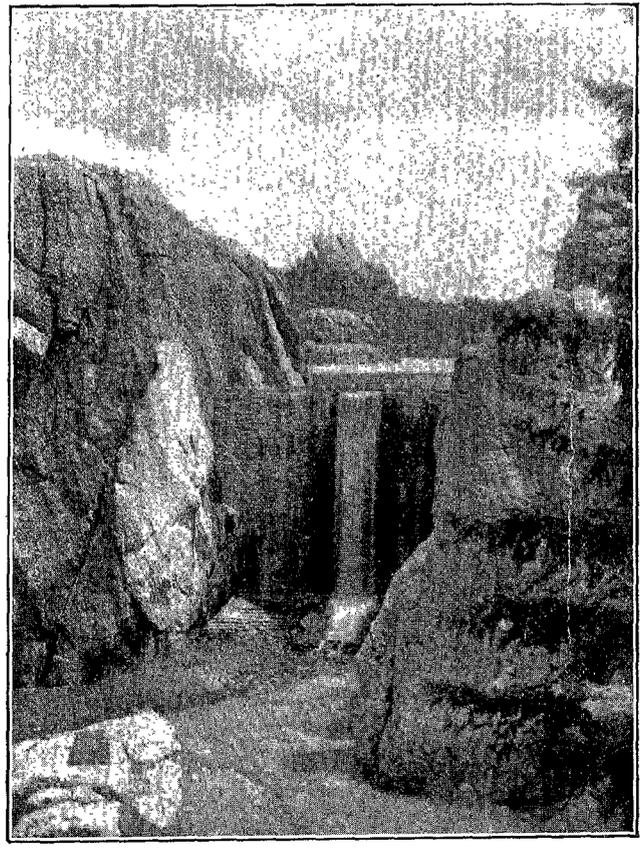


The Advent
Review and Herald
Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., October 28, 1909

No. 43



SYLVAN LAKE, BLACK HILLS, WYOMING

Behold
The
Cometh

Go to the
Law and
the Testimony

THE WORK — AND — THE WORKERS

LIFE SKETCHES.—We still have in stock a very few copies of the "Life Sketches of James White and Ellen G. White." This book contains much valuable information that can not be secured from any other source, and is very interesting. The young people, especially, should read it, and become familiar with the early lives of these pioneers in this message. We have only eighteen copies left, and we can not promise to fill orders when they are gone. Do not miss the opportunity to secure one of these remaining copies. Price, \$1.25.

SPEAKER'S MANUAL.—How few public speakers speak correctly. Either a lack of knowledge or carelessness is responsible for the errors made, and in either case the speaker is placed at a great disadvantage. How often audiences are made to smile at some word mispronounced, and thus the speaker is embarrassed. The little book, "Speaker's Manual," is a text-book on pronunciation and enunciation, and is of great value to all who speak the English language, whether minister, teacher, or student. The book contains the correct pronunciation of over two thousand words commonly mispronounced. Pocket size; 127 pages. Cloth, 25 cents; leather, 50 cents.

The Open-Flat Bible

THE latest achievement in the art of Bible making is the new "open-flat" Bible brought out this year. The special feature of this Bible consists of a patent binding, by the use of which the back of the Bible is preserved perfectly round, and yet, when the Bible is opened, it lies perfectly flat in the hand or on the table. This is secured by fastening the leaves together at the back in such a manner that they are not attached to the outside cover. The advantages are at once apparent. First, the Bible opens perfectly flat; second, the original round back is preserved; third, it is almost impossible for the leaves ever to come loose, for the strain does not come on the outer binding, but on the inner lining.

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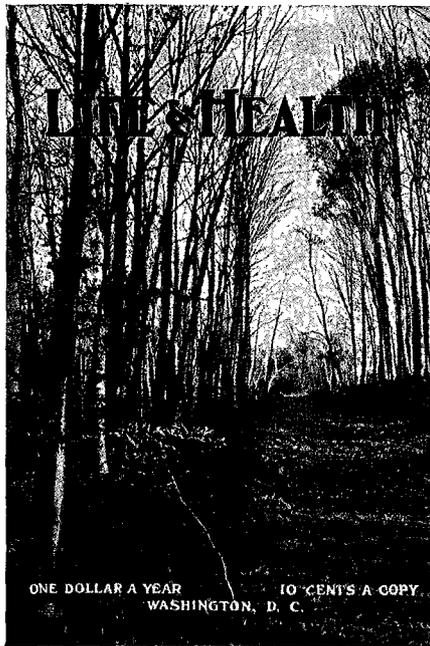
Style "B."—Persian morocco, divinity circuit, round corners, red under gold edges, silk headband and marker, leather lined to edge, silk sewed, India paper—compares very favorably with Bibles which cost more. \$5.

Style "C."—Genuine Levant morocco, divinity circuit, round corners, red under gold edges, silk headband and marker, calf-lined to edge, silk sewed, India paper—the perfection in Bible making. The cover has a rich, soft, flexible feeling, which immediately captivates one. \$6. Prices include postage or express.

Life and Health

THE November number of *Life and Health* is now ready to mail. It is very attractive in appearance, and is filled with the most practical information on health topics. Many health questions are answered. The following list contains some of the common, yet important, questions answered in the November number:—

1. What is pneumonia?
2. What is food intoxication?
3. Is overeating hereditary?
4. What is the "hookworm disease"?
5. How should grains be cooked?
6. How should pneumonia be treated?
7. Is it ever safe to use "cheap milk"?
8. What is the "Conquest of Malaria"?
9. What effect does worry have upon the digestion?
10. Is a great variety of food at one meal best?



FACSIMILE OF FIRST COVER PAGE

11. Is pure raw milk preferable to Pasteurized milk?
12. What is chronic bronchitis? Can it be cured?
13. What is the new theory regarding constipation?
14. What are the most common carriers of diphtheria?
15. Does not alcohol prepare the bed for tuberculosis?
16. Why do likes and dislikes in food affect digestion?
17. Why is there a present demand for "untrained nurses"?
18. Should an education be gained at the expense of health?
19. What are some of the most common carriers of tuberculosis?
20. What nutritive value do cereals possess above that of flesh?
21. Why is it that reforms in eating are sometimes disappointing?
22. Wherein is "moderate" drinking dangerous, hurtful, and often fatal?
23. Are the causes of ill health in different persons difficult to determine?
24. Why is it that a relish for the food eaten is necessary to good digestion?
25. What is the present greatest neglect in both home and school training?
26. What is the best, most simple, reasonable, and sure cure for biliousness?

27. Is the individual cup indispensable to individual and public health?

28. What special fruit is good for one whose digestion of proteids is deficient?

29. How many State legislatures have passed laws pertaining to tuberculosis?

30. What is the benzoate controversy? Is benzoate as a food preservative injurious?

31. What are some of the causes of nervous children? how should they be treated?

32. What two things are usually the principal causes of lack of vitality and of poor health?

33. What are the things one must do in order to bring about an approximate condition of health?

34. Is frequent coughing, clearing the throat, and blowing the nose hurtful or helpful when suffering with a cold?

35. What kind of dress is most appropriate and desirable for housework? of what is it made? how is it made?

36. What foreign city has made the greatest progress in sanitary conditions during the last five years?

37. What disease results from the use of eating damaged corn? from poor nutrition? bad hygiene? the use of alcohol?

38. Is it good sense for one to eat a certain food simply because it is considered to be generally healthful, whether he likes it or not?

39. What are some of the simple things parents must do for their children in early life, in order to save them from ignorance, life temptations, and ruin?

40. What is the death-rate from tuberculosis among Chinese residents of the United States? What is it in Syria and Turkey? What throughout the United States?

THE treasurer of the Iowa Conference writes of *Christian Education* as follows: "I have examined the magazine, *Christian Education*, and am very much pleased with it. I had hardly looked for so many good things in the first issue, but it appears to me that it is the magazine for our people, and is entitled to very much of our attention. This magazine should be in every home in the land, especially in the homes of our people."

WE are receiving a great many reports similar to the following: "My wife and I have been selling *Life and Health* since January, 1909, and also sold *Signs of the Times* in February. In our efforts we have disposed of a number of copies of *Liberty*, the *Protestant Magazine*, and the *Watchman*. We enjoy this work very much, and expect to continue in it." In the future we expect to be able to count many whole families as regular periodical workers.

EVERY reader of the REVIEW ought to have *Christian Education*, our educational magazine; for it is especially designed to assist all in the greatest possible development for efficient service in the proclamation of the greatest message ever committed to man. The magazine is new and filled with the essential, fundamental principles forming the basis of true education; none can afford to be without it, especially when it can be secured for such a very low price as compared with other educational journals.

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 28, 1909

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Editorial

SHORTLY after the passing of the time, in 1844, when the early believers in the "blessed hope" expected to see the Lord come, William Miller wrote an address, exhorting to the patience that worketh experience, which in turn worketh the hope that "maketh not ashamed."

Nor yet had the light come explaining the disappointment, and showing that the cleansing of the sanctuary was the opening of the final phase of Christ's work in the heavenly sanctuary, and not his second advent. Nor, as yet, had those believers generally begun to throw away their experience in the first and second angels' messages, and to plunge into the confusion of subsequent time-setting. In his address, adopted by a conference at Low Hampton, N. Y., Dec. 28, 29, 1844, Mr. Miller said:—

We bless God for you, my brethren, that you are all taught of the Lord. Your creed is the Scriptures; your spelling-book is the Bible; your grammar is the Word indicted by the Spirit; your geography respects the promised inheritance of the holy land; your astronomy respects the bright, starry crown of righteousness; your philosophy is the wisdom which cometh down from God; your bond of union is the love and fellowship of the saints; your teacher is the Holy Ghost; and your professor the Lord Jesus Christ; your recitation-room is your closet; your recitations are heard in your prayers, and your songs fill up your vacations. We speak not of rewards, diplomas, and degrees; for these

are reserved in heaven for us, when these dusty walls of this tabernacle shall be dissolved, and we are called home into the new heavens and the new earth, to a full fruition of that hope of which we are not ashamed. Ashamed of this hope?—No. Ashamed of looking for this hope?—No. Ashamed of expecting Jesus? Why, what a question is that! . . . We would not yield a hair's breadth of our expectations for all the honors of Cæsar's household, with all the popular applause of a worldly church. We exhort you, then, by all the love and fellowship of the saints, to hold fast to this hope.

HAD the body of believers heeded this exhortation, and held fast to the foundation of this hope, the sure word of prophecy that fixed forever the beginning of the cleansing of the sanctuary in 1844, they would have walked straight on, with the few who did hold fast, into the glorious light of the third angel's message which is now soon to close with the coming of Christ in the clouds of heaven. Still,—

"There is a blessed hope,
More precious and more bright
Than all the joyless mockery
The world esteems delight."

A Monarch's Restless Night

A GERMAN count, who had plotted against Frederic William III of Prussia—even attempting personal violence—was imprisoned in the fortress of Glatz, Upper Silesia. His story, translated from the practical commentaries of Dr. Besser, pastor of Waldenburg, was printed forty years ago in the *Boston Christian*. The count had no other reading-matter than a Bible, which he was in no mood to open, as he was opposed to religion. But after a long time of solitary confinement he began to read the Book. Gradually it touched his life. The account says:—

On a rough, stormy November night, when the mountain gales howled round the fortress, the rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, Count M—— lay sleepless on his cot. The tempest in his breast was as fearful as that without. His whole past life rose before him; he was convicted of his manifold shortcomings and sin; he felt that the source of all his misery lay in his forsaking God. For the first time in his life his heart was soft, and his eyes wet with tears of genuine repentance.

He rises from his cot, opens his Bible, and his eye falls on Ps. 50:15: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." This word of God reaches to the depth of

his soul; he falls on his knees for the first time since he was a child, and cries to God for mercy; and that compassionate God who turns not away from the first movement of faith toward him, heard the cry of this sufferer in the storm-beaten dungeon of Glatz, and gave him not only spiritual but temporal deliverance.

And this is how the deliverance came, by the providence of God:—

The same night [of the count's surrender], in his castle at Berlin, King Frederic William III lay sleepless in bed. Severe bodily pains tormented him, and in his utter exhaustion he begged of God to grant him a single hour of refreshing sleep. The favor was granted; and when he woke again, he said to his wife, the gracious Louise, "God has looked upon me very graciously, and I am thankful to him. Who in my kingdom has wronged me most? I will forgive him."

"The Count of M——," replied Louise, "who is imprisoned in Glatz."

"You are right," said the sick king; "let him be pardoned."

Day had not dawned over Berlin ere a courier was despatched to Silesia, bearing to the prisoner in Glatz pardon and release.

The incident reminds one of the words in Esther: "On that night could not the king sleep, and he commanded to bring the book of records;" and out of the troublesome night came deliverance to the Jews. W. A. S.

"The Veil" in the Epistle to the Hebrews

A PYRAMID is a very stable structure when it is built up in the natural way and is allowed to stand upon its base. If, however, an attempt is made to build a pyramid with the apex resting upon the ground, the whole structure is likely to come to grief, and at best can be kept in place only by constant effort.

A parallel to this experience is found when a doctrine or system of belief is made to rest upon a single text, or upon the interpretation given to a single word. If such a system of doctrine is maintained at all, it must be by the most skilful manipulation, but it is only a question of time when it will fall because of its inherent instability.

These thoughts are suggested by the fact that an effort is being made to set aside some of the essential features of the third angel's message by insisting upon an unwarranted interpretation of a single text. It therefore seems to be an opportune time to examine anew some of the teachings which are being called in question. In this article we shall consider briefly the use made of

the word "veil" in the Epistle to the Hebrews.

The word is used three times—in Heb. 6:19; 9:3; and 10:20. In the first instance there is no qualifying word connected with it; in the second instance a qualifying word is appended; and in the third case an explanation of the meaning of the word is added.

To avoid repetition we will examine these texts in reverse order, using the American Revised Version. We quote: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised." Heb. 10:19-23.

This epistle is the divine commentary upon the typical sanctuary and its services, and presents therefore the gospel of salvation through Christ. In these verses we are exhorted to draw near to God with assurance, because of the privilege granted to us of entering into the heavenly sanctuary, into the presence of God, by "a new and living way" in the person of Jesus our High Priest, who identified himself with humanity in order that humanity might share with him in the blessings of heaven. This union of divinity with humanity—without which the true gospel of the sanctuary would be impossible—and its purposes have been previously declared in this epistle in these words: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Heb. 2:14-17. A wonderful truth is here revealed. In order that the Son of God as high priest might make propitiation for sin, it was necessary for him to become the Son of man, in order that God and man might be reconciled in him. In this way only could fallen humanity, separated from God, be restored to fellowship with God and be admitted to his immediate presence.

In order that the glory of God might be revealed among sinful men and all flesh see it and thus find the salvation

of God, it was necessary that divinity should be veiled in humanity. This was the fulfilment of the type in which the glory of God was revealed and yet hidden behind veils and curtains, and so we read: "And the Word became flesh, and dwelt [margin, "tabernacled"] among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1:14. Here the ladder which Jacob saw in vision was let down from heaven to earth. Thus in himself Jesus became the "new and living way" to God. Thus was humanity blessed "with every spiritual blessing in the heavenly places in Christ."

In the typical service, the priest represented the people and pleaded in their behalf by appearing before God for the people. In the true service of the heavenly sanctuary our great High Priest, as the second Adam, the head of the new creation, has so identified himself with humanity that every believer is found in him, and in his very person Christ is the way to God. Thus, by his taking the flesh, paying the penalty for sin, and appearing in the presence of God as the Son of man, Jesus has provided a way of access to God. His flesh, which served as a veil to hide the glory of the Father, became the way of access to the Father, and so there was opened up "a new and living way, through the veil, that is to say, his flesh." This is a vital feature of the gospel of the sanctuary.

In the first part of the ninth chapter of this epistle the writer describes the typical sanctuary, with its apartments, and defines the curtain which separated them as "the second veil." His use of the term in this connection is very significant, as it indicates that in the Epistle to the Hebrews the word veil, by itself, would not be sufficient to designate clearly the hanging which separated the holy from the most holy place. There was a hanging at the entrance of the outer court of the tabernacle, another hanging at the entrance of the holy place, each of which is called a veil in the description of the typical sanctuary. But when the writer of the Epistle to the Hebrews wishes to mention the hanging, or veil, which separated the two apartments of the sanctuary, he uses the definite expression "the second veil." It is therefore unwarrantable to assume that when he uses the word veil in the same epistle without a qualifying word, he necessarily means the second veil.

This brings us to the third instance in this epistle where the word veil is used. Referring to the hope set before us, the writer says: "Which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest forever after the order of

Melchizedek." The evident meaning of this scripture is that our hope of salvation is based upon the work of Christ in our behalf—that work which is accomplished in the heavenly sanctuary. This work is carried forward in both apartments of the sanctuary, and can not be divided into independent sections. The service in the first apartment is just as essential in its place as the service in the second apartment, and our hope can not be placed upon either apart from the other.

On the face of it, it appears to be a far-fetched and strained interpretation of this passage which insists that reference is here made to the work in either apartment exclusively, and this is emphatically true when such an interpretation is entirely out of harmony with the plain teaching of the whole epistle.

We have already seen that in this epistle the word veil is used in two other places and in both instances with a definite meaning which is clearly indicated. In one instance (chapter 9:3) it refers to the hanging which divided the holy place from the most holy place, and this application of the term is made clear by calling it "the second veil." In the third instance (chapter 10:20) the word veil is used in an altogether different sense, and is defined as referring to the flesh of Christ. Now it is manifestly a violation of any proper rule of interpretation to maintain that the word veil in this epistle, without any qualifying word, must necessarily, and without any question whatever, mean the same as when the same writer in the same epistle uses the term with the qualifying word "second" applied to it. If "the veil" necessarily means "the second veil" when first used in this epistle, why does the writer add the unnecessary word "second" when he speaks of the veil the next time, if he is referring to the same veil?

It ought to be clear to any candid reader of the Epistle to the Hebrews that when the writer wished to make a distinction between the different veils, or hangings, which closed the entrances to the court, the holy place, and the most holy place of the sanctuary, he used language which would make the distinction perfectly clear. When, therefore, he does not make such distinction clear, it is plain that he is not using the word veil with any specific application. The evident meaning then of the passage under consideration is that the hope of our salvation, "sure and steadfast," is anchored in the heavenly sanctuary. To give it any other meaning is to read into it our own ideas rather than to draw out the ideas given by Inspiration, and is a wresting of the Scriptures.

