give the increase, and in due season we shall reap if we faint not.

We are praying that the General Conference will mark the beginning of still greater things in the work of the third angel's message. L. J. BURGESS.

Mussoorie, India.

Canvassing Among the Mexicans on the Rio Grande

MARCH 19, I left Corpus Christi, Tex., for an extended trip among the Mexicans. After leaving Sarita I came to a sandy desert, and was four days in getting through it. In some places the sand was fifty feet deep, and the wind shifted it about continually. The railroad company had to build barriers to keep it from covering the track.

On account of the dry weather, grass was very scarce. But for the artesian wells and the windmills one would suffer for water. By carrying corn for the horses, I managed to get through all right.

I did not take many books into the desert because of the heavy sand, but ordered supplies from the publishers to come through by freight. There were only a few Mexicans in the desert, but they nearly all bought books, and by the time I got through, I had sold out. When I arrived at the railroad, I found the books I had ordered had been laid off seventy-five miles above, and it was only after much effort that I could get them forwarded.

On account of the delay, I ordered another box of books, to be sure to have enough; but the Lord's blessing was with me, and I soon had to order more. I sold "El Rey Que Viene," "Cristo Nuestro Salvador," "Camino A Cristo," "Cartilla Sagrada," besides the Spanish paper *El Mensajero de la Verdad*, and tracts.

Some of the people are too poor to buy a book, even if it costs only thirty-five cents, so I sell them something for five cents, and sometimes as low as one cent, and to those unable to buy anything I give tracts free. The Lord has also provided a way whereby I receive a supply of Gospels—Matthew, Mark, Luke, and John—for free distribution, for which I feel very thankful. I find that even the Catholics are glad to get them.

Now is the opportune time to work among these benighted people. I have felt the leading of God's Spirit in a marked manner. He says, "Lo, I am with you always, even unto the end."

On account of the long droughts, there is much suffering among the poor peons, and I have seen whole families walking along the road, carrying all their possessions on their backs, in search of work.

Mexicans are faulty in many ways, but they are not stingy with what they have; they are always generous and hospitable.

Sometimes they ask me to read from the books, and often the reading of a few paragraphs sells the book without any further effort, and then I feel well repaid for my hard study in learning the

language. "The Gospel Primer" and "Christ Our Saviour" are good books for them, as many of them have very little education, and some none at all.

I recently sold four books to one man, and neither he nor his family could read. I told him that when he had visitors, they could read for him. After buying the books, he took me to his neighbor, and loaned him the money to buy two books, although he also could not read.

The greatest obstacle in selling Spanish literature is the poverty of the people. Many desire novels. "Haven't you any novels?" they ask. I tell them no, but that I have something better,—the history of Jesus.

People who are used to sitting down to well-filled tables have no idea how poor the Mexicans are, and how little they live on. Corn made into thin cakes called tortillas, and coffee, constitute the diet of many. Beans are sometimes added to this menu when they are able to have them.

Their houses are built of sticks woven together, and daubed with mud, also sometimes of palm branches or anything available, and usually have earth floors. Most of the roofs are made of grass, and serve the purpose very well. Very little lumber is used, and usually there are no glass windows, openings being left in the wall for light and air to enter.

The Mexicans are bound by habits centuries old, and they seldom break away from them. The standard of cleanliness is low among the poorer classes, and they are much afflicted with skin diseases.

Many of these people are little better than slaves, centuries of oppression having degraded them. But now the time has come to give them the last message that mankind is to receive before the coming of the Lord. Who are ready to consecrate themselves to this work?

W. F. MAYERS.

The Georgia Camp-Meeting

THIS meeting was held in Macon, Ga., a city of thirty-five thousand inhabitants, July 29 to August 8. The camp was located in Central City Park, which was nicely shaded from the heat of the sun with large and stately sweet-gum trees, and the ground was covered with a beautiful carpet of green grass.

The meeting being held so far south in the State, it was feared that the attendance would be small, but there were about one hundred of our people present.

Elders W. A. Westworth and R. I. Dowsett and Brother V. O. Cole left for South Carolina several days before the meeting was over. The preaching during the first part of the meeting was done principally by Elder Westworth, and was greatly appreciated by all.

Elder J. W. Christian and the writer were in attendance during the last days of the meeting. During the closing part of the meeting, the preaching consisted of practical spiritual instruction designed especially for our own people; the needs of the mission field, the principles of religious liberty, and some of the cardinal points of our faith were presented.

The last Friday evening and Sabbath morning were seasons of special blessing. The services were of a revival nature, and many responded to the call that was made to give their hearts to God and reconsecrate their lives anew to his work. Sabbath afternoon eighteen pre-

cious souls followed their Lord in the sacred rite of baptism in Lily Lake, at Crump's Park. Elder C. N. Martin officiated at this service. Twelve of the number were those who were newly converted to Christ.

The offerings during the meeting, consisting of cash and pledges, were as follows: Missions, \$211; Southeastern Union Conference emergency fund, \$116; Sabbath-school offerings, \$26.28; tent and camp-meeting fund, \$36; making an aggregate of \$389.28.

Elder C. B. Stephenson was elected president of the conference, Miss Gradye Brooke Sabbath-school and missionary secretary.

The outside attendance at the meeting was very small, with the exception of the Sunday afternoon and evening services, owing to the rainy weather which prevailed. The last Sunday the meetings were especially well attended by the citizens of Macon, who manifested much interest in the truths presented. A spirit of unity and harmony prevailed throughout the meeting.

K. C. RUSSELL.

Graduation of Nurses in England

ANOTHER little band of well-trained missionary nurses has just been graduated by our sanitarium at Caterham. One of the nurses, Miss May Loveday, has already left to join the sanitarium in India, and another, Brother H. J. Hurlow, is expecting to proceed shortly to that field. Three others were present to receive their diplomas at the graduating exercises, which were held in the gymnasium of the sanitarium on Thursday, July 8. One of the five, Mrs. Ruby Eastcott-Brown, almost finished her course three years ago, but owing to failing health was unable to be graduated at that time. Since then, however, she has done creditable work in the field, and at present she and her husband, another graduate of the training-school, are engaged in self-supporting missionary work. Two others, Miss M. Hanna and Miss Violet Spearing, complete the class. All received commendation from their teachers as faithful students and efficient nurses.

The motto adopted by the class was the statement of the apostle Paul, "For me to live is Christ," and we believe that this motto actually represents the purpose of them all. The graduating exercises formed an interesting and profitable occasion. Brother W. C. Sisley occupied the chair, and Elder W. J. Fitzgerald gave the address of the evening. He dwelt especially on the thought that the gospel committed to us meets every need of mankind, and that God has raised up and organized a company of men and women in order that the presentation of this gospel might not be incomplete or swayed by individual bias, but well-rounded and many-sided, thus meeting all the needs of mankind. Elders W. H. Meredith, W. H. Wakeham, and W. T. Bartlett also spoke briefly, and Dr. A. B. Olsen then presented diplomas to the graduating nurses. He set before them, in earnest words, the high standard at which missionary nurses must aim, and exhorted them to patient continuance in well-doing, that they might gain the prize held out before them, and at last receive the Master's commendation.

The gymnasium was well filled with

an interested audience, consisting of patients and nurses and friends of the latter. The Caterham Sanitarium continues to enjoy a good patronage, but best of all, the presence of the Lord is felt in the institution. Judging from the testimony of many of the workers, there never was a more healthy spiritual condition in the institution than has prevailed during the past few months. It is the earnest desire of those connected with the sanitarium that the nurses trained in it should go forth not only able to care for the body, but also understanding how to minister to sin-sick souls.

W. T. BARTLETT.

The Missionary Meeting

EVERY church that is awake to the times in which we are living will have its missionary meetings, weekly if possible, and if not, just as frequently as people can be gathered together for it. One translation of Eph. 4:16 makes plain an important principle. "For from him the whole body, closely joined and knit together by the contact of every part with the source of its life, derives its power to grow, in proportion to the vigor of each individual part; and so is being built up in a spirit of love." The body, which is the church, derives its power to grow in proportion to the activity of each member. So no church can expect to add to its numbers if its members are not working. A working church will be a growing and a united church.

