



The Advent Review and Herald Sabbath

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No. 40

Satisfied

WORTHIE HARRIS HOLDEN

IT matters not how dark the night
While we keep vigils drear,
It matters not if it be bright
When day-dawn shall appear,—
How much we hold of weal or woe,
Of sorrow or of cheer,—
If through it all we may but know
God's approbation here.

For love and home and friends will fail
To calm the troubled mind,
And wealth and fame can not avail
A healing balm to find;
But if my God will be well pleased
With my endeavors frail,
The prize of ages I have seized,
And hid "within the veil."

And when unveiled I see His face
Whom, though unseen, I love,
When sin and death have fled apace
From radiant light above,
Transcendent beauty will surpass
All I have dreamed or known;
Then only shall I sense at last
This joy — I am His own.

Portland, Ore.

Behold
He
Cometh

Go to the Law and
the Testimony

THE WORK —AND— THE WORKERS

I. B. MALLORY, New York City, writes: "I am still selling the magazine, *Life and Health*, and the people are delighted with it."

Christian Education advocates a system of education that builds up faith in God, and centers its highest aim upon moral character.

"THE sample of *Christian Education* came yesterday, and I am much pleased with it. We believe it is just what we have needed for a long time."

A GOOD example for other educators to imitate will be found in the following order from Prof. M. E. Cady for *Christian Education*: "Enclosed please find \$35, for which send *Christian Education* for one year to the enclosed 100 addresses."

LET all church-schools that have difficulty in meeting the expenses, consider the plan of the pupils selling periodicals and applying the profits on school expenses. Some of our church-schools are reporting very favorably on this method. Some say they are meeting the entire expense of the school by allowing the pupils some time to solicit for the magazines. The time of the student is not wasted in work of this nature.

"SCRIPTURAL EVIDENCES."—This little book of convenient size for carrying in the pocket, contains a wealth of information. The work is comprehensive, so far as the Scriptures themselves furnish direct, positive proof upon each point of the subject treated. A splendid help to one who desires to be ready always to give a reason for the hope that is within him. All the texts of Scripture upon the subjects covered by the book, are collated and classified, so that one can find instantly all that the Scriptures say upon the subject. Cloth binding, 30 cents; leather binding, 60 cents.

WHILE the REVIEW is the church paper of the denomination, and is intended for only our own people, it is nevertheless a paper often appreciated by other church people. The proof of this statement can be found in the fact that some are constantly ordering various numbers to be used in missionary work. We quote the following from one who has been using different numbers of the REVIEW in missionary endeavor: "Yours of August 27 anent the fact mailing me 100 copies of REVIEW of August 12, just at hand. Will say that I will distribute these papers among my friends free, although, to my mind, it would be a good number to sell. Heretofore, I have confined myself to the *Signs and Watchman*, also *Liberty*, taking regularly fifty copies of the two papers a month, and have been able to do excellent work with them, but this number of the REVIEW is one of the best papers for general distribution that has come my way. The articles are excellent, and short." If outside people like the REVIEW, certainly our people ought to like it, and keep it coming to their homes every week.

OUR new journal *Christian Education*, aims to reveal the correct view of all the duties and responsibilities of life, and encourage the moral force to rightly discharge them.

A BIBLE worker in Washington, D. C., has just reported a new convert to the faith as the direct result of a copy of *Life and Health* sold by an agent preparing the way for further investigation. This magazine is indeed an effectual "entering wedge" for the full message.

MISS M. P. SPARKS writes: "You ask which paper sells the best. I have been studying and experimenting with that problem, and to state the facts as they have been demonstrated in my experience, the paper that appeals to me the strongest is the one in which I can most readily interest others. I am getting more and more interested all the time myself. I sell from 7 to 20 papers a day, and when I get stronger physically, I expect to sell from 25 to 50 copies a day."

A Remarkable Experience

THE following quotation from a letter from Brother V. O. Punches, field missionary agent for the Virginia Conference, shows how the Lord is working through the printed page:—

"The work has been very low here in our conference, but it is growing, and the prospects are that it will now advance. Many thought our large books could not be sold in this State. It seemed to be Satan's purpose to make our people believe this, but the Lord showed the fallacy of this reasoning in a marvelous way. We had a brother who decided to canvass, but Satan tried to defeat him from the start. The way opened at last for him to go, so I went with him to help him get started, and from the first the Lord led us. The first week in the field we sold eighty-two and one-half dollars' worth of books in thirty-three hours, and ever since he has been averaging more than two dollars an hour. Then the Lord had another blessing in store for the work here. After I left, one Sunday morning this brother went to Sunday-school, and there met the minister, who invited him to call at his room. Our brother did so, and as a result obtained an order for "Great Controversy." The minister then took him before his church, and told his members that he had bought a book and wished them to do the same, then he had our brother canvass the church at once. The other two ministers of the town, when they saw him, did the same, one taking him to prayer-meeting, and helping him to get orders. Have you ever before known of a case where ministers took our canvassers before their people that way? Truly, this is the hand of God, and it only shows how he will work if we trust him."

Certainly the Lord is finishing his work, and will cut it short in righteousness. It is high time to awake out of sleep, for our salvation is drawing nigh. Those who expect to have a part in the work of God, should decide now to get in touch with the current of life and power from above, and then be channels through which these blessings may flow on to others. We believe there are many who have been engaged in other

lines of mechanical or mercantile pursuits during the summer, who could take hold of the canvassing work now, and do splendid service for the Lord during the winter. Write your field missionary agent regarding it. If you do not know his address, write to this office, and we will be glad to supply it.

THE magazine *Christian Education* is issued for the promotion of a broad, thorough, and rational education, based upon true Christian principles, expanding and enriching the present conception of education to the harmonious development of the physical, the mental, and the spiritual powers.

HERE is an example that ought to be followed by thousands of others in our churches: "I have not renewed my subscription for *Life and Health* because I am going to try to sell 25 copies each month among my neighbors and friends, so please send me 25 copies. You will find \$1 enclosed."

THE following represents the spirit that is rapidly permeating our churches in many parts of the field. We commend it to all our churches: "Can you send me four sample copies of our magazines? There are four of us—all busy farmer folks. We think we can find time to take subscriptions for our good journals. We are going to do what we can. The four of us represent the entire membership of our church."

A REPORT from a sister 53 years of age gives as a result of her efforts 50 copies of *Life and Health* sold in one day and a half. This sister says she recognizes the fact that she is accomplishing a good work. The fact of knowing one is doing something for humanity, and also helping to proclaim the great advent movement is, in fact, worth far more than the amount secured from the sales of the papers. We trust other sisters, though they be 50 years of age, will follow the example of the above *Life and Health* worker.

DURING the last week over five hundred copies of "Testimonies for the Church," Volume IX, have been sent out from the Review and Herald Office. Orders are coming in more rapidly than we are able to fill them, but within the next week we expect to have all orders filled. It looks good to see this volume of the Testimonies going out into the homes of our people. When the spirit of prophecy is studied, and its counsels heeded, it means spiritual growth. We hope every family of Seventh-day Adventists will provide themselves with a copy of Volume IX. The instruction it contains is varied and timely. It contains eight sections, as follows: Section 1, "The Coming of the King;" Sec. 2, "Literature in Service;" Sec. 3, "The Work in the Cities;" Sec. 4, "The Health Work;" Sec. 5, "The Spirit of Unity;" Sec. 6, "Among the Colored People;" Sec. 7, "The Religious Liberty Work;" Sec. 8, "Timely Counsels." The book contains three hundred pages, and the price is only 75 cents in the cloth binding and \$1.25 in leather binding. For ministers and workers, the thin edition on Bible paper, bound in red Russia, will be found very convenient. Price in that style, only \$1.25.

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

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Editorial

"We know," said Paul, "that all things work together for good to them that love God." Rom. 8: 28. The margin of the Revised Version suggests an even stronger assurance: "God worketh all things." It is not the things working, but God working the things.

It is often difficult to see how the things can work for our good, when they seem rather to be working out evil. But back of the things, overruling the circumstances that are forbidding or evil, stands One who loves his children, and who is able to turn even adversity into blessing.

That is what we need to know while in the trial. "We know," said Paul; and the apostle's oft-repeated positives stir our flagging spirits always with new courage. We know that God worketh and overruleth to give grace and comfort, and to extract from the very bitterness some sweet of Christian grace and experience.

We may not see how it can be. But that is because God works so wondrously. It is our part to know it is so. Then may we wait in hope and endure patiently until we see of his salvation. "All these things are against me," cried the aged, sorrowing patriarch Jacob. It looked that way; but really all those things were being worked for him by a loving Father. It is one of the lessons

hardest to learn. Again and again we must go over it. But by all the story of God's dealings with men, not willing that any should perish, and by all the exceeding great and precious promises, let us hold to this truth, and seek for grace to say even in the trial, "We know that all things work together for good to them that love God."

A Host Put to Flight

ONE of the experiences of the missionary Paton, on the island of Tanna, shows how God still sends his angels to deliver in time of danger. The time was near at hand when the missionary was to flee from the island. War had broken out between the tribes. Paton had fled from his home to the village of a friendly chief, Nowar. But now the enemy was coming upon them. The missionary says:—

On reaching Nowar's village unobserved, we found the people terror-stricken, crying, rushing about in despair at such a host of armed savages approaching. I urged them to ply their axes, cut down trees, and blockade the path. For a little they wrought vigorously at this; but when, so far as eye could reach, they saw the shore covered with armed men rushing on toward their village, they were overwhelmed with fear, they threw away their axes and weapons of war, they cast themselves headlong on the ground, and they knocked themselves against the trees as if to court death before it came. They cried: "Missi, it's of no use! We will all be killed and eaten to-day! See what a host are coming against us."

Mothers snatched up little children and ran to hide in the bush. Others waded as far as they could into the sea with them, holding their heads above the water. The whole village collapsed in a condition of indescribable terror. Nowar, lame with his wounded knee, got a canoe turned upside down and sat upon it where he could see the whole approaching multitude. He said: "Missi, sit down beside me, and pray to our Jehovah God, for if he does not send deliverance now, we are all dead men. They will kill us all on your account, and that quickly. Pray, and I will watch!"

We prayed as one can only pray when in the jaws of death and on the brink of eternity. We felt that God was near, and omnipotent to do what seemed best in his sight. When the savages were about three hundred yards off, at the foot of a hill leading up to the village, Nowar touched my knee, saying, "Missi, Jehovah is hearing! They are all standing still."

Had they come on, they would have met with no opposition, for the people were scattered in terror. On gazing shoreward, and round the harbor, as far as we could see, was a dense host of warriors, but all were standing still, and

apparently absolute silence prevailed. We saw a messenger, or herald, running along the approaching multitude, delivering some tidings as he passed, and then disappearing in the bush. To our amazement, the host began to turn, and slowly marched back in great silence, and entered the remote bush at the head of the harbor. Nowar and his people were in ecstasies, crying out: "Jehovah has heard Missi's prayer! Jehovah has protected us and turned them away back."

We were on that day his trusting and defenseless children; would you not, had you been one of our circle, have joined with us in praising the Lord God for deliverance from the jaws of death? I know not why they turned back; but I have no doubt it was the doing of God to save our lives.

W. A. S.

Worldly Unions or Union in Christ

It is the purpose of the Author of our salvation that there should be the closest possible union between himself and his children, a union as close as that of the vine and its branches, as close as the union between the Father and himself. "I in them, and thou in me," was the prayer of Jesus for his disciples. That union with the Father made Jesus all-powerful for good; and Christ's prayer fulfilled in his disciples will make them also a resistless power in the work of God.

In union there is strength. In the right kind of union there is increased power for good; in the wrong kind of union there is increased power for mischief. It is worth everything to know whether we are *working with* the one, or *being worked by* the other.

There are unions and unions. There is the ideal union in which the Leader is working for the good of all, and every member is working for the good of *all men*, and consequently for the good of that Leader. That is the perfect union—one working for all, and all working for that one, and for all others. That union is not of human origin. That is the union which Jesus Christ came into the world to institute among men for their eternal good and for the glory of God.

In the true Christian union there is an eternal principle which the mind of the worldly man can not comprehend. He clings to, and works for, self and its interests; gains his ends by himself if he can, or else by confederacies with others against those who oppose; but in true Christian union there must be the surrender of self and selfishness. In such a move the worldly man *sees* only ruin; but in it the Christian *finds* eternal gain, everlasting riches.

Worldly Unions

There are unions in which men bind themselves together under oaths and abjurations, with cruel penalties, to keep hid from the rest of mankind the secrets held in that union and the workings of that union; to keep among themselves and wholly restricted to themselves all benefits which it is in the power of that union to bestow. Such a union is of human origin. Christ had no secrets to hide from the people. The good works that he did were done for whomsoever was in need—the wealthy Zaccheus, the military official, the “teacher in Israel,” the impotent, the beggar, the maniac, or the loathsome leper. “In secret,” he declares that he “said nothing.” Every word of the glorious gospel he brought was as free to one as to another. The greatest boon that divinity could bestow upon humanity—eternal life—Christ declared was free to all who would come unto him. So these oath-bound and benefit-restricted unions are not of him, and are not doing his work.

There are unions in which men band together to bring under their control the industries of the land, forcing out of business all but a favored few who must stand with them in the work they do. Thus they bring into their coffers the major part of the profits of the handling of that industry, and divide it among themselves without regard to the welfare, the needs, or the wishes of others. When that industry is thus brought under the control of that few, the price of the commodity controlled is forced far above the normal price, and no matter what the needs of the people who require that product, the price must be paid. They may be in the depths of poverty; but this union knows no pity. Therefore it is not of Christ; for he said, “Whatsoever ye would that men should do to you, do ye even so to them.” No member of such a union can follow that rule. “Whoso hath the world’s goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?” It does not; therefore this union is not of God.

Again: “We ought to lay down our lives for the brethren;” but the members of this union can not lay down even a moiety of the inflated price to ease the hardships of the needy brother. God declares himself the helper of the widow and the father of the fatherless. This union is the oppressor of both widow and fatherless.

There is a union in which men and women covenant with one another to use every means at their disposal to accomplish the financial ruin of some one man or woman or firm—the boycott. In that, we have exemplified the cruel extent to which unbridled selfishness and disregard

of commonest justice can drive a human being. It is not necessary to say that it is not Christian; it violates every principle of Christian treatment. Instead of helping the oppressed, this union *lives* on its power to oppress. Reproach is its weapon, and it uses it unsparingly to hound its victim to his ruin. Those who are approved in the sight of God can not indulge in such things. Here are some of the characteristics of such: “He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor.” Such, the Lord says, shall dwell in his holy hill; but they who do the thing condemned can not be there. Christ’s command is, “Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you.” The boycott is contrary to these principles in toto. The boycotter can not carry out these requirements. Christianity and the boycott are diametrically opposed to each other; they can not dwell together in the same heart. While one is self-sacrifice, the other is selfishness; while one helps a neighbor, the other crushes him; while one lifts neighbor above self, the other would sacrifice neighbor on the altar of self, and elevate self above all its surroundings. It is antichristian on every count.

And then there is that other union—the labor union—in which men band themselves under penalties to let no consideration interfere with their own grasping of every pecuniary advantage which they can secure; to drive to the wall every business which they can not control; to prevent every man, woman, or child from obtaining employment who will not, or can not consistently, yield to the control of that combination. It matters not to what extremity the wives or children of its proscribed victims may be driven through the inability of the father and husband to obtain the necessities of life for those whom he had covenanted to shelter, protect, and provide for. It matters not what institution’s hands are tied; what wheels of industry cease, or what homes are disrupted, if the heads of those homes do not wear the badge of that union. If you are a member of that union, strike when the union strikes, boycott whomsoever the union declares “unfair,” jeer at the independent worker, and do all you can to force him either under your control or out of his job; pay your fine when you patronize an independent firm or employ an independent laborer, refuse to associate with non-union men, or to attend their funerals when they die; obey the laws of this union, no matter with what laws of earth or heaven they conflict. Then you are entitled to all the “benefits” it has to bestow. If you do not choose to do this, its “benefits” are

not for you, and all its machinery will be set in motion against you.

This union also is of men; for it opposes the principles of the government of God. He declares, “Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself;” but the one who is ruled by the principles of the union can not do this. To do so and act upon it would mean expulsion from the union. The union man must *oppose* his neighbor who refuses to join; he must refuse to work by his side; he must do his best to keep him from obtaining employment; he must not favor him in any way. The rule of God’s government is, “Relieve the oppressed;” and he declares that he will be a “refuge for the oppressed,” and a swift witness against the oppressor. And that means the laborer who oppresses his neighbor as well as the man of wealth who oppresses the poor.

Thus we find in all these worldly unions, these bandings together of men, principles that are directly opposed to the government of God. In them self is god, unionism the mode of worship, and all their votaries must kneel before that altar, even though in doing so they kneel on the neck of the dearest friend or nearest relative.

Life Union

The union which Christ taught is comprehended in the one word, love. Humanity had severed the cord that should have held it to the heart of the universe, and infinite love came down to join again the broken band. God was holding it forth to a world turning its back upon him, and he holds it forth still. There is infinite harmony in that union. Christ declares, “I and my Father are one;” and again: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” “All mine are thine, and thine are mine; and I am glorified in them.” In that union with God through Christ, there is no bitterness, no oppression, no envy, no malice, toward any.