Some further claims concerning the interpretation of this passage will be considered in another article.

Babylon and God's Law

God warns his people in the last days in regard to the fall of a power, or institution, which he calls Babylon. That power is the mother of idolatry, and God has decreed the limit of its duration. Says the prophet: "In one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." Rev. 18:8. The execution of that decree closes the career of Babylon.

But in the overthrow of Babylon there is the overthrow of everything that goes to make up Babylon—all the institutions, all the influences, all the men and women who have accepted its principles, all the nations who have forgotten God. In view of this, it means everything to us to know whether we are standing on the side of Babylon or on the side of God. We can know this by knowing what Babylon means and what it stands for. Babylon means confusion. God called it that. It meant that and was called that because it sought to frustrate the ways of God and substitute its own way. Such a course has always brought confusion. It did so in heaven, and it could do no less here. Let us not forget these two characteristics of Babylon: Opposition to God's way, and choosing its own way.

God's law and God's way are one and the same. God's law condemned idolatry. Babylon broke that law, and taught the world to bow down to wood and stone, to images of silver and gold; to worship the trees and winds, and pour out libations to the gods of the sea.

God's law established the Sabbath and commanded its observance. Modern Babylon has taught the world—and is still teaching it—to trample upon that institution and choose another to take its place. God indicated his way in this matter; Babylon chose her own way; and God, in his last warning message to this world, is calling men out of Babylon and back to his appointed way: "I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18:4.

The law of God, then, is the great test to determine what is Babylon, and who are of Babylon; for God condemns her because of her attitude toward his law. "Her sins," he says, "have reached even unto heaven," and he plainly declares that "sin is the transgression of the law." As he condemns her for her opposition to his law, so will he condemn us if we allow ourselves to be deceived into taking that same attitude toward that law. They who obey God's call to come forth from her will be those of whom it is said: "Here are they that keep the commandments of God, and the

faith of Jesus;" and of that same company it is also said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

This company will not be overwhelmed in the overthrow of Babylon; for they have ranged themselves on the side of God and his law. There are only two classes, the saved and the lost, the followers of Christ and the followers of Babylon, and man's attitude toward the law of God determines to which class he belongs. That is the test by which we prove ourselves loyal or disloyal, God's friends or his enemies. Christ said: "Why call ye me, Lord, Lord, and do not the things which I say?" Christ spoke the law of ten commandments.

God has only one truth for the world, only one gospel, only one light, only one way, only one law. It is possible to be considered as keeping the law of God in spirit when we, through ignorance, have broken its letter. Many who have witnessed for God with their lives had broken the letter of the fourth commandment; but the sin of ignorance God passed over. They had never seen the light of that requirement. It is the attitude that God looks upon, the willingness of heart to do what he requires regardless of consequences; but he to whom that light has come has not that cloak to cover his failure. He must stand or fall according to the attitude which he has assumed toward God's law. Babylon falls because she opposed that law. But this is what the psalmist says of those who have not followed in her way: "Blessed are they that are perfect in the way, who walk in the law of Jehovah." Ps. 119:1. C. M. S.

God's Account of Little Things

BLESSED indeed is the experience of the one who can trust God in all the little things of life. It is in this childlike simplicity of faith that we come to know God as he is. It is comparatively easy to trust an overruling Providence in the affairs of our friends, it is not so difficult to believe that God will control the great things in our own experience; but it requires a deeper measure of faith and closer contact with the divine to know through faith that Heaven takes account of all the little things in our lives, and that in these we may confidently expect guidance and protection as well as in the greater questions which burden our hearts.

Here and there through the Divine Revelation are little details and touches which reveal to us the tender solicitude of the heavenly Parent. The earth-life of our Lord shows us one who can enter into all the experiences of his children. He fed the hungry multitude; he wept

at the grave of Lazarus; he furnished needed wine for the wedding feast; he said to his disciples, when weary, "Come ye yourselves apart into a desert place, and rest awhile." Thus he shows that he takes account of hunger, of sorrow, of life's conveniences, and of nervous and physical weariness in the experiences of his children.

In the garden of Gethsemane, when surrounded by the infuriated mob that sought his life, he cares for his disciples' safety: "If ye seek me, let these go their way." Even while hanging on the cross, suffering the pain of physical and mental anguish, filial love for his mother triumphs over personal pain, and he consigns her to the care of his faithful disciple, thus providing for her temporal needs.

After the resurrection, the same spirit of thoughtfulness is evident. He sends word to his disciples that he has risen, and to Peter a personal message, an evidence of love and compassion to the one who had so basely denied him in his hour of humiliation. And though glorified today, and sitting at the hand of heavenly Power, he is the same compassionate, loving Friend to the human family. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." What an assurance this gives us for heeding the admonition, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

This fellowship with human suffering and need was shown in his dealings with Israel of old. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

A beautiful illustration of how God takes account of little things is seen in the experience of Cornelius, who was praying for light and guidance. He was instructed by an angel: "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon, a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to know." The angel takes account of Peter's full name, the name of the man with whom Peter lodged, his business, and the location of his house. This shows that God takes all these things into the account in his relationship with his children to-day.

The apostle Paul, writing from his prison-house in Rome, directed Timothy: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Why did this commonplace instruction find its way into the Sacred Writings, which God gave for

the guidance of his church in all ages? Was it not to show that God takes all such little things of life into account? He cared whether the apostle Paul was cold or warm. He cares the same for his children to-day. He looks with sympathy on every thinly-clad, shivering form. He sorrows for the famine-stricken and distressed. All that grieves his creatures awakens a response in his great heart of love.

We may carry to him all the little worries of life, even the matters which are so trivial or personal that we might not feel free to take them to our nearest and dearest friend of earth. God will not scorn us or reproach us, nor will he betray to others our confidence.

This is the sweetness and closeness of communion into which every child of God may enter. The entrance may be made through simple, childlike faith. In this union with the blessed Lord may be found joy and peace, which will never come through cold, formal profession. And when this close relationship is established, it will make of the Christian religion a living reality, and not a mere theory.

The disciple will be held back from wrong-doing, not because he fears God or his judgments, but because he loves him, and would not willingly grieve the great heart of his truest and dearest Friend. Christian living becomes a service of joy because it is a service of love. And even those things which strike against the natural temperament are done willingly because they are done for One whose service is dearer than selfish desire or personal convenience. Let us come so close to God, and bring him so fully into all life's experiences, that our religion shall become the joy and essence of our very life itself.

F. M. W.

Actions Taken at the College View Council

THE autumn Council of the General Conference Committee was held at College View, Neb., October 5-13. All the North American union conference presidents and nearly all the members of the Committee in this country were present, with quite a number of conference presidents, physicians, managers of sanitariums and publishing houses, and other workers.

At the same time the annual meeting of the International Publishing Association, the foreign publishing house at College View, was held, which called together representatives of the work among the foreign-speaking peoples. The North American Foreign department of the General Conference held council meetings, and advantage of the occasion was taken for the calling of a meeting of the publishing house managers.

Thus the General Conference Commit-

tee had the benefit of the presence of workers representing many departments of activity.

The meetings were held in the College View church. The Central Union and Nebraska conferences, Union College, the Nebraska Sanitarium, and the citizens of College View united in providing for the entertainment of all attending the Council. The kindness and courtesy of all these were appreciated by the visitors.

General Topics for Consideration

At the opening of the Council, the chairman outlined the general topics to be considered:—

1. The plans for raising the \$300,000 for institutional work in mission fields.

"While raising this fund for special institutional work in foreign fields," the chairman stated, "the regular mission funds must be maintained, and increased to keep pace with the missionary advance." He reviewed the very encouraging increase in laborers and tithes and offerings during the eight years of the present decade. The one item requiring attention is the proportionately small increase in membership in the North American division.

The demands of the general work are about one thousand dollars a day. If the ten-cent-a-week plan could be put fully into execution, it would yield nine hundred dollars a day, and the addition from the tithe would readily make up the balance and allow of new work. In order to bring about the actual achievement of ten cents a week, it is necessary that not alone the General Conference committeemen work to the end in view, but every conference president and every church elder must take the burden of seeing that the thing is done, and every individual believer must likewise put his shoulder to the burden to see that in his church or company the amount is regularly raised, watching the reports month by month to see that the amount is made up by larger and smaller gifts.

2. The study of our sanitarium work, and plans for meeting the financial needs in its development.

The chairman called attention to the remarkable growth of our sanitarium work during the last eight years. The sanitariums have increased from twenty-seven to eighty, the physicians from seventy to one hundred eleven, the nurses from four hundred four to nine hundred sixty-six. This has been a very rapid growth, seemingly in the providence of God to meet the crisis that developed some years ago in this department of the work. This increase has meant a large increase of sanitarium liabilities, as well as of assets. Some years ago our schools received special study and help to put them, and operate them, on a sound financial basis; so that, while they have increased also in the last eight years from fourteen to eighty-three, only one or two have any serious financial difficulties to solve. Our sanitarium work has never received the study and consideration given the school work a few years ago, and now it was desired at this Council to go thoroughly into the work that our sanitariums are doing, and plan for the strengthening of this department which has become so large a factor.

3. General superintendents to be selected for India, China, and Japan (the health of Elder M. N. Campbell's wife precluding their going forward to India, though they had planned to sail).

4. Plans for the Thanksgiving Ingathering campaign.

5. What can be done to increase the tithe?

6. Work in the great cities.

It was agreed that the Council should meet from 8:30 to 12, 2:30 to 5:30, 7 to 9.

The Harvest Ingathering Campaign

As the campaign will be practically on by the time this paper reaches its readers, we give but a word of the discussion on this topic. It was agreed to push the campaign heartily. Many testimonies were borne as to experiences last year. Elder Wm. Covert, of Illinois, said that in his personal visits to the people with the special REVIEW he had some of the richest experiences he has ever had. Elder R. A. Underwood, of the Northern Union Conference, spoke of the opportunity it gave him to break through the barriers and talk with his own neighbors about our work. Brother Miller, editor of the paper for the blind, reported one family of three baptized as the result of reading a copy of the paper left with them last year. It was urged that copies be not ordered to be left lying about or to scatter promiscuously, as they cost money, but that pains be taken to place every copy carefully, with solicitation of gifts for missions.

Union Conference Sessions

Considerable discussion was given to the coming biennial sessions of the union conferences. It was felt that these should be not only occasions for the transaction of the necessary business and the laying of plans for the work, but occasions of seeking God and study and instruction, in order that the meetings may bring a great spiritual uplift to the laborers and count for the increased power and efficiency required in the finishing of the work. A deeper experience in the things of God is the need. The schedule of the union conference sessions was arranged as follows:—

Atlantic, South Lancaster, Mass., November 14-28.

Columbia, Baltimore, Md., December 2-12.

Southeastern, Atlanta, Ga., January 10-19, 1910.

Southern, Nashville, Tenn., January 20-30.

Southwestern, Keene, Tex., February 2-9.

Central, —, January 13-23.

Pacific, Mountain View, Cal., January 25-30.

North Pacific, —, February 3-13.

Northern, Nevada, Iowa, February 22 to March 3.

Western Canadian, —, March 4-13.

Lake, —, (date not fixed).

Eastern Canadian, —, (date not fixed).

North American Negro Department

The secretary of this department, Elder J. W. Christian, presented a report from the council of the department recently held at Huntsville, Ala. The recommendations of the report were adopted as follows:—

1. That the treasurer of the General Conference of Seventh-day Adventists be the treasurer of the North American Negro Department.

2. That all money raised for the colored work by any union conference mission or local mission within its own territory shall be under the direction of the union conferences or local mission executive committee. All such money raised by tithe, donations, collections, or otherwise shall be reported quarterly to the treasurer of the General Department; but all trust funds shall be dealt with in the usual way.

3. That all money received for the department's work among the colored people by donations, collections, legacies, or otherwise, and not specified in recommendation 2, shall be reported to the department treasurer.

4. That all books, charts, or other merchantable property other than the equipment of schools and institutions, now owned or controlled by any union conference or union Negro mission or corporation shall be the common property of the North American Negro Department, and all revenues from the sale of the same shall be turned over to the treasurer of the Negro Department and credited to such department.

5. That each union conference Negro mission shall make its call for appropriations through its officers to the General Conference Department.

6. That it is our judgment that the *Southern Field Echo* be discontinued, and that the *Gospel Herald* be enlarged to an eight by ten eight-page biweekly, and that it be published at the Oakwood Manual Training School, near Huntsville, Ala., the subscription price to be twenty-five cents; club of ten copies, fifteen cents; twenty or more copies, ten cents.

7. That we ask J. W. Christian to act as editor of the *Gospel Herald*; that an assistant editor be further selected, and such clerical help appointed as is necessary to carry on the department work.

8. That the field secretaries of the various union conference missions, together with Elder T. B. Buckner, act as editorial contributors.

9. That the headquarters of the North American Negro Department be located at Huntsville, Ala., in connection with the Oakwood Manual Training School.

In further action, two thousand five hundred dollars was appropriated to this department for the remaining months of 1909, and it was agreed that forty thousand dollars should be raised for the work in 1910, to come from the October collection, the receipts through the *Gospel Herald* appeals, and other forms of solicitation and contribution.

Foreign School Work in America

Elder E. T. Russell, president of the board of Union College, asked counsel regarding the future of their Scandinavian and German departments. The board had found it necessary to plan for

further facilities for its normal work. A new building for this was essential if no other changes were to be made in the college departments. But the board had known of the desire felt by the different nationalities that their foreign department schools might be established elsewhere, apart from an English school, so that students would be better instructed in their own languages. If this were to be done, it would make room for the normal work, without further additions to their building equipment. It was therefore desirable that this question of the foreign schools be decided. The matter was referred to the Foreign Department of the General Conference, which later brought in its report.

O. A. Olsen, secretary of the Foreign Department, stated that the representatives of the Scandinavian and German work had for some time been considering the question of establishing separate schools, to be devoted to the special interests of their own work. He called upon L. H. Christian, G. F. Haffner, and S. Mortenson, who spoke with reference to the needs of their respective nationalities, and this was followed by remarks from Elder Olsen himself. The following actions were then taken by the Council:—

Whereas, There is a large and growing need of more German, Swedish, and Danish-Norwegian laborers; and,—

Whereas, The training which students get in the German and Scandinavian departments of Union College is not such as meets the demands of the field; and,—

Whereas, Money to build German and Scandinavian schools can be secured, and there are both teachers and students at hand for such schools; therefore,—

Resolved, 1. That we favor the establishment of a German school, a Swedish school, and a Danish-Norwegian school, as soon as enough money can be secured so that there will be no debt on the schools.

2. That each school be owned by the union conference in which it is located, and that it be managed by said union conference, in connection with the secretary of the North American Foreign Department and the advisory committee of the language to which the school belongs.

3. That it be understood there shall be freedom given to secure from all parts of the country the money necessary for the establishment of these schools.

A committee of ten was appointed to make further study of details, and its report was later discussed and adopted, as follows:—

Resolved 1. That we approve of the recommendation of the foreign school representatives that the Swedish school be located in the Lake Union Conference, the German school in the Central Union Conference or the Southwestern Union Conference, and the Danish-Norwegian school in the Northern Union Conference.

2. That a small committee to make recommendation as to location be selected for each foreign school, each committee to be composed as follows:

The president of the union conference and the president of the local conference in which the school may be located, and the superintendent of the foreign nationality concerned.

3. That a large committee to make final selection of location of schools be chosen by each union conference, in counsel with the Educational Department of the General Conference.

4. That the money for the three foreign schools be raised according to the following plan:—

(a) That the union conference in which one of these schools is located provide a certain per cent of the cost of the school.

(b) That the leaders of each nationality plan in connection with the union conference committee to raise the remaining part of the fund needed for the school, with the understanding that most of it is to come from their respective nationalities.

(c) That the German and Scandinavian representatives of a school do not go to the English-speaking churches to raise money in any union conference where another foreign school is located.

Further report of the Council must be deferred two weeks, inasmuch as the next REVIEW is the Missions Ingathering special.

W. A. SPICER, *Secretary*.

The Plan

ALL great undertakings must be carefully planned if the best results are to be obtained. Haphazard work rarely brings satisfaction. No one would expect an army to win a great victory unless there had been careful planning on the part of the generals and captains. However, without the co-operation of all the soldiers who are to engage in the battle, the wisest plans may miscarry. Orders must be obeyed. Every detail assigned must be carried out to a nicety, if victory is to crown the efforts. With clock-like precision all departments of the army must act and work as one man. The combined strength of all is then utilized as if one Titanic hand was doing the whole.

In a great political campaign, when men are contending for the honors of an election, we see results largely according to the organization of the forces of those conducting the campaign. When a thousand, or ten thousand, men are all working to accomplish the same end; when each in his place adds his strength and influence to what all the others are doing, a mighty work is wrought in a short time.

Moses recognized the strength of organization when he said, "How shall one chase a thousand, and two put ten thousand to flight?"

In any campaign the best results are obtained when all parties adhere to the outlined plan, and do their best to make it succeed. Unless this can be done, each will work in his own way, without co-operation, and instead of having a

well-regulated army of workers, there will be only individual effort.

We are now entering upon one of the greatest attempts in the Ingathering campaign ever undertaken by our people. At this writing about three hundred fifty thousand of the special number of the REVIEW AND HERALD have been ordered, while many conferences are yet to be heard from. There is no question but the number of the periodical ordered will far exceed that of last year. This is most encouraging, but it is only half the battle. Because a large number of papers are ordered, is not a sure sign that the campaign is to be a success. The object of the campaign is not to circulate a large number of the missionary number of the REVIEW, but to gather in a large sum of money for our foreign missionary work. Even should one take a thousand copies of the REVIEW and judiciously distribute them among his neighbors and friends, yet the object of the campaign is largely lost unless there be a correspondingly large ingathering of funds. The missionary distributing the paper must never lose sight of his mission. It must be before him all the time as the object of his endeavor. There must rest on his heart the great need of means with which to send the gospel to all heathen nations of the world. The papers are not for free distribution, but are introductory to the soliciting of funds for mission work. They are a *means* to be used to attain a definite end, and that end is to interest our acquaintances in our foreign mission work, so that they will give money for its support.