Missionary meetings are held to consider various questions connected with the work of God. Some of the reasons for such a meeting are:—

1. Prayer for the workers and for the souls for whom they are working, that special intercession may be made as it is needed.
2. Reports of labor, that all may be intelligent as to what is being done and what needs to be planned for, also that they may know how to pray in an understanding manner.
3. Study of principles that will make the members better qualified for labor for God. There is an inexhaustible field here, in the building of character, the right understanding of religious liberty, and of health and temperance, in gaining a knowledge of what is taught in our tracts, in learning how to do missionary correspondence, studying the best methods of distributing literature, and other subjects.

4. Study of the foreign fields, that the members may better understand the conditions that have to be met, and what must be provided for the giving of the message; in order that they may learn to give of their means intelligently.

In every missionary meeting some lesson of a practical nature should be given. The missionary meeting is not the place for sermons or exhortations, but for united study of the things that make successful missionaries. Programs should be arranged so as to give as many as possible a part in them, and those taking part should be changed from week to week, until all who are capable of doing so, have had something to do. This helps to make the meetings educational.

The missionary meetings should not be long. An hour to an hour and a quarter is long enough, as a general rule. To make them what they ought to be, a good

leader is needed, one who is quick to see important points and impress them, one who is bright, brief but pointed in remarks, and who is an active missionary worker.

E. M. GRAHAM,

Secretary Australasian Union Conf.

Field Notes

At Allentown, Pa., Sabbath, July 10, two persons were baptized.

Six persons were baptized at Browns-town, Ill., on Sunday, July 11.

ON Sabbath, July 24, two persons were baptized at Gunnison, Colo.

SABBATH, July 10, four persons were baptized in Oklahoma City, Okla.

ONE young man was baptized at Mancos, Colo., on June 24, and two at Bayfield on July 4.

ELDER F. W. FIELD baptized three persons at the St. Helena (Cal.) Sanitarium on Sabbath, July 10.

BROTHER R. P. MONTGOMERY reports the baptism of three persons at Broken Arrow, Okla., on Sunday, July 4.

RECENTLY, at Covert, Mich., nine persons were baptized, and one other signified her desire to start in the service of God.

A CHURCH of seventeen members was organized at Monteer, Mo., on July 3, and on the following day five persons were baptized.

Two persons took their stand for the truth, and were baptized, at Orland, Ind., as a result of the tent-meetings held at that place.

FROM Merrill, Wis., comes the report that three persons were baptized recently, and that others are much interested in the truth.

THE series of meetings recently held at College City, Cal., resulted in eight persons accepting the third angel's message. As many more are under deep conviction.

THE Indianapolis (Ind.) tent-meeting closed on Sunday night, July 25. At the closing service six or eight signified their intention to begin the observance of the Sabbath.

ELDER MORRIS LUKENS states that three little girls were baptized at Waldron, Ind., on July 17, and that five persons were baptized at Boggstown on the following day.

SABBATH, July 10, was a good day for the church at Fergus Falls, Minn. Six persons were baptized at that time. Others are keeping the Sabbath who expect to go forward in baptism soon.

BROTHER CHARLES ALLEN reports that seven persons have begun the observance of the Sabbath as a result of the meetings held at Marengo, Ind., and it is expected that four or five more will take their stand for the truth before the close of this series of meetings.

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS - - - Secretary

The Teacher's Vacation

WHAT is the vacation bringing to you, fellow teacher? Is it giving you a fund of strength and courage that will be an inspiration in the year to come? Is it increasing your store of facts that will make you ready in imparting knowledge? Is it qualifying you with a richer experience in the things of God that will enable you more perfectly to lead your pupils in his ways? These are important questions that have a very direct bearing upon the future year's work.

The long summer vacation is not a time for doing nothing; it is a time for gathering strength for a mightier effort than has ever been put forth in the past. It is a time of examination, of seeking to discover the weak points in the work of the year past. It is a time of heart searching, for only he can teach, in the true sense of the word, who has been taught by the Great Teacher. It is a time for the study of nature as the work of God. Such a use of this vacation will mean much in the year to come.

The teacher's responsibilities are great, but his source of power is correspondingly large. He needs to measure, in these days of quiet, these responsibilities and this power. In this way, he is to gather strength and courage for the work of the future. As during the winter season, nature stores up strength for the growth of the next year, so during the long vacation period is the teacher to gain a hardness of nerve fiber and sinew, mental and spiritual, as well as physical, which will make him vigorous throughout the year. Is the vacation bringing this to you, fellow teacher?

F. G.

The Educational Magazine

THE new magazine, to be entitled *Christian Education*, is one in which all our educational workers should especially interest themselves. We plan to make it thoroughly practical and helpful to teachers in their schoolroom work. And it is not only to be for teachers as such, but for parents as well.

There is no subject in which we should be more interested than in the education of our children and youth. It is the work that lies next to our church-members. As an aid in this work, the new magazine should be in every home. The heaviest responsibility in all matters of education naturally rests upon those who are directly engaged in educational work. Our teachers should take an interest in placing this magazine in the homes of our people, where it will become the forerunner of many new primary schools. An effort should also be made to place the magazine in the hands of every teacher in the land who is not of our faith.

Much interest exists at the present time in the question of Christian education. A great deal is being said against the non-Christian character of the public school. While we believe that religion should not be taught in the public school, yet this general agitation gives

us an opportunity properly to set before those who are thinking about educational matters the true principles of Christian education. These principles are most closely interwoven with those of the gospel, and through these principles many may become deeply interested in the gospel message for this time. Will not all our people, whether educational workers or not, take an especial interest in building up the work of this magazine?

F. G.

The Correspondence School

A Word to Ministers Who Are
Applying for Studies

LAST week we promised to say a word to ministers. In doing so, we do not presume to lay a hand upon the ark of the Lord to steady it. But as we study the educational needs of the ministry along with those of others, it is impressed deeply upon our minds that no other human being is engaged in so high, so holy, a calling as they.

Now, dear minister, it may be true that your opportunities earlier in life for obtaining an education were few and poor; it may be that they were favorable, but neglected. But that is not the main question with us now. The question to be answered is, What shall we do to fill up the aching void? The entrance of these words gives light: "The only way in which we can redeem our time [or opportunities] is by making the most of that which remains." The sensible thing, then, is to consider how to make the most of present opportunities.

But before doing that in detail, will you not oblige me by looking up last week's REVIEW and turning to the article "Correspondence Study," on page 20? Read first (whether you have read it before or not), in the fourth paragraph, what is said to canvassers. Then multiply that by ten, and apply it to yourself, inasmuch as the canvasser usually talks to only one at a time, while you seldom speak to fewer than ten. Then read the remaining paragraphs about the remedy, so that nothing need be repeated here.

Now again, let me ask you a plain question or two. Do you believe that anything is overdrawn in that article? Do you ever feel, as you stand before an audience, O that I had the tongue of the learned that I might declare His testimony! O for the language of Canaan to clothe the conceptions of truth and beauty that the Spirit imparts! With the weight of the solemn message you bear resting upon your soul, does your tongue sometimes fail you for utterance? Do you long for a larger vocabulary, for a more fitting choice of words to press the truth home to the heart of the hearer? Do you ever suffer in spirit from a consciousness that you sometimes use incorrect forms of the verb or of the pronoun? Should you not suffer still more if you were aware of all the errors in your speech that grate upon the ears of your auditors?

Well, dear fellow sufferer, is it not high time to take a rest-cure for these afflictions? The Correspondence School is not a cure-all, but with your earnest, patient, conscientious co-operation, it will put you on the road to the recovery of that which has been lost, or to the obtaining of what was never found. Procure from your State educa-

tional secretary or from the Missionary Volunteer secretary a copy of the Correspondence School Announcement, and examine carefully what it offers you in English. Then write us your convictions about the matter.