Christ illustrates that union by the vine and its branches. Separated from him, the life-channel is sundered, the branch withers, the fruit decays, and the keeper of the vineyard finds nothing but food for the flames where there might have been glorious fruit. In that illustration is the story of the gospel work and its results. There are the two classes: one in union with God, bearing fruit to his glory; one cut off from that union, withering into self and perishing. The union of the human creation is for a fragment of time, and the birthright of eternity is sold for its mess of pottage. It struggles for self, fights for self, exalts self to be its god, and lies down in the ashes of its idol to wake no more forever. How insignificant, how worthless, how transient, are the fruits of

such unions! In the working out, class is arrayed against class, company against company, hatred against avarice, man against man—to force the coffers of other men; and when it is worked out, all that might have been is lost, and the full coffers of eternity are bolted and barred against them. It is not worth it.

How much better, how infinitely much better, is that union which Christ is instituting among men! Running all through it are the golden threads of love, and hatred and strife and accusation have no place. Selfishness is sacrificed; but in its place we have all working for the good of each, and the hearts and interests of all twined and intertwined and woven into one harmonious web of love and peace, stretching out in undimmed and unending beauty as long as the universe holds and God lives. Works of love and mercy here, and all the blessings and riches of eternal life when Christ shall come,—that is the union for which the Christian will work and plead.

C. M. S.

Keep Sweet, and Don't Grumble

THIS article is designed for two classes; first, for those who do grumble, and secondly, for those who do not grumble. We hope it may have some little influence on the grumblers to convert them from their evil ways, and on those who do not grumble to lead them more earnestly to persevere in right-doing. The grumbler, or faultfinder, whose ways are perfect in his own eyes, sees nothing good in the lives or doings of his fellows. He is a pessimist. To him there is no joy of hope; no pleasure of anticipation, everything is dark and foreboding. He robs himself of the pleasures God designed him to enjoy, and so far as his influence extends, he makes life miserable for others.

The grumbler is usually a conceited man, and imagines that criticism is an evidence of a great mind, and that his mental superiority enables him to pass judgment upon those around him. This broad conception of his exalted plane arises from the narrowness of his mental horizon. In reality, it takes a very narrow mind to grumble and complain and to find fault. It matters not whether the cause of complaint be real or fancied, the effect on the character of the complainer is the same. The grumblers or murmurers among Israel of old were the special objects of divine wrath. Says the apostle Paul: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

The journey from Egypt to Canaan was marked by the graves of the grumblers. Korah, Dathan, Abiram, two hundred fifty of the princes of the congregation, besides many others, went down into the pit because of their mur-

murings against God's providence, and what appeared to them the mistakes of their fellow men. Moses, Caleb, and Joshua looked forward with expectant hope. They endured as seeing Him who is invisible. The greatness of their heaven-appointed mission caused their personal trials and inconveniences to sink into insignificance. Before the criticizing, rebellious, stubborn hearts of their opposers, they could stand unmoved, firm in their loyalty and devotion to God. Not so, however, with the grumblers. Personal grievances and petty annoyances had become so magnified in their minds that they subordinated to these every worthy purpose and future hope. Instead of looking forward they looked backward. Egypt instead of Canaan was their goal.

Thus has it been through all the history of the world. The men who have stood for God, who have achieved something worth while in connection with any enterprise, have been the men who have looked forward instead of backward; who have subordinated personalities to principles; who have passed by ignominy and reproach, slights and insults. They have been pushers, and faithful, steady plodders. They have been optimists. By faith they saw visions of great things to be gained. In the contemplation of the objects which possessed their souls, they had no time for trivial incidents. Especially has this been true in Christian work. The heralds of the cross have had respect unto the glorious results to be attained rather than to the sacrifices necessary to their attainment. Their motto, like that of Carey, has been, "Expect great things of God, attempt great things for God." And like the great apostle to the Gentiles, "forgetting those things which are behind, and reaching forth unto those things which are before," they have pressed "toward the mark for the prize of the high calling of God in Christ Jesus."

We wish all the grumblers and growlers who read these lines would point out one man or woman in their knowledge in all the history of the world who, possessing their spirit, has accomplished anything in the world's work. They will search in vain for such characters.

But while the Lord regards with disfavor this unfortunate disposition of grumbling, his richest blessings are promised to those who with charity and joy and hopefulness, take hold of the tasks committed to them, and faithfully and uncomplainingly labor for their accomplishment. The spirit of divine revelation is the spirit of praise and thanksgiving. Nowhere does God exhort us to complain. Repeatedly does he exhort us to courage and good cheer. The warm hand grasp, the cheery smile, the word of praise and appreciation, accomplish much for God, and for our fellow men.

This spirit drives away the gloom, and brings in light and liberty and blessing everywhere. Our fellows need smiles, not frowns, and encouragement rather than faultfinding.

Be a lifter for God in his great work for humanity. Keep cheerful and happy. Whatever may be your work, do it pleasantly. Are you a professional man, a tradesman, a mechanic, a farmer, or a housewife, do your work as unto God. Live not for self, but for others. Let no day pass without seeking to help the lives touched by your influence. Do the best you can. Be brave and true, pure and noble. Smile and push. If others fail, reach out the helping hand. If things do not go to your liking, pass it unnoticed. God is over all, and if we keep sweet and sunny and pleasant, it will serve to smooth away much of the roughness of life, and God will bring everything out all right, in the end. So let us keep sweet, and not grumble. If we learn this lesson, we learn the great lesson of practical Christian life.

F. M. W.

Dedicated to the Message

DURING the recent camp-meeting season a good many acres of field and forest were pledged to God's cause, to hasten forward the message of truth. That means cutting down and cutting loose. And not only those acres given outright, but those that are being worked by Seventh-day Adventists are to preach the coming of the Lord.

In a very literal way, so far as Seventh-day Adventist lands and business enterprises are concerned, the psalmist's exhortation is to be fulfilled: "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth." Ps. 96: 12, 13.

"Say among the heathen [among the nations] that the Lord reigneth," is the word just preceding. "Declare his glory among the heathen, his wonders among all people." And how it glorifies all business and toil to realize that the business is to be operated for God, and the proceeds to go to spreading his glorious truth among all peoples.

W. A. S.

Monument to a Colonial Sabbath-Keeper

THE Philadelphia Record of September 27 has the following editorial note:—

Conrad Weiser, the pioneer settler to whom a monument was erected at Womelsdorf on Saturday, deserved to be remembered by the commonwealth of Pennsylvania. He was a great pacificator, and by his friendly influence did more to protect the early settlers of western Pennsylvania from the depredations of fierce and vengeful Indian

tribes than could have been accomplished by many battalions of armed men. In paying a belated tribute to his memory a debt long overdue has been satisfied.

It is plain from the fragmentary record of Weiser's private life that his interest in the Indians was primarily a missionary interest. He loved them and desired to help them; and this it was that gave him greater influence with the tribes from the Delaware to the Ohio than any other man of colonial times. Hence his services were in continual demand. It was the same loyalty to principle and the Word of God that made him a Sabbath-keeper which gave him so large a place in the Indian history of that period.

W. A. S.

Note and Comment

If the Blind Lead the Blind

A LADY missionary of the Methodist Church, laboring in Angola, Africa, has this to say in reference to the work of Roman Catholic missionaries in that field:—

They do not help us much to enlighten the people here in Angola. At Malange, six miles from Quessua, they have a school and church. Among the trades taught is brewing. And a great quantity of beer is sold from this "religious" center. Some time ago one of the priests went through the country touring and teaching the people. He took with him large quantities of rum, of which the people are very fond, to entice them to his meeting. At one of these places a chief drank so much rum that he died in a short time from the effects of it.

This proves true again the declaration of our Saviour, that "if the blind lead the blind, both shall fall into the ditch."

The End of the World

In the September issue of the *Technical World* appears an article by Winthrop Packard, under the title "The End of the World." The article is profusely illustrated with striking astronomical views of star clusters and nebulae and an enlarged photograph of the sun and moon. The writer asks the question, "What will be the end of the world?" Before giving his answer to the question, he proceeds to throw discredit upon the prophecies of the Bible relating to that event. He says:—

Such prophets and prophecies have all been proved erroneous, and the Millerites and their kin have all been laughed out of serious consideration. Science has taught us better; and yet science, which seeks always new facts and revised reasoning, is now teaching us that our faith in the safety of the solar system is misplaced.

Science has also taught us that faith in the Word of God is unreasonable; that the world was not created, but evolved; that man was not created, but came up through a long process of evo-

lution from a tiny wriggling speck in ocean slime to what we see him to-day. Science has also taught us that the Bible is unreasonable in its teachings and untrue in its history, and has created out of its own imagination, standards of morals which it considers better, and interpretations of history which it considers truer. Yet the morals of the people based upon the teachings of the scientists have been deteriorating in about the same ratio that the scientists lost faith in the divine Word; but the picks and shovels of the excavators are proving the Bible history true, and the criticisms of Bible history unfounded.

"Science has taught us better," say the scientists; but in the same sentence they are compelled to admit that the foundations which they adopt must be continually revised. That leaves them without a solid basis upon which to rest. The faithless astronomer, the faithless evolutionist, and the faithless higher critic are all turning their guns upon the Rock of Ages, and yet it stands and will stand, and they who trust in it will find shelter, of which the faithless would gladly avail themselves when the unerring prophecies of God's Word culminate in "the end of the world." The very doubtings of the scientists and critics confirm the prophecies they seek to discredit.

Preaching Doctrines

SEVENTH-DAY ADVENTISTS are sometimes accused of too earnestly preaching the doctrines of the Bible. Some feel that the preaching of Bible doctrine should be relegated to the past. The *Western Recorder* (Baptist) in a recent issue makes the following sensible comments upon this charge as applied to the Baptists. It is quite as true as applied to this denomination:—

Baptists adhere to certain principles, however, that are not acceptable to other denominations. If we do not differ from others in our doctrinal teaching, we have no right to a separate existence. If, on the other hand, there are peculiar views for which we feel bound to stand, duty impels us to promulgate what we honestly believe to be the truth.

There is a wide-spread prejudice against doctrinal preaching. Modern revivalism of the sensational type is largely responsible for the notion that true religion consists principally of feeling. Blinded by the mists of sentimentalism, not a few have been led to discredit teaching altogether. The spiritless presentation of the gospel has also borne evil fruit. . . . Preaching doctrine is teaching something; it is imparting instruction. The sermon that has no doctrine in it, is like the soap-bubble—it has nothing in it. What a spectacle indeed does that gospel minister present who panders to the whims of an unthinking public! He is simply blowing up bubbles for the devil to explode. Paul declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in right-

eousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. If, as some think, the preaching of doctrine does more harm than good, then the Scriptures are not "profitable for doctrine." Speaking to Timothy, a young minister of the gospel, the apostle said: "Give attendance to reading, to exhortation, to doctrine." 1 Tim. 4:13.

Are not the duties here enumerated binding on us to-day? Does not the world more than ever need to be taught the things pertaining to the kingdom of God? Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine." . . . So long as heaven has a single enemy on the earth, so long will it be necessary for Christians to fight the battle of faith.

Indifference to error finds no countenance in the teaching of the inspired Book. The mixing of error with truth is divinely forbidden. . . . Said Paul: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Jesus Christ." 2 Tim. 1:13. Cling to the truth; our Captain is leading us; trust him. The struggle is furious, but he who loves as he fights will win. It takes power to contend for the right, and still more power to do so with such gentleness and tactfulness that instead of being driven from the truth, the people may be led to accept it.

The doctrines of the Bible constitute the great bonework of all Bible truth. Ignore or cease to preach them, and the real strength and backbone are taken out of gospel preaching. Preaching then degenerates into mere sentiment and sensationalism. The world to-day needs a revival of old-fashioned doctrinal preaching.

A Legacy of Evil

STRIKING testimony to the curse of even moderate indulgence in alcoholic drink is borne by a writer in the *Cosmopolitan*, who says:—

In a record of ten families in which the parents were moderate drinkers, it was recently found that of the fifty-seven children born of the unions, twenty-five died in the first few weeks, six were idiots, five undergrown, five had epilepsy, five suffered from lesser diseases which could be traced to the influence of alcohol, and of the whole number only eleven were considered normal. In the same locality a similar record was made of ten families in which both parents were temperate. Here it was found that five of the children died in the first few weeks, four suffered from slight diseases which were curable, two suffered from "inborn defects," and the large proportion of fifty out of sixty-one were normal.

Only the records of the last day will reveal the terrible effects of intemperance on the human family. It saps the vital energies, debauches the moral nature, ruins the home, corrupts society, menaces the state. It produces paupers and imbeciles, and fills our state prisons and almshouses. Every Christian has a duty to set his face resolutely against this tide of evil.

CONTRIBUTED ARTICLES

Love and Hope

L. D. SANTEE

THE love of my Saviour prevents me
From sharing the sins of the world;
But a glorious prospect contents me,
Where the banners of peace are unfurled.

For my heaviest loss it requites me,
That prospect of heaven and home,
From the cross, 'tis the crown that invites me,
To be given when Jesus shall come.

O that "home of the soul"! with emotion
I dream of its bright jasper walls,
With a loving and loyal devotion,
Of the Saviour who patiently calls.

And now, in my chamber, while kneeling,
What hopes are enshrined in my heart;
What visions of beauty are stealing,
Of the country where friends never part!

I'm free from the world, I can never
Engage in its sin and its wrong;
For Christ has redeemed me forever,
His love is the theme of my song.

Moline, Ill.

Sanctified Service

MRS. E. G. WHITE

WHEN Christ gives to any of his followers a place in his service, he expects that they shall not only learn how to work intelligently, but that they shall labor in his spirit of consecration and submission to the will and ways of God. No worker is to bring into his labors ungoverned, unsanctified traits of character; for Christ can not co-operate with unconsecrated human beings; he can not use unsanctified human talents. He who has not learned to be a laborer together with God is to search the Word diligently that he may learn God's perfect will concerning him. "The flesh profiteth nothing," Christ declared, "the words that I speak unto you, they are spirit, and they are life."

The Lord will work for his people if they will work for him in his way, and not according to the ways of unsanctified hearts. The diligent, humble worker, seeking by earnest prayer and study of the truth as it is in Jesus, will most assuredly be regarded. He seeks for help, not from the ideas of human writers, but from the very fountain of wisdom and knowledge; and the Holy Spirit fulfils his office work to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect light, bringing to the understanding of others the purposes of God.

Those who work for God need a daily supply of divine power. They need to be filled with a determined purpose to run

in the way of God's commandments. As little children, they must come in humility and meekness to the feet of Jesus, and learn of him how to promote the glory of God by working for the salvation of their fellow men.

God would have his ministering servants come up to the standard which in their sermons they set for others. The principles of self-sacrifice which they lay down for others, they should exemplify in their own lives. The Spirit of God can enable them to reach this perfection of character. It is possible for all who believe in Christ to reveal in their lives the grace of humility, of liberality, of self-denial and self-sacrifice. Christ is our example in all things. He laid aside the glory that he had with the Father, that he might live on earth the life of a poor man, and reveal to all classes of society, rich and poor alike, the principles of the kingdom of heaven. His perfect life, in which were so fully revealed the attributes of mercy and compassion, enabled him to say to men and women, "Be ye therefore merciful;" "Do good unto all men;" "Be ye therefore perfect, even as your Father which is in heaven is perfect."

There is no defect in God's plan for the salvation of men. If the gospel is not to every soul the power of God unto salvation, it is not because the gospel is at fault, but because men are not practical believers, practical receivers of the grace and righteousness of Christ. It is because professing believers do not take Christ as their personal Saviour, but follow Jesus a long way off.

The Holy Spirit through the apostle Paul declares, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Since the ministry of the word is the appointed agency for the perfecting of the saints, is there not a deficiency in the ministry which will in some way explain the deficiency in our churches? Have believers been educated in the vital principles of practical religion? or has this work been neglected because the one who ministered the word was not himself maintaining a living connection with God?

The direct teachings of the Word of God must be brought to bear on the practical life, and no minister should feel satisfied unless fruit is seen as the result of his personal labor. Eloquent sermons will seldom do the work of breaking up long-established habits of selfishness, and leading the church to a deep Christian experience. The true servant of God will be in earnest. He will manifest humility of soul, and will labor untiringly

for the church of God. He will reveal the attributes of the faithful shepherd, and will tenderly care for the sheep of the Lord's pasture. He will "be watchful, and strengthen the things which remain, that are ready to die."

A true shepherd of souls will care for the sheep and lambs of his flock; and the love of Christ, filling his own heart, will flow through him to them. He will guard them carefully. His tender love for his charge has been presented in a picture I have seen representing Christ, the true Shepherd. The shepherd is leading the way, while the flock follow closely behind. Carried in his arms, and enfolded in his robe, is a helpless lamb, while its mother walks trustingly by his side.

The prophet Isaiah, speaking of the work of the true Shepherd, says, "He shall gather the lambs with his arm, and carry them in his bosom." The lambs need more than daily food. They look to the shepherd for protection. They need watchcare. The one that goes astray must be faithfully searched for until it is found and restored to the fold. The figure is a beautiful one, and well represents the faithful, loving service that the under-shepherd of the flock of Christ is to give to those under his protection and care.

My ministering brethren, arouse the people,—those who know not the present truth, those who are strangers to the blessings of the gospel, and those who are neglecting their work for God. God is waiting to give to men and women the riches of his grace, that truth may become to them a sure refuge in time of trial and need. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. . . . Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen."

All the congregations in our land need to learn more of Christ and him crucified. A religious experience that is not founded on Christ, and him alone, is worthless. Let the truth, in its simplicity and power, be presented to them. This will hold the attention and arouse the interest, and lead the mind to heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they should hear something that will help them in the way of salvation and teach them how to become better Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity. Lift up Jesus as the sinner's only hope.