After we have said all we know about campaigning for God, we are still as little children, and can do nothing without his special help. In one hour God can do more for his own work than money can purchase; more than a whole denomination can do without him and his blessing. Upon him depends the success of the wisest plan. As each worker goes out to do service for him, how appropriate to spend some time in talking with the Lord. With his Spirit in our hearts, we can do a great work; without him we can do nothing.

I. H. EVANS.

The Autumn Council

THE autumn Council of the General Conference Committee was held in College View, Neb., Oct. 5-15, 1909. All the members of the Committee in the United States and Canada were present except Elders S. N. Haskell, G. I. Butler, and H. R. Salisbury. Several conference presidents and heads of our leading institutions met with us by invitation, and rendered much appreciated help in dealing with the various questions that were before us.

During the recent General Conference, when representatives from all parts of the world were together, large plans were laid for the extension of the work. But we could not at that time give the careful consideration to the execution of these plans that was necessary. For this reason it seemed advisable that as many as possible of those upon whom the responsibility rests of putting into operation these aggressive measures should come together to give these great interests careful study.

The principal questions considered were:—

1. The launching of the \$300,000 fund, for establishing printing houses and other institutions, and homes for our missionaries in foreign countries, such as China, Japan, Korea, India, and Africa.
2. The Harvest Ingathering campaign, with the special Missions number of the REVIEW AND HERALD.
3. A careful and prayerful study of the true purpose of our medical missionary work, and how we can best help our sanitariums to fill the important place which the Lord designs they shall fill in the closing work of this message.

Many other important matters were dealt with; but these were the leading questions considered. And while the solving of such great and important questions is always attended with some perplexity, we felt that the Lord gave us special help and blessing from above.

It was voted that each union conference undertake the task of raising its pro rata share of the \$300,000 fund, being left free to adopt such plans in doing so as may seem wise to those having charge of the work in each union conference. In this matter the union conferences assumed more fully than ever before the strong place in the organized work which they should fill. The cheerful, courageous manner in which these conferences took hold of this great undertaking was most encouraging indeed.

The Harvest Ingathering campaign had already been set on foot in each union and local conference. The presidents reported that their plans were already quite well perfected to push this work. We are encouraged to believe that most excellent results will be seen all over the field, and that a goodly sum will be gathered in by means of this campaign to advance our work in the mission fields.

The careful study given the interests of the medical department we feel sure will result in great profit to this branch of our work. All united in planning to aid and strengthen the sanitariums in the excellent work they are endeavoring to carry forward. Union and local conferences will assist in securing and supporting chaplains to look after the spiritual interests in these institutions,

and to conduct Bible studies with the nurses. This co-operation will surely be of great service.

Very serious consideration was given the question of starting new sanitariums without sufficient funds to properly furnish and equip them, and also without prospect of securing efficient workers to take charge of them. The rapid development of our sanitarium work during the last ten years has brought heavy responsibilities and burdens. In view of the help that the institutions already established should receive, it was the unanimous decision of all present that greater caution should now be exercised by all our conferences in launching new enterprises.

Definite plans were laid for a campaign to relieve the indebtedness of some of our sanitariums. This movement will be set on foot early in 1910, and will be under the supervision of the medical department. The plans proposed can easily be carried out, and if they are, they will bring large financial returns to the sanitariums.

One very important decision reached at this Council was to establish training-schools for the education of the young people among our German, Danish-Norwegian, and Swedish Sabbath-keepers. Heretofore there have been maintained in Union College departments for these nationalities; but this does not at present meet their demands. It was, therefore, decided to establish a German school in either the Central or the Southwestern Union Conference, a Danish-Norwegian school in the Northern Union Conference, and a Swedish school in the Lake Union Conference. The definite location and other important interests were left to competent committees, who will announce the results of their work from time to time. One important feature of the decision to establish these new schools was to do so without creating financial obligations. The money will be raised to meet the bills as the work proceeds.

If the plans for the establishment of these new schools are carried out successfully, we shall be in a far better position to develop workers for the foreign people in this country, and in other lands as well. We believe that this step will bring a great blessing to both the parents and the young people of the nationalities most directly interested.

During this Council we were still more deeply impressed with the rapid growth of this work, and we urge that all our people remember, at the throne of grace, the officers of our union and local conferences who are entrusted with the great responsibility of carrying forward the large plans we seem forced to inaugurate. These men are carrying many heavy burdens, and are doing it cheerfully; but they must have the prayers and co-operation of our people. With these the work will surely triumph.

A. G. DANIELLS.

CONTRIBUTED ARTICLES

Life Paths

L. D. SANTEE

EACH life and each station has crosses,
And shadows will darken the sun;
We count o'er our gains and our losses
In the brief little day we have won;
We stand in the sunshine of gladness,
And rejoice that our life is not vain,
Then descend to the valleys of sadness,
And drink of the vintage of pain.

O, the stains of the world leave their traces,

We have sins that we can not atone,
There is sadness and pain on all faces,
As each journeys his pathway alone;
But when we are grieving and sobbing,
When tears for our failures will start,
Then, close to our own, there is throbbing,

Christ's tender, compassionate heart.

He is able to save from all sinning,
He has purchased my life on the tree,
By his love he the weary is winning,
And he died for my brothers and me;
There's a joy that will come after sorrow,

There are chaplets that wait to be given,
And the pathways on earth that were narrow

Will end in the kingdom of heaven.

Moline, Ill.

A Remarkable Trip

W. C. WHITE

THURSDAY EVENING, September 9, Mrs. Ellen G. White returned to her home near St. Helena, Cal., after an absence of five months and four days, during which time she had traveled over eight thousand miles, and spoken to audiences, large and small, seventy-two times, in twenty-seven places, from San Diego, Cal., to Portland, Maine, and from Huntsville, Ala., to Madison, Wis.

The chief purpose of this journey was to attend the quadrennial session of the General Conference in Washington, D. C., which convened May 13 to June 6. Her visits to other places were in response to urgent invitations, and were made possible by the merciful bestowal of strength and courage as she proceeded from place to place.

A few days before starting out on her journey, she remarked that as she was eighty-one years of age and in feeble health, it would doubtless be best for her to take the most direct route to Washington, but that she could not disregard the calls to visit Los Angeles, Loma Linda, and Paradise Valley in Southern California, nor the invitation to stop in College View, Neb., and speak to the five hundred students in Union College. She said: "I must also visit my son, Edson, in Nashville; and if the Lord gives me strength, I would be pleased to visit Brethren Sutherland and

Magan at the Madison school." And she expressed a desire to stop off a day at Asheville, N. C., where Prof. S. Brownsberger lives, and where Sister Rumbaugh has just built and given to the conference a commodious meeting-house and parsonage.

It was agreed that she ought not to exhaust her strength just before the General Conference, and that we would promise only the visits to Southern California, College View, and Nashville, and that we would arrange other features of the trip from time to time as seemed to be advisable.

During the four weeks occupied with the journey to Washington, Mrs. White was able to speak four times at College View; twice each at Loma Linda, Nashville, and Asheville; and once each at Paradise Valley Sanitarium, Madison school, Hillcrest school, Huntsville school, and the Alden school at Hilltop.

At Paradise Valley we found the sanitarium enjoying a good patronage. The building operations which for three years have been an annoyance to patients were completed. The grounds, in the hands of a skilful gardener, were becoming more and more beautiful. And the house was so well filled that the question as to whether we have done wisely in building so largely seemed to be answered in the affirmative. Since our visit we learn that the building has been filled with patients, and that many of the helpers have had to find rooms in rented buildings. The most urgent need of the institution is students for the nurses' training-school. The physician, the manager, and the head nurse are all experienced teachers, and ready to conduct a strong school if students can be found.

At Loma Linda the work was steadily growing. The patronage at the sanitarium and the attendance at the College of Evangelists were very encouraging. As a result of the faithful work of physicians, nurses, and students, in doing field work in the San Bernardino Valley, many warm friends to the sanitarium and the work it represents are being won in Redlands, Riverside, San Bernardino, and the smaller towns and villages in the valley. It is to be hoped that the spirit of the true evangelist, the willingness to go out among the people, to meet them in their homes, and to adapt the ministry to the needs of the individual will be cherished and developed at Loma Linda, and that eventually workers may go forth from there to be efficient laborers and leaders in this same work in other institutions and in distant fields.

At College View we found a full school and a prosperous sanitarium. The Nebraska Sanitarium has not only

cleared itself of debt, but it has also contributed freely to the building up of a healthy branch institution at Hastings. The college has become so popular that it is embarrassed by the large attendance, and plans are being laid to provide accommodations in other places for some of the intermediate students.

In a discourse delivered in the College View church, Sabbath, April 17, Mrs. White said:—

"We should thank God constantly that he has made so plain the work that he would have us do. When we feel like complaining, let us look to ourselves, and see if we are not neglecting some duty. Let us see if we are not leaving undone some work that God requires us to do. We can not afford to misrepresent the truth before the world and before the Lord. Let us remember that we are his workmen,—laborers together with him. It is he who has put this work into the hands of his church on earth.

"We need the inspiration that comes from earnestly seeking God, that he may give us a sense of the greatness of the work, and may open our hearts and minds to understand the responsibilities resting upon the church of God in these last days. We can not afford to neglect any duty that devolves upon those who are preparing for the courts of God.

"I thank God that we have this school. We are not in the school work to make money; we are here to give the youth a well-balanced education. To this end they must educate their muscles as well as their minds for service. The physical powers should be brought into exercise, that the brain powers may not be overtaxed. We want this school to stand forth as an example in every way. You may have a large school; but if you would have its work a success, you must co-operate with the Lord and with one another."

Regarding their duty to maintain a right influence in the home, and to co-operate with the teachers in the school, the following words were addressed to parents:—

"Fathers and mothers, wake up. You may have in the school those who minister the word of God to the students; but you must co-operate with these teachers by carrying out in the home life the teachings of the Bible. If you will study earnestly to know the will of God, you will find encouragement to do the work that God has laid upon you. If you will do your duty, the God of heaven will act his part. Parents who leave to the school the work of making Christians of their children will meet with terrible loss. The youth need the righteous influence of their parents in every word and action, in all their conversation and habits. As long as they are in the world, they are to be trained to obey the Word of God, and thus prepare for a place in the city of God.

"It is the privilege of parents to take their children with them to the gates of the city of God, saying, I have tried to instruct my children to love the Lord, to do his will, and to glorify him. To

such the gates will be thrown open, and parents and children will enter in. But all can not enter. Some are left outside with their children, whose characters have not been transformed by submission to the will of God. The words are spoken: You have neglected home duties. You have failed to do the work that would have fitted the soul for a home in heaven. You can not enter. The gates are closed to the children because they have not learned to do the will of God, and to parents because they have neglected the responsibilities resting upon them.

"Fathers and mothers, there is a work for you to do. You have a school established here; but you are not to leave the burden of the training of your children with the teachers of the school. It is your privilege and duty to link right up with them by carrying forward this work of Christian education in your homes. Fathers and mothers need to be wide-awake, that their spiritual life may not decline. There is an eternity before us. The youth are to graduate from their schools in this world to the school above. If we are found worthy, Christ will open to us the gates of the city of God, inviting fathers and mothers and children to enter in, so that parents may not be separated from their children, or children from their parents.

"Fathers and mothers are to educate their children to obedience, teaching them to keep the law of the Lord, which is perfect, converting the soul. This is a most important work. If you neglect this work because your time and attention are given to the world, you will defeat the purpose the Lord has for the youth in preparing them for the service of God at home and in foreign fields.

"Every family that finds entrance to the city of God will have been faithful workers in their earthly homes, fulfilling the responsibilities that Christ has laid on them. There Christ, the heavenly Teacher, will lead his people to the tree of life, and he will explain to them the truths they could not in this life understand. In that future life his people will gain the higher education in its completeness. Those who enter the city of God will have the golden crown placed upon their heads. That will be a joyful scene, which none of us can afford to miss. We shall cast our crowns at the feet of Jesus, and again and again we will give him the glory, and praise his holy name. Angels will unite in the songs of triumph. Touching their golden harps, they will fill all heaven with rich music and songs to the Lamb."

Sanitarium, Cal.

The Outlook and the Call

E. E. ANDROSS

[We take the following pointed paragraphs from the annual address presented at the meeting of the Southern California Conference.—ED.]

EARLY in June the Imperial Press Conference convened in London, with more than one thousand delegates, rep-

resenting the press from all parts of the empire, in attendance. Lord Rosebery, ex-premier, was the orator of the evening. In the course of his remarks he gave utterance to the following very significant words:—

"I do not know that in some ways I have ever seen a condition of things in Europe so remarkable, so peaceful, and in some respects so *ominous*, as the condition which exists at this moment. There is a hush in Europe, a hush in which you may almost hear a leaf fall to the ground. There is absolute absence of any questions which ordinarily lead to war. . . . All forebodes peace; and yet at the same time, combined with this total absence of all questions of friction, there *never was in the history of the world so threatening and so overpowering a preparation for war*. That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say that Europe is an armed camp, and for forty years it has been true that all the *nations have been facing each other armed to the teeth*. . . . They can not arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon—and that in the time of profoundest peace."

"When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."

In a recent article on "The Changing Times," Mr. Justice Brewer, of the United States Supreme Court, speaks in a very forcible way of the present situation, as follows:—

"Wealth is piling up in such enormous sums that Croesus and Lucullus would be unnoticed among the multimillionaires. All these changes are moving with increasing velocity, and that which to-day seems to be the summit of advance is to-morrow almost forgotten in the rapid unfoldings of something new. . . . It must be conceded that theology is at a discount; that creeds and forms of worship are losing their hold. . . . We stand amazed in the midst of these marvelous changes, and wonder if this progress is to continue, and whether in these rapid changes is to be found evidence of a decaying moral sense, and uplifting of the material above the spiritual, and a splendor and luxury which precede national decay and ruin."

In an article in the *Literary Digest* of July 17, 1909, entitled "The Modern Passion for Righteousness," appears the following:—

"Together with this appears a turning away from theology. This is accompanied by a turning away from Christ as a moral fact of the present. He thus comes to be looked upon as a historical figure of the past; they disregard altogether the idea of judgment to come."

How forcibly this situation reminds us of the words that came to us through the spirit of prophecy some nineteen years ago, as follows:—

"We are standing upon the threshold of great and solemn events. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading ready to burst upon the world, and to many it will be as a thief in the night. All heaven is represented to me as watching the unfolding events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised."

While this is a dark picture, and one from which we would fain turn away, we must remember that as the darkest hour of the night is just before dawn, so this darkness is a token of the breaking of eternal day. "The night is spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

These things have aroused and alarmed the people, and many are inquiring, "What do these things mean?" They are not only ready, but anxious, to listen to or to read anything that explains these things, and now, just now, is our opportunity.

Los Angeles, Cal.

The Rise of the Ottoman Empire

PERCY T. MAGAN

IN the previous article the chivalrous and romantic story of the birth of the Ottoman empire was traced. In this paper will be shown the rapid and remarkable rise of that people to opulence and power, and also the motive force back of this and all Mohammedan movements.

Perhaps it will be best to take the last feature first. The Turks hold that they are descended from Japheth, the son of Noah. He was the father of three sons. The Turks teach that to his firstborn, Aboul-Turk, he gave the sovereignty of Turkestan.

Again: the Turks profess the religion of Mohammed. The creed of that faith is generally compressed into the well-known formula: "There is no god but God, and Mohammed is his prophet." But there is another and longer form, which reads as follows:—

"I believe in God, and his angels, and his books, and his prophets, *and the last day*, and the predestination of good and evil by God, and the resurrection after death. I bear witness that there is no God but God, and I bear witness that Mohammed is his slave and his prophet." (Cited by Sir Charles Eliot, "Turkey and the Turks," chap. 6, par. 3.)

From the above it must be perfectly clear that Mohammedanism is very far from being a heathen religion, as some are wont to believe. It teaches belief

in God, angels, the prophets, the last day, and the resurrection of the dead. More than this, "about one half of the Koran is a polemic against polytheism and Trinitarianism." In fact, the word Allah is an abbreviation of Al-iah, which means the one, true, only God. There is something in the nature of a challenge in the word itself to the dominant Christian church of the period when Mohammedanism arose. For that church was sunk in the mazes of the worship of saints and images when Mohammed came asserting that everlasting truth: "There is but one God." "And he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations respecting personal cleanliness, sobriety, fasting, prayer. Above all other works he esteemed almsgiving and charity." See Sir Charles Norton Eliot, "Turkey in Europe," chap. 6, pages 155, 156; Draper, "Intellectual Development of Europe," Vol. I, chap. 11, par. 10.

And, conquering and to conquer, this Mohammedan religion rolled forth from the East and flowed over the West. Says Draper:—

"From its most glorious seats Christianity was forever expelled; from Palestine, the scene of its most sacred recollections; from Asia Minor, that of its first churches; from Egypt, whence issued the great doctrine of Trinitarian orthodoxy; from Carthage, who imposed her belief on Europe.

"It is altogether a misconception that the Arabian progress was due to the sword alone. The sword may change an acknowledged national creed, but it can not affect the consciences of men. . . .

"The explanation of this political phenomenon is to be found in the social condition of the conquered countries. The influences of religion in them had long ago ceased; it had become supplanted by theology—a theology so incomprehensible that even the wonderful capabilities of the Greek language were scarcely enough to meet its subtle demands; the Latin and the barbarian dialects were out of the question. How was it possible that unlettered men, who with difficulty can be made to apprehend obvious things, should understand such mysteries? Yet they were taught that on those doctrines the salvation or damnation of the human race depended. They saw that the clergy had abandoned the guidance of the individual life of their flocks; that personal virtue or vice was no longer considered; that sin was not measured by evil works but by the degrees of heresy. They saw that the ecclesiastical chiefs of Rome, Constantinople, and Alexandria were engaged in a desperate struggle for supremacy, carrying out their purposes by carnal weapons and in ways revolting to the conscience of man. What an example when bishops were concerned in assassinations, poisonings, adulteries, blindings, riots, treasons, civil war; when patriarchs and primates were excommunicating and anathematizing one another in their rivalries for earthly power, bribing

eunuchs with gold, and courtezans and royal females with concessions of episcopal love, and influencing the decisions of councils, asserted to speak with the voice of God, by those base intrigues and sharp practises resorted to by demagogues in their packed assemblies! Among legions of monks, who carried terror into the imperial armies and riot into the great cities, arose hideous clamors for theological dogmas, *but never a voice for intellectual liberty or the outraged rights of man.* In such a state of things, what else could be the result than disgust or indifference? Certainly men could not be expected, if a time of necessity arose, to give help to a system that had lost all hold on their hearts.