A word more. If I may judge from the number of inquiries that have come to me from ministers and other Bible students during the last two months, I am warranted in the conclusion that the difficulties of many are not with their English, or at least not confined there, but rather with a lack of understanding the original Greek of the New Testament. You, as an intelligent, zealous minister, crave a knowledge of the Bible in the original for two reasons: First, to relieve yourself and others of the embarrassment that results from the use or the abuse of the original by would-be critics who are seeking some means of avoiding the straight testimony of the truth; second, that you may catch all the delicate shades of meaning in familiar texts of Scripture, that you may probe deeper into the import of difficult passages, and that you may feel the force and the beauty and the freshness of thought that come from reading appreciatively the language of Holy Writ in the very words to which the Spirit gave utterance.

That all young and middle-aged ministers, licentiates, and Bible students who find it impossible to call a halt in their present work, to go to school, may have an opportunity to gain this happy experience, the subject of New Testament Greek is offered by the Correspondence School. A member of the General Conference Committee remarked, the other day, that a hundred of our younger ministers ought to take this study at once. Did you know that in the providence of God the Greek is not a dead but a living language? That ten million people to-day use almost as pure a Greek as that of the New Testament? And that hundreds of words and expressions used in the New Testament are as familiar to the educated modern Greek in everyday life as is the King James Version to the English reader? In our course in Greek you will get from the start the benefit of the interpretation of words, phrases, and passages in the light of their present usage in the living Greek language. You will also get the modern Greek scholar's interpretation of difficult passages in the New Testament as illustrated in the Modern Greek Version. You will only repeat the experience of others if, by this study, the New Testament becomes a new volume to you. The course in New Testament Greek will continue at least two years. There is no time so good to register for it as now.

From the Mail-Bag

To the twelve States from which applications had been received last week, we must now add the following: California, Minnesota, Louisiana, Arizona, New Mexico, Idaho, Kansas, Oklahoma, Ontario, Vermont, Colorado, Arkansas.

Every study offered in our Announcement, and seven others that have not been offered, have been applied for.

From the first applicant — a Battle Creek College student for three years, now proprietor of treatment parlors: "For one, I am very glad to see this effort begun. I shall be glad to review some work, as well as take up some new branches."

From a parent with two daughters out of school: "It seems to me this is indeed another forward move directed by the Lord."

From a State missionary agent: "Now that we have a Correspondence School, I will endeavor to take one or two studies. I am planning on going to college next year, but wish to review."

From a Bible worker: "I desire to take advantage of the opportunities this school will offer, and so I am writing for particulars."

From a church elder: "I believe this is a move in the right direction, which will accomplish much good for young and old."

From a minister: "I am now engaged in the ministerial work, but I desire to improve by the Correspondence School. I want to take the studies in Greek."

From a dutiful son: "I have an invalid mother to take care of, so it is impossible for me to go to one of our schools. I want to take a course in the Correspondence School."

From a correspondence student: "I took a year's course by correspondence about five years ago, and felt that the time and money were both well spent."

From a teacher: "As I intend teaching this fall and winter, I may not have time for more than one or two studies."

From an editor: "It certainly is a good work which you are beginning in Washington. I do believe that your school may be made a real blessing to the denomination, and I shall be glad to help."

From the oldest applicant: "I am a man sixty years old, but strong and healthy and desire to improve myself. How much time a day would be required to keep up with these studies? My time is somewhat limited, and I do not want to undertake too much." He applies for four studies.

W. E. HOWELL.

Campaign Literature

THE following action was taken by the educational council recently held:—

"Whereas, The success of our home- and church-school work depends largely upon the attitude of the parents toward it, therefore,—

"Resolved, That the departments of education, general and union, be authorized to conduct a campaign of education for parents, as follows:—

"(a) By the circulation of Christian Education Leaflets.

"(b) By sending out educational programs for conventions to be held in our churches one Sabbath in each quarter of the year, or as often as convenient.

"(c) By such other means as may be deemed advisable."

In accordance with this resolution the following leaflets have been prepared and published: "Our Need," "Our Line of Advance," "The Source of Recruits," "Separation From the World," "The Church School," "The Children Have Been Neglected."

We believe these leaflets will be of great value in the advancement of our educational work. They are for general circulation, particularly among our people, and should be freely used by our educational workers. They are of envelope size, and can be used in correspondence. The educational departments of our conferences, both union and local, should order a good supply of these leaf-

lets for use during the summer. The price is \$2.50 a thousand. They can be ordered of the Department of Education of the General Conference, Takoma Park Station, Washington, D. C. F. G.

Guatemala English School

WE have nothing unusual to report in the work of our school more than that we have found it necessary to employ auxiliary teaching. A few classes have been assigned to a young lady. We believe that the school will necessitate another teacher before long. We are planning to open a kindergarten the last half of the school year. Mrs. Hancock will take this work, provided there is not so much demand for it that she will have to give her entire time to it. We now expect she will be able to take charge of the kindergarten and primary divisions.

Since we came here, the school has held quite an even number of students, —a few coming, and a few leaving. Our efforts in missionary lines though few, are beginning to look bright for results. We have several true friends among the best people of the city. One or two have listened very attentively to the points of truth about which I have spoken to them. We are enjoying our work. Remember us in your prayers.

W. E. HANCOCK.

Atlantic Union Conference Summer School

THE secretary of this department recently visited the Atlantic Union Conference summer school now being conducted at the academy, in South Lancaster, Mass. This is the first summer school which has been held in this union conference for several years. The conferences in the union are assisting the church-school teachers in a financial way to attend the school. Nearly all the primary-school teachers in the union are in attendance; there are also a number present who have never taught, but who plan to teach this coming year.

The instructors in the school are Prof. C. S. Longacre, Mrs. E. M. Long, and Miss May Cole. The instruction is of a very practical nature, as the actual problems to be met in the schools this coming year are being carefully considered. The distinctive methods to be pursued in our schools are being well emphasized.

This union conference is making provisions for systematizing and developing the school work in a manner far in advance of what it has been in the past. To this end Miss May Cole has been chosen as educational secretary for the union conference. There are already more schools desiring to open this fall than there are teachers to supply them. There is no reason why there should not be an excellent system of church-schools throughout this union conference, and we believe this will be speedily accomplished. F. G.

"God expects great things of you. Take care that you do not disappoint him. Be ever expecting great things of God. He will not disappoint you. Take heed of expecting too little. You little know how much power God may give you over your besetting sin."

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

Reviving Dead-Letter Statutes

A WRITER to the Rumford Falls (Maine) *Times*, in an open letter to the county attorney, calls attention to the injustice of enforcing the State Sunday law upon some and not upon other violators of it in a recent crusade in that place, which he says he is convinced the attorney was influenced to start "by the mistaken zeal of certain men representing the Civic League." Referring to the long disuse and "dead-letter" condition of these statutes that some are now seeking to revive, he says:—

"Upon the statute-books of this and many other States there are certain laws, enacted long ago, that for various reasons have become dead-letters, and yet not repealed. That is the case with certain laws in Maine, known as the Sunday laws. These laws gradually, and perhaps one at a time, as the social and business interests of the various communities demand, were allowed to fall into oblivion. All over the State the major portion of the laws regarding personal conduct on Sunday have long been forgotten, and by public opinion repealed, although still on the statute-book. The part of the law that prohibits travel, recreation, and work in factories on Sunday has not been enforced in this State within the memory of the oldest inhabitant, and in such communities as require it, that part which prohibits stores from doing business has also been disregarded."

The "Civic League" in this case is no doubt a "religious league" seeking to revive a dead or slumbering religious law, for the purpose of enforcing the observance of a religious institution by the power of the state. All such laws should be repealed, and all such "leagues" discouraged in seeking to revive and enforce them.

It may be reported with satisfaction that at a mass-meeting held at Rumford Falls shortly after the open letter above referred to was written, the citizens of the place passed a resolution, by an almost unanimous vote, calling for the repeal of the Sunday laws now on the statute-books of the State.

W. A. C.

Blue-Laws Repealed

THE Buffalo *Express* of Aug. 5, 1909, under the above heading, contains the following regarding Sunday legislation in Connecticut, the home of the "blue-laws":—

"The House to-day passed, in concurrence with the Senate, a bill liberalizing the Sunday. By it the so-called blue-laws relating to the Sunday, which forbid almost every form of recreation and all secular activities except such as are acts of necessity and mercy, will be wiped out, if Governor Weeks signs the bill.