Let the one to whom God gives success in his work, keep on the garments of humility and contrition, if he desires to remain of value in the sight of heaven. Whether he be a successful evangelist,

a gifted teacher, a clear writer, let him also be a man of faith, a man of prayer; let him never place human merit where God's honor should be. Only those who are cleansed from all self-exaltation can become complete in Christ. While the workers keep their eyes fixed on Christ, they are safe. When they lose sight of him, they are in the greatest danger.

The spirit of wisdom that dwelt in the early disciples was the secret of their success. And Paul declared, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

Jesus is the fountain of all wisdom. Those who connect with him receive their counsel from a divine source. And it is only such as have "the wisdom that is from above" who can "walk in wisdom toward them that are without." If we keep the glory of God ever in view, our eyes will be anointed with the heavenly eye-salve, and we shall be able to see deeper, and to behold afar off what the world is. As we discern its dishonesty, its craftiness, its selfishness, its eye-service, its pretense and boasting and grasping covetousness, we are to take our stand to represent the cause of truth by a revelation of sound principles, a firm integrity, and a holy boldness in acknowledging Christ.

The End of All Things Is at Hand

FLORENCE LLOYD EVANS

THE "time of trouble, such as never was since there was a nation," is at hand. The earth is laying aside her usual quiet habits, and is participating in a general unrest. Cyclones and hurricanes, earthquakes and tidal waves, are no longer unusual things, neither are they confined to a few localities, but are becoming much more frequent, and are often felt in places where the reeling "to and fro" of the earth was never before known.

Any one who is candid with himself must admit, in the moment of his soberest reflection, that the world is in a terrible condition. Never before have the nations made such gigantic preparation for war as at the present time. To-day there is not a single nation that is not straining every resource to increase its fortifications, armies, and navies.

We are confronted with a social problem that increases in difficulty with every new day. Oppression of the lowly and unfortunate — the amassing of money out of the miseries of life — is one of the noteworthy abuses. The great concentration of wealth, whether it be in corporate trusts or by individuals, has reached a point dangerous to the future prosperity of the nation. In every strike it may be seen that "violence" is becoming more pronounced. We can easily recognize that the greatest evil of any civilized age is confronting us.

Society to-day is a school that is filling the world with criminals. The world is

driving headlong unto the time when every imagination will be only evil continually, as in the days of Noah; when the corrupting vice of Sodom, as in the days of Lot, will break out as a debasing plague.

Though this violence has not as yet broken out with all its malignant powers, nevertheless the seeds of the evil are rapidly growing into a prolific harvest. Stability of governments is no longer a fact. Change is in the atmosphere. There is dissatisfaction everywhere. Statesmen are at their wits' end, and philosophers speculate in vain.

New diseases are constantly breaking out upon man and beast. Even the tiller of the sod is painfully aware of the fact that it is becoming more and more difficult to raise a crop. The outlook before the world to-day is filling men with fear and perplexity. What does all this mean?

Jesus gives a vivid description of the conditions that will prevail on the earth near the close of time. He foretells the time of trouble, the last-day perils, and the distress of nations: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

Looking down to the end of time, the prophet beheld the angry nations. He heard the piteous cry of the laboring man oppressed by those who are heaping to themselves treasures for the last days, and he saw the injustice, crime, and violence that fill our land. Who can doubt the fulfilment of prophecy? Will God allow sin to reach to the heights of folly, plunging men to the lowest depths of wickedness, and do nothing to expose the danger, and to rescue those whom he gave his only begotten Son to save? — No, never! "Behold, he cometh with clouds; and every eye shall see him, . . . and all kindreds of the earth shall wail because of him." Rev. 1: 7. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

But to those who have heeded the admonition of the Father in heaven, it will be the gladsome day of all ages. With exultant joy God's people will shout, "Lo, this is our God; we have waited for him, and he will save us." The Lord is coming soon to destroy all evil, and if wickedness is still found in our hearts, we shall perish with our sins. But just now he is inviting us to come to him. The same Jesus that hung on the cruel cross on Calvary is pleading for us. Let us not crucify him again, but accept him while mercy pleads, that we may greet

him with rejoicing when he shall come. Who will heed his warning? Is it possible for any to spurn so devoted and faithful a friend? "To-day if ye will hear his voice, harden not your hearts."

Los Angeles, Cal.

Turkey the Flash-Point

PERCY T. MAGAN

IN the last issue of the REVIEW, under the title "The Great Sign Plague," it was made clear from the Word of God that the sixth in order of the seven last plagues is the only one that can be seen taking shape and coming into being. It was further established that this plague has to do with the operations of "the kings of the East," or, as the Revised Version reads, "the kings that come from the *sunrising*," and with "the kings of the earth and of the whole world," and that all of these are to be gathered to "the battle of that great day of God Almighty." And again it was made manifest that the lining up of the world powers for the final fray constituted God's great sign that human probation is about to close, that opportunity for salvation is soon to cease.

It is therefore all-important that every point in the Scripture bearing upon this plague be thoroughly and clearly understood. I quote again the story of this plague as it is in the Scripture:—

"And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the *sunrising*. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16: 12-16, R. V.

Now notice that the closing scene in this plague is the "war of the great day of God," and that by means of the agency of unclean spirits, "the kings that come from the *sunrising*," and "the kings of the whole world," are gathered together for the battle of Armageddon. And notice again that the starting point of this entire drama, the opening scene in the plague, is laid around the river Euphrates,—is the drying up of the water of the great river Euphrates.

Whatever this is, it is the flash-point of the whole international situation. It is the thing which touches off the powder in the world-wide magazine. For it is when the water of the great river Euphrates is dried up that the way of the kings that come from the *sunrising* is made ready — made ready for them to do battle with "the kings of the whole world."

What, then, does the prophet mean by saying that the water of the great river Euphrates is to be dried up? and what is portrayed in the expression, "the great river, the river Euphrates"?

The Euphrates River plays a prominent part in Bible history. It is called "the river" (Ex. 23:31), and "the great river" (Deut. 1:7). The breadth of this stream varies from two hundred to four hundred yards, and the general depth of its upper waters is approximately eight feet. "It is shallow enough in some places for loaded camels to pass in autumn." See Bible Encyclopedia, edited by Rev. Samuel Fallows, Art. "Euphrates."

Now this literal river Euphrates, which rises in the Armenian mountains and empties into the Persian Gulf, has been crossed and recrossed by kings and their armies times without number. Eight feet of water could not for a moment be expected to check the onward march of a twentieth-century army, with all the modern bridge equipments. There is no reason why "the kings that come from the sunrising" should be stopped for any appreciable length of time by this river.

Does the prophecy, then, refer to the literal flowing waters of the Euphrates? — We think not. Many things referred to in the book of Revelation are referred to by means of symbols. The book is largely one of signs and symbols. This is made clear from the first verse of the first chapter: —

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

The word "signified" is only *signified*. Signifying is letting a person know a certain thing by means of a sign. Is it fair interpretation, then, to hold that the "great river, the river Euphrates," and the drying up of the water thereof, are symbolic, rather than literal terms?

First, is a river ever taken in the Bible to represent the nation, or power, or empire, which occupies the territory contiguous to its waters? That this is a fact can be proved from a number of scriptures. It can be shown in the case of several rivers, and of none more clearly than of this very river Euphrates. Note the following texts: —

"And now what hast thou [Israel] to do in the way of *Egypt*, to drink the waters of *Sihor*? or what hast thou to do in the way of *Assyria*, to drink the waters of the river?" Jer. 2:18. In this text the expression "the waters of Sihor" is clearly synonymous with Egypt. Sihor was the ancient name for the river Nile. Therefore the waters of the river Nile are taken to represent the Egyptian nation. And the same principle is seen in the latter part of the verse — "Or what hast thou [Israel] to do in the way of Assyria, to drink of the waters of the river?" Here again the Assyrian nation is referred to as "the waters of the river." And the great river of the land of Assyria was the Euphrates. But note again: —

"Now therefore, behold, the Lord

bringeth up upon them [Israel] *the waters of the river*, strong and many, *even the king of Assyria*, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah, and he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Isa. 8:7, 8.

There can be no possible question as to the meaning of the expression, "the waters of the river, strong and many," in this verse, for it is explained immediately after its use by the words, "even the king of Assyria, and all his glory." This is so clear on the face of it that it scarcely needs any comment.

And the same characteristic of Scripture imagery is seen in the following: —

"Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. *Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers*; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof." Jer. 46:6-8.

Here again the words "river" and "flood" and "waters" are taken to describe the Egyptian nation. And from all these it must be clear that the practise of signifying a country and nation by the name of its great river was a common custom in that elder day. There is, therefore, nothing strange in the fact that the book of Revelation should describe the nation and people dwelling in the territory contiguous to the Euphrates River as "the great river, the river Euphrates." Indeed, the term can hardly be truthfully described as symbolical. It is simply the use of a very common piece of Bible imagery.

But even if this be not proof sufficient, let it be noted that "waters" are plainly stated in the very next chapter of the book of Revelation to signify "peoples, and multitudes, and nations, and tongues." Rev. 17:15. And therefore, from all of the above, it is evident that the word "waters" in this plague signifies the people and the power which dominate the territory adjacent to the Euphrates River. Now these people are none other than the Turks, and this power no other than the Ottoman Turkish empire.

It is this Ottoman empire, then, which is to be "dried up." It is this power which is to come to an end in order that "the way might be made ready for the kings that come from the sunrising." It is the drying up of this Turkish empire which is the signal for the coming of these kings from the rising of the sun to do terrific battle with the kings of the earth and of the whole world. In other words, it is the passing of the Turk which acts as the flash-point, and brings about the long-looked-for universal war.

In all seriousness let it be asked, Are there signs in the political and diplomatic world that the Turkish empire is liable to come to an end almost any day? And

are there also signs that the *kings from the rising of the sun* are preparing for world-shaking combat with the powers that lie to the west of the Turkish empire? Are the mutterings of battle-storm to be heard in the far East,—in the lands of the rising of the sun? Did not the deathless fame of Nanshan, the splendid victory of Liao-yang, the Mukden triumph which set the world quivering; the failure of Muscovite against Japanese at Port Arthur, and the annihilation of the Russian battle fleet in the Straits of Tsu Shima,—did not one and all of these cause the heart of every child of the Orient to leap, and to believe to the very depths of his soul that the verdict of the battle of Marathon had at last been reversed, and that it had now been demonstrated that Orientals could conquer Caucasians, and that the hour for the yellow men and the brown men, and for all the dusky sons of the East, to come into their own had at last struck on the great clock of time?

Madison, Tenn.

Some Rules for Killing a Church

G. B. THOMPSON

AN exchange gives some rules for killing a church, which read somewhat as follows: —

1. Don't come.
2. If you should decide to attend, get there late.
3. If the weather is too wet or too dry, too hot or too cold, abandon all thought of attending.
4. If you attend, sit on the back seat; people might think you bold if you should take a front seat.
5. Find fault with the services; be sure the family are all present when you express your disapproval of the way the leader conducted the meeting.
6. Never pray for the minister or any of the backsliding members.
7. Don't sing.
8. Don't attend prayer-meetings; or if you do, be sure not to take part.
9. Don't encourage the minister or leader by telling him that his sermon helped you, for it might make him vain. Your criticism will help to keep him humble.
10. If you see a stranger in the audience, do not shake hands with him, or invite him to come again, for people might think you bold.

These negative suggestions may be helpful to us. Prompt and regular attendance at church on the Sabbath or at the weekly prayer-meeting is always to be commended. While we are admonished not to forsake "the assembling of ourselves together," and "so much the more, as ye see the day approaching," I sometimes wonder if we are as faithful in attending church services as we were a few years ago.

How is it in your church? What about the weekly prayer-meeting? Is it as well attended as it should be by a people who claim to be preparing for translation? Do you attend, or do you excuse yourself for various reasons, none of which will answer at the bar of God?

Has the prayer-meeting died in your church? If so, why? Did you help kill it by not attending? If so, is there not something you can do to resurrect it, and thus bring back new life to the church?

Do you attend the Sabbath-school each week? or are you habitually absent, with the excuse that you can not get there on time, or that you are not able to attend both the Sabbath-school and the preaching services, for the meeting is too long? Poor excuse, indeed! We can get to our own business generally quite early in the morning; why not to the Lord's work by nine or ten o'clock? We have heard of people who could sit for two hours or more reading a book, or gossiping about their neighbors, who were unable to attend Sabbath services lasting for two hours, without experiencing mental and physical exhaustion.

In many churches we believe there might be a reform in the attendance at the weekly services. Shall we not study faithfulness in this matter, as well as our duty in other things pertaining to the Lord's work?

Takoma Park, D. C.

God Knows

MRS. M. V. NOWLIN

SOMETIMES as we contemplate the future, it seems so dark, so uncertain. We look forward with foreboding to its barred gates, beyond which we can not see. Sometimes we feel afraid and discouraged. It may be the lines of our lives will fall in pleasant places; it may be that only the dark morass of loneliness and sorrow will stretch pathless away for our weary feet. It may be we shall come to a land of Rephidims and Marahs, with scarcely an Elim to bless us in our travels to the goal.

Because we can not know, because we can not see, need we tremble and feel afraid? If we do not know, God does. His eye has scanned every turn of the road. His Father's heart of love has planned from beginning to end our life's journey; planned it over the very road that would be best for our feet, holding back every trial except those needful for our best good, those that will be blessings in disguise to help us reach the home land.

But we have failed so often in the past that we are prone to think the future holds no victories for us. The unknown is God's, not ours. Let us trust him, fellow traveler. The everlasting God, he that neither slumbers nor sleeps, has said, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Did Jacob know, when he left his father's home?—No; the failures and anguish, the blessings and the victories, were alike hid from him. Mark the fugitive as he flees from home—a deceiver, and a seemingly utter failure. He knows not an inch of the ground he must pass over; but God does. With

the past behind him, full of mistakes, and the uncertain future before him, how dark the way to the weary wanderer! No star of hope lights the gloom. On, on he goes, until the sun has sunk beyond the western hills, and daylight fades. Homesick and afraid, he lies down to rest. Afraid of God, afraid of man, the unknown future how appalling! Has God forgotten him, or forsaken him?—Nay, verily; his great love yearns to call his son nearer, that he may know His peace. At last, as the dews of night are falling, with his head pillowed on a stone, hot tears scalding his cheeks, Jacob falls asleep. He dreams. And O, that dream! Glorious vision of the gospel—angels ascending and descending on the Son of man—the mystic ladder connecting earth with heaven. He wakes to know more of the Christ.

"Though, like a wanderer,
Daylight all gone,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to thee."

How sweet, how blessed, to feel God knows and sees! No path is hid from him. All through the anguish of the darkest night that comes, he guides us with his eye. There is hope in the thought, the kind of hope that made Paul rejoice in tribulation; the kind of hope that can make us also rejoice in tribulation; "the hope that maketh not ashamed."

Did Jesus forget the little boat in which were his beloved disciples, tossed on the dark billows that stormy night on Galilee?—No. "In storm and darkness the sea had taught them their own helplessness, and they longed for the presence of the Master. Jesus had not forgotten them. The watcher on the shore saw those fear-stricken men battling with the tempest. Not for a moment did he lose sight of his disciples. . . . When their hearts were subdued, their unholy ambition quelled, and in humility they prayed for help, it was given them." At the very moment they thought they were lost, Jesus was nigh them.

There are disciples of Jesus to-day storm-tossed in life's great sea, and the night is dark; but the Master is the same yesterday, to-day, and forever. He is no respecter of persons, and will not forget his own. He will not forget you, fellow traveler, whoever you may be. His love will guide to the end.

"There is no path in this desert waste,
For the winds have swept the shifting sands;

The trail is blind where the storms have raced,

And a stranger, I, in these fearsome lands.

But I journey on with a lightsome tread;
I do not falter nor turn aside,

For I see his figure, just ahead—

He knows the way I take—my Guide.

"There is no way in this starless night;
There is naught but cloud in the inky skies,

The black night smothers me; left and right,

I stare with a blind man's straining eyes;

But my steps are firm, for I can not stray;

The path to my feet seems light and wide;

For I hear his voice—'I am the way!'

And I sing as I follow him on—my Guide."

Takoma Park, D. C.

Success in Our Work

L. D. SANTEE

"For yet a little while, he that cometh shall come, and shall not tarry." Heb. 10: 37, R. V.

THERE is nothing that will give success and power to our work like a realizing sense of the nearness of the coming of our Lord Jesus Christ. Paul said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word." In presenting reasons why men should accept the truth, we should not merely consider the brevity of human life, and the uncertainty of all things earthly, but the grandeur and nearness of the advent, and the events connected with it. Paul reasoned of "righteousness, temperance, and judgment to come" (Acts 24:25), and we should hold up the certainty of the judgment and its results. The grand truths of the coming of the Lord and the judgment will always find interested hearers.

The prophetic words of the apostle will lose none of their force or significance until they are fulfilled, and we are actually in the kingdom of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

In addition to this, is the terror unspeakable, and the final destruction of the unsaved. Of the ransomed, resurrected, or translated, can be said, "Neither can they die any more: for they are equal unto the angels." When he comes the second time, it is as "the Lion of the tribe of Judah," and he will "gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13:41. Were we to live a life of expectation of these events, we should be a power indeed. Here was the secret of the astonishing success of the primitive church. They never preached Jesus Christ crucified, without preaching Jesus Christ glorified. They never preached the first advent, without preaching the second; for the two are complementary, and their union makes the entire gospel.

Paul says, "I have not shunned to declare unto you all the counsel of God." Acts 20:27. The third angel's message will have power, just as we make prominent the event that follows. Let us give to the world the evangel of the:

throne, as well as of the manger, the glad tidings of the scepter, as well as of the cross. To feel the apostolic power within us, we must have the apostolic doctrine within us.