"When, therefore, in the midst of the wrangling of sects, in the incomprehensible jargon of Arians, Nestorians, Eutychians, Mariolatrists, and an anarchy of countless disputants, there sounded through the world, not the miserable voice of the intriguing majority of a council, but the dread battle-cry, 'There is but one God,' enforced by the tempest of Saracen armies, is it surprising that the hubbub was hushed? Is it surprising that all Asia and Africa fell away?"—Draper, "Intellectual Development of Europe," Vol. I, chap. 11, pars. 13-16.

From the above it will be seen that Mohammedanism adheres to the belief that both Judaism and Christianity have failed to do the work to which God called them. Mohammedanism arose in A. D. 622. The Papacy was operating full force, and none understood better than the Prophet and his followers the apostasy that had taken place in the Christian church. And because of that apostasy, he claimed divine right and calling to set up a new and purer faith, which should take the place, and do the work, that the so-called Christian church had failed to take and to do.

Once waken in the breast of the Mohammedans of to-day the flame of this their old-time faith, and there is no reason to doubt that they will pull themselves together again and make the fight of their lives to hold their place in Europe and to do the work to which they believe God has called them, and which they claim the Christians have utterly failed in doing.

But let us now turn our attention to the tremendous victories which the Turks gained, and the conquests which they made, spurred on by these motives and principles.

The rise of Othman was alluded to in our last article. His descendants are the Ottoman Turks of the present day. In 1300 A. D., the time of Othman's rise, the Greek empire was in decay, and one by one Othman and his warriors subdued and possessed the Greek provinces, and made them part of the Ottoman empire. He died in 1326, and was succeeded by his son Orkhan, to whom he bequeathed the "auspicious beginnings of a powerful Ottoman empire."

Orkhan took Nicomedia and Nicæa from the Greeks, and added them to his

kingdom. But the great work of his life was the work of establishing the foundations for a military empire in the organization of the famous corps of the Janizaries.

Orkhan was followed by Murad I (1359-1389). He it was who led the Turks across the Hellespont and laid the foundation for an Ottoman empire in Europe by the capture of Adrianople, Philippopolis, and a large part of Rummelia.

The appearance of the Turks in Europe sent consternation into the ranks of the Christian powers. The antagonism between Ottoman and European, which has never abated jot or tittle since, began in good earnest. The military forces of the kings of Hungary, Servia, and Bosnia moved on Adrianople, but Murad won an overwhelming victory over them all. Later he fought the allied armies of Hungary, Bosnia, Albania, Wallachia, and Servia, and by a magnificent triumph in the great battle of Kossova he added Servia to his dominions.

Mohammed II (1451-1481), "accomplished the most significant conquest in the rise of the Ottoman empire—the conquest of Constantinople." On the twenty-ninth day of May, 1453, the proud capital of the imperial Constantine passed under Ottoman rule. Nearly five hundred years have rolled away since then. And during all that period the Turk has been hated by the European, and viewed as an interloper. Ten times in two hundred years has the might of Russia been hurled against him, but in spite of all this the star and crescent banner still floats from the dome of St. Sophia.

Mohammed II did even more than to possess Constantinople. He annexed Trebizond and Karaman in Asia; established a suzerainty over the Crimea, and captured from Venice and Genoa a number of islands in the Greek archipelago.

Selim the Grim (1512-1520) was one of the greatest monarchs who ever occupied the Ottoman throne. He annexed Persia, Kurdistan, Syria, and Egypt, and doubled the area of what was then the Ottoman empire.

Suleiman I, dubbed the Legislator, the Magnificent, and the Sublime, succeeded Selim (1520-1566). The first event of his reign was a war with Hungary, and the splendid city of Belgrade was added to his domain as a result. He took Rhodes from the Knights of St. John, Tripoli and Algiers he made tributary states. "The reign of Suleiman the Magnificent marks the climax in the rise of the Ottoman empire; for, while Cyprus, Crete, Georgia, and Tunis were subsequently conquered, and the real downward turn in the road was not reached for nearly forty years, the Ottoman empire, henceforth, in all that concerns power, wealth, and prosperity, must look to the past."—Monroe, "Turkey and the Turks," page 23.

The mean and ignoble Selim II, known as the Drunkard, next came to the throne (1566-1579). His reign was inaugurated by the first of a long (and probably still unfinished) series of wars with Russia.

He did better, however, to the south, and conquered Tunis and Cyprus.

The reign of Mohammed III (1595-1603) brings to a close the third century of Ottoman history, "and with it terminates the expansion of Ottoman dominion." Henceforth the road sweeps downward in giant curves.

And great indeed was the Turkish empire of this time:—

"It comprised all the most celebrated cities of Biblical and classical history, except Rome, Syracuse, and Persepolis. The sites of Carthage, Memphis, Tyre, Nineveh, Babylon, and Palmyra were Ottoman ground; and the cities of Alexandria, Jerusalem, Smyrna, Damascus, Nice, Prusa, Athens, Philippi, and Adrianople, besides many of later but scarce inferior celebrity, such as Algiers, Cairo, Mecca, Medina, Basra, Bagdad, and Belgrade, obeyed the sultan of Constantinople. The Nile, the Jordan, the Orontes, the Euphrates, the Tigris, the Tanais, the Borysthenes, the Danube, the Hebrus, and the Ilissus, rolled their waters 'within the shadow of the Horse-tails.' The eastern recess of the Mediterranean, the Propontis, the Palus Macotis, the Euxine, and the Red Sea, were Turkish lakes. The Ottoman crescent touched the Atlas and the Caucasus; it was supreme over Athos, Sinai, Ararat, Mount Carmel, Mount Tarus, Ida, Olympus, Pelion, Hæmus, the Carpathian and the Acroceraunian heights." (Sir E. Creasy, page 197, edition 1877, quoted by Stanley Lane-Poole, Turkey, chap. 10, par. the last.)

In the palmy days of the Porte her banners waved not only over the insignificant territory now known as Turkey in Europe, but over Hungary, Bulgaria, and Greece, Rumania and Eastern Rumania, Bosnia and Herzegovina and Servia, and the Sanjak of Novibazar, together with the Crimean peninsula and a portion of what is now southern Russia.

South and across the Euxine she was mistress of Asia Minor to the confines of Persia; as well as of Egypt, Syria, Tripoli, Tunis, and Algiers, together with vast inland possessions in the Mediterranean—to say nothing of the great but principally desert tract of Arabia.

The measure of this magnificent domain was over two million square miles,—nearly double the size of Europe, excepting Russia. The population of the above territory which once lay within the Ottoman ring fence is now over sixty million souls.

And all of the above had been acquired by the descendants of Ertoghul, in three centuries from the day when their forefathers wandered homeless and countryless at the head of his little band of less than half a thousand men.

Madison, Tenn.

SIN is to be overcome not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied, there will be less need of the hoe.—Andrew Fuller.



The Latin Union and French Conferences

GUY DAIL

It is evening after the Sabbath, August 28, on the camp-ground at Vergeze, in southern France, where a joint meeting of the Latin Union and French conferences has been in session since the previous Tuesday, and will close tomorrow night.

This afternoon, during the ordination of Brother Paul Steiner to the ministry, and in the social meeting following, we could realize the presence of God. The solemn manner in which the charge was given, and the simplicity of the service, made a good impression upon both our own brethren and the strangers who were in attendance from the neighboring villages. It has been refreshing to hear the experiences of our workers and the testimonies of the native brethren who came with them from Italy, Roman-Switzerland, Spain, and France. It has done us good to listen to the reports of our laborers from Algeria, Portugal, and Walloon, or French, Belgium. Brotherly love and unity of sentiment have characterized ministers and people in their relations to one another and in the transaction of conference business. It was cheering to see the uniquely clad mountaineer peasant brethren of the district of Tarn as they entered the camp before breakfast the other morning, and, with tears of joy, began to salute those of our people who had arrived on the grounds before them.

It did our souls good to witness the rededication of the whole congregation, the half of whom remained to seek God for a new experience after this forenoon's revival service. Seven offered themselves for baptism.

The timely instruction from Elder J. N. Loughborough on the rise and progress of the third angel's message; the teaching of Elder L. R. Conradi and his counsel in the open business sessions as well as in the committee and workers' meetings; the mutual help rendered by the workers from all parts of the Latin Union Conference; the discussion of the various resolutions offered; the attendance at the open lectures each evening (a tent was pitched here several weeks ago, and about two hundred strangers were on the grounds, attending either the French lecture in the pavilion or the Spanish meeting in the dining-tent); the animated Sabbath-school; the simple yet amply sufficient provision made by Elder T. Nussbaum and his assistants for boarding the campers at a cost of about fifteen cents a day; and the pleasant weather, as the atmosphere had been cooled by copious rains before the camp-meeting began,—these are among the things that make us wish it had been

possible for the readers of the REVIEW to meet with us here, in the famous and historic valley of the Rhone, with its wine-producing vineyards, its orchards of fig and olive and orange, its fields of maize and melons, and its mulberry-trees and world-renowned silk-culture.

There is great wealth in France. Her silks, her finely woven woollens, her delicate laces, as well as her olive-oil and white and red wines, are known in all the great marts of the world. "In articles that require taste, power of design, and clever workmanship, she surpasses every other country on the face of the globe."

As we walked up from the station to the camp, Elder L. P. Tieche remarked to us that if these stones and hills and valleys were suddenly endowed with the power of language, they would reveal a wonderful tale of the past. Not only was it in the territory of the Northern France Mission, which includes Paris, and has a population of about twenty-two million nine hundred thousand, but it was especially within the confines of the French Conference (that is, in southern France, where we find almost sixteen million seven hundred thousand inhabitants) that "heretic" and "orthodox," Monarchist and Republican, have fallen in great numbers.

Lefevre began the work of reform in the Paris University before Luther had posted his famous theses upon the door of the Wittenberg church. Persecution drove the disciples of the new movement into other parts of France, and in the south of France, where the Albigenses and many of the Vaudois had lived, the Huguenot cause became strongest, making remarkable progress among the nobility. But the wavering course of Francis I, and the formal rejection of the Protestant faith by the nation under his leadership, as he uttered the words: "Let Lutheranism be totally exterminated;" the consequent barbarism which deprived France of hundreds of thousands of her best and most industrious citizens, who were killed by the dungeon, by the scaffold, or by some other of the numerous methods invented by the Inquisition, or who were driven from the country by the intolerance accorded them; the final retribution visited upon the land in the French Revolution; and the end of the struggle for religious liberty,—all these make chapters of history that should be carefully considered by our people, as they are simply foreshadowings of what is yet to come. The believers who took refuge in the caves, in the secret places of the earth, and who called themselves "the church in the desert," have left us an example of fortitude and faith worthy of our respect and emulation.

Now, the great and the all-important problem considered at this conference has been the proper development of the native resources of the Latin Union Conference that it may carry on triumphantly the task of bringing the last reform message to the attention of the hundred ten million people within its territory, and also aid in the development and sending forth of carefully tried men, who may become missionaries to lands where the French language or influence predominates. It is claimed that the French colonies contain two thousand times as much land as the mother country, and about nine million more inhabitants; so that our French-speaking brethren have a wonderful field before them in the Asiatic colonies of Cochin China, Tonquin, and Cambodia; in Madagascar, the French Kongo, the French Sudan, Tunis, and Algeria in Africa; and in the islands of the sea which are governed by France. We believe our French-speaking young men and women will make noble soul winners, and that they will become such a strong factor in the evangelization of her colonies as will enable them to enhance the reputation of France for skilful workmanship.

Beginning with Jan. 1, 1909, France was separated into the two fields already referred to, the Northern France Mission being directly under the Latin Union Conference management, while the French Conference will still be presided over by Elder H. H. Dexter. During the year ending June 30, forty-six were received into membership in the republic, its tithe was \$3,145, and its offerings amounted to \$668, against twenty-two received, \$2,518 tithe, and \$585 offerings for the previous twelve months. The French Conference has fourteen workers, and two hundred twenty-seven members, while in all France there are two hundred seventy-one members, and seventeen workers. It is planned to open work in Lille, northern France, and that our laborers in Paris shall be re-enforced.

There were fourteen changes of laborers suggested. New help is to be furnished Italy, and Elders L. Zecchetto and P. A. Fant are hopeful because of the outlook there. Twelve new members are reported during the past year, and there are forty-nine believers in that field. We have been much pleased to meet the laborers from Italy, and to hear them speak in their beautiful mother tongue. There is no lack of work among the thirty-three and one-half millions in Italy, where civil and religious liberty is granted us by the laws, so that we may preach the truth there with more freedom than in some Protestant countries.

Brethren Walter and Frank Bond, with a good delegation from Spain, reported encouragingly of their experiences in that land. We have thirty-six members there now, but that is only a beginning among the nineteen and one-half millions of people of this once powerful Castilian kingdom. We are pleased to learn that none of our brethren have been hurt by the revolution in Spain, although much shooting and

rioting went on in their immediate neighborhood, and hundreds were killed near by. The Spanish press are reporting terrible things that are said to be coming to light, as the doings of the Jesuits are being exposed, and there has been a strong movement on foot to drive from the country these followers of Loyola. It is of great importance that our literature and our message be brought before the people of this land just now. We have six canvassers and two Bible workers, native Spaniards, who are helping the Elders Bond in scattering the truth.

Of our nineteen members in Portugal, only Brother C. E. Rentrö was present. They have recently had a good baptism, and there is an increasing interest to hear. The circulation of the Earthquake special, in the Portuguese, comes in timely after the recent earthquake experiences of that land. Seeing it was the Lisbon earthquake that ushered in the sixth seal, this small kingdom of Portugal, with its nearly five and one-half million inhabitants, has a special interest to the student of prophecy,—to say nothing of the great navigators, Vasco da Gama and Magellan, whose dauntless spirit commanded the admiration of their day, and should inspire us courageously to launch out and fearlessly to proclaim our message in unentered fields.

Brother G. Roth, in charge of the Walloon Belgian Mission, is also to receive further assistance, as is also Brother Augsburg, who is at work in Algeria. Both of these brethren had good reports to render of the past year's work, and of an encouraging outlook for the future. It must not be forgotten that in our work Belgium is divided into two parts, and that the Flemish-speaking district belongs to the Holland division of the German Union Conference, while the French-speaking, or Walloon, division is under the management of the Latin Union Conference. In Walloon Belgium, or that section of the country toward the more hilly and rugged south and southeast, there are fifty-three believers, scattered among the three million six hundred thousand inhabitants. Algeria has nine members. It is a country nearly as large as France, and contains over five million people, of whom perhaps a quarter of a million are Frenchmen. Tunis also belongs to the Algerian Mission. In Belgium, with her Kongo district, and in Algeria and the neighboring Barbary states, there are vast and undeveloped fields into which the triumphs of the third angel's message must be carried within the next few years.

The Lake Geneva Sanitarium at Gland is so well patronized that it has been voted to enlarge it. Brother J. Robert and the local committee will look after the details in the erection of the new building. This is one of the most important steps taken in Europe during the summer. We are glad that the blessing of the Lord is with the faithful helpers and physician in charge, so that this institution is an important factor in building the cause of health reform,

and disseminating the message of truth.

The Latin Union School, of which Elder J. Vuilleumier is principal, will be much benefited by having its own quarters in the future, as the chalet is to be fully taken for school purposes. This institution has a worthy ambition before it—providing trained workers for the great fields we have been considering. It is the young people that we need, and such youth as were sent forth by the Waldensians and the persecuted church of God in the wilderness to carry the word of truth amid the greatest of dangers and the most bitter opposition.

During the year that closed June 30, the Latin Union Conference received 152 new members, \$10,506 tithe, \$2,619 offerings. For the twelve months ending June 30, 1908, the tithe had been \$9,387, the offerings \$2,246, and the number received into church membership, seventy-three. The membership June 30, 1907, was 849, and at the close of the second quarter of 1909, it was 1001. Two years ago we had thirty-four workers, and now there are forty-five workers in this union.

The canvassing work has not been so encouraging; for the sales of 1907 amounted to over \$7,000, while last year they were only \$6,660. More must be done to circulate our French books and papers. We trust our friends in other parts of the world who read this, and who have French-speaking neighbors, will try to get acquainted with them, and in whatever way the Lord may direct, put them in touch with our French literature, which can be secured from the New York branch of the Review and Herald Publishing Association.

The workers and people already feel grateful to the American brethren and to others who have been giving for the Latin Union Conference work. They have expressed their gratitude. Nor would we forget such of our young people as have assisted in the educational work in this union conference, by sending donations through the Mission Board.

As we leave this place, we can not but wish for Elder Tische, who has been re-elected president of the Latin Union Conference, and for all of his fellow workers, the rich blessing of the Lord, that the development of the field may be more marked than ever, and that the good omens before them may be realized in an abundant harvest of souls the coming year; for after all it is the souls saved that will cause joy in heaven among the angels, as well as on earth in the assembly of his saints.

Hamburg.

—♦♦♦—
 Would you come off more than conqueror over all the powers of hell? Abide in Christ. And one of the surest ways of abiding in Christ is to strive to bring everybody else to him that you can get hold of. Working Christians are seldom troubled about their own assurances of salvation.—*Theodore L. Cuyler.*

Christ Will Come

CHRIST came to this earth as a helpless infant in a lowly manger. The humble shepherds were the messengers to publish the news of his first advent to the inhabitants of the town where he was born. The Saviour spent his early life offering salvation to a thankless world, which at last turned upon him and crucified him.