"One of the laws specifically repealed is that which provides for a fine of four

dollars on each person who shall attend a concert or entertainment on the Lord's day.

"The new Sunday bill defines the Sunday, and prohibits all sport and secular activities, except such as are demanded by necessity and mercy and such as are for the 'general welfare of the community.' The penal section provides both fines and imprisonment for violation.

"Under the words 'general welfare of the community' Sunday baseball is probably permitted.

"The opponents of the bill fear that theaters and all forms of amusement can be held on Sunday until the courts shall have decided that such diversions are not for the welfare of the people."

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department

E. R. PALMER - - - - - Secretary
N. Z. TOWN - - - - - Assistant Secretary

"Rapidly Going to Pieces"

It has recently been said by one who is now opposing the organized work of Seventh-day Adventists that "it is evident that the organized work of Seventh-day Adventists is rapidly going to pieces."

A response to this assertion comes to us from far-away Australia, in the following words:—

"If the organized work of Seventh-day Adventists is rapidly going to pieces, it is evident from facts presented in official reports and statistics that the pieces are getting very large and are sticking very closely together."

Four years ago in an address at a National Reform convention, held in Allegheny, Pa., the following statement was made by the speaker:—

"Where are our enemies? Where is the secular league that threatened to undermine our very existence? Where is the Seventh-day journalism that fought us so vigorously?—They are all disorganized and silent. They have come to naught. This is evidence that we are organized and founded in our principles upon a divine plan, and that God is with us, and against them."

In the light of the preceding statement, it is interesting to read the following editorial announcement in the August, 1909, issue of the *Christian Statesman*, the official organ of the National Reform Association:—

"One hundred new subscribers—that is our record for the month of July. It was but three days after the mailing of the July *Statesman* containing the appeal for new subscribers that we received from a reader in a Pennsylvania town the name and address of a new subscriber that he had obtained. Others followed in quick succession, until, from this and other sources, we have at date of present writing, July 19, exactly one hundred new names added to our mailing list."

We take pleasure in presenting below a few facts and figures concerning the progress being made by "Seventh-day journalism," and the general circulation of Seventh-day Adventist literature, as an indication of the "rapidity" with which this cause is "going to pieces."

It is often true that a few facts shed a clearer and better light upon a subject than mere flashes of words and thundering assertions.

We are now publishing 333 bound books containing an aggregate of 103,261 pages. One copy of each of these in the cheapest binding would cost \$377.03.

We are publishing 287 different pamphlets, containing 21,086 pages, the retail value of which amounts to \$35.87.

Of tracts we are circulating 1,096, which contain a total of 15,174 pages, the retail value of which is \$15.97.

We are now publishing 118 different journals, containing a total of 28,855 pages, the total annual subscription price of which is \$59.13. These journals are prospering, and are rapidly carrying God's truth to the world. How does this statement of facts look in the light of the assertion quoted above, that "Seventh-day journalism" is "disorganized and silent"?

During the past four years the total value of literature distributed year by year has been as follows:—

1905, \$548,000; 1906, \$824,000; 1907, \$1,035,000; 1908, \$1,280,000. Total for four years, \$3,687,000.

The *Christian Statesman*, the official organ of the National Reform Association, is a ten-cent monthly magazine. It states, as quoted above, that one hundred new subscriptions were received during the month of July, and declares that to have been a record for that month. During the month of June our agents sold 248,000 copies of our ten-cent magazines, and these magazines are only five out of the 118 periodicals previously mentioned.

One of the ten-cent magazines included in this report made a gain of 15,000 copies in its circulation during the month of June. During the past three months our publishing house in Washington, D. C. (one of our four leading publishing houses in America), received nearly 10,000 yearly subscriptions for the *Protestant Magazine*, their latest periodical which was launched the first of May of the present year. This is an average of over 3,000 yearly subscriptions a month.

Again, a brother recently sent in his check for 103 yearly subscriptions for the same magazine. During the year 1908 one of our publishing houses circulated a grand total of 3,153,096 copies of its five periodicals.

In its issue for May, 1906, the *Christian Statesman* contained an editorial on *Liberty*, entitled "A New Opponent in the Field." The zeal of our magazine was accounted for "by the fact that it is the mouthpiece of the Seventh-day Adventists, and is published by the Review and Herald Association." From April 1, 1906, to Aug. 1, 1909, the fourteen numbers of this quarterly magazine have had a circulation of 695,000 copies, an average of about 50,000 copies for each issue. This means that our agents for this "magazine of religious freedom" have received from the American public the sum of \$69,500 for the first fourteen numbers of this periodical alone.

A lady agent in the West has just sent in an order for 3,100 copies of this magazine. One of our local tract societies recently sent in 304 yearly subscriptions for *Liberty*. A previous order received from the same society, only a few days

before, enclosed 300 yearly subscriptions. Thus two letters contained 604 yearly subscriptions for this magazine.

Read again the quotation beginning with the words, "Where are our enemies?" We leave the reader to work out the conclusion which must follow if the principle laid down by the speaker at the National Reform convention is correct.

We do not believe, however, that outward success is conclusive evidence that a work is founded upon sound principles and a divine plan, but we do believe that if we adhere closely to the Word of God and to his divine leadership, he will prosper the work of our hands, and the truth of God will light up the darkness in this sinful world. E. R. P.

"Pedlers of Heresy"

OUR several thousand missionary workers who have laid their lives upon the altar of service, and are devoting their entire time to the circulation of literature containing the third angel's message will read with peculiar interest the following paragraphs written by J. E. Love, a Baptist, and published in the *Baptist Standard* of June 17, 1909. Our workers will find no difficulty in reading the words "Seventh-day Adventist" and "the third angel's message" into these paragraphs in the place of the words "Baptist" and "the Baptist creed," which the members of that church are admonished to proclaim. Mr. Love says:—

"A few days ago as I was about to board a train in —, a rather comely woman approached several of us at the car steps, and in a very pleasant but persistent manner, tried to sell us a publication which, if I mistake not, is set for the defense of Seventh-day Adventism. . . . If Christianity has been erroneously set forth for two thousand years, it is scarcely probable that these particular people have now found the truth and are able to set all the world right. . . .

"But what suggestion is there in the incident cited above for our Baptist people? This: The rapid multiplication of religious fads, isms, doctrines, sects, confounding and confusing men who want a straight path of religion in which to walk, make a loud call to Baptist people to affirm and emphasize their distinctiveness. The Baptist creed is a very short one, and if set forth with clearness, will gain us great advantage at a time like this. No other people have so distinct and individual a note in their message for the world, and nowhere else can there be found so certain a corrective of the present tendency toward the multiplication of denominations and the subversion of sound doctrine. No age in which we have lived needs our message more than this, and we never had more to gain by clearly, faithfully, and with tender human compassion, preaching the truth as we hold it. The very bewilderment of men caused by the contradictions of religious teaching all about should appeal strongly to the spirit of Christ within us, and call forth a strong, steady note of doctrinal teaching.

"But, again, the zeal of these pedlers of heresy in pressing their campaign everywhere contains a suggestion for Baptists. Those who hold the truth should not withhold it. Indeed, no one is under such obligation to dispense the

truth as the man who has the most of it, and zeal should be proportionate to doctrine. There is no New Testament example for the theory that the truth is simply to be proclaimed from the pulpit by a certain class who are charged with this responsibility. In one thing at least, those who follow the vocation of peddling religious fads can cite New Testament example, namely, for the personal and individual method which they pursue. Baptist people ought to carry their individualism a little further than they do, recognizing that men are not only saved one by one through the personal faith in Christ, but that they are also won one by one through the personal work of Christians. We need to talk our doctrines as well as to preach them. We ought to go to men and tell them about salvation, as well as invite them to go to our churches and hear about it. If Baptist people possessed zeal in personal work in a degree surpassing the people referred to as much as we surpass them in the amount of truth we hold, a new day would soon break for Baptist people."