John the Baptist cries, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. John the revelator points to the "Lion of the tribe of Judah," and it is the "same Jesus." Peter, when near his death, left the promise of the advent as a precious legacy to his successors. Hear him in his second letter. 2 Peter 1:12: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; . . . moreover I will endeavor, that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." He had heard the promise from the lips of his Master, "I will come again." He had listened to the wonderful prophecy given to us in Matthew 24, and later had seen on the mount of transfiguration a miniature of his coming. No wonder that he wanted the church to remember it forever.

John joyously assures us, "We shall be like him; for we shall see him as he is." 1 John 3:2. Paul counsels to "wait for his Son from heaven." 1 Thess. 1:10. Above five hundred had seen him ascend from the mount of Olives, and heard the assurance from the angels, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. The prayer of the church through all the ages has been, "Amen. Even so, come, Lord Jesus." Now that it is about to be realized, we can tell to the church and the world, "Maranatha,"—the Lord cometh. His coming is not the advent of the Holy Spirit, for that is denominated "another Comforter," but it is to be "this same Jesus," or, as Paul says, "the Lord himself," and when he comes, the redeemed will bid farewell to pain and sorrow forever. As coworkers with him, our success is in telling of his advent, and the events attending it, the preparation necessary to "abide the day of his coming," and that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. May the Lord help us to be among the number that "look for him."

Moline, Ill.

IN all the pastor's teaching of repentance and conversion, of obedience and holiness, this ought definitely to be his aim—to call men to come and serve God in the noble, holy, Christlike work of saving the lost, and restoring God's kingdom on earth.—*Selected.*



The Little Fellow

THERE are times the work seems heavy; there are days when toil is rough, When your grinding occupation seems like drudgery enough. There are hours of busy planning; there are schemes to figure out; There are grave and sober moments of anxiety and doubt. Oftentimes you leave your business with your mind perplexed with care, When the clouds hang dark and heavy, and 'tis gloomy everywhere; But the sunshine comes to cheer you out of skies of deepest blue If there's just a little fellow waiting at the gate for you.

—*Selected.*

Disagreeable Things

A NOVICE, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at the first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly, disagreeable things are plentiful; the uncomfortable happenings, the little slights and offenses, the cross-grained tempers, and the unreasonable words, are everywhere pushing themselves into unpleasant notice, but it is not necessary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness, and complaint. He who is "canny" will learn to put them aside with light touch, and for the most part avoid their sting. They are not worth taking seriously enough to bring torn hands or heart.—*Selected.*

How to Treat Your Brother

A GIRL may be busy saving some other girl's brother to the neglect of her own. Too often there is no comradeship between the boy and his sister. If she is the older, she may domineer over him. If he is the older, he may treat her as a chit whose questions are not worth listening to. He may tease her and be rude to her. Very well, then the girl, whether she be older or younger, must win the boy. How? Generally the boy is unconsciously rude, and he teases because he is afraid of being called a "sissy." By nature most boys would rather be called a "bully" than a "sissy." If he continues of that mind, he is sure not to develop into the right kind of man. It is the boy who is kind, and thoughtful of his sister and mother, who wins admiration, and who is not pleased with low, vulgar, or cruel words or deeds; therefore he will not seek that

kind of society, or be tempted by what the saloon and kindred places have to offer.

The boy should be won before he is lost. Good comradeship in the home, fun and frolic in the home, unselfishness in the home, pride and joy in the home, will hold even a boy. These should be manifested by all the members of the family, and the boy must be won to the partnership. The sister is an important factor in family life. Her brother thinks more of her than she knows, and she should make him feel that he is necessary to her happiness. She should share not only her pleasures with him, but her perplexities, make him a confidant and ask his advice. . . . The comradeship of sharing work and play and perplexities once entered upon, the boy will seek his sister's advice, for he will have his own worries. Make a friend and confidant of your brother, bear with his "infirmities," and you will save him from a multitude of sins.—*Union Signal.*

Conversion of Children

TALMAGE tells us that "Robert Hall, the prince of the Baptist preachers, was converted at twelve years of age; Matthew Henry, the commentator, at eleven years of age; Isabella Graham, immortal in the Christian church, at ten years of age; Dr. Watts, whose hymns will be sung all down the ages, at nine years of age; and Jonathan Edwards, perhaps the mightiest intellect that the American pulpit ever produced, at seven years of age."

In a recent sermon on "The Unpardonable Sin," Dr. W. E. Biederwolf, a successful American evangelist, asserted that "nine tenths of all the decisions for Christ are made before the age of twenty," and confirmed his statement in a striking way. He called upon all Christians in his audience to rise, and about two thousand did so. Those converted under twenty were told to be seated, and only about two hundred remained standing.

Those converted under thirty were then seated, and seventy-five remained on their feet. By the same method it was found that only sixteen of the two thousand were converted over forty, two over fifty, and not one over sixty. The preacher contended that, allowing for early deaths, the chances were five thousand to one against conversion after twenty, and twenty-five thousand to one against conversion after a person was thirty years of age.

Others who have made this subject a study have arrived at similar conclusions. It is in the contemplation of

such figures that we are brought to realize the immense importance of work among the young. Parents, teachers, and evangelists have a great responsibility on their hands. They have to do with the human soul in its most plastic state, and should they neglect to mold it in the image of Christ, their opportunities are forever lost. And if the children of Christian parents, under the regular influence of Christian teachers, may be neglected, how much more pitiable is the condition of the unfortunate waifs of our large cities who are subject to no such beneficent influences!—*The Australian Christian.*

The Theater

THE following question and answer appeared in a recent number of the *Christian Endeavor World*. The answer is given by Mrs. G. R. Alden, popularly known as "Pansy:"—

"Will you give several reasons why a Christian should not attend the theater?"

"In compliance with this request, let me quote a few sentences from several authors:—

"Whatever may have been the character of actors and actresses when they went on the stage, it is undeniable that in multitudes of cases the stage has worked its degeneration. How could it be otherwise? Palmer, the great theater manager, says: 'The chief themes of the theater are now, as they ever have been, the passions of men, ambition leading to murder, jealousy leading to murder, lust leading to adultery and death, anger leading to madness.' Could any man go through all this, entering with real feelings into these acts, without being affected by them?"

"So long as the stage is as unclean as it is, and acting involves, as it constantly does, the simulation of the basest passions and emotions, and this even in good plays, it is almost impossible for a man to support it at all without in a real sense lending his support to all."

"When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions taking the normal path."

"Henry Irving committed at least fifteen thousand murders on the stage. Miss Ada Cavandish was betrayed, deserted, or abducted fifty-six hundred times. And true acting consists in entering into the spirit of the murderer, the betrayer, etc."

"What can not be done without a tendency to moral harm can not be seen without a tendency to moral harm."

You hear that boy laughing? You think he's all fun,
But the angels laugh, too, at the good he has done;
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all.

—O. W. Holmes.

THE WORLD-WIDE FIELD

Ceylon

C. W. IRWIN

AFTER a long and uneventful trip of nine days from West Australia, we reached Ceylon. As we approached the harbor, we could see the palm trees along the ridges. Soon the pilot came out and guided us in. There is no natural harbor at Colombo, but a fairly good anchorage has been provided by the construction of a good breakwater.

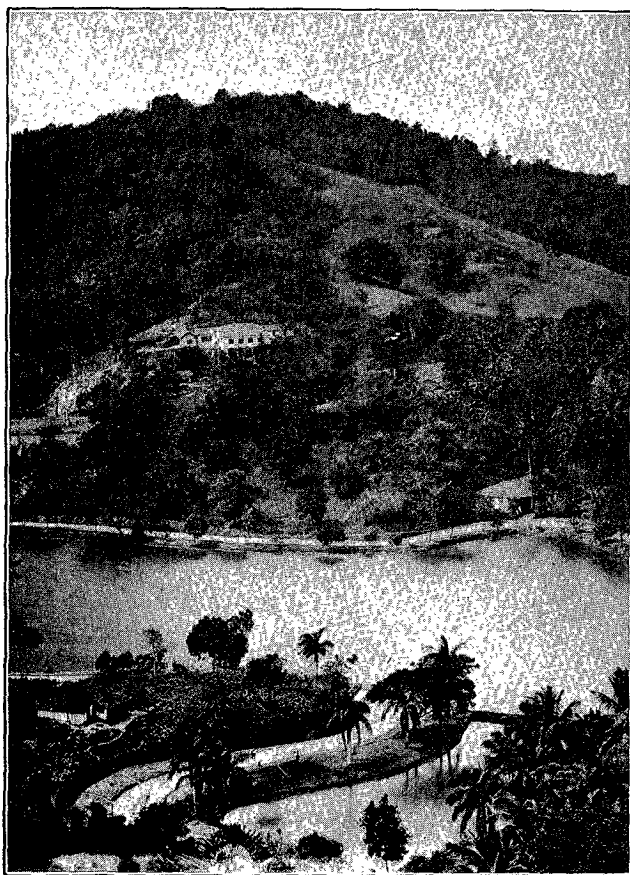
There are three and one-half million

Again we see ears that have been pierced at frequent intervals right around the margin of the ear, and perhaps a dozen rings have been inserted. Some have pierced the side of the nostril and inserted jewels. The finger-rings, bracelets, and necklaces are quite similar to those worn by white natives in so-called civilized lands.

There are swarms of beggars in Colombo. Some of them are really pathetic cases. We were pleased to meet a group of seventy-five school-children walking along the road accompanied by their teacher, who was able to speak English. Their general attitude, decency, and cleanliness of dress, and respectful manner, and the entire absence of the begging spirit were a striking testimony to the value of education for native people. As soon as we came to the parting of the ways, they all, led by their teacher, gave us a parting salutation. Their schoolhouse consists of an airy building supported by pillars, with no enclosure other than a low wall.

Buddhism in Ceylon

We saw a man clothed in a yellow robe carrying an umbrella over himself and walking with solemn mien. We were told he was a Buddhist priest. We paid a visit to the principal temple



A VIEW IN KANDY, CEYLON

people in Ceylon: two and one-half million Cingalese, and nearly one million Tamils. There are a few thousands of Europeans and thirteen thousand aborigines, which would compare with the mound-builders of North America or the Druid worshippers of Great Britain. Ceylon is a little smaller than Tasmania, its area being twenty-five thousand square miles.

In Ceylon we see the palm, bread-fruit, bananas, jack-fruit, etc., but we are especially interested in the people and their customs. The men are dressed in all sorts of ways, varying from a loin-cloth to a full European dress. The women wear a sort of blouse and skirt. They are very fond of jewelry, which consists of rings, bracelets, necklaces, earrings, nose-rings, etc. Sometimes the lobes of the ears are so distended by the weight of the earrings that one could thrust his thumb through the opening.

in the vicinity. It is enclosed by a white wall, and everything in and about the temple is kept in good order. Just as we approached the door we met the devout worshippers coming out. We went no farther than the threshold, as we did not want to do violence to their sense of propriety by profaning their temple by our presence. We feel that so long as they are in this condition, we should respect their convictions, although we pity their blindness.

From our position at the doorway we could see a large image of Buddha sitting in a cross-legged attitude on an elevated platform, and in front of him tapers were burning. Below the tapers were tables covered with bouquets, which evidently had been taken there for the pleasure of Buddha.

Here and there on the tables were bowls for the reception of donations to various charitable enterprises. The tem-

ple floor is paved with beautiful tiles set in nice designs, and the whole interior is beautifully finished.

Buddhism was introduced into Ceylon about 300 B. C., by a Buddhist missionary from the mainland of India. "As the monarch had become an ardent supporter of the new faith, Buddhism rapidly gained ground, and it was not long before the whole population was converted to its new tenets. In contrast to Java, where it was soon supplanted by the teachings of Mohammed, here Buddhism, though it experienced many reverses, never retrogressed permanently, and today probably numbers as many adherents on the island as ever it did."

Ceylon contains the remains of great cities and immense temples of wonderful architecture, which, if restored, would rival the temples of any other heathen nation of antiquity. There are Mohammedan mosques and Hindu temples, which represent the religions of invaders or immigrants from India. But these are conspicuously in the minority as compared with the evidences of Buddhist worship.

A Needy Field

So far as we can determine, there is not a single representative of the third angel's message to be found in the whole island. Our observations would lead us to suppose that no Christian denomination has as yet done much for this people. It is true that some work has been done by our people, but every one of the three and a half million inhabitants must be warned of the second coming of Christ, for his commission is, "Go ye into all the world, and preach the gospel to every creature."

Many of the objectionable traits of this people are due to the fact that they do not have the gospel of Jesus Christ. In order for them to have this message there must be messengers. When one sees with his own eyes the millions of people who are still in heathen darkness and superstition, he begins to wonder how it is possible for all these people to hear this message in this generation: but we turn to the book of Jonah and learn how one man warned a great city in a few days' time; and when we consider the promise that God will cut short his work in righteousness, and that with God all things are possible, we begin to see by the eye of faith how this work will be done in a very brief space of time. This thought cheers our hearts.

Colombo.

ELDER R. C. PORTER writes that T. J. Gibson, who has been connected with the Cape Colony Conference office as secretary and treasurer, and his wife have decided to go to Portuguese East Africa to open up mission work there. They go as self-supporting missionaries, but with the hearty moral support of the South African Union Conference committee. If the work demands it, other helpers will be sent to connect with them later. Thus field after field is being entered. Soon the work will be finished, and Jesus will come.

Madagascar

T. E. BOWEN

THIS large island on the eastern shores of the great Dark Continent is one of the places where the third angel's message has not yet gained a foothold. As we have no missionaries to report for us from this interesting island field, let us hear from others who have been there and learned of its history both political and religious. The Lord certainly must have some among the Malagasy people of more than two million souls who shall be gathered out to be numbered with the remnant commandment-keepers.

From the August number of the *Bible in All the World* we glean the following interesting facts concerning the history of gospel work in Madagascar:—

"This great African island is almost one thousand miles long, with an average width of two hundred fifty miles, and has



A GROUP OF MALAGASY

an area nearly four times as great as England and Wales. The plains round the coast are often belted with dense forests, and the elevated inland regions rise into mountains nine thousand feet high. Madagascar seems to have been originally peopled from the Malayan and Melanesian archipelagoes, with whose peoples the Malagasy show close affinity, while they have little in common with any African race. The various Malagasy tribes, numbering about two million seven hundred ten thousand, all speak what is practically one language, though great dialectic differences exist. The important Hova tribe, which numbers eight hundred fifty thousand, has its home in the central province of Imerina, and at the end of the eighteenth century had gradually made itself dominant in the island.

"As early as the year 1820 mission work was begun in Madagascar by the pioneers of the London Missionary Society, who reduced the language to a written form, founded a number of schools, gathered converts, and made a version of the Malagasy Bible, which was published by the aid of our society. From 1828 till 1861, however, a severe persecution took place, in which numbers of Malagasy Christians were martyred, and European teachers and traders excluded. The country was reopened in

1861, and before many years the native rulers accepted Christianity. Other missions took part in evangelizing the people. The Society for the Propagation of the Gospel commenced work in 1864, the Norwegian Lutheran Mission in 1866, and the Friends' Foreign Missionary Association in 1867. In 1885, as a result of hostilities with France, a French resident was installed at the capital. In 1895-96 the French took possession of the island, the queen was dethroned by General Gallieni, and Madagascar was proclaimed a French colony. At that time the Christian population was estimated at four hundred fifty thousand Protestants and fifty thousand Roman Catholics."

Under French rule missionary effort in Madagascar has suffered many reverses. Aside from the administration of General Gallieni, the governor-general for several years, who regarded with kindly interest, if not favor, the work of the missions, the government has assumed an attitude of antagonism. By forbidding any schools to be carried on any longer in churches, where for many years past almost all primary schools have been taught, about three fourths of the mission schools have been closed, and thus many thousands of children deprived of any education whatever, the few official schools being utterly insufficient for the requirements. The Malagasy Y. M. C. A. has been summarily dissolved. The greatest difficulties are thrown in the way of getting permission to build new churches or to rebuild old ones, the governor-general plainly declaring that there are far too many churches already in Madagascar,—where two thirds of the population are still heathen,—and that he will allow no churches to be built where there is no European to superintend them. This strikes a severe blow at native Christian pastors and teachers, on whom the evangelization of the country must largely depend.

"Toward the close of 1907 and at the beginning of 1908 the policy of the government was one of suppression; consequently, work was being closed down on every side for any trivial reason, or for no reason at all. Many of the officials in the country districts, knowing that their action would be looked upon with favor at headquarters, systematically opposed all forms of missionary activity; and this spirit of antagonism was immediately caught up by not a few of their obsequious agents. Small wonder can be expressed at the discouraging effect this had upon those who thought that the labor of past years was seriously imperiled. . . . This year has witnessed some change for the better—at least in the central provinces. Although some vexatious restrictions have now been removed, even the few Christian schools permitted by the government are still heavily penalized, and the scholars remain under serious disadvantages as compared with those from the official schools."

"Meantime the Bible society has not been idle. For many years past it has

supplied all the Protestant missions at work in Madagascar with all the editions of the Scriptures which they need for their work, on terms which entail no charge whatever on the missions, but involve a heavy loss on the society. In face of the antichristian attitude of the French authorities, it is not surprising to learn that the circulation of the Scriptures in Madagascar has declined from 17,363 copies in 1906 and 15,193 in 1907 to 9,786 in 1908. At the united request of all the Protestant missions on the island, our committee resolved early in 1909 to employ twenty-four native Christian colporteurs in Madagascar, who will sell the Scriptures in the markets and villages under the direction of the missions themselves. One generous friend in England has undertaken to support twelve of these colporteurs."