The Saviour's second coming will be "in the clouds of heaven with power and great glory." Matt. 24:30. Instead of being humble and unknown, "every eye shall see him." Rev. 1:7. In place of the "swaddling clothes," he will be arrayed in royal vesture. Luke 2:7; Rev. 19:16.

He who once came a helpless babe, will ride forth a mighty conqueror, with all power in heaven and earth at his disposal. Matt. 28:18. Instead of a lowly manger for a resting-place, and the beasts of the stall for spectators, the Saviour appears seated upon a white cloud, attended by all the holy angels. Rev. 14:14; Matt. 25:31.

When he comes the second time, he will no longer plead with the wicked to turn from their wickedness; for he comes "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 15. A golden crown rests upon the head once pierced by the crown of thorns. Rev. 14:14.

At the Saviour's first advent, a very few people were expecting him; but when he appears the second time, scattered all over the earth there will be individuals anxiously watching for tokens of his coming who will hail his advent with joy; while at his word a countless multitude will spring from their dusty graves to meet him, with a shout of victory upon their lips. Isa. 25:9; 1 Cor. 15:51-57.—*Selected.*

HALF the misery of human life might be extinguished would men alleviate the general curse they lie under, by mutual offices of compassion, benevolence, and humanity. There is nothing, therefore, which we ought more to encourage in ourselves and others than that disposition of mind which in our language goes under the title of good-nature, and is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It shows virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.—*Addison.*

BLESSINGS on the man who smiles! I do not mean the man who smiles for effect, nor the one who smiles when the world smiles. I mean the man whose smile is born of an inner radiance, the man who smiles when the clouds lower, when fortune frowns, when the tides are adverse. Such a man not only makes a new world for himself, but he multiplies himself an hundredfold in the strength and courage of other men.—*George L. Perin.*

I OFTEN recall the solemn words uttered by the great John Owen before the British Parliament: "A man may want liberty, and yet be happy, as Joseph was. A man may want children, and yet be happy, as Job was. A man may want money, and yet be full of comfort, as Micah was. A man may want friends, as Paul did in Nero's judgment-hall, and yet be full of joy. But he that lacks Jesus Christ lacks everything." He that is not in Christ has no beginning of good and no end of sorrows. He that is not born again had better never have been born at all. It will be the hell of hell to have shut ourselves out of Christ; and it is the beginning of heaven to come humbly and gladly unto Jesus, the invincible stronghold, and to abide in him. When he shall appear, we shall appear with him in glory.—*T. L. Cuyler.*

Harvest Ingathering 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.

As before stated, all orders are being filled in the exact order of their receipt at this office.

All should carefully peruse the "Instruction Leaflet" and the "Official Solicitor's Card" before beginning work.

Every day the presses of the Review and Herald deliver a large truck full of printed sheets of the Missions REVIEW for the bindery to fold, stitch, and trim during the night.

Doubtless many will be able to devote more than one week to this good work. All who can should continue the campaign at favorable and convenient seasons until the close of the year.

Those intending to solicit donations by correspondence should provide themselves with not less than two copies of the "Official Solicitor's Card," one for local use and the other to enclose in correspondence.

Remember that the Harvest Ingathering campaign begins Monday morning, November 1, but does not end until December 31. You thus have an opportunity of joining in the ranks at even the eleventh hour.

We are just in receipt of an order from the Southern New England Conference for 3,375 copies of the Missions number of the REVIEW to be sent to forty-one different persons, mostly church officers.

Numerous telegrams are being received from distant States calling for papers and other campaign supplies. Immediately upon their receipt, these telegraphic orders are placed in line with the many other orders received the same day.

All of the churches in the District of Columbia Conference gave special consideration to the Harvest Ingathering campaign October 2, or one week earlier than our other conferences. The large orders already received from these churches indicate a good interest.

If you receive more copies of the Missions REVIEW or other supplies than you can use, kindly pass them on to some other member of your church. In so doing you may be the means of enlisting the services of one extra worker who was not planning to engage in this work.

Something of an idea of the work of making and handling an edition of five hundred thousand copies of such a paper as the Missions number of the REVIEW may be gained by merely stating that the half million copies will weigh ninety-two thousand five hundred pounds, or over forty-six tons.

During the past few days we have been taking to the post-office wagon-loads of mail-sacks filled with the Missions number of the REVIEW. We have been obliged to stack these sacks up in great piles on the three floors of the large Review and Herald building, partially filling the halls and vestibules.

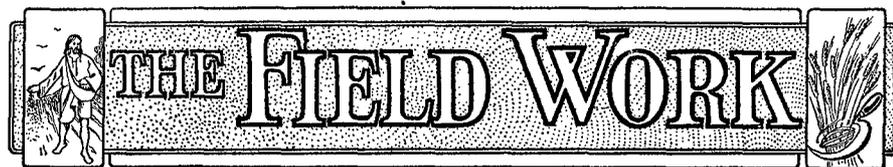
On Sunday, October 17, we were obliged to place an additional order for one hundred thousand copies of the Missions number of the REVIEW, making a total edition thus far of six hundred thousand copies. At the rate the orders are coming in, it will be necessary to place another large order within a few days.

Up to Tuesday noon, October 19, the total number of orders received for the Missions number of the REVIEW called for a grand total of 348,942 copies. This, of course, does not include thousands of sample copies that have been sent out. The orders received each day are consuming, on an average, from thirty to forty thousand copies.

The usual "three days' grace" has been allowed on all orders for campaign supplies received at this office after Friday, October 15. Orders received after October 18 are entered as "late" orders, and will be filled immediately after those which came in on time. If the label on your package of Missions REVIEW is marked "MRL," you will know that this was among the late orders. If your label is marked "MR," your order was received on time.

Remember the "second campaign week" (November 7-12); also the "second missionary rally," to be held Sabbath, November 13. If for any reason your order for the Missions REVIEW and other supplies does not reach you in time to enable you to join in the first effort during the first campaign week (November 1-6), do not feel anxious concerning the matter, for you can arrange individually, or as a church, if necessary, to devote the second campaign week (November 7-12), or any other week before the close of the year, to this enterprise.

A. J. S. BOURDEAU.



THE FIELD WORK

Visit to California and Items of Interest

As the California camp-meeting at Oakland came later than any in the North Pacific Union Conference, and as I had invitations from the presidents of the Pacific Union and California conferences to be present, I concluded to take my homeward journey through that State. The expense was but little more, and I desired to visit that interesting State, where many old friends reside, and many interesting features of the causes are to be met.

The Oakland camp-meeting was in many respects a peculiar meeting to me. Though nominally not a business meeting, as the election of officers occurs next winter, yet much important business was done in it. The Northern California Conference has become the largest and most important conference in the whole cause of present truth. California as a whole State has nearly seven thousand Sabbath-keepers. But since Southern California has been organized into a separate conference, with nearly two thousand members, Northern California is left with upward of four thousand members. For many years in this cause Michigan stood as our leading conference; but things have occurred which have changed these conditions. Michigan has been divided into four divisions, three of them conferences.

Washington has become the headquarters of our work. California has been pushing ahead. Large numbers of our church-members have moved there. The Pacific Press has always been a wide-awake, aggressive institution, and various causes have existed to make the work on the Pacific Coast prominent. California has been fortunate in having large, well-equipped sanitariums. People of wealth have been liberal, and the conference is strong financially. The tithe for the support of the ministry has ranged somewhere from sixty thousand to eighty thousand dollars annually. This year fourteen tents have been running in the field of the North California Conference, and several hundred have accepted the truth. All true Seventh-day Adventists will rejoice in this prosperity; but of course such prominence brings with it a weight of responsibility. We all have a right to expect great things of California in the direction of helpfulness in this grand cause.

I stated above that the Oakland camp-meeting was in some respects peculiar. As all know, a large number of believers live in the vicinity of Oakland. On the Sabbath the great tent would be packed full of Sabbath-keepers from all the surrounding country. On other days through the week it was hardly ever half full, and a portion of the time not more than two or three hundred met at the most. Of course it would hardly be reasonable to expect so many on other days as on the Sabbath; but in so large a conference of believers it quite surprised me to see so few, not as many as in meetings of much smaller conferences.

As I remembered the few laborers in

the Southern conferences, and contrasted them with the plethora of laborers here, I could not but wish there was greater equality. In large portions of California the truth has been preached over and over, while in the South comparatively few have heard it at all.

One very live question in California was the place for the conference school. Healdsburg was formerly the educational center. For wise reasons doubtless, that has ceased to be such. Much searching has been done to find an ideal locality for such an institution. A little while before the Oakland meeting an ideal place was found some eight miles from the sanitarium at St. Helena, a description of which Elder S. N. Haskell gave last week. All who know of the two places unanimously agreed that this last is far superior to the Sonoma property. The Lord knew best. How precious to serve a God who knows all things, and directs his humble servants in paths better than they know.

Having paid a personal visit to this location, the writer knows whereof he speaks. Doubtless by this time the school is in progress, under the direction of Prof. C. W. Irwin. Here will be an excellent opportunity for pupils to attend who can find a chance to pay for their schooling by working their way through school, thus obtaining a valuable experience of a practical nature with book education. Here there will be no opportunity to run about in the city, and thus learn evil things, as in city schools. Thus the school problem for California is solved, and the Lord's hand has been manifested through it all.

The conference council gladly accepted this outcome. Sister E. G. White, though very much wearied by her recent Eastern trip, spent a day or two at the meeting, and briefly and clearly testified to the desirability of securing this ideal locality. She had visited the place herself and was delighted with it.

Besides this important item, other matters received attention. A large number of books were sold to our people for distribution in missionary work. The religious meetings were seasons of interest. Revival meetings were held, and a goodly number were converted and baptized. Elder G. A. Irwin was present during the early part of the meeting, and labored with his accustomed energy. One feature of his labor at this, and at the Northern meetings when he participated ought to be mentioned. In each of these he took considerable time in giving instruction in regard to the Testimonies. Excellent instruction it was indeed, just such as our people need everywhere.

Before Elder Irwin left for the East, he did not forget to lay before the brethren and sisters the great needs of the foreign missionary work. There were comparatively few present, and they had been having other calls for means. About two thousand dollars in pledges was raised. This was indeed a very small amount to be raised from such a strong conference. I felt sorry to see the effort close with such a result, so on the last Sunday of the meeting I made

another effort. It was about nine o'clock in the morning. The people were weary, and very few present. They had given for various other objects. However, about one thousand dollars more was subscribed.

It was my happy privilege in coming homeward to stop briefly in Los Angeles and Loma Linda. Brother E. E. Andross went with me to see the Glendale Sanitarium,—a fine sanitarium in a beautiful locality. Los Angeles is a growing city of some two hundred fifty thousand population. A continuous stream of tourists pour into this section to spend the winter each year, making it an important point for a large sanitarium. Our people have excellent vegetarian restaurants in Los Angeles, where seventeen hundred persons are fed each day. I spent two or three days here, stopping over Sabbath, and speaking twice to the inmates of our sanitarium. It is an interesting place, and to the best of our knowledge is doing an excellent work.

Through the kindness of Brother Brante, I was permitted to take a fifty-mile ride in his automobile through Riverside and Redlands, famous centers for the orange industry. Probably there are no other places where can be seen in one body such an immense number of orange trees. In a solid square of twenty or thirty miles at Riverside, it seemed like a solid body of orange groves. Beautiful drives were seen in every direction. The whole section of country from Los Angeles to Loma Linda, some sixty miles, seems to be the paradise of orange-growing. Steam and electric railroads run in all directions. Multitudes of people come, go, and reside through this region. The servant of the Lord has taken a very deep interest in this section of California. She has felt that where such a concourse of intelligent people visit, congregate, and live, opportunities must be afforded to enable them to become acquainted with our work. Our sanitariums afford such opportunities. These institutions are in every way suitable for such a purpose. This was the first time I had ever seen this section, and I was most happily surprised by what I saw.

Southern California is indeed a place of great interest. The efforts made in that section have borne fruit. Several hundred Sabbath-keepers have made that their home, and others are coming in. What I have said is a very meager statement of what might be said.

My trip homeward ended October 2. It has been an interesting trip to me, and I trust of some profit to others.

GEORGE I. BUTLER.

West Caribbean Conference

CHANGUNOLA is a tract of level land from ten to twenty miles wide and from fifty to sixty miles long, on the mainland about ten miles from Bocas del Toro, Costa Rica, at the nearest point. It belongs to the United Fruit Company, and a good share of it is planted to bananas. This land is divided into farms of one and two thousand acres each, with a manager over each farm, and men enough to keep the land clean and to cut the fruit and get it out to the road.

These farms are all connected by railroad, with branches in every direction to reach all the farms; and as fast as a new farm is opened and planted and begins to bear fruit, the road is ex-

tended to it. At Almirante, a low, swampy place ten miles from Bocas by water, the company have built a wharf where two of their largest ships can load at one time. All their fruit is taken to this place, and often two and three ships are loaded in a single week.

At a place called "Base Line," sixteen miles from Almirante, Brother J. A. Reid has been laboring for the past year, holding meetings in a very comfortable house, kindly furnished us free of charge by the United Fruit Company. During the year hundreds of dollars' worth of books have been sold, also a club of one hundred fifty *Caribbean Watchman*. The seed has fallen on good ground, and many souls are rejoicing in the newly found truth, while others are still in the valley of decision. The writer spent two Sabbaths with these people, and was deeply impressed with their earnestness. Sabbath morning at eight o'clock they began to come, some coming five and six miles afoot. One man, his wife, and two little girls walked nine miles to attend the meeting. Seventeen in all were baptized, and a church was organized of thirty members. Officers were elected, whom we hope to see ordained at our next visit.

At Bocas they have a new church building thirty by forty-five feet, nearly finished, and entirely free from debt, which was dedicated; and an elder was ordained. We celebrated the ordinances, and enjoyed a real season of refreshing from the Lord.

At Old Bank, five miles from Bocas, on another island, we found another church building under way. Here Brother T. M. Brown is working with the church, and there is a good interest to hear the truth. One man decided to obey while I was there. The opposition to our work there was strong, but the question box was well patronized, showing a desire on the part of the people to learn. One was baptized, and others are expected to follow soon.

Bethel is another church, five miles from Bocas on another island. Both Bethel and Bocas have been much reduced by removals, yet they are of good courage and faithful. The rain hindered the first two days, but then the sun came out, and we had a precious season together. Differences of long standing were put away, and nearly all made a new covenant with God and one another to consecrate themselves anew to the work we have to do.

H. C. GOODRICH.

Northern Illinois Conference

SINCE our camp-meetings our laborers have been following up the work in Elgin, Chicago, and elsewhere within our borders.

At Elgin a tent effort was held after the camp-meeting closed, in which eight persons decided to obey the truth, and Bible work is still continued there.

The Swedish effort with tent-meetings in Chicago resulted in gathering several members, and this interest is being followed up by maintaining services in a hall.

The German laborers of Chicago closed their meetings held in a tent several weeks ago. Their work has borne fruit, and seven or more new members are to be added to the German church as a result. The interest is now continued by house-to-house work, supple-

mented with evening services held in the church house lately purchased by the Germans for their convenience in Chicago.

A series of tent-meetings was held in West Pullman, a suburb of Chicago. As a result, several became interested, a few decided to obey, and plans are under advisement for further labor there.

We are just starting work among the Italians and Bohemians in Chicago; but how we can give the message in the many other languages spoken in Chicago is a problem that yet remains to be solved. However, we must keep trying.

W. M. COVERT.

Wisconsin Camp-Meeting

THE annual conference and camp-meeting of the Wisconsin Conference was held in the city of Milwaukee, Sept. 23 to Oct. 4, 1909. The meeting was very centrally located in the city, in what is known as Schlitz Park. The meeting was well advertised, and it was hoped that it would be largely attended by the citizens, but our expectations in this respect were not fully realized. On account of the lateness of the season the weather was cool and somewhat uncomfortable. Besides this, those living near the park were mostly Jews, and not inclined to attend such services. For these and other reasons the attendance was quite small; yet some came, and manifested a deep interest in the truths presented, especially in the German language.

The attendance of our own people was not so large as in former years, owing, no doubt, to the meeting's being held somewhat late in the season and not so centrally located in the conference as usual. There were, however, about five hundred of our own people who were camped on the ground and temporarily located in rooms.

There was a good spirit manifested, and the rich blessing of the Lord was experienced in the meetings until the close. Several revival services were held, and many found that blessed peace and freedom from sin which is for every Christian. Prof. M. E. Kern was present, and united with the local workers in laboring for the young people and children. Excellent work was done among the youth, and many of these gave their hearts to God. Services were also held daily in the German and Scandinavian languages, and those in charge of this part of the work reported splendid meetings.

A good degree of harmony was seen in the business deliberations of the conference. Elder C. McReynolds was re-elected president for another year. The other officers chosen were about the same as last year.

Much interest was manifested in the growth and development of the work in the regions beyond. During the meeting about four thousand dollars was given in cash and pledges for the work in foreign fields and the local needs in the conference. One thousand dollars of this was pledged by a man who is not a Sabbath-keeper. Sister Ida Thompson, who has done such faithful service in China, was on the ground, and presented many stirring things in reference to the needs and advancement of the work in that great Gibraltar of heathenism. A goodly portion of the money pledged for missions was designed for China. A number of

scholarships were taken, at thirteen dollars each, for pupils to attend Sister Thompson's school.

The conference also voted to turn over regularly to the Mission Board one fifth of its tithe, beginning Jan. 1, 1910. On the basis of last year's tithe this will mean about six thousand dollars for the fields abroad. We were glad to see the conference take this advance step, and believe that it will mean prosperity for the home work as well as be an encouragement for those laboring in the dark heathen fields abroad.

The last Sabbath of the meeting Brother K. Rasmussen was ordained to the sacred work of the gospel ministry. This was a very solemn meeting. The ordination service was preceded by a very close, practical sermon by Elder O. A. Olsen on the high calling of the gospel ministry and the responsibility resting upon those who assume these sacred responsibilities.

The laborers present from outside the conference were Elders O. A. Olsen, Allen Moon, Wm. Covert, K. C. Russell, L. H. Christian, M. E. Kern, G. F. Haffner, S. Mortenson, Brother J. B. Blosser, Prof. Otto J. Graf, Brother J. W. Mace, Dr. David Paulson, Sister Ida Thompson, and the writer. These united with the local conference workers in the burdens and blessings of the meeting.