On the whole, this comment on our methods of circulating the printed page of truth ought to gratify our faithful house-to-house workers with our periodicals and books. We fear, however, that our Baptist brother has forgotten the early experiences of the Baptist people, when they were obliged, like all true reformers, to break away from "Christianity" as it had been "erroneously set forth for two thousand years." All reformers, from Jesus Christ down, have been branded as "peddlers of heresy." He himself "who went about doing good," is our example as a colporteur. The Huguenots in France were called "carriers of bundles;" and the Waldenses were wont to introduce their publications from door to door as an incidental part of their work as venders of silks and other wares.

Luther engaged printers, established depositories, and directed hundreds of canvassers who sold his writings and copies of the Scriptures in France, Switzerland, Germany, and the Netherlands. A large depository established by him in Basel was called "The Evangelical Society of Book-hawkers." He only is a true reformer who gives his life to the great work of calling men back from their wanderings, to the teachings of God's Word. Thank God for the faithful canvassers.

A. J. S. BOURDEAU,

Manager Periodical Department Review and Herald Publishing Assn.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE

Southern New England, Bridgeport, Conn. Sept. 2-12
Vermont, Richmond Aug. 19-29
New York, Fonda Sept. 2-12
Western New York, Buffalo, Aug. 26 to Sept. 5

CANADIAN UNION CONFERENCE

Ontario, Simcoe Aug. 26 to Sept. 5
Quebec, South Stukely Sept. 2-12
Maritime, Hopewell Cape Sept. 9-19

COLUMBIA UNION CONFERENCE

Ohio, Lima Aug. 19-29

CENTRAL UNION CONFERENCE

Southern Missouri, Springfield Aug. 12-22

Kansas, Council Grove Aug. 19-29
Nebraska, Hastings Sept. 2-12
West. Colorado, Grand Junction Sept. 16-26
East. Colorado, Boulder Aug. 26 to Sept. 5

LAKE UNION CONFERENCE

Southern Illinois, Centralia Aug. 12-22
East Michigan, Jackson Aug. 19-29
North Michigan, Petoskey, Aug. 26 to Sept. 5
Wisconsin, Milwaukee Sept. 23 to Oct. 4

NORTHERN UNION CONFERENCE

Iowa, Nevada Aug. 19-29

SOUTHERN UNION CONFERENCE

Mississippi, Greenwood Aug. 20-29
Tennessee River, Dickson Aug. 12-22
Kentucky Aug. 19-29

SOUTHEASTERN UNION CONFERENCE

North Carolina, Cleveland Aug. 12-22
Cumberland, Athens, Tenn., Aug. 24 to Sept. 5
Florida, Orlando Oct. 21-31

NORTH PACIFIC UNION CONFERENCE

Western Washington, Tacoma Aug. 12-22
Western Oregon, Portland Aug. 19-29
Montana, Missoula Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

West Texas, Abilene Aug. 12-22
New Mexico, Alamogordo Aug. 19-29
Oklahoma, Enid Aug. 26 to Sept. 6

The New York Conference

THE next session of the New York Conference will be held in connection with the annual camp-meeting at Fonda, Montgomery Co., N. Y., Sept. 2-12, 1909, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send credentials to F. N. Johnson, 317 West Bloomfield St., Rome, N. Y.

Also notice is hereby given that the first meeting of the fifth annual session of the New York Conference Association will be held Monday, Sept. 6, 1909, at 9 A. M., on the Fonda, N. Y., camp-ground.

F. H. DeVINNEY, President.

Maine Benevolent Association

THE eleventh annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at the office of the Maine Tract Society, North Deering, Maine, Aug. 31, 1909, at 2 P. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

Indiana Conference, Notice!

It has now been definitely decided that the local camp-meeting for Indiana will be held Sept. 9-19, 1909. The place of the meeting, as already announced in our conference paper, is Linton. We trust our people will make a note of these facts, and that we shall see at this gathering a good attendance, especially from the southern and western parts of the State.

A. N. ANDERSON, Secretary.

Florida Conference and Camp-Meeting

ON Sept. 23, 1909, a tent-meeting will be begun on the camp-ground at Orlando. These meetings will continue nightly until November 1. October 4-18 a canvassers' institute will be held in the tent. October 18 the conference session will begin at 9 A. M., and the camp-meeting proper will begin October 21. Excellent help is promised for all of these meetings.

We have secured a good location on the principal street of the city, and the board of trade has promised us free electricity and city water. Tents, floors, and furniture will be furnished at the usual rates, and good, hygienic meals will be served at twenty cents a meal. The sanitarium, located two miles from the camp, will be represented on the ground. Let there be a large attendance.

R. W. PARMELE, President.

The Quebec Conference

THE thirtieth annual session of the Quebec Conference will convene at South Stukely, Quebec, Sept. 2-12, 1909, for the purpose of electing officers for the coming year, and for the transaction of any other business that may come before the conference. The first meeting of the conference will be held at 9 A. M., Monday, September 6. We hope for a full delegation at the first meeting, so that the work of the conference may be speedily cleared out of the way, that the time of the meeting may be devoted to the spiritual interest of the people.

WM. GUTHRIE, President.

Nurses Training for Young Colored People

FOUR young colored men and women are wanted to enter the class in nurse training, to begin September 1, at the Rock City Sanitarium, Nashville, Tenn. This institution, like other denominational sanitariums, is prepared to give a regular three-year course in nurse training. The addition of a charity bath-room, to our regular one, gives additional opportunities for practical experience as well as for helpful service. Applicants must be thoroughly consecrated, and be willing to engage in various lines of missionary work, especially the distribution of our health journals. For further information, apply to Rock City Sanitarium, 316 Foster St., Nashville, Tenn.

The Wisconsin Camp-Meeting

CHANGE OF DATE

THE date of the Wisconsin annual conference and camp-meeting has been changed from September 2-12, as formerly announced, to September 23 to October 4. This change was made because it was not possible to secure a place in Milwaukee where the meeting could be held earlier. The meetings will be held in a large auditorium with floor, and seated with chairs. The auditorium can be warmed if the weather should be cold or damp.

Every accommodation usually had in our camp-meetings will be furnished. There will be plenty of tents with floors. Rooms can also be had near by for aged and sickly people.

Elders W. W. Prescott and G. B. Thompson will be with us throughout the meeting. Other help will be with us a portion of the time. We expect an unusually large attendance. We are planning to put forth a great missionary effort for the largest city in our State. Much work has been done there the last year. Now we should rally to the final effort for the hundreds of thousands in that place.

Come praying, and with a mind to work. There are over fifty thousand people within ten minutes' walk of the park. You can assist daily in inviting them to the meeting.

To find the place, take street-car from any part of the city, and the conductor will transfer you to a car going to Schlitz Park, the place of the meeting.

C. McREYNOLDS, President.

Addresses

THE address of Elder D. T. Shireman is R. F. D. 5, Hickory, N. C.

The address of Elder William Guthrie, president of the Canadian Union Conference, is Fitch Bay, Quebec, Canada.

The address of Otto H. Schulz, until further notice, will be Diamante, Province Entre Rios, Argentina, South America, care Colegio Adventista de la Plata.

Addresses Wanted

A. M. Ross, clerk of the Parkersburg (W. Va.) church, desires if possible to learn the addresses of the following persons: Ernest Mansel, Emmely Ward, J. F. Taylor.

The Second Annual Self-Supporting Missionary Convention

FROM August 27 to 30 at the Nashville Agricultural and Normal Institute at Madison, Tenn., will be held the second annual convention of self-supporting missionaries. The main object of this meeting is to study the great Southern field with its multitude of openings, and to study the principles underlying self-supporting missionary work, and to bring together those who are actively engaged in self-supporting missionary work with those who have a desire to become self-supporting workers.

For years the Lord has been calling upon this people to enter the Southern field as self-supporting missionaries. At the convention last fall many of the leading General Conference brethren showed their interest in this movement by attending the meeting and speaking words of encouragement to those engaged in self-supporting work. At the last General Conference a recommendation, found in the *General Conference Bulletin*, page 344, was passed which shows that our people recognize the importance of encouraging this movement. One section of the recommendation reads as follows:—

"We further recommend, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and that the workers thus selected be encouraged to pursue a course of instruction at the Nashville Normal and Agricultural Institute."