Thus the way is being prepared for the last message to go to these people. Some one will be raised up by the Lord to do the work, which ought not to be longer delayed.

Takoma Park, D. C.

The Meeting at Friedensau

L. R. CONRADI

AMONG the summer meetings in the European field none was of greater importance than that held at Friedensau. The German Union Conference is not only the most populous (with one hundred forty million people), but it is one of the strongest in membership and in finance. Eleven years ago its first conference was organized, and by the end of this present year, it will contain, including the two union districts, thirteen local conferences. In 1901 the German Union Conference was organized. At that time Russia was a part of its territory. By the beginning of 1910 there will be three union conferences to take the place of the one that was organized eight years ago; namely, the Russian, the East German Union Conference, and the West German Union Conference, with a membership of probably more than thirteen thousand. Although we have had our German Union Conference sessions annually at Friedensau, yet the attendance this year was greater than at any time in the past. As we called for a show of hands on the part of those who had come into the truth during the year, many quickly responded. During the year over two thousand had been received into church-membership, and the tithe had increased twenty-four thousand dollars.

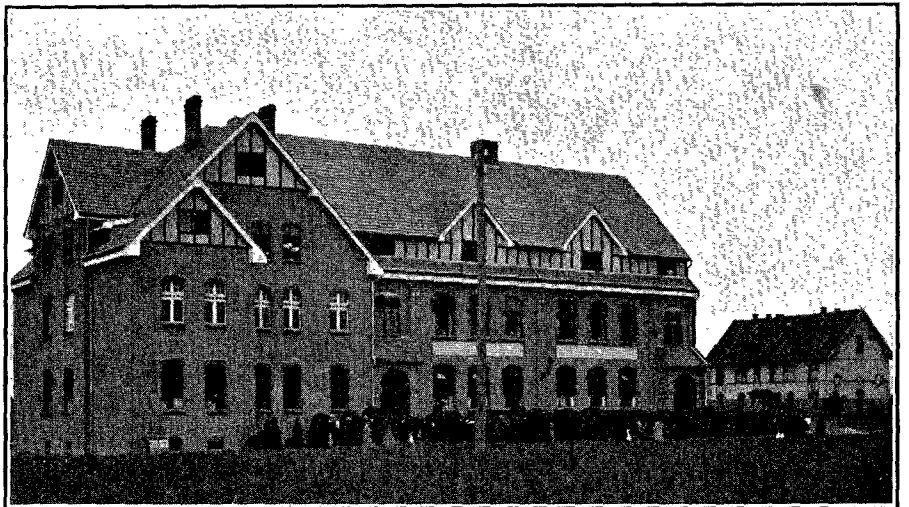
In view of this rapid growth, and of the fact that if we count the mission fields, there are some twenty organizations included within the territory of the German Union Conference, it was thought best to proceed to a redivision of the territory. When we cut off the Russian Union Conference two years ago, the membership of the whole was about ten thousand. By the end of this year it will be about the same, while the

finances during this time have nearly doubled. As both of the proposed unions will be fully able to support themselves from their tithe, we saw no reason for delay in making a division. It is possible that the East German Union Conference may have a few hundred members more than the West German Union Conference, yet the proposed division is just about as equally made as it was possible to make it. Each union conference will have about five thousand members, and an annual tithe of about fifty thousand dollars.

Owing to the great size of the territory, and the complexity of its interests so far as the institutions are concerned,

rium, has quite a little debt to be lifted, before it will stand free.

In view of the facts alluded to, it was the mind of the brethren in general that there should be no multiplying of institutions connected with the division of the German Union Conference. It was therefore arranged that the Hamburg House be located in the West German Union field, and that the Friedensau institutions be in the East German Union Conference, and that a committee of ten members be chosen to look after these institutions. This board of trustees is made up of the two union conference presidents, and the two vice-presidents of the German union conferences, the Russian Union Conference president,



NEW SCHOOL BUILDING AT FRIEDENSAU

we felt that we needed the especial blessing of the Lord to enable us to present a plan of division that would satisfy the interests of the cause in every way, and meet with the approval of the people as a whole. Our past experience has demonstrated to our satisfaction that the success of the work of the Lord does not depend on the multiplication of institutions, but rather upon the exertions of a ministry filled by the Spirit of God, that will bring many souls to Christ; and that institutions will only be beneficial so long as they are added in due proportion to the development of a suitable constituency of believers who will support them: and we sincerely believe that the Lord has set his seal to this policy. The Hamburg Publishing House, which is supplying literature in eighteen different languages, to over three hundred million people, has been able not only to do as much missionary work as any house we have, but it stands free from debt to-day. The Friedensau school, which has been supplying laborers to the entire field, has been able to put up and pay for its main building and dormitories, costing about forty thousand dollars, and it now has half of the money to pay for the much-needed second building that was dedicated at the conference, and which cost about twenty thousand dollars. The Old People's Home (erected at a cost of twenty-five thousand dollars) is also free from debt. On the other hand, the health work, with the sanita-

the principal of the Friedensau school, the business manager at Friedensau, the Friedensau Sanitarium medical superintendent, the manager of the Hamburg Publishing House, and the European vice-president of the General Conference.

Hamburg-Altona was left as the union district for the West German Union Conference, and the East German Union Conference enlarged its union district of Friedensau by the addition of Berlin, thus giving them a good field for the training of their students in practical work.

The institutions are thus to be kept as common property for the use of the union conferences, while the funds on hand are to be equally divided, and the tent inventory goes to the East German Union Conference, and the two ship mission inventories, in Hamburg and Rotterdam, to the West German Union Conference.

That the Lord was guiding in the plans proposed was best seen by the unanimous and hearty vote of all parties concerned, and in the unanimous support accorded in the selection of officers.

From the very beginning, considerable time was given to the consideration of the religious interests of the camp. On the first Sabbath over sixty new converts came forward, and more than forty were baptized during the meeting, while a number of others waited until their return to the home churches for their baptism.

The applications for admission into the Friedensau school were more numerous than ever. About ninety persons offered themselves as students, and about sixty were received.

The new school building shown in the cut was dedicated on the twenty-eighth of July. You will see that the building as it stands is not complete—there being only one wing and the main part. The main part supplies much-needed additional class-rooms, library, music-room, etc., while the wing gives five dwellings for the teachers. As it stands, it cost about twenty thousand dollars, and nearly one fourth of the sum was raised on the grounds. The other wing is to contain room for fifty students, and it is not to be erected until the present quarters at Friedensau are too small.

As so much of our land at Friedensau is now occupied by buildings, and the number of students and employees is constantly increasing, it was voted to buy another fifty acres of land about a mile from our Friedensau buildings, and not very far from the second parcel of land which we purchased in the Friedensau estate when the property was first bought. This will give us about one hundred forty acres of land, all told. The owner of the property we are just now securing, went into bankruptcy, and we learned that we could buy this forty acres, with its buildings, for five thousand dollars—really the value of the buildings themselves.

Another special feature of the meeting was the missionary spirit that prevailed in it. Liberal offerings were given to missions, and best of all, quite a number of young people dedicated themselves to service in foreign lands. Although the German Union Conference itself has a population of over one hundred forty million, yet when the call was made for men, the home fields were willing to give of their best. Thus Elder E. Frauchiger, who has been connected with the work in the German Union Conference ever since 1886, accepted a call to take charge of the Turkish Mission. Brother Scior is to go to Turkey, and learn the Greek language. Brother Edgar Hartmann is to go to Egypt. One or two additional nurses will have to be sent to Syria. Several have offered their services. Brother Donnich will go to German East Africa.

One very impressive scene was the ordination of Brethren Kotz and Seefried. Brother Kotz had been laboring faithfully for nearly five years in Africa. He is now home on a furlough, and to help us get out literature in the African language. The Lord has truly blessed his work. Brother Seefried is a native of Macedonia. He was born of German parentage at Uskub. His father worked in Macedonia and Albania many years for the British Bible Society, and had dedicated his son to the service of God from his youth. After Brother Seefried had finished his work in the Friedensau school, he labored faithfully, and with success, in the propagation of the message a number of years, and now he

and his wife, who is a graduate nurse of Friedensau, will go to work among the Rumanians of Hungary. Brother Seefried is somewhat acquainted with the Rumanian language.

There were not less than forty recommendations made by the committee on the distribution of labor, and these calls were willingly responded to.

All were pleased to have the privilege of greeting Brethren O. A. Olsen and J. C. Raft at this meeting; but that which rejoiced our hearts most of all was the presence of the Spirit of God, who wrought for the conversion of souls and for the unity of his people. To him be all the glory.

Hamburg.

Prayer

DANIEL through prayer became a man of power. The secret of his lifelong, steadfast integrity is found in his habit of prayer. That was the discipline that made him what he was. "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Daniel was well known in heaven, and greatly loved there. His constant intercourse with God had made him a man with whom heaven delighted to co-operate; and when Daniel began to pray, immediately the angels were at work to fulfil his heart's desire.

It was in prayer that Jacob found power with God and with men. Prayer is the unfailing key to life's problems. Look at the situation that confronted Ezra. Among the people returned from Babylon to rebuild the temple and city of Jerusalem, he found great numbers, even among the priests, who had fallen into the old fatal sin of marrying strange wives. The people were corrupted in their very homes, and how could they serve the Lord in purity? Yet who would venture to separate the men and their wives? An attempt to do so would bring Ezra into conflict with a stubborn and immovable multitude. In his hopeless perplexity, Ezra cried unto the Lord; and while he lay on his face, pleading for divine help, lo, the situation miraculously changed. When Ezra finished his prayer, he found about him the very ones who had taken the strange wives, all of them weeping sorely, confessing their sin, and anxious to retrace the wrong steps they had taken. It was prayer that had wrought the wonderful change. Prayer opens a way when there is none. Prayer makes it possible for the Omnipotent to work. Prayer makes weak and erring man a prince of heaven.—*A. W. Bartlett.*

SAD will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still the child of God.—*Phillips Brooks.*

Harvest Ingathering Campaign for Missions

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

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

Notes

THE solicitors' cards and printed canvasses will be sent direct from headquarters, accompanying each supply of papers.

THE pages for the Missions number of the REVIEW are now made up. It will be a beautiful and interesting issue, of thirty-two pages, reviewing the worldwide field of our work.

OUR isolated brethren and sisters are becoming deeply interested in the campaign. Most of their orders call for double the number of the special REVIEW they used last year.

WE trust that every one of our book and periodical agents is planning, even now, to consecrate his services to the cause of foreign missions during campaign week, November 1-6.

ONE by one our conferences are beginning to send in their orders for the special Missions number of the REVIEW. The first order received from the Virginia Conference called for nearly five thousand copies. This is a good beginning.

THE following letter, just received from a brother in Tennessee, shows the general sentiment of our brethren and sisters with reference to this important work: "Please send me two hundred of the Missions number of the REVIEW as soon as convenient. Last year I took one hundred copies. They said at the office that I did very well in the last campaign, but this year my youngest daughter (a very successful canvasser) will accompany me, and I shall perhaps need more copies." A. J. S. B.

How to Order Supplies

IN ordering the special Missions number of the REVIEW, campaign supplies, etc., kindly bear in mind these three suggestions:—

1. Send all orders to the secretary of your conference tract society.
2. Where there is no conference tract society, or in case the tract society address is unknown, order direct from A. J. S. Bourdeau, Takoma Park, Washington, D. C.
3. Give us as much time as possible to fill your orders.

Let all unite in making the present campaign the best ever known in the annals of Seventh-day Adventist missionary enterprises. A. J. S. B.

THE FIELD WORK

My Recent Tour in Europe

At the time of our recent General Conference it was arranged for me to accompany Elder L. R. Conradi to some of the meetings in Europe. We accordingly attended the Sweden conference, at Upsala, June 25-27; the Norway conference, at Christiania, June 29 to July 4; the Denmark conference, at Randers, July 7-11; the Swiss-German conference and camp-meeting, at Uster, Switzerland; and the German Union conference, at Friedensau. These were all meetings of much interest and encouragement. We also spent two days at Skodsborg, Denmark, and one day at Gland, Switzerland.

The different meetings having been so fully reported by Elder Conradi, I shall refer to only a few features of special interest to myself. Some years ago I was very familiar with the work in all the conferences visited, and it was with feelings of joy and satisfaction that I now could witness the growth and advancement made in every department of the various conferences. It is always a source of deep gratitude to note the rapid advancement of the message throughout the world, for the completion of this work is what we are all eagerly awaiting.

The visit to Gland, Switzerland, was very interesting. This is where the sanitarium and school are located. And as far as location is concerned, one could hardly think of a place so richly endowed with what is beautiful and lovely in nature. The lofty, snow-capped Alps in the distance, the sparkling waters of the lake almost immediately in front of the buildings, the grand old trees on the grounds, and the deep woods as a background, all unite to form an ideal place for a sanitarium and a school. Best of all, the rich blessing of the Lord is there, and the work is prosperous.

But of still greater interest to me was the situation in Scandinavia, especially in Norway. Many of our people will call to mind the very trying experiences that our work in Scandinavia passed through some ten years ago, caused by the financial crisis that struck Norway so heavily. It might have appeared to the observer at the time as if the cause could never recover and regain its former position. But here we can thank the Lord for the system of organization that he has given us, and the hearty sympathy that runs through all branches of the work. By the prompt aid of the General Conference the financial difficulty was met, the cause saved from disaster, and to-day we all have reason to rejoice in the blessings attending the work.

It was a source of much rejoicing at the recent conference in Norway to see how the work has risen and developed, so that there never was a time when the outlook for that field was so promising as at the present. The conference treasury presented a very favorable showing. The publishing and book work had a surplus of about four thousand dollars, and the treatment-rooms a gain for the last eighteen months of over eighteen hundred dollars. Indeed, every department of the work has prospered. Having

been in Norway when the outlook was the darkest, I was thankful indeed now to see the changed conditions and the bright prospects. May God continue these blessings, and this he will as surely as the brethren and laborers faithfully follow his counsel.

The three Scandinavian conferences are now paying a second tithe to the union conference, and are also furnishing laborers for mission fields, thus contributing both funds and men to advance the work in regions beyond. This is as the Lord would have it.

The German Union Conference meeting was also a season of much interest, giving very definite evidence of the rapid growth throughout Europe. The fuller reports will be of special interest to the readers of the REVIEW.

August 2 I returned to England, and immediately made preparations for my return to the States, to take up the work assigned me by the General Conference. August 24 Mrs. Olsen and myself arrived at Washington, D. C., where we shall make our home for a time.

The North American Foreign Department

Our people generally are acquainted with the fact that such a department has been created, having for its object the extension of a knowledge of present truth to the people of foreign birth and language throughout this entire country. To accomplish this object, we shall need the hearty co-operation, not only of the different nationalities that have already accepted the truth, but of all our people in this country. I shall be pleased to hear from any one who may have matters of interest relative to this branch of the work. All such communications may be addressed to me at Takoma Park Station, Washington, D. C. O. A. OLSEN.

Quebec Camp-Meeting

THE annual conference and camp-meeting of Quebec was held in the village of South Stukely, September 2-12. The attendance was not large, but the meeting was characterized by the Holy Spirit's presence day by day.

Special efforts were made for the young people, and they themselves took quite an active part in the well-arranged program.

The preaching was both practical and doctrinal, and all were encouraged by prayer and the study of the Word. The outside attendance was friendly and appreciative; and some became much interested in the truth; a few accepted for the first time the commandments of God and the faith of Jesus.

The business part of the conference session was conducted in a pleasing manner, and all passed off harmoniously.

About two hundred fifty dollars was raised for the purchase of new tents, which are much needed in the conference. Over twelve hundred copies of the *Dominion Sentinel*, our new Canadian paper, were sold, and the book sales were the largest we have had for years. Quite a goodly number of subscriptions

were taken for our papers generally, and a spirit of missionary work seemed to impress the people.

Elder Wm. Guthrie was re-elected president of the conference. Prof. F. Griggs, Elder B. B. Nofstger, and Brother I. S. Jones were present and rendered valuable service.

A few of the young people are preparing for active service in the conference, and others will later on. The meeting closed with the song of victory, and all returned to their homes feeling that it had been good to be there.

As all abide in faith and hope and charity, the work will go forward, and gratifying results will be realized the ensuing year. So may it be.

W. H. THURSTON.

The Arkansas Camp-Meeting for the Colored Believers

THIS meeting was held at Little Rock, September 2-12. The location was regarded by all as a good one from every standpoint, being in the suburbs of the city and on an elevation, with plenty of shade. The settlement is mostly colored people of the better class, who preferred to buy homes and settle in the suburbs rather than live in rented houses in the heart of the city, where it would be impossible for them to buy homes on account of the exorbitant prices.

There were over thirty, including children, in attendance. These came from six or seven different places, and included at least four fifths of our entire membership in the State. The work for the colored people in Arkansas is weak. We trust that instead of standing aloof and pitying us, some will hear the Macedonian cry when they read this.

By order of the conference I came here, pitched the tent, and began meetings about two weeks before the camp-meeting, so when the camp-meeting convened, a good interest had been developed among the outside people, which lasted till the end of the camp-meeting. At nearly all the night services there was an overflow.

The evening services have continued since the camp-meeting closed; but as might be expected, a reaction has taken place, owing to the breaking up of the camp, and the outside attendance has fallen off considerably. But those who are really interested are still attending the services, and from these we hope to see results.

There was over one hundred fifty dollars in cash and pledges contributed by the believers toward different branches of our work. Considering the financial condition of the colored believers of Arkansas, this was remarkably good.

On the last Sunday of the meeting the writer buried five dear souls in the watery grave, and they were raised, we trust, to walk in newness of life.