We trust the coming year will be one of much prosperity and blessing for the work in this large conference. There are many in this field who speak a foreign language for whom work should be started. Steps are being taken in this direction, and it is hoped that a strong work will be developed among the various nationalities. This conference presents a splendid field for labor. We were glad to see so many young people on the ground, and the spirit that characterizes many of these to attend our schools and become fitted for the work of the Master was encouraging. We have reached a time in the work of God when every energy of our being should be devoted to the proclamation of this truth, and a spirit of devotion to this cause such as has never been seen in the past should characterize God's people at this time.

G. B. THOMPSON.

September in the California Conference

FOR over a year we have been trying to find a suitable location for our Conference College, and the last of August it was decided to purchase the Anguin Health Resort, particulars of which transaction have already been given in the REVIEW. The first week in September the deed was signed and two thirds of the purchase price paid, the other one third to be paid in six months. September 29 the school buildings were dedicated, and the school was opened. The school began with about fifty boarding students, and others have come in since.

The general camp-meeting was held September 9 to 19. This was the third camp-meeting held in this conference this year. Earlier in the season, two local camp-meetings were held, which were a great help to the cause in their respective localities.

The general camp-meeting was held in Fruitvale, a suburb of Oakland. This meeting was well attended, and many important matters were considered. There

was a good spiritual interest throughout, and at the close twenty-four were baptized. One entire day was devoted to educational work. Every day there was a Bible study at 6 A. M., missionary meeting at 9 A. M., and a health and temperance meeting at 5 P. M., thus giving prominence to these three important lines of work. Young people's meetings were held every day, and the children received due attention. Preaching and social services filled up the remainder of the time. The presence and labors of Elders Geo. I. Butler and G. A. Irwin were appreciated, and added much to the interest and success of the meeting.

The sales of books, periodicals, and tracts during the camp-meeting amounted to \$2,944.95. The literature that has been scattered in different parts of the conference has created more interests than our laborers are able to attend to. The majority of the laborers in the conference attended the general camp-meeting, so that most of the tent-meetings were closed; but tent-meetings were conducted in six different places during the month. Eleven were baptized by laborers in the field, besides those baptized at the close of the camp-meeting.

The following is the amount of literature sold through our tract society: Books, \$2,630; tracts, \$110; periodicals, \$1,423.50, making a total of \$4,163.50. This does not include orders that may have been sent by individuals directly to the publishing houses, but only what passed through the tract society.

There is a glorious future before the California Conference if it continues to purchase and distribute literature as it has been doing for the past two years. The aggregate sales at the three camp-meetings held this season is over five thousand dollars. This is for literature taken by the rank and file of our people and distributed by them. Should all our conferences put forth the same effort, and the rank and file of our people take hold of the distribution of our literature, there is no telling what would take place in a very brief period of time. Certainly the results of the loud cry, expected for so many years, would be seen.

We can only praise God and take courage in view of the final triumph of the truth.
S. N. HASKELL.

Nebraska

By invitation I held quarterly meeting with the church at Cortland recently, and on Sunday we had service at the home of Brother Vermasse. After the meeting, seven willing souls were buried with their Lord in baptism. The meetings were well attended, and about ten dollars was collected for the work in the South. The church was greatly encouraged by seeing so many persons added to their number.
J. S. HART.

BROTHER WM. H. BROWN, of Sawtelle, Cal., writes: "Last Sabbath was a good day for us here at Sawtelle. A larger number than usual attended our Sabbath-school, and also the two services following. In the afternoon we considered the home department work, which we had hitherto partially neglected. I am glad that our General Conference has matured this important branch of our Sabbath-school work, and has recommended a revival of this work in all our schools."

A REPORT from Elder R. M. Kilgore, of Dickson, Tenn., states that twelve or more are keeping the Sabbath at that place, and a church of twenty-five members has been organized. This is a result of a tent effort which is still in progress.

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

The Ministers and the Militia

THE following news item from Little Rock, Ark., under date of October 9, clipped from the Denver *Sunday News-Times* of October 10, reveals not only who are the real advocates of Sunday enforcement, but what kind of "force" they would use in enforcing Sunday observance upon the people, could they have things their way, and had they the power of the state placed at their disposal for carrying out their wishes:—

"At the request of a committee of ministers, Governor Donaghy to-day addressed a communication to the authorities of Little Rock demanding that the State laws relating to the sabbath observance in Arkansas be enforced, and prohibiting the operation of the State fair to-morrow. The governor was asked to call out the militia to enforce his request, but this he refused to do."

This reminds us of 1893, when church leaders throughout the country were excited over the opening of the gates of the Columbia Exposition at Chicago on Sunday, and at a mass-meeting held in the First United Presbyterian church of Boston, May 18, the following telegram was ordered sent to President Cleveland:—

"The First United Presbyterian church of Boston, distrusting both directory and commissioners, appeals to you to suppress Chicago nullification with Jacksonian firmness, and to guard the gates next sabbath with troops if necessary."—*Chicago Herald*, May 19, 1893.

The Boston Evangelical Alliance, May 15, also sent the following telegram to Hon. Richard D. Olney, Attorney-General of the United States:—

"The presence of the United States troops at Fort Sheridan holds Chicago anarchists in check. Can not the administration notify the directory that those troops will be promptly used, if necessary, to maintain inviolate the national authority, and keep the Fair closed on the Lord's day?"—*Id.*, May 16.

Another item of the time ran thus:—

"If the proceedings now contemplated shall fail, other resources within the law will be available. The Christian people of this country can fight within the law to have the law observed as well as they can pray."—*Id.*, May 31.

This is sufficient to show the character of the spirit actuating the movement for the enforcement of the Sunday institution by law, and what may be expected in this country when church and state are united here,—when the ministers can control the militia. We do not need to go back to the Dark Ages to find the spirit of intolerance.
W. A. C.

Religious Liberty Institutes

SOME remember the religious liberty institutes held back in 1889 and onward up to 1893, when the Blair Sunday-Rest bill, the Breckenridge District Sunday bill, and other like measures were before Congress. Referring to these, one of our religious liberty workers writes: "I wish we might have a real old-fashioned institute like those held years ago." The people were not only instructed in the principles of religious liberty in those institutes, but they were aroused to active work. Money was contributed freely for the carrying on of the work, public meetings were held, petitions were widely circulated, and a large amount of literature was distributed.

We believe it is time there was a revival of these "old-fashioned institutes," as the brother just referred to styles them. Our people need to have an opportunity to study both the issues that confront us and the principles involved in them. There is an inspiration and a fitting up for the work that comes in this way, which, it seems, can be obtained in no other.

In the West, where a fierce conflict is approaching, and a determined effort is now being made to bring the one remaining State without a Sunday law into line, our brethren are planning to hold a number of religious liberty institutes. In another State, where there has been considerable agitation of late over the question of Sunday enforcement, one of our religious liberty secretaries is planning for religious liberty institutes to be held in all the churches in the conference, as far as can be arranged for. We believe that this would be a good plan to adopt in all our conferences. In order that we may do the work that should be done, and meet the rapidly approaching crisis that is to try every soul, we need to be informed upon the principles of religious liberty. A study of these in the light of the Scriptures, of the writing of the spirit of prophecy, of history, and of present-day issues, can not fail to be helpful. Let conference officers, church officers, and religious liberty secretaries consider this matter, and plan for institutes of this kind to be held wherever suitable arrangements can be made for conducting them.
W. A. C.

"Reform" Methods

A GENTLEMAN present at a ministers' meeting in a northern California city, addressed by Rev. Dr. G. L. Tufts, National Reformer, reports the talk as substantially the following:—

"We believe that the world is in need of many reforms, of which Sunday legislation is one. We have pursued the following plan in the cities which we have visited: We call upon the local ministers and ask them to select a committee of ten or fifteen, this committee selecting a large committee consisting of from one to two hundred. The large committee is to co-operate with the National Reformers in securing such reform as they may suggest. We would not have the ministers to lead out in such movements, as the public would recognize at once the ministerial aspect, and the object for which we are laboring would be defeated. We have had many such experiences as this in the past.

"We would advise that in selecting

this large committee you should secure strong men from the business leaders — men of means, not necessarily members of any church. Also we would recommend that you select, or have the priest select, from the Catholic Church strong men, and if possible secure the co-operation of the priest in such movements.

"In all such maneuvers, let the ministry remain behind and push — everlastingly push — these measures, but be never in the lead.

"I would not recommend that you take up the Sunday movement first. I see you have a number of slot-machines in your city. That would be a good object to organize your forces upon, one to which no good citizen could have any objection. Later on, any other reform deemed necessary could be inaugurated.

"After that, we would recommend that you take up the closing of saloons at midnight, then Sunday closing of saloons; and at our next legislature send us strong men to Sacramento, and we will not be defeated as we were last winter. Our defeat last winter was due to the lack of organization. I expect to visit every city in California, and organize it as I have this one; and when we come up to the time of the legislature, we will secure the Sunday amendment to the constitution without a question."

The above casts a very interesting side-light on the methods of these "reformers." They see the necessity of not letting the public recognize the "ministerial aspect" of their work, as "the object for which we are laboring would be defeated." But the ministers are to "remain behind and push — everlastingly push." Notice, "I do not recommend that you take up the Sunday movement first." Slot-machines are to be attacked as a starter, for "no good citizen could have any objection" to fighting that; the implication being that good citizens would object to Sunday tinkering. Midnight closing of saloons is to serve as an initiative for a Sunday lid. Then when all the difficult and stony way has been paved thus nicely, they can drive swiftly and triumphantly to Sacramento and to — victory!

FRANKLIN BLISS.

Amending the Constitution

ACCORDING to the terms of the Constitution of the United States, Congress, upon application of the legislatures of two thirds of the several States, must "call a convention for proposed amendments." Thirty-one States have now signified their desire for such a convention, Idaho and Wyoming having been first to express themselves, in 1895, and Alabama, the last, having taken action only last August. This makes the required two thirds, there being but forty-six States in the Union. It seems, therefore, that according to the terms of the Constitution itself, Congress will be compelled to call such a convention.

The demand on the part of the States has very largely, if not entirely, been for an amendment providing for the election of senators by direct vote; but if a convention for this purpose is called, there seems to be no reason why amendments of every sort may not be proposed and considered. Referring to this matter, the *Springfield Republican* of June 24 said:—

"Whether such a national convention could be limited by the call to one particular subject of change is a question

that has never been given opportunity for authoritative determination. If called to amend in one particular, it may seemingly propose amendments in other particulars. But in any case the convention might easily be made a power for bringing under popular agitation various Constitutional changes not comprehended in the call."

Speaking concerning this same matter, the *Washington Post* of October 9, says:—

"We think that the best Constitutional authorities will agree with us that any and all subjects may be laid before the convention."

As to the importance, significance, and possible results of such a convention, the *Post* further says:—

"It is beyond the mind of man to prophesy what will be done with our Constitution the moment that its mantle of inviolability is laid aside. It is this fact which gives a profound and almost anxious significance to the fact that under the very terms of the Constitution itself the Congress of the United States may soon be compelled to call a Constitutional convention."

In view of the proposed religious amendment already in Congress, and of what both prophecy and the spirit of prophecy have said concerning this nation, such a convention, if held, ought to be of more significance to us than to any one else in the United States.

W. A. C.

Urges Union of Churches

UPHOLDING the statement of Bishop McFaul [Roman Catholic], "that Catholics and Protestants alike should sink their petty differences and unite," the Rev. A. H. Thompson, pastor of Waugh Methodist Episcopal church [Washington, D. C.], delivered a sermon on "A Plea for a Holy Confederacy" yesterday [Sunday, October 10]. Dr. Thompson said:—

"We live in an age of trusts and corporations, which are but expressions of man's sense of insufficiency in the presence of stupendous problems. With the commercial wants of millions to be supplied, men discovered that it was important that they get together. Hence, interests were pooled, vast enterprises projected, and the world's needs met.

"A greater need confronts the church. It is moral. How shall the evil forces of society be checked, subdued, and finally overcome, and the highest interests of the race be subserved? This is the problem. And the answer is not a matter of form but of spirit. Men may be 'separate as the waves,' but 'one as the sea.' Such a spirit exists to-day in larger measure than ever before. In the settlement of great moral questions, in healing the breach between labor and capital, in attempting to relieve the victims of poverty and misfortune, and in the effort to preserve the home and the fundamentals of faith, we are closer together than we have ever been in the world's history. More and more are we coming to realize that only in a closer union is it possible to combat the forces which threaten the very existence of society. In this connection we hail with delight the suggestion of Bishop McFaul that Protestants and Catholics alike should sink their petty differences, and unite in opposing the influences which threaten to profanize modern life.

"Should that great communion lead

the way, it would not be very long before Christians of all shades of belief would be united as an alliance so powerful that no person on earth could resist it. Religious sentiments abound. All that is needed is organization. Therefore it is incumbent upon every man who believes in God and who prizes the common moralities, to unite with some religious organization. And it behooves the religious organizations to compete less and co-operate more.

"We have made mistakes in the past, but we need not repeat or perpetuate them. A comic paper offered advice which the church might well follow: 'Competitors for goodness, who, at each other thrust, should imitate the plutocrats and organize a trust.'—*Washington Post*, Oct. 11, 1909.

A Decision in Favor of Justice

It is very gratifying indeed, in these times when religious oppression seems to be gaining ground, to see a supreme court take a stand in favor of the rights of the people. This was the stand taken on October 4, by the supreme court of Colorado, in the case of L. E. Mergen, a grocer. The case was first started by the Denver Retail Grocers' Association in an effort to force all non-union grocers to close their doors on Sunday. There are about five hundred of these smaller grocers in the city, and they maintained through their attorney that class legislation was being enforced upon them, and that they were being deprived of their rights as citizens contrary to the Constitution of the United States.

In the Denver County court the defendant was found guilty of violating the ordinance providing that no grocery or meat shop could sell food on the sabbath. Upon appeal to the supreme court this decision was reversed, and the Sunday closing ordinance declared to be unconstitutional. The opinion was written by Justice Musser, all the other justices concurring. He said:—

"It does not appear that section 1256, municipal code, as framed, will promote the peace, welfare, health, or other ends for the promotion of which the police power of the city may be exercised. Upon the authority of *Denver vs. Bach*, and for reasons there given, the section of the municipal code under which the plaintiff in error was convicted, is invalid. The judgment will, therefore, be reversed, and the cause remanded, with instructions to dismiss the complaint."

In the case of *Denver vs. Bach* referred to, the court declared that: "Sunday ordinances," as they are termed, have been upheld upon the theory that it is necessary for the good order, good government, and general welfare of the inhabitants of a city, that their usual and ordinary vocations (except those of necessity or charity) should be suspended upon that day. The business of selling clothing is not unlawful; it does not in any manner interfere with morality, or tend to create disorder. . . . If the ordinance can be upheld, it must be upon the ground that prohibiting keeping open stores for the sale of this character of merchandise upon that day is necessary for the welfare of the public.

"Experience has demonstrated that to permit class legislation where a general law can be made applicable is fraught with danger, for it frequently

results that a legislative body, under the guise of a law, oppress a class or a particular avocation. . . .

"We conclude, therefore, that . . . a business or occupation which is not liable to interfere with public morality, or tend to create disorder, and over which the city has no special control, can not be singled out, and made the subject of prohibition on Sunday."

In these days when our legislatures and courts are being dominated by the enemies of liberty, it is encouraging when a court will enunciate such principles as the above. We should ever remember to pray for the magistrates and judges of our land, that God will influence them in their decisions in favor of justice. H. F. KETRING.

In the city of Honolulu, saloons are not allowed to be open on Sunday, but when the Pacific squadron of armored cruisers called there on their way to the Philippines, a large quantity of liquor was purchased outside the city on Saturday and was delivered to the sailors on Sunday in the streets of Honolulu. As the liquor was not sold on that day, and not sold in saloons, the authorities could do nothing. The Attorney-General is threatening to have the brewery people prosecuted under an old ordinance which forbids work on Sunday. It need not be at all surprising if this should result in a resurrection and enforcement of this obsolete Sunday law.

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - Secretary

Battle Creek (Mich.) Industrial Academy

THE Battle Creek Industrial Academy opened for the year 1909-10, September 13, with an attendance of one hundred. This has been increased to one hundred eleven.

Upon invitation, many of the patrons and friends of the school attended the opening exercises. An earnest prayer was offered by Elder G. W. Amadon, who also made a few well-chosen remarks. Brother J. Q. Foy spoke of his interest and confidence in the cause of Christian education. Mrs. Ella King-Sanders spoke feelingly of the uppermost desire in her heart, that of seeing every student dedicating his life to God for service. The principal followed, outlining in a general way the policy of the school.

This school is carrying eleven grades of work this year. Our industrial lines embrace woodwork, sewing, and domestic science.

The outlook before us is bright, and our settled purpose is to make the school a credit to the denomination.

CLIFFORD A. RUSSELL.

Opening of Walla Walla (Wash.) College

WE are glad to be able to report an encouraging outlook for Walla Walla College for the coming year. The entire enrolment has already reached two

hundred fifty-four, which is fully as large as it was at the same time last year.

It is very gratifying to the board of management and the faculty to see the college growing in numbers and in its sphere of usefulness from year to year in spite of the fact that there are ten intermediate schools now operating within the Walla Walla College district, two of these opening for work this present year.

We have an excellent class of students, and thus far a very creditable spirit of work and study has been shown by all who are connected with the institution. We are expecting great things from the Lord during this present school year.

The ladies' dormitory is already filled with students, and provision is being made in a cottage for the overflow. The young men are a little later getting in on account of the fall work. We expect both dormitories will be occupied to their utmost capacity.

We shall be glad to hear from any who may desire to enter the school. A calendar will be sent on application.

M. E. CADY, *President.*

The Diamante (Argentina) School

DIAMANTE, ENTRE RIOS.—How thankful we are that God has permitted us to come here! Every day has brought us new lessons, and we in turn have been able to help others.