Since the last convention Sister E. G. White and Elder W. C. White visited the Madison school and some of the rural schools established by the Madison school. A few words spoken by Sister White will show her interest and attitude toward the self-supporting work. "The Lord would have the influence of this school widely extended by the means of the establishment of small mission schools in the needy settlements in the hills where consecrated teachers may open the Scriptures to hungry souls. We feel interested in these schools. There is a wide field before us in the establishment of family mission schools."

There are many who do not feel qualified to conduct schools who could conduct a model home and farm. To do this in the proper way is one of the most fruitful methods of placing the third angel's message before the people in a practical and acceptable manner. There is room for thousands of self-supporting missionaries who can conduct these simple home missionary stations. Such homes can be centers from which may be carried on effectual evangelistic canvassing, medical missionary work, cottage meetings, etc.

A number of those who will attend the convention have had several years of actual experience in this work. Souls have been brought to a knowledge of the third angel's message by these workers. If you are among those who believe that God has called you to take up this kind of work, we earnestly invite you to attend.

The convention will last four days. We will be glad to correspond with any who are interested in attending. Address E. A. Sutherland, Madison, Tenn.

An Awful Record

THREE presidents of the United States—Lincoln, Garfield, and McKinley—were assassinated by men on fire with whisky. The murderer of McKinley was born in a saloon, spent fourteen years of his life in a saloon, and when he went to Buffalo to do his awful work, lived in a saloon.

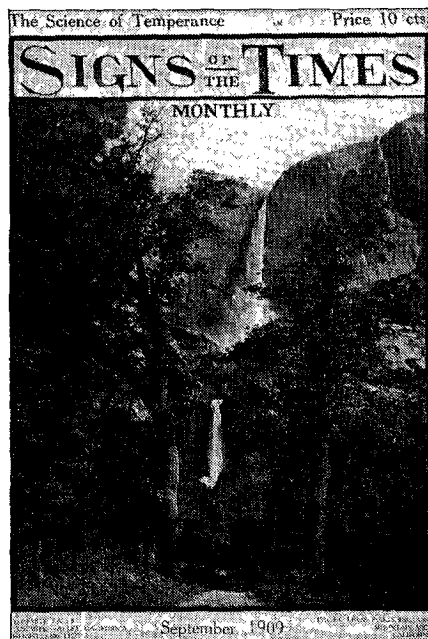
In the United States alone more than one billion seven hundred million dollars are spent annually for intoxicating liquors, bringing poverty and untold misery to thousands of homes. But there is a waking up on the part of the people, and a mighty effort is being made to stay this tide of evil. To help on the good work the leading theme in the September number of the *Signs of the Times Monthly* magazine will be on the subject of temperance. Following are the titles and a brief outline of some of the articles that will appear:—

"The Hereditary Effect of Intemperance," by Lucas Albert Reed. In this article Professor Reed reviews the recent report of Dr. T. A. MacNicholl, vice-president of the American Association for the Study of Alcohol and Narcotics, in which the doctor relates his discoveries of the frightful inroads that alcoholism is making in New York City. His report is based on the examination of thirty thousand schoolchildren and others.

"The Effect of Tea and Coffee, and Their Leading to Alcoholic Drinks," by George A. Hare, M. D.

"Tendency of Highly Seasoned and Other Improper Foods to Produce Intemperance," by D. H. Kress, M. D., of the Washington (D. C.) Sanitarium.

"The Effect of Alcohol on the System from the Standpoint of the Scientist," by H. F. Rand, M. D., medical superintendent of



FACSIMILE OF COVER PAGE

the St. Helena Sanitarium, St. Helena, Cal. "The Effect of Tobacco on the System, and How It Strengthens the Drink Habit," by A. J. Sanderson, M. D.

"How to Overcome the Appetite for Strong Drink," by the editor.

"The Demands of Temperance," a Bible reading, by Elder J. O. Corliss.

"Our Reasonable Service," by Mrs. E. G. White. This article shows that it is only reasonable that we should lead a temperate and well-ordered life.

In the Home department there will appear a pathetic story illustrating the evils of intemperance.

The Religious Liberty department will be kept up as usual.

Elder C. L. Taylor will furnish a very interesting article, entitled, "The Sabbath to Be Restored."

The cover design in two colors is taken from a photograph of Yosemite Falls, Yosemite Valley, California, and presents a very pleasing picture. The height of the falls is twenty-six hundred feet.

Fifty-three thousand copies of the July number were printed and sold. The first edition of the August number was fifty thousand. Agents are meeting with good success in selling the *Signs of the Times* magazine, and we invite you most heartily to take part in the circulation of the September number. Twenty-five copies cost one dollar. Selling them for ten cents each, the agent receives two dollars and a half. One hundred copies cost four dollars. You sell them for ten dollars. Order early of your tract society.

Agents wanted in every city and town.

Ask for the "Signs Worker;" study the paper and the canvass. Take hold of the work with energy and zeal, and success will crown your efforts. Address *Signs of the Times*, Mountain View, Cal.

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—To secure the services of a practical gardener. Address L. M. Bowen, Takoma Park, D. C.

FOR SALE.—Four lots, with house 16 x 28 feet, two stories. Five blocks from Adventist church and church-school. Price, \$1,200. A good climate for those having lung trouble or asthma. Address P. W. Atkinson, Hagerman, N. M.

FOR SALE.—Ten acres land; partly cleared; all seeded to meadow and pasture. Small fruit. Good eight-room house; twenty rods from Forest Home Industrial Academy. For particulars inquire of O. C. Hollenbeck, Mt. Vernon, Wash.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

PRINTING.—I do only good printing, at reasonable prices. Would you not patronize a brother when he can do better work at a lower price? Let me have your order, great or small. Adolph Schmitt, 80 Greenbrook Road, Plainfield, N. J.

FOR SALE.—My home of 10 acres; six-room house, barn, all kinds fruit. Located ¾ of a mile from Clyde, Ohio, also near church and church-school. Poor health reason for selling; will sell cheap if sold soon. Address John Rose, Clyde, Ohio.

FOR SALE.—Eighteen acres of land, including one acre of strawberries, also raspberries, dewberries, and other fruits; large house and out-buildings; joining church-school grounds. For particulars, inquire of B. F. Banks, Box 40, R. F. D. 1, Genesee, Idaho.

FOR SALE.—Mountain ranch, near Boulder, Colo., 160 acres; 25 under cultivation, good eight-room frame house, spring house, cellar, and other buildings. Two good springs, water piped to house. Splendid location for consumptive. Price, \$1,700. W. B. Davy, Boulder, Colo.

CALIFORNIA DRIED FRUITS.—Shipped direct from ranch of Mrs. E. G. White to families, schools, restaurants, and sanitariums. Larger variety, better facilities, prompt shipment. Write for circular "R" giving full information. St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

POSITION WANTED.—Work of any kind. Am a garment cutter. Familiar with gardening. Can give satisfactory reference as to workmanship and character. Sabbath-keeper. Married; have one child. State salary. Address C. H. Beidler, 1315 Aubrey Place, Williamsport, Pa.

FOR SALE.—Ranch of four acres, near Morgan Hill, Cal. Excellent land, five-room house, barn, first-class cased well, tower, tank, and windmill. About one hundred young fruit trees. Place suitable for small fruits. Good markets. Will sell at sacrifice because of ministerial work. Address C. L. Taylor, Sanitarium, Cal.

WANTED.—Ten young men and women of good education and physical strength, to take a course in scientific cooking and baking. Course of one year opens September 30. Opportunity offered to earn expenses. Write for particulars to College of Evangelists, Loma Linda, Cal.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12; Peanut Oil, used same as Olive Oil, \$2 a gallon; 50 pounds Coconut Oil, \$7; 57 pounds Vegetable Cooking Oil, in 6 cans, \$6; freight paid, \$6.50. Cash with order. Vegetarian Meat Co., Washington, D. C.