A local camp-meeting for the white believers of this part of the State was held at the same time and in the same city as the one for the colored. This gave opportunity for some of the white laborers to preach and render other necessary help at the colored people's camp. Elder W. A. Hennig's lessons on liberty were much enjoyed by all. Elder J. W. Norwood, the newly elected president of this conference, also gave much valuable help during our camp-meeting. Elders J. S. Rouse and A. P. Heacock, and Brother Kinzer preached one sermon

each at our tent. Elder W. W. Eastman and Brethren Dart and Tucker held some meetings with us in the interest of the canvassing work.

Near the close of the camp-meeting a fast was proclaimed, and the believers formed themselves into groups of three or four and spent a portion of the day in visiting the people in the vicinity of the camp. This was a most blessed day. We had been having testimony meetings once a day, but there was none like the one following this day of fasting and prayer and visiting the people in their homes. Each one had a fresh experience to relate.

All returned home with new courage and hope in the message, and a determination to finish the work the Lord has given us to do, and thus hasten his coming and his kingdom.

J. W. DANCER.

Louisiana

THE work in Louisiana is onward. We have but two hundred eighty members, yet, with some assistance from the North, we have been able to keep two tent companies in the field for nearly two years.

As the needs of the neglected South have been pressed home to us, we have sometimes felt that the work could not be done before Jesus comes, but God has raised up men and means to carry it forward, and we believe that he will still supply all our need.

The recent storm, which extended all over the South, damaged our two field tents beyond repair. We shall continue to use what is left of them to finish the meetings already begun, but they can hardly be pitched again. This leaves us without meeting tents for another season.

Good results have attended the efforts put forth thus far. Since the close of our camp-meeting, August 1, thirty-three have decided to keep all the commandments. We are praying that they may continue faithful. We need your prayers.

E. L. MAXWELL.

The Cleveland (Tenn.) Camp-Meeting

A CAMP-MEETING for the colored people of the Cumberland River Conference was held at Cleveland, September 10-20. While the attendance was not large, a fair representation was present from all the Negro churches and companies in the conference, and much interest was taken in the subjects presented.

Elder M. C. Strachan, field secretary of the Southeastern Union Negro Mission, and Brother W. H. Maynor were present the entire time. Elder W. A. Westworth spent one day at the camp. His instruction was much appreciated. The writer gave two lessons each day during the last five days of the meeting. An excellent spirit was manifested during the entire meeting. Our colored brethren and sisters appreciate and love this truth, which is so dear to every heart that receives it.

The last Sunday we gave considerable attention, between the hours of public services, to the work among the colored people and the relation of each individual member to the work of the organized body. It was quite evident that the enemy has not been idle in sowing doubt and discord among this people. Some had received word not to forward their

tithe or offerings to the Seventh-day Adventist work, but to certain parties who have left the body, and who seek to draw away disciples after them. At the close of the study, the opportunity was given to express their minds regarding the proposed plan for the Negro work. With tears, one after another rose and told his experiences, and pledged himself to the work of giving the third angel's message to the people of his own race. It was an interesting and blessed occasion to all present. This annual gathering will prove a great blessing to the work among the colored people in the Cumberland Conference.

J. W. CHRISTIAN.

Porto Rico

MAYAGUEZ.—We arrived in San Juan, Porto Rico, August 7. We remained there until August 11, then came on to Mayaguez, where we are now located. This place is said to contain about twenty-five thousand people, but the way it is laid out makes it difficult to find them. There is nothing nice here, not even a small park. In San Juan we stopped in a hotel in front of the Plaza Cristobal Colon. On Saturday evening several wheelbarrow loads of rocking-chairs were placed there for the accommodation of the public. Some of the old houses, like Moro Castle, are quite interesting.

San Juan is the capital of the island, though not the largest city. Although we have spoken the Spanish language for several years, we have a little difficulty in understanding these people, as their way of speaking is different from that of the people of South America. Things also have different names. We have not seen one Adventist as yet, in fact, there are none here in Mayaguez, and very few in all the island. Mr. Steele is anticipating a trip to Arecibo soon. Two women there are keeping the Sabbath, and holding a Sabbath-school of four members.

We have not been able to do much yet, having been not quite a month in the island; but we hope, with God's help, not only to cultivate the seed that has already been sown, but to sow much more. It means labor, and it is only by the help of the Lord that it can be done. There are many Spiritualists and freethinkers here.

It is difficult to find a house suitable for holding meetings. Rents are quite high. The house we have rented has a room large enough to accommodate about fifty people. If we can succeed in filling it, we shall be happy. We have held two Sabbath-schools; the first time we had four persons besides ourselves, the second time six were in attendance. We earnestly pray that the number may increase, and that we may be given wisdom to teach them the right way. We are not here just for the crowds, but by the help of the Lord to teach the truth; better that only one soul be saved than that thousands be deceived.

MILLIE E. STEELE.

Danish West Indies

ST. THOMAS.—Since returning home from General Conference I have visited the islands of Antigua, St. Kitts, and St. Croix. I was at Antigua from August 6-16, and visited all the different companies on the island, and met with many of our brethren in their homes. The

last Sabbath and Sunday we held a Sabbath-school convention in the church at St. Johns. Many of our brethren from the country came in, and we had a profitable time together. Early Sabbath morning I baptized twelve dear souls, who we hope have arisen to walk in newness of life. We also celebrated the ordinances of the Lord's house, and the Spirit of God came very near with a rich blessing.

At St. Kitts we have a small church building and a few believers, but for a number of years they have been left by themselves, having had no ministerial help. A good work could be done there, if we had a faithful man to place in charge of that island and Nevis. On many of the islands in our field we have a few lonely Sabbath-keepers who are calling for help, but it is almost impossible to reach them, because of poor traveling facilities. We are much in need of a boat of our own, that we may reach these different islands, and thus keep in touch with our brethren, and start work in other places. We sincerely hope that the time is not far distant when this plan can be carried into effect, and the work be pushed into these practically inaccessible places.

At St. Croix we have a good work started, which will soon languish unless we can get some one to come and locate there to look after it. We are of good courage in the Lord, and wish to see the work carried on to a glorious finish.

H. C. J. WALLEKER.

The Nebraska Camp-Meeting

THIS meeting was held at Hastings, Sept. 2-12, 1909. Hastings is the State conference headquarters, and besides the conference offices, they have a sanitarium and an intermediate school located here. The location is quite central for the State.

There was a large attendance, though hardly as large as at some meetings in the past. There was much rain during the first part of the meeting. This no doubt hindered some from coming, and also proved somewhat unfavorable to the best interest of the meeting. For two days the meetings were crowded into the church, as the large pavilion was old and leaked badly.

Besides the English-speaking people, there was a good representation of Germans and Scandinavians, and regular meetings were held every day in all three languages. The laborers present from abroad were Prof. P. T. Magan, Dr. and Mrs. A. C. Selmon, Elders G. F. Haffner, H. Votaw, S. Mortenson, L. H. Christian, and the writer. The business of the conference passed very harmoniously. Elder A. T. Robinson was again elected president of the conference.

The various interests of the cause received special consideration. It is to be said of the Nebraska Conference that it has been very faithful in its support of the missions abroad. The statistics show that last year they contributed an average of fourteen cents a week for the entire membership. This was certainly very good, so that all that could be said on that matter was to encourage them to continue in well-doing. This we certainly hope they will do, and thus sustain their prestige.

During the meeting something more than six thousand dollars was raised in cash and pledges for the various lines

of missionary work abroad, and also for various home interests. During the later part of the meeting the weather was favorable, and this proved a great blessing. During Friday and Sabbath a special effort was put forth for the congregation, and many responded to a special effort to seek the Lord and attain an advanced experience. On First day nineteen souls followed their Lord in baptism. Thus closed another camp-meeting. May it tell for a decided and rapid forward move both in personal experience and in the advancement of the work is our earnest prayer.

O. A. OLSEN.

Cumberland Conference Camp-Meeting

THE camp-meeting for the colored believers in the Cumberland Conference was held at Cleveland, Tenn., September 10-20, and was well attended. Many not of our faith were present at the evening meetings. There were six religious services held each day. The early morning prayer-meetings were seasons when the Holy Spirit came very near to all present.

Elders J. W. Christian, W. A. Westworth, and M. C. Strachan were present, and rendered valuable aid, giving instruction regarding church organization, the work of the Holy Spirit, tithing, etc. Brother S. F. Reeder gave instruction in the canvassing work. All the speakers were filled with the spirit of the work, and those in the camp seemed inspired with the same spirit. The work among the colored people in this conference is still growing. Cleveland has seven Sabbath-keepers, Chattanooga seventeen, Knoxville twenty-seven, and Morristown four, making a total of fifty-five. We desire an earnest interest in your prayers for the work here. Many are interested in the study of God's Word, as a result of the sermons they have already heard.

Our meeting was peaceful and quiet. All on the grounds seemed to realize the presence of the Holy Spirit. The singing of our religious songs was the means of bringing many to the evening service. After the song service, which lasted for thirty minutes, the truth was proclaimed in all its fulness. W. H. MAYNOR.

Field Notes

Six honest souls have accepted the truth at Rumford Falls, Maine.

At Los Gatos, Cal., Sabbath, August 21, three persons were baptized.

J. J. IRWIN reports that about thirty were baptized at the north Michigan camp-meeting.

It is reported by Elder H. W. Herrell that two went forward in baptism at the Bethel church, at Hebron, Va.

As a result of the efforts of Brother and Sister Weaver in Port Huron, Mich., three have been baptized.

BAPTISMAL services were held in connection with the recent tent effort at Portland, Maine. Three willing souls followed their Lord's example in this important rite.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

Our Periodical Work and Workers News and Notes

ELDER M. C. ISRAEL, over seventy years of age, is still actively engaged in the sale of our ten-cent magazines and in other house-to-house work.

The September number of *Watson's Jeffersonian Magazine* contains three illustrations taken from *Life and Health*, and mentions our magazine editorially in a very complimentary manner.

A young sister in Idaho recently sold nineteen of our ten-cent magazines in the city of Boise, in twenty-five minutes. Her parents bitterly oppose the truth, but she writes: "I am doing all the missionary work I can at home, with good courage. How I love this beautiful message!"

Brother D. K. Royer, secretary of the New Jersey Tract Society, writes that two young men, both from Elizabeth, N. J., have just finished earning their scholarships, and are now on their way to the Foreign Mission Seminary, Washington, D. C. In conclusion he says: "These brethren have sold over six thousand magazines, including the *Signs of the Times Monthly* and the *Watchman*." Scores of others have also been successful in earning their scholarships through the sale of our ten-cent magazines.

The physician in charge of one of our large sanitariums informs us that the nurses and helpers are planning to go out with large quantities of *Life and Health* and sell them in adjoining towns and cities. Incidentally they will mention the principles of the sanitarium in connection with their canvass, and leave in each home visited a neat booklet telling more about the institution and our health principles. This would be a wise plan for all of our sanitariums to follow, as it gives publicity to our principles in both a dignified and an effective manner.

Try to get your newsdealer interested in one or two or more of our attractive ten-cent magazines. He can sell them if he will, and make a handsome profit of fifty per cent on his sales. By ordering twenty-five copies you can secure them at four cents each, and sell to him at five cents. If you can not interest him in any other way, subscribe through him for as many of our magazines as you would care to take, and call around once each month or (if it be *Liberty* or the *Protestant Magazine*) once a quarter, for your copy. In this way he will become well acquainted with the publication, and have it on display with his other magazines until you call for it. This plan works well, and at the same time accomplishes a double missionary work,—for the newsdealer, and for his buying public who see the magazines. Try it.

One dear old sister up in Maine, over seventy years of age, has just finished selling one thousand copies of *Life and Health*. She writes: "I sold the last copy in the forenoon of the fourteenth. Sold them all in this city. I am now laid up with rheumatism, but hope it will not be long before I can send in another order." She is, indeed, entitled to subscribe herself, "Yours in the work." God often chooses the weakest instruments to accomplish his mighty work.

Speaking of the work of selling our magazines, Mrs. S. N. Haskell, of the California Conference, writes: "It is the work for the cities, and will be more and more from now on." She reports a sale of 2,587 ten-cent magazines during the small Santa Cruz camp-meeting, valued at \$258.75, besides \$104 worth of Bibles, \$602.85 worth of subscription books, \$94.50 worth of trade books, \$117.50 worth of tracts and other literature, the total sale of literature amounting to \$1,188.10. One reason for the heavy camp-meeting sales of literature in that conference is that the tract society department always maintains an attractive and well-equipped book tent.

We predict a large sale for the beautiful October Capital and Labor number of the *Signs of the Times Monthly*. One sister who has just completed the sale of twenty-two hundred copies of this magazine in Sacramento, Cal., writes: "I sold one to the mayor, and he persuaded two other men standing near to buy also. He told them the paper would do them good. Have just gone through the capitol building the third time, and sold thirty copies, about half of the men being away on their vacations. Some of the men at the capitol seem quite interested, and have asked me questions. I sold one copy at the governor's home, and quite a few at the court-house." The very title of this magazine has become almost a household phrase throughout America.

A rather curious coincidence is related by one of our ministers who was holding a missionary meeting in Nova Scotia. He had been telling the church about a family that had accepted the truth through reading pages of the *Signs of the Times* that had been pasted on the walls of their dwelling by the previous occupants. As soon as he had finished the story, a brother arose and said: "I too accepted the truth in a very similar manner,—through reading the pages of the *Signs* that had been pasted upon the walls of our milk-house." What part are you taking in the special effort now being made to secure a large list of subscribers for the twenty-five special numbers of the *Signs of the Times*—the "Home Bible Study Series"? Have you not at least five or ten friends to whom you would like to have these twenty-five papers sent, week by week, for the small sum of sixty cents each? Order through your tract society. The writer recalls another incident almost exactly like the two just mentioned,—of a lone farmer living in the Soledad Mountains, in California, who read pages of the *Signs* that had been used as wallpaper by the previous occupants of his house. These papers had been left with the family by a brother who was leaving the neighborhood after an effort of six years to show them the truth. We little know what God can do through even one torn page of his truth.

During the recent Christian Citizenship Institute held at Winona Lake, Ind. (August 9-20), one of the prominent speakers quoted at length from the *Protestant Magazine*, to substantiate statements made in his public address. Our magazines are truly wielding a large influence among thinking people everywhere.

"Being eighty-one years of age," writes a brother in the West, "I occupy not more than four hours a day in selling, and four or five days a week. My sales from January 1 to August 1, if maintained at the present rate, will amount to two thousand copies." This aged ex-soldier of the Civil War sells the *Signs of the Times Monthly* and the *Protestant Magazine*.

One dear old sister who attended the late General Conference and was a regular attendant at our daily meeting of the periodical workers, is now selling our magazines in the State of New York. She writes: "I am sixty-four years old, and although God gives me wonderful strength for my age, I can not do as much as if I were younger. But my heart is all in the message." She says that she worked six and one-half hours, made twenty-nine calls, and sold fifteen magazines. On another occasion she worked four and one-half hours, and sold twelve copies. She recently raised a club of fourteen subscriptions for *Liberty*, and another for one hundred copies of the *Signs of the Times*. Her orders generally call for fifty copies of *Life and Health* at a time. Surely the Lord blesses such missionary efforts.

We very much desire to publish in this department the many interesting stories and experiences connected with the summer's work of our magazine agents. Did you succeed in earning a half-year's or a year's scholarship? If so, you met many people, answered many questions, had some new experiences, and enjoyed many rich blessings. We want you to pass these interesting stories, through these columns, to others, for their profit and encouragement. You do not know how to write, you say? Never mind! Just tell the simple story of your experiences, the discouraging ones along with the others. It may be that we can be of help to you. We can at least help you to be a help to others who shall read your interesting experiences. Please address your letter to A. J. S. Bourdeau, Takoma Park, Washington, D. C.

We trust that all our periodical agents will consecrate their labors during the Harvest Ingathering campaign week (November 1-6) to the cause of foreign missions. The experience you have gained in selling our magazines fits you for most efficient service in soliciting gifts for our foreign missions as you give the people copies of the beautiful and instructive Harvest Ingathering number of the *REVIEW AND HERALD*. Order a liberal supply of the papers from your conference tract society secretary to-day, and plan to do aggressive work for the needy mission fields during campaign week and longer, if possible. Please be on hand, at the special preparation meeting to be held in your church, Sunday, October 31. Co-operate with your church officers in the assignment of territory, drilling on the printed canvass, and the giving of other needed instruction to the members to make them more efficient in the campaign work.

During our recent camp-meeting at Santa Cruz, Cal., a brother testified that he had accepted present truth through reading *Our Little Friend* several years ago. This is a clean little weekly to place in the hands of your children, or your neighbor's.

Brother S. B. Horton, circulation manager of the *Watchman* magazine, reports an increase in the number of agents selling that excellent monthly. We have seldom seen a better-edited magazine than the *Watchman*, and judging from the October number, just received, it should prove an easy number to sell. Are there not scores of our people who could dispose of thousands of copies in the large cities of the Southland and elsewhere?

Tuesday, September 7, Miss N. Rosella Smith sold two hundred fifty copies of one of our ten-cent magazines in one of the large cities of the Central States. She writes: "I earned my Union College scholarship in a short time, and have made a good start on a second one. With the exception of one day, my work has all been done in —. My experiences have been many, and the Lord has blessed me wonderfully." This breaks all previous records for one day's sale, and we shall now gladly revise the first item on page 3 of our little leaflet entitled "How to Sell Our Magazines," which reads as follows: "Largest sale in one single day, made by a tall, bashful girl in the city of San Jose, Cal. Copies sold, 230. Street sales. Worked some after supper. First week's work. Day's profit, \$16.10."