The school is growing—outgrowing the new quarters so rapidly that I am perplexed to know how best to meet the demands. Everybody is united in pushing the work here, and with that it makes smooth sailing. Last year the school enrolled eighty. We now have one hundred eighteen. A number of non-Adventists are so much stirred up over the fact that the Adventist children are so far advanced in their studies and music that they are breaking down the old walls of prejudice, to fall into line. It is a great pleasure to teach here, because of the appreciation shown.

The return of Dr. R. H. Habenicht will strengthen our work, and inject new enthusiasm into some of our departments. We had a canvassing campaign on July 9, the "Fourth" of Argentina. Thirty students and teachers spread out in battle-line from Diamante, Parana, Crespo, Ramirez, Nogoya, down to Victoria, over a length of about one hundred miles. These towns and environs have a population of about eighty-five thousand. In the short time in which we worked—on the average of two and one-half hours apiece—we took sixty subscriptions for *Verdad Presente*, and sold about seven hundred papers at ten cents each. A hard rain-storm stopped us, or we would have undoubtedly sold twice as many.

We are glad for the new workers. Brother Max Trummer has come just in time for a six-weeks' special course for workers. This course will take up three branches of work—six weeks of review in Bible doctrines, six weeks in hygiene and practical nursing, and six weeks of canvassers' institute and special studies.

The REVIEW brings us good news, and we are greatly encouraged by its reports. We hope that the work throughout the great field will advance as never before.

WALTON C. JOHN.

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

The Printed Page an Aid to Foreign Missions

AN account of the helpful relation of the printing-press to the advance of foreign missions would fill volumes. In the words of E. W. Gilman, "The nineteenth century presents to the twentieth printed copies of the Holy Scriptures in about four hundred languages." By means of the press these translated Bibles have been distributed to the tribes in earth's remotest bounds. The British and American Bible societies have generously sent millions upon millions of Bibles and Testaments to the countless heathen who know not the gospel.

Our English and American ideas of liberty, civil and religious, having been developed from a continued reading of the Word of God by the common people, it is but fitting that these nations should become the custodians of the Bible. In other words, the Anglo-Saxons, who first received, through Wickliff, the Scriptures in their own tongue, should, in the words of the historian Wylie, "put them into the hands of all the nations of earth, that they, too, might be guided to truth, order, and happiness."

What better support, it may be asked, can the gospel possibly have than the powerful assistance, direct and indirect, of the printing-press? Surely thus far its equal has not been found.

A. J. S. B.

Selling Our Periodicals in Spain

DURING the first nine months of the present year our five native colporteurs in Spain sold 30,289 copies of our Spanish paper *Señales de los Tiempos* (the *Signs of the Times*), 1,288 tracts, 167 copies of "His Glorious Appearing" and the Bible. These sales were made in 5,662 hours of work, the total value of literature disposed of amounting to 3,452.05 pesetas, or \$690.35.

Our brethren in the Spanish field write that they have printed editions of 10,000, 15,000, and 25,000 copies of our Spanish quarterly, the *Señales de los Tiempos*. In writing of the progress of the periodical work Elder Walter G. Bond says: "A few days ago an official in the Spanish army subscribed for the paper, paying for sixteen years in advance. Two of our five canvassers sell an average of about one thousand papers each a month. The others sell less. One of our canvassers has just written me that four or five persons have begun to keep the Sabbath where he is working. From a number of places invitations come to us to go and teach the message, but there is no one here to go."

In an interesting letter written from Barcelona, Spain, under date of September 29, Elder N. Z. Town relates the following incident illustrating the influ-

Summary of Magazine Sales for September, 1909

ence of our periodicals in that far-off field: "A young Oxford student, an Irishman, called at the office of the British Bible Society here, and saw on the counter a copy of our Spanish paper, *Señales de los Tiempos*. He at once became interested, obtained Elder Bond's address from the agent of the Bible Society, and went to visit Brother Bond. He told him he was going to take a trip to the island of Majorca (Balearic Islands), and that he wanted five hundred of those papers to circulate. He paid cash for the papers, and took them with him to sell.

"He took very little extra money with him for expenses, so that he would be obliged to get the money out of the papers. After landing in Majorca, and before leaving the beach, he thought he would have a swim in the sea. He accordingly walked down the beach to a retired spot to take his plunge, and there found an artist painting a landscape. Before he left, he gave the artist one of his papers.

"The artist was so deeply interested in the paper, and so pleased with it, that he wrote Brother Bond that same day, sending him the subscription price for one year. He said that it was the best paper he had ever seen, and also asked for other literature. Later on, when Brother Bond visited the island, he met this gentleman, and learned that since beginning to read the paper, he had given up both his wine and his tobacco. Since I have been here, another letter has come from him, containing ten pesetas (about \$2) to pay for more literature."

The sale of our periodicals is truly accomplishing a great work for many people at home and in foreign lands.

A. J. S. B.

The Summary

OUR fourth monthly summary of magazine sales shows quite a loss as compared with the August sales. This is easily explained by the fact that hundreds of our student agents have left the field and entered upon their school work.

If the thousands of Seventh-day Adventists who are not engaged in the Master's work will now step in to fill the ranks previously filled by our student agents, the summary of sales will increase steadily month by month.

As will be seen, our September sales fall short of the August sales by 72,103 copies, valued at \$7,210.30. The cessation of the efforts of our students is thus equivalent to depriving the reading public of the benefits of nearly one month's circulation of two of our magazines—for instance, *Life and Health* and *The Watchman*.

The sales in the Canadian Union Conferences are reported under one head. Next time we hope to report the sales in each of these union conferences as separate items.

An agency for any of our ten-cent magazines means interesting home missionary work, good wages, and ready money day by day for any intelligent Seventh-day Adventist. Pick out the magazine you desire to handle, send one dollar to your conference tract society for twenty-five copies, and begin work as soon as possible. You will be more than pleased with what you are able to accomplish in this pleasant and profitable work.

A. J. S. B.

	Sigs Monthly	Watchman	Life and Health	Liberty	Protestant	Instructor Temp. No.	Total No.	Value
Atlantic Union Conference								
Maine	26	53	1686	...	...	...	1765	\$ 176.50
Vermont	28	20	52	...	...	...	100	10.00
New Hampshire	18	7	517	...	...	...	542	54.20
Massachusetts	440	209	1480	40	25	325	2519	251.90
Rhode Island	15	16	11	...	...	...	42	4.20
Connecticut	28	79	789	...	...	...	896	89.60
New York	1978	419	4119	212	210	...	6938	693.80
September totals	2533	803	8654	252	235	325	12802	1280.20
August totals	1751	828	9554	4061	1358	453	18003	1800.30
Columbia Union Conference								
Pennsylvania	532	163	1262	300	25	100	2382	238.20
New Jersey	291	65	1543	100	25	...	2024	202.40
Delaware	2	...	51	...	...	...	53	5.30
Maryland	5	21	288	...	...	...	314	31.40
Virginia	32	16	56	25	25	...	154	15.40
West Virginia	7	211	415	...	...	...	633	63.30
Ohio	1605	772	1991	25	6	...	4399	439.90
District of Columbia	69	85	137	80	...	...	371	37.10
September totals	2543	1333	5743	530	81	100	10330	1033.30
August totals	4648	930	9614	1296	1409	1075	18972	1897.20
Lake Union Conference								
Indiana	825	181	543	3	3	...	1555	155.50
Illinois	298	432	4068	...	5	...	4803	480.30
Michigan	1374	358	3086	175	110	...	5103	510.30
Wisconsin	175	142	542	200	100	...	1159	115.90
September totals	2672	1113	8239	378	218	...	12620	1262.00
August totals	7905	2600	13861	4995	1745	1013	32119	3211.90
Canadian Union Conference								
Maritime	...	...	100	...	...	...	...	...
Newfoundland	...	...	...	...	...	...	...	...
Ontario	...	...	220	...	...	...	...	...
Quebec	...	...	...	...	...	...	...	...
Alberta	...	...	...	...	...	...	...	...
British Columbia	...	...	...	...	...	...	...	...
Manitoba	...	...	10	...	...	...	...	...
Saskatchewan	...	...	...	...	...	...	...	...
September totals	665	129	487	...	...	125	1406	140.06
August totals	1536	204	4104	...	382	36	6262	626.20
Southern Union Conference								
Kentucky	7	94	2321	...	25	...	2447	244.70
Tennessee	44	564	131	...	...	...	739	73.90
Alabama	53	615	76	...	...	...	744	74.40
Mississippi	136	211	183	25	...	...	555	55.50
Louisiana	54	619	502	...	...	...	1175	117.55
September totals	294	2103	3213	25	25	...	5660	566.00
August totals	627	3304	5569	150	411	...	10061	1006.10
Southeastern Union Conference								
North Carolina	30	71	476	...	...	...	577	57.70
South Carolina	...	110	9	25	...	...	144	14.40
Georgia	32	237	1972	...	450	...	2691	269.10
Florida	5	508	351	...	...	...	864	86.40
September totals	67	926	2808	25	450	...	4276	427.60
August totals	658	685	2389	...	235	25	3992	399.20
Southwestern Union Conference								
Arkansas	708	136	37	25	5	...	911	91.10
Oklahoma	599	251	527	...	310	25	1712	171.20
Texas	1567	1525	1398	...	60	...	4550	455.00
New Mexico	4	36	15	...	...	...	55	5.50
September totals	2878	1948	1977	25	375	25	7228	722.80
August totals	1991	4622	2779	55	646	...	10093	1009.30
Central Union Conference								
Missouri	1011	79	1580	...	5	...	2675	267.50
Kansas	1439	314	471	25	...	...	2249	224.90
Colorado	154	476	891	25	30	...	1576	157.60
Nebraska	913	387	504	400	...	...	2204	220.40
Wyoming	44	17	19	...	...	...	80	8.00
September totals	3561	1273	3465	450	35	...	8784	878.40
August totals	4024	1474	4421	1483	1521	...	12923	1292.30

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Instructor Temp. No.	Total No.	Value
Northern Union Conference								
North Dakota	38	82	70	...	...	...	190	\$ 10.00
South Dakota	620	181	172	...	...	...	973	97.30
Minnesota	81	107	977	7	...	...	1172	117.20
Iowa	2119	353	1656	450	...	...	4578	457.80
September totals	2858	723	2875	457	...	...	6913	691.30
August totals	2779	344	3415	531	912	1225	9206	920.60
North Pacific Union Conference								
Oregon	2455	96	307	...	10	150	3018	301.80
Washington	2853	1219	1653	...	25	...	5750	575.00
Idaho	216	53	120	...	...	...	389	38.90
Montana	225	19	637	75	...	...	956	95.60
Alaska	...	2	...	...	...	...	2	.20
September totals	5749	1389	2717	75	35	150	10115	1011.50
August totals	11469	900	3886	4594	857	105	21811	2181.10
Pacific Union Conference								
Southern California	1862	...	...	...	105	25	1862	186.20
California-Nevada	6805	336	6206	...	...	...	13477	1347.70
Utah	19	4	26	...	...	...	49	4.90
Arizona	110	9	180	...	...	...	299	29.90
September totals	8796	349	6412	...	105	25	15687	1568.70
August totals	9339	793	5692	30043	1110	300	20277	2027.70
Foreign and Misc.	1686	4246	255	...	25	...	6212	621.20
Grand totals	34302	16335	46845	2217	1584	750	102033	\$10203.30
Comparative Summary for Four Months								
June	27607	15501	58185	35352	10308	101050	248003	\$24800.00
July	48011	15891	79400	15161	1549	2918	162930	16293.00
August	54689	18500	65537	20233	10945	4232	174136	17413.60
September	34302	16335	46845	2217	1584	750	102033	10203.30
Totals	164609	66227	249967	72963	24386	108950	687102	\$68709.90

Jesus prays for his house-to-house messengers. And not only for them, but also for the people whom he wishes them to visit. "Neither pray I for these alone, but for them also which shall believe on me through their word." With these thoughts before us, who will not feel like doing more aggressive, Christlike missionary work than ever before?
A. J. S. B.

Current Mention

— A \$25,000,000 union railway station is to be built in Chicago.

— Seven persons were killed and three seriously injured by the explosion of a boiler near Eldorado, Ark., on October 18.

— The night riders of Kentucky are again threatening trouble. The governor of the State has advised those who have been threatened by the night riders to remain firm, and promises them the protection of the State troops.

— A revolution is now in progress in Nicaragua, under the leadership of General Estrada. The government professes to be able to crush the revolution; nevertheless the revolutionists seem to be steadily increasing in numbers, and report gains in the number of towns captured.

— There is every indication that there will be a tariff war between France and the United States, beginning the first of November. There is prospect of a similar commercial war between Canada and the United States because of the new tariff rates on goods entering the United States from Canada.

— Knud Rasmussen, the half-Danish, half-Eskimo scientist and author, has sent out from Greenland, by way of Copenhagen, a long report of his investigations among the Eskimos concerning the claims of Dr. F. A. Cook regarding the discovery of the north pole. Because of the lateness of the season, Mr. Rasmussen was unable to reach the northernmost village where the two Eskimos live who were with Dr. Cook; but the Eskimos who have talked with Dr. Cook's companions confirm Dr. Cook's statements in reference to the trip to the pole. Mr. Rasmussen himself, as a result of his investigations, gives unqualified credence to the claims of Dr. Cook.

— The recent unhappy developments in Spain, and the strong protests from all parts of the world against the injustice of Professor Ferrer's execution, have finally resulted in the resignation of the Spanish cabinet, under the leadership of Señor Maura. Señor Moret, a moderate Liberal, has formed a new cabinet. The policy of the new cabinet will be conciliation. The "conservative" cabinet, which has just gone out of existence, was known to be under the domination of the clericals, and all Europe holds that element responsible for the execution of Professor Ferrer, whose work in establishing schools independent of church control made the Jesuits his bitter enemies. Their attitude toward him and his work is in perfect harmony with the recent declarations of the Catholic clergy in France against the government schools, and also with the position of that church in America against the American public-school system.

The Bible in Reformation Times

WONDERFUL, indeed, was the transformation that came over the working people of France during the Reformation as a result of the distribution of "copies of the Gospels" and of the entire Bible among them. In his well-authenticated "Historical Studies" (Harper & Brothers, N. Y.), Eugene Lawrence says: "Swiftly there spread over the manufacturing towns of France a reign of saintly purity. Men once more shrank from vice and clung to virtue. The gross habits of the Middle Ages were thrown aside; the taverns and theaters were deserted, the merridancers and *jongleurs* no longer amused; the rude dissipation of the peasantry . . . awakened only disgust; but in every village, prayer-meetings were held, and the Bible was studied by throngs of eager students, who, for the first time, were now enabled to listen to the voice of inspiration. . . .

"No profane word was any longer uttered, no ribaldry nor coarse jests were heard. Drunkenness and disorder disappeared; vice hid in the monastery or the cloister. In every factory the Gospels were read as a message from above, and the voice of prayer and thanksgiving mingled with the clamor of the shuttle and the clash of the anvil. The rude and boisterous artisans were converted into refined and gentle believers, ever seeking for the pure and the true; and the sudden impulse toward a higher life, . . . awakened by the teachings of Farel and Lefevre, stirred, like an electric shock, every portion of diseased and decaying France. . . . Men trusted the word of a Huguenot when the oath of the Catholic noble awakened only distrust. They brought honesty into commerce, and the domestic virtues into

every home. They softened their enemies by a tolerant patience; they strove to convert rather than to destroy; their brilliant leaders, adorned by rare talents and eminent virtues, attracted the admiration of the age."—Pages 250, 252.

Such have been the beneficial effects of the circulation of God's Word in all ages among all peoples. Its uplifting teachings have developed "the salt of the earth" in every land.

A. J. S. B.

Our Missionary Example

We believe that our many canvassers, periodical agents, and other house-to-house workers will be greatly encouraged, as we ourselves were, by the following thoughts presented by Elder Luther Warren to the canvassers assembled at one of our camp-meetings in the West. He said:—

"Jesus said, 'Behold, I stand at the door and knock.' In that he was just like the canvasser. He also said, 'If any man hear my voice and open the door, I will come in.' This is also what the Christian canvasser says.

"Jesus has something to sell. 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with eyesalve, that thou mayest see.'

"He is like the canvasser in another respect. If the people in the house do not answer when He stands at the door and knocks, he goes on. But, like the faithful canvasser, he does not become discouraged, but comes back to that same home and stands at the door and knocks again. He *keeps at it*. Yet he is so patient with his customers, so gentle, and so kind with us all."

Field Notes

Two persons were recently baptized at Alexandria, Minn.

As a result of a tent effort at Leonard, Minn., three persons were baptized.

A CHURCH of twenty-three members has been organized at Amarillo, Tex.

THREE persons were baptized in West Philadelphia, Pa., Tuesday, September 28.

SABBATH, September 25, three persons followed their Lord in baptism at Springfield, Ill.

H. C. GOODRICH reports the baptism of one person, a Chinese brother, at Cristobal, Mexico.

R. E. HARTER reports that nine persons were added to the church at Huron, Minn., Sabbath, October 2.

At Millvale, Pa., eight are reported as keeping the Sabbath as a result of a summer's work with a tent.

EIGHTEEN new members have been received into the church at Duluth, Minn.,—ten by letter and eight by baptism.

BROTHER DELL PICKARD, who has been conducting tent-meetings at Warrentown, Va., reports four new converts.

ELDER LESLIE MUNCE states that so far six have united with the church at Norfolk, Va., as a result of his tent effort there.

TWENTY-FOUR persons followed their Lord in the sacred ordinance of baptism the last Sunday at the Fonda, N. Y., camp-meeting.

SUNDAY, September 12, twenty-two souls were buried with their Lord in baptism at the camp-meeting in Southern New England.

SEVERAL have embraced the truth in North Philadelphia, as a result of a tent effort conducted by Brethren C. Baierle and B. M. Heald.

ELDER W. H. HECKMAN baptized ten adults at Scranton, Pa., Sunday, September 12—the result of the faithful Bible workers' efforts in that field.

FIFTY-TWO persons were baptized at the Los Angeles, Cal., camp-meeting, and others presented themselves for baptism at their home churches.

A CHURCH of eighteen members has been organized at Haywards, Cal. Four of these members are keeping the Sabbath for the first time, and one has been baptized.

THE report from the East Michigan camp-meeting states that twenty-six were baptized, and others presented themselves for baptism at their home churches.