MOTTOES, MOTTOES, MOTTOES.—Our second new Father and Mother motto, size 12 x 16, has just reached us, and it has eleven of the finest roses you ever looked at. We ship you thirty-four other designs and an equal number of Father and Mother mottoes, 200 for \$9. All Father and Mother mottoes, 200 for \$12, express prepaid. Secure your territory while the Father and Mother motto is new. Address Hampton Art Company, Lock Box 257, Hampton, Iowa, or L. N. Muck, College View, Neb.

ARE you getting our special offer sheets and price-lists from time to time? If not, you should write us at once. They will surely interest you, if you like extra good foods at prices that all can pay. We are shipping cereal and nut foods to thirty different States, and here is the way they write: "... having used all of the health foods for some years, will say believe yours equal to the best, and your prices enable us poor folk to use them." Here is another: "We have received the two dozen Nutfoda and Nutcysa. It is just fine. You will hear from me later." Another, "I think you are producing some fine foods." Another, "I trust you will succeed in this grand missionary work which you have undertaken." We have a special proposition coming from the press in a few days. Write for one if your name is not already on our mailing list. This factory is owned by the Southern Union Conference. Nashville Sanitarium Food Factory, Nashville, Tenn.

Obituaries

ORNDORF.—Died at Winchester, Va., June 28, 1909, of consumption, Clarence Edward Orndorf, aged 18 years, 8 months, and 16 days. Clarence was the stepson of Brother Edward White. He leaves one sister and one stepsister, in addition to his mother and stepfather. He became concerned about his salvation some eight months ago, and was baptized by the writer November last. He was regarded as a good boy, and while the family will miss him in this life, we trust that they may be united in the soon-coming kingdom of our Saviour. Words of comfort were spoken from 1 Thess. 4:18. R. D. HOTTEL.

GREER.—Elder Weatherstone S. Greer was born in Pikeville, Tenn., Nov. 15, 1832. He died of bronchial pneumonia, June 3, 1909. He was married Oct. 2, 1856, to Miss Lydia Stubbs. To this union were born five children, three of whom, with the wife, are still living. In 1866 he removed to Texas, where he became an Adventist in 1878, under the labors of Elder R. M. Kilgore. Four times he was elected president of the Texas Conference, but failing health compelled him to give up public labor, and in the spring of 1903 he removed to Hagerman, N. M., where he resided at the time of his death. He was among the first to advocate industrial education in the Adventist schools, and by many is known as the father of the Keene Industrial Academy. Brother Greer was an example of the Christian man; detesting that which was mean and low, he upheld truth and purity. He was beloved by all his brethren, honored and respected by all who knew him. In his death the church has lost a counselor who will be greatly missed. Some men have monuments of stone, he one of works. Brother Burt Bray conducted the funeral service, speaking from Ps. 116:15 and Rev. 14:13. P. W. ATKINSON.

STEPHENS.—Addie Viola Stephens was born at Legrand, Ore., July 14, 1886, and died at Stockton, Cal., June 28, 1909. She came to California when eight years of age, and united with the Seventh-day Adventist church at Healdsburg, at the age of sixteen. Nov. 7, 1907, she was married to Chris Stephens, who, with one child, is left to mourn. She also leaves a mother, two sisters, and five brothers. Words of comfort were spoken from 1 Cor. 15:22. H. C. BASNEY.

CRUMB.—Died July 5, 1909, at the home of her son, W. Nelson, three miles south of West Valley, N. Y., Sister Margaret E. Crumb, in the eighty-third year of her age. She was the wife of Brother Chancy Crumb, who died a number of years ago. They lived in East Otto. Their house was always open for meetings, and a home for any of our brethren when laboring in that vicinity. Sister Crumb's interest in the truth was unfailing to the last. She sleeps in Jesus, to be awakened when he comes. The service at the house was conducted by the writer. The funeral service was held in the Baptist church, at East Otto, conducted by Brother T. B. Westbrook, of Buffalo. F. PEABODY.

SMITH.—Mrs. Christopher Smith (née Elizabeth M. Casey) was born in Onandago, N. Y., Oct. 5, 1833, and died at the home of her sister, Mrs. E. J. Covey, in West Marshall, Mo., July 12, 1909, at the age of seventy-six years. She, with her parents, removed to Michigan in 1848, and after losing them by death, she went to Wisconsin with her brothers and sisters, afterward going to Iowa, where she was married and resided with her husband, who died twenty years ago. Sister Smith joined the Seventh-day Adventist church at Battle Creek, Mich., in 1863, of which denomination she has remained a consistent member. Funeral services were conducted at the Covey home by Rev. H. J. Steinheimer, and burial took place at Ridge Park Cemetery. * * *

VAN EMAN.—Melvina Jane Priddy was born near Van Wert, Ohio, April 28, 1862, and died of tuberculosis, at Elgin, Ohio, July 10, 1909. She was united in marriage to D. C. Van Eman, April 3, 1881. To this union were born three sons and two daughters. She gave her heart to the Lord while young, uniting with the United Brethren Church. In 1882 she united with the Seventh-day Adventist Church, and remained faithful to the truths she loved. During her long sickness she considered well her relation to the Lord, and rejoiced in the presence and peace of her Saviour. Words of comfort were spoken by L. R. Williams, from the text of her own choosing: "Blessed are the dead which die in the Lord." She leaves a husband, two sons, two daughters, one little grandson, a mother, three sisters, and three brothers to mourn their loss, but not without the hope of meeting again. D. C. VAN EMAN.

MOREY.—Maria H. Hoag, daughter of Zachariah and Mary Hoag, was born in Ridgeway, N. Y., April 17, 1844, and died in Battle Creek, Mich., July 21, 1909, at the age of 65 years, 3 months, and 4 days. In 1864 she was united in marriage with Mr. Alonzo G. Morey. Mr. and Mrs. Morey moved to Michigan in 1873, and settled in Ithica, where they resided a number of years; then living for a time in Hillsdale. They moved to Battle Creek in 1899. To them three children were born, two of whom still survive. Since the death of her husband, July 12, 1905, Sister Morey had been in very poor health. In early life Mr. and Mrs. Morey gave their hearts to God, and united with the Methodist Church, continuing in that connection until they began the observance of the Sabbath. When they moved to Hillsdale, they became members of the Seventh-day Adventist church, and continued their membership there till death. In all her sufferings Sister Morey was patient and trustful, and died in the hope of a part in the first resurrection. A son and daughter, two sisters, an only brother, and other relatives are left to mourn their loss. The remains were laid to rest at Hillsdale, Mich. Words of comfort were spoken by the writer, from 2 Tim. 4:7, 8. S. D. HARTWELL.

PERKINS.—Died at Newberg, Ore., June 29, 1909, Garuette Perkins, aged 18 years, 9 months, and 10 days. The immediate cause of her death was from pulmonary trouble. During her entire life she was a delicate child, and for the past year and a half an invalid. About two years ago, she was baptized and united with the Seventh-day Adventist church at Newberg. She was a patient sufferer, and a quiet, conscientious Christian. Her last exhortation to the different members of the family was to read their Bibles, and live a consistent life. She quietly went to rest with these words: "I want to go home." She had many friends outside her own church circle, so it became necessary to hold the services in the large Methodist church, which was kindly granted. Words of comfort were spoken by the writer from Jer. 31:15-17.

C. J. COLE.

TATRO.—Pheba Tatro, wife of Ed. Tatro, was born Jan. 14, 1845, in the State of New York. In 1857, at the age of twelve, her parents came to Kankakee, Ill., where she remained until united in marriage at the age of sixteen. She began her wedded life on a farm in Kankakee County, Illinois, where five children were born to them, making her home full of joy and responsibility. In the year 1875 they moved to a farm seven miles southeast of St. Anne. At this place five more children were born to them, making a family of ten. The last years of her cheerful and courageous life were spent in the town of St. Anne, where she died June 2, 1909. She fell asleep with a strong faith in the promises of God. Her last request of her loved ones was that they would be faithful to God. The funeral services were held in the M. E. church. Words of comfort were spoken by the writer, from 1 Thess. 4:16, 17.

JAMES BELLINGER.