The Minnesota *REVIEW* campaign is still on. Brother C. M. Everest, the missionary secretary of that conference, is actively engaged in an effort to place our church paper in every Sabbath-keeping family in the State. In a recent communication he states: "The campaign is going steadily forward. The missionary secretary of the Crow Wing church sent in five subscriptions a few days ago. He wrote that all resident members of the church are provided with the *REVIEW* except one sister, who reads the Swedish paper. This makes five churches in the State whose members are provided with the *REVIEW*. The elder from one church reports that he has secured subscriptions until all but two families are supplied. Another church has also been fully supplied, with the exception of two members, and they are to be arranged for soon. Thus far about seventy subscriptions have been taken for the *REVIEW* since July 1." May this good work go on, and its influence spread to other conferences. A. J. S. B.

Busy Days at the Nashville (Tenn.) Office

Reports From Foremen of the Southern Publishing Association

"THE work is surely prospering. The orders for supplies come in thick and fast, and at times we are rushed to get the boxes of books out on time. We expect, however, to keep up with the demand.

"For some weeks in the past our Fort Worth branch has been giving us warning that they were going to give us something unusual in the way of business, but we were hardly prepared for the 'shock' they did give us when an

order came in for nearly eleven thousand books, all but 250 of which were our large books. Some of the items may be of interest: 'Bible Readings,' 3,500; 'Daniel and the Revelation,' 5,000; 'Great Controversy,' 1,625. The rest of the order was for 'Home and Health' and 'Bible Footlights.' Of these about twenty-five hundred were for morocco and library bindings.

"It will take about one hundred boxes of our largest size, with an average weight of 450 pounds, to ship the order. The railroad companies have heard of the order, and several of the agents have called, soliciting the business. The retail value of the order is \$32,868.75."

"We are rushing an order through the pressroom for 5,500 'Great Controversy,' 6,250 'Bible Readings for the Home Circle,' and have just finished a run of 10,300 copies of 'The Coming King.'"

"In the bindery there are twenty-four workers employed, and they are working many hours overtime every week. Our bindery orders for the present include 37,742 books, nearly a third of which are large subscription books.

"The battle is on. These ever-increasing orders tell of advance movements along the firing line. We are with the field workers, heart and soul."

South Africa

UNION-CASTLE LINE,
OFF WEST COAST SOUTH AFRICA,
Aug. 20, 1909.

Dear Brother Palmer,—

We are having a delightful voyage—good sea, cool breezes, pleasant associates, and best of all, heavenly care and communion. Have been well all the way on my journey from Baltimore, for which I praise God.

Yours for finishing the work,
G. H. CLARK.

The wisdom of conducting our canvassing work on a self-supporting, commission basis is again illustrated and emphasized. Elder R. C. Porter, writing from South Africa, says: "During the first six months of this year we have sold more books on the self-supporting plan than had been sold during any previous six months of the past three years when the canvassers were paid a salary."

Extract of a Letter From Elder R. C. Porter

"THE Basutoland Mission, under the direction of Brother M. E. Emmerson, is doing a most effectual work in carrying our books to the natives. The books are selling rapidly. One bright young man, a head man of a village, has accepted the truth, and entered the canvassing work. Two other intelligent young men, who recently came into the truth by reading, have joined Brother Emmerson in selling books. He, with his three native helpers, is setting all Basutoland on fire with the truth.

"I am much pleased with the outlook for that field. The other missionaries have become exasperated because the people keep coming to them and asking them about different points of our faith. They have told Brother Emmerson that he would either have to stop selling that literature or leave the country; but the native chiefs say, 'No, he is doing good

work to educate our people, and he is free to go on as long as he wishes.' It appears that the devil behaves in this country about the same as in any other when he sees something good being done.

"Claremont, South Africa."

An Extra Lift for Missions

EVERY true canvasser rejoices in the fact that the Lord helps him to make his own work self-supporting, and enables him to contribute substantially each year from his time and money to help place other laborers in the field, and strengthen our foreign missions.

The Harvest Ingathering plan affords another good opportunity for us to help the missions. One of the finest missionary items in the distribution of literature last year was the circulation of nearly seven hundred thousand copies of the Missions number of the REVIEW. That campaign paid its own expenses, and provided nearly thirty-one thousand dollars for missions. This sum enabled the Mission Board to send twenty-five additional missionaries to foreign lands and support them for one year.

Now these workers must be supported in the foreign field another year, and additional recruits must be sent along to help them. We trust that every canvasser will devote from one full day to a full week, and more time if he is able, in distributing this Missions number of the REVIEW, and in soliciting funds for foreign missions.

Why not order at least one hundred copies without delay, and use them to the best possible advantage during campaign week, November 1-6, and as opportunity may afford later on until the close of the year.

E. R. P.

Notes on the Summary

WE extend our best greeting to Brazil as she appears in the August summary with a good report for four months.

There are many slippery places in this wicked world in which we labor. There is nothing easier than to backslide, and no experience is more dangerous. Let us all study the August summary, and see if our feet have slipped since 1908.

Notice how the reports from other lands keep at their general average as we approach the winter months. What a grand thing it would be if we would make the winter time fairly blaze with the light and warmth of our labors for the Master!

Take another look, please, at the comparative summary at the close of the general report. Every look will do your soul good. One of the opponents of our organized work has said that he can see many evidences that our work is "rapidly going to pieces." Study this comparative summary, and see the *rate* at which our *publishing work* is "going to pieces"!

E. R. P.

THE love of God is not a dream. It is cultivated and exercised by the mind intent on good, in the hours of business and even in the seasons of relaxation. It is a principle which will grow with us, and be as large as our life. It will shape our actions; it will elevate our employments; it will give us an everlasting youth.—*Simmons*.

Canvassers' Summary for August, 1909

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Atlantic Union Conference					
Central New England	11	753	116	\$ 766.35	\$ 778.60
Southern New England	6	374	94	247.70	136.20
Maine	7	344	98	384.80	232.35
New York	7	214	75	189.30	648.00
Western New York	15	841	156	607.80	691.95
Greater New York	4	17	15	41.25	530.70
Vermont	8	216	56	174.70	....
Totals	58	2759	610	2411.90	3017.80
Columbia Union Conference					
Ohio	20	1185	443	955.05	292.00
Eastern Pennsylvania	12	868	270	546.15	1111.31
Chesapeake	19	1679	361	1309.70	1554.70
New Jersey	16	938	195	475.80	1264.45
West Virginia	9	627	116	532.70	308.20
West Pennsylvania	9	628	272	841.00	520.75
Virginia	8	338	89	270.33	1041.10
Totals	93	6263	1746	4930.73	6092.51
Lake Union Conference					
Wisconsin	14	906	305	1203.45	486.25
Southern Illinois	11	292	46	205.25	205.50
Northern Illinois	6	520	96	467.60	645.75
West Michigan	3	87	134	63.05	....
Indiana .....	...	...	...	....	304.30
North Michigan	3	117	29	78.15	176.20
East Michigan	8	273	135	216.45	61.45
Totals	45	2195	745	2233.95	1879.45
Canadian Union Conference					
Maritime	7	381	176	410.55	645.05
Newfoundland	1	31	15	40.25	....
Quebec	1	108	59	223.50	58.65
Ontario	3	382	184	377.45	598.85
Totals	12	902	434	1051.75	1302.55
Southern Union Conference					
Alabama	14	650	541	741.75	1138.24
Kentucky	12	1094	417	690.25	421.80
Louisiana	12	634	460	658.45	322.20
Mississippi	8	543	225	405.35	435.25
Tennessee River	7	610	413	447.15	110.10
Totals	53	3531	2056	2942.95	2427.60
Southeastern Union Conference					
Cumberland	17	1411	687	933.20	348.25
Georgia	11	618	210	577.35	540.75
North Carolina	13	675	190	481.70	217.55
South Carolina	5	206	95	92.65	557.05
Florida .....	...	...	...	....	448.05
Totals	46	2910	1182	2084.90	2111.65
Southwestern Union Conference					
Oklahoma	21	1762	404	1083.00	1175.50
Arkansas	28	2138	625	1508.10	1676.10
Texas	27	1711	668	2054.55	3327.10
West Texas	9	437	101	330.90	181.20
New Mexico	4	215	126	246.05	100.55
Totals	89	6263	1924	5222.60	6460.45
Central Union Conference					
North Missouri	12	410	101	705.25	....
Southern Missouri .....	...	...	...	....	315.30
Kansas	7	240	66	1011.25	....
Western Colorado	9	370	22	271.75	395.95
Eastern Colorado .....	...	...	...	....	....
Nebraska	12	1274	370	1479.75	715.25
Wyoming	5	392	132	612.25	1082.40
Totals	45	2686	741	4080.25	2508.90
Northern Union Conference					
Minnesota	11	1295	251	853.70	1444.30
South Dakota	13	1605	286	989.85	1528.65
North Dakota	10	1739	519	1694.26	815.75
Iowa	13	1116	169	494.40	343.50
Totals	47	5755	1225	4032.21	3132.20

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Western Canadian Union Conference					
Alberta	6	611	306	\$1045.50	\$ 811.50
British Columbia	2	40	27	102.00	550.40
Manitoba	5	599	196	635.65	661.85
Saskatchewan	7	799	380	1233.80	1207.75
Totals	20	2049	909	3016.95	3231.50
Pacific Union Conference					
California-Nevada	30	1603	1034	2568.75	976.25
Southern California	8	297	113	252.25	936.40
Arizona	3	109	97	204.65	....
Utah .....	...	...	...	....	....
Totals	41	2009	1244	3025.65	1912.65
North Pacific Union Conference					
Western Washington	15	410	330	950.00	1562.45
Western Oregon	8	499	170	893.65	1665.55
Upper Columbia	10	396	146	794.10	1526.70
Southern Idaho	2	122	45	72.65	196.00
Montana	6	215	88	459.10	76.80
Alaska .....	...	...	...	....	....
Totals	41	1642	779	3169.50	5027.50
Latin Union Conference	13	1712	6087	264.25	1246.20
British Union Conference	94	8806	2899	6260.00	3785.49
Australasian Union Conference	71	4634	1045	5477.75	4350.66
German Union Conference	284	...	...	7435.07	8885.03
Mexican Mission	7	260	284	785.75	608.94
* Scandinavian Union Conference	196	19150	13955	10743.38	5660.71
Cape Colony	8	...	245	553.00	495.62
Natal-Transvaal .....	...	...	...	150.25	754.48
† Brazil .....	...	...	...	1780.18	860.17
Totals North American union conferences .....	...	...	...	\$38,203.34	\$39,104.76
Totals foreign union conferences and missions .....	...	...	...	33,449.63	27,841.62
Grand totals .....	...	...	...	\$71,652.97	\$66,946.38

Comparative Summary

	1905	1906	1907	1908	1909
January	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.05
February	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21
March	12,000.00	18,000.00	36,253.65	36,390.09	52,703.65
April	10,000.00	24,000.00	35,276.76	43,858.29	55,109.54
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34
July	35,000.00	52,218.04	75,091.57	120,973.89	95,445.21
August	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97

*Two months

† Four months.

Current Mention

— Reports from Mexico state that the volcano, Mount Colima, is now in most violent eruption. Ashes are falling thickly over a large territory, and lava is pouring out of new craters in the western side of the mountain.

— What is known as an electric storm was prevalent over the world on September 25, greatly interfering with all kinds of electrical connections. In many places on both hemispheres telephones and telegraphs were completely disabled. In some places the intensity of the electric current was so great that the coverings of electric cables were set on fire.

— The British steamer "Waratah," with 300 persons on board, has not been heard from since July 26. A captain of another British vessel reports that on July 27, when 180 miles from Durban, South Africa, he passed a vessel on fire, which, soon after being sighted, exploded and sank. This is believed to have been the "Waratah," in which case the entire 300 persons perished.

— Japan is falling in with the general movement for the electrification of railways. The Hachioji-Kafu line of the Japanese middle district is to be electrified at once.

— Recent victories of the Spanish troops in Morocco, and the capture of the fortified mountain on which the Moors had maintained so strong an opposition to the Spanish, have caused a change in the general attitude of the Spanish people toward the campaign. It has been reported that the Moors have sought terms of peace, but thus far no terms have been arranged, and small engagements continue. The Moors have appealed to the United States and the European powers to check Spain's operations, but have received from all unsatisfactory replies. An engagement on October 1 between a scouting detachment of Spaniards and the Moorish tribesmen resulted in the death of the Spanish general Vicario, the loss of 235 men in killed and wounded and the retreat of the column. General Marina has asked for re-enforcements, and 15,000 troops have been ordered to Melilla.

— By the wreck of the Norwegian freight steamer "Gere" off Cape Henlopen, Va., on September 25, eight men lost their lives.

— Night riders have begun operations again in Kentucky, farmers being compelled by severe whippings to turn their tobacco over to the pool.

— A despatch from Evansville, Ind., dated September 23, states that the parade of two companies of the State militia will not be a feature of the German day festivities next week, because of the protest of the labor unions against the participation of the militia in the day's program. The labor union leaders wrote to the chairman of the committee that the militia "was organized to fight union labor, and union workmen should not be asked to march behind soldiers."

— Twenty-one nations participated in the great historic pageant on the Hudson River during the past week in honor of the discovery of that river by Henry Hudson and the sailing of the first steamer upon the river by Robert Fulton. Landing parties under arms from all the various foreign war-ships in the river marched through the streets of New York. These, with the soldiers and sailors of the United States, made an army of 25,000 military men. This, however, was only one feature of the great procession, which was viewed by 2,000,000 persons.

— The return of Halley's comet is now attracting much attention among astronomers and students. It has already come into the field of vision for those who have large telescopes. About May 10, 1910, it will reach perihelion. At present it is about 250,000,000 miles from the earth. It is expected to pass through the earth's orbit, and that in doing so, the earth will pass through the comet's tail, a distance of 13,000,000 miles separating the two bodies. This is the comet which in 1456 so frightened the papal church that a bull was promulgated by the pope against it.

— Gov. John A. Johnson of Minnesota died at St. Paul, Minn., on the morning of September 21, failing to rally from a surgical operation performed a few days previously for the removal of a deep-seated tumor. Governor Johnson was highly respected throughout the nation as a man of sterling worth and integrity. His body lay in state at the capitol building at St. Paul, during almost the entire day of September 22, and was viewed by many thousands of his friends and admirers. Every wheel in the State was expected to cease turning for five minutes at the hour set for his funeral at St. Peter, Minn., September 23.

— Dr. Frederick A. Cook, generally believed to be the first man to stand at the north pole of the earth, arrived at New York on the morning of September 21, and was given one of the most enthusiastic receptions a private citizen has ever received in this country. Dr. Cook's bearing continues to inspire confidence in his declarations in reference to his discovery of the north pole. Commander Peary was met by his wife and daughter at Sydney, Nova Scotia, and thence proceeded to his home by land. He expresses his purpose to accept no invitations to public receptions or ovations until the controversy between himself and Dr. Cook is settled.

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

Notes

A LATE number of the Toronto *World* tells of an Adventist by the name of Gibbs, who was brought before the police magistrate for hoeing on Sunday at his home, Lynden, Ontario. Asked if he had any witnesses, Brother Gibbs produced his Bible, and proceeded to show the court, the jury, and a large concourse of people what God says about "the Lord's day" and kindred themes. The report says that the accused bore a good reputation, but notwithstanding this, the judge fined him five dollars.

Atlantic City, N. J., seems to be having the fight of her life for stricter Sunday observance. The ministers and church people are determined there shall be no let-up till this charming resort shall put on the pretentious but worthless habiliments of legal righteousness. There is, however, a stubborn resistance to these efforts, and so far the resisters seem to be the stronger party. We have not a moment's sympathy with the saloon element in its business on any day, nor are we particularly friendly toward popular amusements; but where Christ's ostensible followers undertake so unchristlike an enterprise as forcing a religious observance upon people by law, we can not mourn over their defeat.

For several years past vigorous crusades have been carried on throughout Great Britain in behalf of better Sunday observance. As a result of these efforts an Imperial Sunday Alliance has been organized, the object of which, according to its constitution, is "to promote federated action throughout the empire in safeguarding the Christian Sunday for all sections of the community." By a letter signed by the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster, and the Rev. J. Scott-Lidgett, the Imperial Sunday Alliance has been commended to the people of the United Kingdom as competent to lead wisely in the matter, and to deal effectively with the problem of securing a better observance of Sunday.

How to Make the Most of Our Opportunities

AFTER writing concerning a recent Sunday enforcement crusade and the results of circulating religious liberty literature in connection with it, one of our workers says:—

"How to make the most of these opportunities is the great question for us to consider. I have been endeavoring to get our churches into line to organize for continuous religious liberty work. Our people are lamentably ignorant in regard to this branch of the work, if we may call it a branch. Very few are subscribers for *Liberty*, and hence do not know—are not up to date on the impending crisis. There needs to be a thorough campaign of instruction and

organization, so that every church-member may become a 'minuteman.' Then when Sunday crusades are on in one locality, and the eyes of the people, through the public press, are on the question, our people would be ready to furnish every interested person in the State with the true principles." W. A. C.

Foretelling the Fulfilment of Prophecy

THE monthly missionary reading for the second Sabbath in September contained the following interesting paragraph in a report from Korea, written by Sister Helen May Scott:—

"In one village where a woman had started to observe the seventh day, a native preacher told her she might as well give it up, and let the Adventists alone; for the time would come when laws would be made, and they would be killed. We were startled, as we realized that in a heathen land where the third angel's message is just entering, we are required to give the people the light on the union of church and state. Doubtless we shall have exactly the same issues to meet here that you do in the States."

W. A. C.

Separation of Church and State in France Mourned

UNDER the heading, "The Unfortunate French Blunder," the *Western Watchman* (Catholic) of Sept. 23, 1909, complains of the separation of church and state recently effected in France, as follows:—

"Six years ago the concordat was broken. In other words, the bond which united the French government and the Catholic religion was dissolved. The government ceased to pay the expenses of the parish priests, forfeited its right to vote in the elections of the High-church officials, and thus abandoned all religious responsibilities."

From this it is evident that adherents of the Papacy in America to-day believe, to say the least, in a union of church and state in countries outside of America.

W. A. C.

NOTICES AND APPOINTMENTS

Camp-Meeting for 1909

SOUTHEASTERN UNION CONFERENCE
Florida, Orlando.....Oct. 21-31

Virginia Conference Agency

THE fifth annual session of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held at Lynchburg, Va., Oct. 27, 28, 1909. The first meeting will be held Wednesday, October 27, at 4 P. M. The delegates in session of the Virginia Conference of Seventh-day Adventists, form the constituency. R. D. HOTTEL, President.

Pine Grove Industrial School

THE Pine Grove Industrial School, Amory, Miss., will begin October 5, and continue eight months. Ten dollars a month is the price charged for each student, and the students are permitted to work out one-half the amount. For further information address Prof. Sam. Moyrs, Amory, Miss. This school is for white students only.

W. S. LOWRY.

Boulder-Colorado Sanitarium Training School for Nurses

A NEW class will be started in the Boulder-Colorado Sanitarium Training School for missionary nurses, Jan. 1, 1910. Young men and women nineteen years of age and upward, whose lives are consecrated to the work, who have a good education, and who are physically well and strong, are desired to make up this class. It is the purpose of those in charge of this class to maintain the very highest standard of theoretical and practical instruction; and students are wanted who have high ideals, and whose only object is to work for the salvation of souls and the advancement of the third angel's message.

Write at once for the new announcement and application blank to the Boulder-Colorado Sanitarium, Boulder, Colo.

Florida Sanitarium and Benevolent Association

NOTICE is hereby given that the annual meeting of the Florida Sanitarium and Benevolent Association will be held at the Florida Sanitarium, Orlando, Fla., Nov. 1-5, 1909, for the election of officers and the transaction of such other business as may properly come before the association. The first meeting is called for 10 A. M., Nov. 1, 1909.

R. W. PARMELE, President.

Florida Conference Association of Seventh-day Adventists

NOTICE is hereby given that the annual meeting of the Florida Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., Oct. 18-31, 1909, for the election of officers and the transaction of such other business as may properly come before the association. The first meeting is called for October 18, at 10 A. M.

R. W. PARMELE, President.

Addresses

THE permanent address of Elder J. A. Haysmer is 61 Lindsley Ave., Nashville, Tenn.

The address of Elder J. R. Bagby is Cullman, Ala., instead of Alva, Okla., as given in the Year Book.

The permanent address of Elder G. W. Wells, president of the North Carolina Conference, is Hildebran, N. C.

Publications Wanted

THE following-named persons desire for missionary use late, clean copies of our denominational papers. These should be neatly and carefully wrapped, and sent post-paid:—

Andrew White, Harlem, Idaho, late copies of any of our publications, for distribution.

Mrs. M. J. Hotchkiss, R. F. D. 1, Tampa, Fla., denominational literature for prison work.

Mrs. D. A. Fitch, 224 Jackson St., Glendale, Cal., a continuous supply of general missionary papers.

Mrs. James Harris, 521 Senate St., Columbia, S. C., REVIEW, Signs, Life and Health, for missionary work.

Eliza H. Morton, Woodfords Station, Portland, Maine. Copies of the *Little Friend* for the latter part of the year 1907 and the first part of the year 1908. Also copies of the *American Sentinel* when it was published in magazine form.

Business Notices

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

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

Conditions

Any person unknown to the managers of

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

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

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

No discount for several insertions.

FOR SALE.—Two invalid chairs, cost \$50 and \$25. Will sell for \$37.50. One for \$25, the other, \$12.50. Chairs in good condition. Address Thomas Temple, Buckley, Ill.

ORPINGTONS.—We have a few Buff Orpington cockerels for sale at \$2 each. Also a trio of White Orpingtons for \$5. Union College Poultry Yards, College View, Neb.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 61 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Ten acres of good water-front land on Puget Sound, Wash., 6½ or 7 acres cleared. Buildings, fruits, and berries. Beautiful location, 5 minutes' walk from wharf. Daily steamboat. Price, \$1,600. Owner to help spread message. H. M. Hansen, Vaughn, Wash.

WHO WISHES COTTON-BOLLS?—The Missionary Volunteer Society of Campobello, S. C., wishes to assist in paying for their church building. For ten cents they will send five cotton-bolls and a sample of cottonseed. Address Mrs. Grace Lancaster, Campobello, S. C.

RELIGIOUS SPECIALTIES.—We are wholesalers of religious specialties. Send us 25 cents, and we will mail you at once five beautiful samples, post-paid; also literature and full particulars concerning our lines. Don't delay. Write to-day. The Waterbury Specialty Co., Wholesalers, Brandon, Wis.

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.

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

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

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.

Obituaries

CHILTON.—Alfred Curtiss, infant son of Brother and Sister John Chilton, died at Montavilla, Ore., Aug. 12, 1909, aged two months and four days. Services were held in the Seventh-day Adventist church on Sabbath afternoon, and words of comfort were spoken and read by the writer, and the little form was laid to rest to await the heavenly Father's call in the resurrection morn.

F. A. DETAMORE.

ROGERS.—John Wesley Rogers, son of Brother and Sister W. T. Rogers, was born in Silver Creek, June 16, 1906, and died of tubercular meningitis on Sabbath, Sept. 12, 1908, aged 2 years, 2 months, and 27 days. Little Wesley was sick only five days. He was laid to rest in the new cemetery in Silver Creek to await the call of the Life-giver. Words of comfort, based on Rev. 1:17, 18, were spoken by the writer. P. P. ADAMS.

DELAHOY.—Sister Sarah Delahoy was born at Conewango Valley, N. Y., April 18, 1849. She spent her life in the vicinity where she was born. Some twenty years ago Elder J. B. Stow and wife held a series of meetings in Conewango. Sister Delahoy was one who embraced the truth. Ever since that time, she has enjoyed the hope held by Seventh-day Adventists, and up to the time of her death she delighted to tell the truth to others. She died from a stroke of apoplexy, Sept. 6, 1909. A large number of her neighbors and friends were present at the funeral. We believe that she will receive "a crown of righteousness at that day."

H. W. CARR.

PAGE.—Louisa Marer Page was born in Eldorado County, California, June 18, 1886, and died Aug. 30, 1909, aged 43 years, 2 months, and 13 days. Her death was caused by a street-car striking and instantly killing her. Sister Page accepted the truth about a year ago. She was a member of Edendale, Los Angeles, church. She leaves a husband and three children, also an aged mother and brethren and sisters, to mourn their loss. She was a devoted wife and mother, and will be greatly missed. She was much beloved by all who knew her. The writer conducted the funeral service, speaking to a large number of sympathizing friends from Rom. 8:28.

J. W. ADAMS.

BABCOCK.—Catherine Matilda Wells was born Nov. 11, 1826, at Linclan, N. Y. She was married to Hiram W. Babcock, April 9, 1845. She died near Cottage Grove, Ore., Sept. 11, 1909, lacking just two months of completing her eighty-third year. She was converted in early life, and joined the Seventh-day Baptist Church, of which she lived a consistent member until about the year 1875, at which time she embraced the Seventh-day Adventist faith, of which she remained a firm adherent until her death. She was the mother of eight children, three of whom, together with the husband, over ninety years of age, now survive her. Words of comfort were spoken by the writer from Ps. 116:15 to a large assembly of relatives and friends.

H. W. OLIVER.

DANIEL.—Died at the home of her parents on a farm near Gowrie, Iowa, Mrs. Julia M. Daniel, daughter of Brother and Sister J. W. Hoyt, and wife of Brother Marion Daniel. She was born in Kansas, Feb. 23, 1877, and died Aug. 30, 1909, aged 32 years, 6 months, and 7 days. Although Sister Daniel had not been very well for years, her death came unexpectedly. She was taken sick on the morning of August 30, and became unconscious fifteen minutes later, and thus she remained for five hours, when the end came. The memory of her Christian life will not be forgotten, for she was indeed an ideal Christian. Of her it can truly be said that her works follow her. Besides her husband and parents, she leaves one daughter, two brothers, five sisters, and many other relatives and friends to mourn their loss. Words of comfort from Ps. 116:15 were spoken by the writer. She was laid to rest in the Gowrie Cemetery.

E. ROSENWOLD.

JERDEE.—Died at her home in Madison, Wis., Sept. 22, 1909, of Bright's disease, Mrs. Ingebor Jerdee. She was born in Norway, Feb. 2, 1846. Sister Jerdee came to this country in the spring of 1866, and was married to Mr. Ola Jerdee. Some years ago she embraced the message for this time, and continued her connection with the Madison church until her death. She was patient in her suffering and died in triumph, at the age of 63 years, 7 months, and 20 days.

W. W. STEBBINS.

VAN WINKLE.—James H. Van Winkle died at his home in Stuart, Iowa, Sept. 10, 1909, at the age of seventy-nine years. He served in the war for several years. Since 1870 he has resided in the State of Iowa. He leaves a widow and four children to mourn their loss. In 1903 he accepted the third angel's message, and was a faithful servant of the Lord until his death. Words of comfort were spoken by the writer, from John 14.

H. B. BUTTERFIELD.

SWAN.—Died near Augusta, Mich., Sept. 6, 1909, of pneumonia, Mrs. Rilla Swan, aged 55 years, 8 months, 6 days. Sister Swan, whose maiden name was Huff, was born in Monroe County, Michigan, and was united in marriage in 1875 to Franklin W. Swan, of Battle Creek, Mich. To this union were born five children, all of whom survive, and all except the eldest, who lives in the State of Arizona, were present at the funeral. The religious experience of Sister Swan dates back to the commencement of her married life. The deceased was a full believer in the faith of the Seventh-day Adventist people, and as the end drew near, she felt that she was prepared to go. Just before her death the family gathered at the bedside of the dying mother, and all united in broken prayer to God. Then the parent, with joy in her countenance, quietly slept the sleep of death. She was conscious to the last, and when the silver cord was loosed, the spirit of life returned to that God who gave it. The funeral was held at the residence. The burial was in the Battle Creek cemetery. Services were conducted at the home by Elder G. W. Amadon, the pastor of the Tabernacle congregation, Elder Wilber assisting.

G. W. AMADON.

MORROW.—Sister Vita Morrow was born in Linn County, Missouri, Nov. 25, 1852, and died at the home of Brother and Sister J. M. Gallemore, July 24, 1909, aged 56 years, 7 months, and 29 days. Sister Morrow was one of seven children born to Mr. and Mrs. Morrow, of which number only two are living to mourn their loss, but they do not mourn without hope, from the fact that the testimony of all who knew her bear witness that she lived a consistent life, and fell asleep with a bright prospect of the future. Sister Morrow was for a number of years a resident of Salisbury, Mo., and taught in the public school in that place. About the year 1867, she, with her sister and brother-in-law, attended a series of tent-meetings, held by Elders Matteson and Lawrence in Hamilton, Mo. They were there converted to the points of faith held by Seventh-day Adventists, and became charter members of the church at Hamilton. Later they went to Kansas City, Mo., and united with the church in that place, in which Sister Morrow was a consistent member. She filled the office of secretary of the Missouri Conference Tract and Missionary Society for three years, after which she taught church-school, until she was forced to surrender to the insidious disease, consumption. During her lingering illness she was tenderly cared for by her only sister. The funeral services were held at the Seventh-day Adventist church, in the presence of many sympathizing friends and neighbors, after which she was laid to rest in the Elmwood Cemetery. Words of comfort were spoken by the writer, based on Rev. 14:13. We are cheered with the blessed hope in this hour of bereavement, knowing that our sister will rise again; and we are looking forward to the glad reunion when Jesus shall come to take his people home.

M. G. HUFFMAN.



WASHINGTON, D. C., OCTOBER 7, 1909

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

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

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ON their way eastward, Elder F. W. Spies and wife and daughter Mabel spent two days in Washington last week. They plan to sail October 10 for Brazil, glad to be off again to their field of labor.

WE were glad to greet Mrs. J. L. Shaw and the two children last week, just arrived from England and India to rejoin Elder Shaw, who, on account of ill health, was advised not to return to India for the present.

WE notice that Elder A. O. Tait, for years with the *Signs of the Times* staff, and more recently editor of the monthly *Signs*, has been called to join the faculty of the California school. Brother L. A. Reed, of the weekly *Signs* staff, takes the editorship of the monthly.

WE have received the first copy of a monthly paper in the Bengali language, printed by our mission press in Lucknow, India, and edited by Brother L. G. Mookerjee, of Calcutta. Its title is, *Juga Lakhyan* (Signs of the Times), and its matter deals with the fulfilment of prophecy and general religious and health topics. May the Lord greatly bless this first paper bearing the last message in the language of Bengal. The paper sells at one pice, or half a cent.

FROM far Singapore, Elder G. F. Jones reports the completion and dedication of the new chapel on Penang road. We are thankful for this memorial light station in the Malay Straits.

A PACIFIC COAST correspondent writes that the dedication and opening of the new school was set for September 29. Students were already coming in, and a good attendance is looked for.

WITH its usual number of excellent things, the *Life and Health* for October was sent out last week. This excellent journal is enjoying a growing popularity, as is attested from month to month by its increasing sales.

ON September 18, from Seattle, Brother R. C. Wangerin and wife, of Wisconsin, sailed for Korea, the first recruits for the far East since the General Conference. By the same boat Elder W. R. Smith and wife returned to Korea, the former having attended the General Conference as a delegate.

BEGINNING October 5, at College View, Neb., will be held the autumn council of the General Conference Committee. All the members of the committee in this country, together with many of the conference presidents and heads of institutions, will be in attendance. Important questions relating to our foreign mission work, our institutional work, etc., will be considered. Let us pray the blessing of the Lord upon the council.

LAST of the year's anniversary celebrations comes the Portola festival this month, in San Francisco, not only commemorating the discovery of that port, but celebrating the rebuilding of the city since the earthquake and fire. Our people there are planning to make it an occasion for the wide circulation of our literature. "We are planning to call in our best magazine workers," writes Mrs. Haskell, and by sales and free distribution the message of truth will be placed within the reach of multitudes.

OF particular interest in the October *Watchman*, in the insight it affords of the aims of Catholicism, is a report from F. D. Wagner on the "Catholic Federation Meeting at Pittsburg, Pa." "The Abuse of Power," by the editor, illustrates how the great churches are turning from their God-given power, the Holy Spirit, and in its place, reaching after the power of the state, which union is bound to work ruin for both church and state. "The Coming Reign and Kingdom of Christ," by R. A. Underwood, is the beginning of a series of articles on this great Bible subject. C. P. Bollman gives an excellent article on "Evolution Versus Redemption," and P. T. Magan writes of "A Sick Man, a Very Sick Man;" namely, the enfeebled and tottering Ottoman empire. We urge our readers to give this number of the *Watchman* the wide circulation among their friends and neighbors which its excellent merit and importance demand.

It will be observed that following our World-Wide Field department and closely related to it in subject-matter is a new department this week, "The Harvest Ingathering Campaign for Missions." The name indicates its general character. To this department we refer our readers for much of interest pertaining to the Ingathering campaign, beginning November 1.

Campaign Notes

THERE is every prospect that this year's Harvest Ingathering campaign for missions will eclipse even the great effort put forth by our brethren and sisters last year.

Large orders are coming in for the Missions number of the REVIEW. It is now an every-day occurrence for us to receive orders for four or five hundred copies from single individuals.

"Please, reserve twelve thousand copies of the Missions REVIEW for the Eastern Pennsylvania Conference," writes Elder W. H. Heckman, the president. "We shall want at least that number of copies."

Accompanying her order for twenty-five copies of the special REVIEW, a dear sister from Delaware writes: "I am seventy-eight years old, but will try to do my best for the dear Master." With such a spirit among the workers, the campaign is bound to succeed.

To show what can be accomplished by even the little children, a mother in New York City writes: "My little daughter collected eighteen dollars for twelve copies of the REVIEW last year. For one of them she received ten dollars. She is only thirteen years old."

In less than one week we received orders for 34,470 copies of the special REVIEW. These came from twenty-seven States, and were largely from our isolated brethren and sisters; the large conference orders have not yet arrived. But advices received tell us they are coming.

Mrs. R. G. Stringer, secretary of the Florida Conference, writes: "We would like thirty-six hundred copies of the special REVIEW for the November campaign, to be sent to our camp-ground October 21. As our meeting closes the first day of November, we thought it a good opportunity to send our people home imbued with the missionary spirit, and their hands filled with material to work with." An excellent way to open the campaign, most assuredly.

"We took the matter up yesterday in the Minneapolis church," writes Elder R. A. Underwood, president of the Northern Union Conference. "We have divided the church into companies, or missionary bands, each band to meet once a week, and this will be one of the interesting features of the missionary work that will be before them for a few weeks to come. Shall do all we can to keep up our record, and go beyond it." I note that the average per capita sent in from this union conference during the previous campaign, was 78 3/10 cents, the Atlantic Union Conference sending in 80 3/4 cents for each member."

Let there be no delay in ordering your supply of the Missions REVIEW and other necessary campaign materials.

A. J. S. BOURDEAU,
 Missionary Secretary.