COOPER.—Died at Charlotte, Mich., July 10, 1909, Sister Sarah Louise Sebolt-Cooper, wife of Jas. C. Cooper. Sister Cooper was born at Sharon, Otsego Co., N. Y., Sept. 17, 1835. She removed with her parents to Michigan at the age of sixteen, settling in Calhoun County. She was united in marriage to J. C. Cooper, March 6, 1854. They settled in the city of Charlotte in the year 1887, where they have since resided. In 1902 she fell while on the street, injuring her limb, from which she never recovered, being obliged to walk with crutches. She gradually grew worse until she became helpless, and had to be cared for as a child. During the time of her affliction she was patient and kind, and was loved by all who knew her. She embraced the third angel's message in 1874, and was true until the end. A husband, one daughter, two grandchildren, one sister, and two brothers, and many friends, are left to mourn their loss. That which is our loss is her gain, for we believe that she sleeps in Jesus. The services were conducted by the writer.

W. R. MATTHEWS.

MAXSON.—Albert Marshall Maxson was born near Richburg, N. Y., April 19, 1857, and died at French Camp, Cal., June 25, 1909, from an accident which fractured his skull at the base of the brain. Brother Maxson was reared in the Seventh-day Baptist faith, and embraced present truth in 1885, uniting with the Battle Creek church. Since that time he lived twelve years in Florida, and the remainder of his life in various places in the North. He was a zealous worker for the Master, canvassing for present-truth literature, but devoted more of his time to Bible work. Many have accepted the truth through his labors, including Elder W. W. Simpson, who died recently in Los Angeles. May 17, 1881, he was married to Miss Lydia Allen, of Richburg, N. Y. To them were born two daughters, who remain with the mother in this bereavement; two sisters, and two brothers, one of whom is Dr. W. H. Maxson, of Oakland, also mourn their loss. He was laid to rest in the Lodi Cemetery, with the assurance that he sleeps under the benediction, "Blessed are the dead that die in the Lord from henceforth: . . . and their works do follow them." Rev. 14:13.

H. C. BASNEY.



WASHINGTON, D. C., AUGUST 19, 1909

W. A. SPICER - - - - - Editor
 F. M. WILCOX
 C. M. SNOW } - - - - - ASSOCIATE EDITORS
 W. W. PRESCOTT }

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

CONTENTS

Editorial

The Conditions of Salvation—"Armies of the Aliens" Put to Flight—Our Turbulent World—A Personal Creator—The Missionary's Privilege—Loyal to God's Instrumentalities—The Finished Work 3-7

Contributed Articles

The Resurrection (poetry)..... 8
 "As Ye Have Received . . . So Walk," Mrs. E. G. White 8
 "Here Are They That Keep the Commandments of God," George I. Butler 9
 An Appeal to Young Men and Women, E. A. Sutherland 10
 The Second Coming: A Supreme Motive-Power 10

The World-Wide Field

Hungry for Jesus (poetry), L. D. Santee 13
 Among the Bengalis, L. G. Mookerjee... 13
 General Meetings in Scandinavia, L. R. Conradi 13
 China, J. P. Anderson..... 14

The Field Work

Colorado—Winter Canvassing in Florida—En Route to Bolivia—West Michigan Camp-Meeting—The Hindustani Work—Canvassing Among the Mexicans on the Rio Grande—Georgia Camp-Meeting—Graduation of Nurses in England—The Missionary Meeting 13-17

Christian Education

The Teacher's Vacation—The Educational Magazine—The Correspondence School—Campaign Literature—Guatemala English School—Atlantic Union Conference Summer School 18, 19

Christian Liberty

Reviving Dead-Letter Statutes—Blue-Laws Repealed 19

The Publishing Work

Rapidly Going to Pieces—"Pedlers of Heresy" 20

Miscellaneous

..... 21-23

WORD from Elder W. B. White says that he has completed arrangements releasing him in the Northwest, so that he expects to leave for the East August 14. He takes the presidency of the Atlantic Union Conference, made vacant by the retirement of Elder E. W. Farnsworth.

How many Sabbath-keeping families in your vicinity are without the aid and encouragement of the REVIEW? This paper occupies a distinctive field, and no Seventh-day Adventist can keep in close touch with the message for this hour who does not receive its weekly visits. Could you do better missionary work than to ascertain how many of your church do not read it, and solicit their subscriptions?

READ the interesting description of the last number of the *Protestant Magazine* on page 2. This quarterly journal should be studied by every believer.

THE article on page 10, entitled "The Second Coming: A Supreme Motive-Power," while a little long, will be found of interest. It could not well be divided.

LAST week Wednesday, Prof. and Mrs. R. G. Ryan sailed from New York, on the steamship "Teutonic," on their way to South Africa. They will connect with the Claremont Union College.

IN a letter from Elder J. E. Fulton, posted at Honolulu, he reports a pleasant voyage, thus far, of the Australasian General Conference delegation, and those accompanying them back to their distant field. He expressed the pleasure of their company in learning that Prof. B. F. Machlan had accepted the call to Australia.

ELDER J. W. WESTPHAL, who has been in the Middle West laboring at camp-meetings and visiting among relatives since General Conference, sailed from New York last week on his return to South America. He goes via England. Elder J. W. Tanner and wife sailed last week for Haiti, returning to their field from the General Conference.

BROTHER A. J. S. BOURDEAU, the manager of our Periodical department, reports that the sales for *Liberty* from April 1, 1906, to August 1, 1909, covering fourteen issues, amount to six hundred ninety-five thousand copies, an average of nearly fifty thousand copies an issue. One lady agent has just sent in an order for over three thousand copies for her personal use. During the last three months ten thousand subscriptions have been received for the *Protestant Magazine*, besides the sales of agents. During the year 1908 the Review and Herald Publishing Association circulated a grand total of 3,153,098 copies of its five periodicals. This splendid result has been accomplished through the blessing of the Lord by the earnest efforts of our department of circulation, and our faithful brethren and sisters in the field. This is an encouraging showing, but how much more the great needs of the field demand for the future! While we are thankful for what the Lord has enabled us to accomplish, may we seek to enlarge the scope of our operations in the months to come. This may be done in a large degree if all his people will respond to the call of the present hour in rendering to the Lord of the harvest the service which is his due. The appeal for service is not in what has been done, but in what still needs to be accomplished.

As stated last week, the trial of our brethren at Greenville, S. C., for picking strawberries on Sunday, was held August 3. Elder K. C. Russell, secretary of the Religious Liberty Bureau, and Elder T. H. Jeys, president of the North Carolina Conference, were present, and addressed the court. They were warned by the judge at the outset that no one would be allowed to discuss any religious question in order to prove which day was the Sabbath, as the law of the land had decided that Sunday was the day to be observed. In speaking, our brethren called attention to the fact that the court had before it a religious question, inasmuch as the warrant of arrest charged the crime of Sabbath-breaking. It was argued that the court could deal rightfully only with civil matters, and that therefore the question of dealing with Sabbath-breaking was outside of its jurisdiction; that the picking of strawberries was a civil act, permissible, so far as court interference was concerned, on Sunday as on every other day. Attention was also called to the fact that in requiring the defendants to rest on Sunday after they had observed their own rest day, was in violation of the principle of the Fourteenth Amendment to the Constitution of the United States, as well as to Section 9 of the Bill of Rights of South Carolina. A jury of six business men, together with about two hundred interested spectators, listened to the arguments. The jury returned a verdict of not guilty, which appeared to meet the hearty approval of the general community.

Our Schools

THE next school year of the Laurelwood Industrial Academy, located at Gaston, Ore., begins September 15; and that of the Tunesassa Intermediate School, at Tunesassa, N. Y., September 21.

The Union College (College View, Neb.) Calendar presents the usual excellent advantages offered by that stable institution to the young people of this denomination. The school year begins September 29.

The Loma Linda (Cal.) College of Evangelists begins its next year September 30. Its scope of work will be greatly enlarged. Four courses of study are offered students: viz., medical-evangelistic, three years; evangelistic nurses', three years; gospel workers', one year; cooks and bakers', one year. A special six-months' course in medical and evangelistic study is offered physicians who wish a practical knowledge of hydrotherapy and sanitarium methods, and those who desire instruction in Bible and pastoral training.

Catalogues will be furnished by any of these schools to prospective students.