BROTHER U. D. PICKARD reports some keeping the Sabbath at Warrenton, Va. Four miles from that place, where he is holding meetings, he reports that a deep interest has been awakened. Many are investigating. One has already begun to keep the Sabbath.

NOTICES AND APPOINTMENTS

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:—

T. Godfrey, 1911 Fourth Ave., Huntington, W. Va., desires late, clean copies of papers and tracts to use in his work in the city.

Mrs. James F. Woods, 322 S. Detroit St., Warsaw, Ind., desires for missionary purposes late clean copies of *Signs, Watchman, Life and Health*.

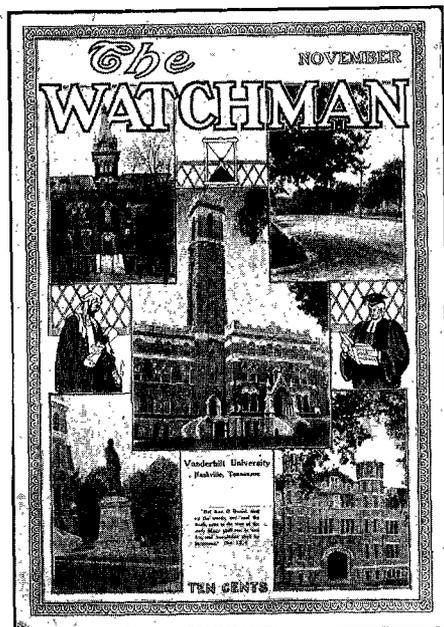
W. H. Brown, 212 McCoy St., Joplin, Mo., desires clean copies of the *Review, Signs, Instructor*, or any of our monthly publications, for use in missionary work.

Mrs. L. E. Williams, 767 Kinau St., Honolulu, Hawaii, desires copies of *Review, Signs of the Times, Instructor*, and *Little Friend*. Postage same as in United States.

Mrs. C. F. Clark, Granby, Mo., wishes to thank the brethren and sisters who sent papers in answer to her last request, and wishes a continuous supply of *Life and Health, Liberty, Little Friend*, and tracts.

November Watchman

THIS is a reduced facsimile of the first cover page of the November *Watchman*. The following are the leading subjects discussed: "What Is the Matter With the Churches?" by the editor; "The Sabbath



Before the Exodus," by the associate editor; "The Eastern Question," by P. T. Magan; "The Sanctuary in Heaven," by C. Santee; "Christ Our Sacrifice," by Mrs. E. G. White; "The Immortal Declaration," by S. B. Horton; "Revival of Old-Time Southern Education," illustrated. Interesting and instructive in contents, and artistic in mechanical make-up, this number should have a place in every home.

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.

Atlantic Union Conference

NOTICE is hereby given that the fifth biennial session of the Atlantic Union Conference will be held at South Lancaster, Mass., Nov. 14-28, 1909. The first meeting is called at 9 A. M., Sunday, November 14. All accredited delegates are requested to be present, if possible, at the first meeting.

W. B. WHITE, *President*.

Notice!

THE fourth meeting of the Atlantic Union Conference Association will be held in the Seventh-day Adventist church in South Lancaster, Mass., at 12 M., Monday, Nov. 15, 1909. This meeting is called for the purpose of electing officers and transacting such other business as may legally come before the association.

E. W. FARNSWORTH, *President*.

Business Notices

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

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

Conditions

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

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

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

WANTED.—A good stenographer. Address C. P. Farnsworth, Chamberlain Sanitarium, Chamberlain, S. D.

INDIA RIVER ORANGES.—Sweet, juicy, thin-skinned, smooth, beautiful, delicious. Box of about 200 for \$3.50; half box, \$2. Will prepay express south of Dixie line and east of Mississippi for \$1 extra on package. Address Royal Hubbell, Hawks Park, Fla.

WANTED.—Agents to sell "The Practical Guide to Health." This book is at once a concise yet comprehensive work on anatomy, physiology, and hygiene, written in a fascinating manner, and is a valuable compendium of necessary information regarding the treatment of common diseases and the care of the sick. It may be had in cloth binding, \$3; library, \$4; full morocco, \$5.

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

THE Otter Lake (Mich.) Medical and Surgical Sanitarium, in addition to doing a general line of work, makes a specialty of the care and treatment of the insane, for which we have a special ward. We have had most excellent success in our work, but we are especially thankful for the success granted us in the treatment of the insane. We have just finished a new addition to our building, and our facilities are better than ever for the care of those whom the Lord sends to us for treatment.

SHEET MUSIC.—For sale, a beautiful song, "Supplication," by Elder Milo D. Warfle, Boulder, Colo. Price, 25 cents, post-paid.

WANTED.—Home for a little girl, three and one-half years old; brown hair and eyes; nice looking. Those applying must be Adventists. Address Box 37, Takoma Park, D. C.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.50; 10 gal., \$6.75. Can 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.

WANTED.—A good, strong, competent Seventh-day Adventist girl, or woman (without children), to assist with housework on a farm. State age and wages. Church and Sabbath-school privileges. Address Mrs. Laura Cotton, R. F. D. 1, Canton, Ohio.

FOR SALE.—Ripe olives, 50c, 70c, 90c. A good, pure olive oil for \$1.50. Corn oil, 90c; cotton oil, 80c. 10 tons pure extracted honey at special rates. All goods in 5-gal. cans. 20 gallons gets lowest freight rate. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12. Write for special low prices on Vegetarian Meat; Coconut, Peanut, Olive, and Cooking Oils; Cereal Coffee; Whole-wheat Flour, etc. All guaranteed pure. Vegetarian Meat Co., Washington, D. C.

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

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.—Shops, stock and tools, house and barn. Value, \$900. Good established custom trade in building to order and repairing buggies and wagons. Shops 16 x 24 and 24 x 42. House, 16 x 24, 1½ stories, and wing, 14 x 24. Barn, 24 x 24. All new and painted. J. H. Graham, Toluca, N. C.

FOR SALE.—Unable to leave my business at Fremont, I offer for sale my stock of general merchandise at College View, Neb. Nice clean stock, invoice about \$2,000. I own building, and same can be rented reasonably for any length of time. This ad. will appear but once. Address A. P. Peterson, Fremont, Neb.

BEAUTIES! BIBLE MOTTOES, SIZE, 12 x 16. 1,000,000 Father and Mother Mottoes for Sale, besides the many other Beauties in Stock. The 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.

FOR SALE.—An excellent location for a school. 320 acres of very desirable land, near Armstrong, British Columbia, to be cut up into small tracts. A good location for fruit raising, and particularly adapted to early gardening, being exceptionally free from frost. Good markets four miles and six miles away. Land very productive. Water-system from mountains. Healthy location. Mild winters. Easy terms. An exceptional opportunity for those of limited means to make a living, and have a church-school. Very saleable. Also about 400 acres adjoining that can be bought at a reasonable price. Write for information to P. P. Adams, Silver Creek, British Columbia, or the writer, W. M. Adams, Port Hammond, British Columbia.

Obituaries

GOOD.—Calvin Warner Good, son of F. S. and Sarah E. Good, was born Jan. 10, 1891, and died Sept. 16, 1909. He was converted and baptized at the Windsor, Mo., camp-meeting in 1903. In his life he was a strength to the family spiritually. Before his death he expressed himself as at perfect peace with his Saviour. This gives the parents comfort, and while he is missed in the home, yet they do not "sorrow as those who have no hope." They expect to meet him in the first resurrection. D. U. HALE.

STOWE.—Peter Stowe died Aug. 15, 1909, at West Burke, Vt., at the age of seventy-two years. Brother Stowe was born in Canada, and was a Catholic until April, 1860, when he heard and accepted the third angel's message, preached by Elders Bourdeau and Hutchins. He remained faithful to this truth until the end, and we believe he will have a part in the first resurrection. He leaves a wife and three daughters. Funeral sermon was preached by Rev. Wright, of the Methodist Church. H. F. LITCHFIELD.

McELROY.—Mrs. Louise McElroy died Oct. 3, 1909, being nearly eighty-four years of age. Her early years were spent as a slave in one of the Southern States, from which servitude she and her husband made their escape by means of the "underground railroad" in the early sixties. From childhood she had followed, as best she could, the pathway of life. Hearing the gospel message for this time, she readily embraced the same, uniting with the Twin City Adventist church some five years ago. We believe she will respond to the Life-giver's call in a little time hence. W. H. BENNETT.

DAILEY.—Mrs. Helen Finch Dailey was born in the town of Sterling, N. Y. At the age of four her parents moved to Michigan, settling in Almena Township. In 1869 she was married to Walter Dailey. She, with her husband, accepted the views and beliefs of the Seventh-day Adventists thirty-five years ago, through the labors of Elder H. M. Kenyon. Her husband died about six years ago, and her faith in the soon-coming Saviour was the source of strength, and helped her to bear the great sorrow and to endure the suffering she had to pass through. She died Sept. 13, 1909. She leaves one brother and many relatives and friends to mourn their loss. Words of comfort were spoken by the writer. J. M. WILBUR.

COOLIDGE.—Mrs. Cora Lewis Coolidge, wife of Walter T. Coolidge, died at her home near Wellsboro, Pa., Oct. 1, 1909. Sister Coolidge has for many years been acquainted with the third angel's message, but had not taken a firm stand for the truth until a year ago, when an effort was being held by the writer and Brother Heald in the town of Wellsboro. Ever since, she has been enthusiastic and sincere in the message. Sister Coolidge was born in Charleston, Pa., June 5, 1865. Her husband and four noble children survive her. She is also survived by four brothers and two sisters. She was a member of the Seventh-day Adventist church of Wellsboro. The writer spoke comforting words to those assembled, and we laid her to rest with the hope of meeting her again in that grand reunion when the Life-giver comes to take unto himself his own. C. S. WIEST.

HOWARD.—Died at the home of his parents, near West Mansfield, Ohio, Oct. 7, 1909, Clifford Howard, aged fifteen years and twenty-three days. Though Brother Clifford Howard had lacked the opportunity of identifying himself with the church, he had expressed his faith in the Saviour and his desire for a home in heaven. His daily life and faithfulness to his parents testified to his sincerity. At the time the Ohio camp-meeting began he was planning to attend, but his father was taken ill with typhoid fever, which

prevented his going. Two weeks later Clifford was taken with the same disease, which proved fatal in only one week's time. He leaves a father, mother, and sister to mourn their loss, but they sorrow not as those who have no hope. Many relatives and friends were present at the funeral, which was held at the home and conducted by the writer. O. F. BUTCHER.

LANG.—Sister Louise Lang was born in Galena, Ill., in 1841, and died at Liberty, Ore., Sept. 29, 1909. Sister Lang fell asleep in the blessed hope of the soon coming of the Saviour, which hope had been precious to her for over thirty-five years. Her companion died several years ago, and she leaves but one daughter and one granddaughter, with a large circle of friends, to mourn. Words of comfort were spoken by the writer, after which she was laid to rest to await the glad morn when the righteous shall be called forth clad with immortality. To be raised thus was her earnest desire as she fell asleep. We all long to see that glad day, when death shall be no more. G. A. LARSON.

CAIN.—John W. Cain, the beloved husband of Sister Susan Cain, quietly fell asleep Sept. 17, 1909, at the home of his son at Hotchkiss, Colo. For thirteen years he had been a patient sufferer with that dread disease consumption. They had fought it by traveling to different States, in the hope that a change of climate would effect a cure. At the time of his death he was sixty-six years and three months old. He leaves to mourn the loss of their loved one a widow, six children, nine grandchildren, and one great-grandchild. Funeral services were held at the Baptist church, words of comfort being spoken by Brother Leibman of Hutchinson, Kans. Many friends and neighbors were present as an evidence of the sympathy they felt for the bereaved family. NELLIE A. BARNES.

HUNT.—Anna Marie Myer Hunt was born at Spades, Ind., Oct. 13, 1864. She died at her home in Connersville, Sept. 6, 1909, aged 44 years, 10 months, and 23 days. She was married to John Kesler, April 25, 1893. Sept. 4, 1909, she was married to W. W. Hunt, dying just two days after her marriage. She leaves a husband, four brothers, and three sisters, and many other relatives and friends to mourn their loss, yet they mourn not as others who have no hope. She was a devoted Christian from early life. She united with the Seventh-day Adventist Church in 1899, under the labors of Brother and Sister Sparks, and since that time has been one of the main pillars in the church, both spiritually and financially. She was untiring in her efforts to advance the interests of the third angel's message and the truth she loved so dearly. She will be missed by all. No one knew her only to hold her in the highest respect and esteem. Words of comfort were spoken, by the writer, from 2 Tim. 4:6-8, a favorite text of hers. F. M. ROBERTS.

PHILMON.—Miss Lucy Philmon, daughter of Mr. and Mrs. J. W. Philmon, died at their home in Gainesville, Ga., October 3, after an illness of three months, during which time she was confined to her bed. Lucy was born in Reynolds, Ga., Jan. 13, 1891, thus at the time of her death her age was 18 years, 8 months, and 21 days. During the year 1907-08, she was a student at the Southern Training School, and enrolled at the beginning of 1909, but left school to take a position as stenographer in the Southern Publishing Association at Nashville, where she remained until a little more than three months before her death. During this time, through the influence of the Spirit of God, she gave her heart to him, and it can be truthfully said that throughout the entire time of her illness she bore her suffering with fortitude and patience. During her life she made many friends who sincerely mourn her death, yet not without hope. She leaves behind a father, mother, three sisters, and two brothers. The funeral services were conducted by the writer at the home of her parents in Gainesville. Words of comfort were spoken from Matt. 11:28. M. B. VAN KIRK.



WASHINGTON, D. C., OCTOBER 28, 1909

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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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NOTICE of the November Watchman appears on page 22. This is an excellent number, and may profitably be read by all.

THE last camp-meeting of the season is in session in Florida. Elder A. G. Daniells, from the General Conference Office, is attending.

LAST week Elder W. A. Hennig and wife arrived in Washington. The committee of the District of Columbia Conference has invited Elder Hennig to take the presidency of the conference. We are glad to welcome these workers, who have spent seven or eight years in the Australian field.

AFTER spending several days in Washington and vicinity, where he spoke a number of times to our churches and to the Sanitarium and Seminary families, Elder J. N. Loughborough left last week. He will visit Rochester, N. Y.; Melrose, Mass.; and other points on his way to the Pacific Coast. Brother Loughborough's visit in Washington, as in other places during his long trip around the world, has been greatly enjoyed. He, in turn, has enjoyed visiting the various fields.

THE Mission Board will forward from this office the REVIEW containing the week of prayer readings, to church elders and leaders, conference workers, and isolated Sabbath-keepers. Each State tract society office will also have a few copies to supply such as may fail to get this important number.

THE need of funds for the missionary advance is apparent when the Mission Board treasury has to overdraw on its account in order to get workers off to the fields, as in the cases of the two parties sailing this month for India and China. Let the missionary gifts roll in, for the work in every quarter presses most urgently.

ONE of our faithful workers, Elder M. D. Warfle, Boulder, Colo., has been waging a severe conflict with disease for the last two years, being confined for the most of the time to his bed. He has found comfort in composing a beautiful song, entitled "Supplication," the receipt of a copy of which we acknowledge. It is printed in sheet music form, and will be sent post-paid for twenty-five cents. Address the author at Boulder, Colo.

ON the twentieth, from Vancouver, British Columbia, a party of missionaries sailed for the Orient. The Drs. Selmon, with the two little Chinese children, are returning to China. With them were the following recruits for China: E. W. Wolfe and wife, of Iowa; Fred Lee and wife, of the Washington Foreign Mission Seminary; Dr. A. G. Larson and wife, of Nebraska; S. A. Nagel and wife, of Loma Linda College of Evangelists, California; and O. A. Hall and wife and child, of Nebraska. By the same boat Harold Oberg, of Walla Walla, Wash., sailed for Korea. We are glad to see these workers going, and others must follow.

A CHICAGO correspondent sends us an Inter-Ocean interview with Bishop Samuel Fallows, of that city, who has come out for what he calls "Immortalism" as a cult to be taken up by the churches. He says it is but "Spiritualism with the fake left out." Really it is Spiritualism accepted fully by the church element, and expressed in orthodox terms, and associated with church activities. The bishop says:—

In recent years great strides have been made in the explanation of psychic phenomena, and in years to come the science of communicating with the departed will be made a part of the curriculum of great educational institutions. As its study becomes systematized and more wide-spread, greater advances will be made, and some day we shall talk with the spirits as we now converse with our friends in the flesh.

THE time appointed for the annual week of prayer season is December 11-18.

WE learn from the Northern Union Reaper that Brother C. M. Everest, for many years in the Minnesota Conference office, and in the Northern Union Conference office, has accepted a call to the business management of the Portland (Ore.) Sanitarium.

Sabbath-School Offerings

As shown by the completed report of the Sabbath-school donations for the quarter ending June 30, 1909, in the United States and Canada, the amount given was \$21,263.47; foreign conferences and mission fields, \$6,910.22; total for the quarter, \$28,173.69. This is the most that our schools have given in any one quarter in the history of the denomination. The first quarter of the year the amount was \$23,459.87. Total for six months \$51,633.56, or a gain over the first six months of the previous year of \$9,577.62. If the next two quarters' donations are as large as the past six months, the Sabbath-school donations will reach above one hundred thousand dollars for the year, or more than two thousand dollars each Sabbath.

In 1901 the donations to missions for the entire year were only \$21,947, or quite a little less than is given now in one quarter. We believe this shows deeper consecration to the work, and an increased interest in the advancement of the message in all the world.

G. B. THOMPSON.

Those Ten Extra Copies

THE Harvest Ingathering number of the REVIEW is No. 44 of the regular weekly issue, and is dated Nov. 4, 1909. Ten copies of this number, instead of one copy, have been sent to each subscriber to the REVIEW, also one instruction leaflet and a solicitor's card, together with a letter explaining their object and how they should be used. These ten copies are extra, they are not a part of the regular orders.

The object in sending them is that every reader of the REVIEW may be sure of ten copies, an instruction leaflet, and a solicitor's card with which to begin work November 1. If your supply of papers has arrived, and you are unable to make good use of these extra ten copies, please search out some one who has ordered none, or who has failed to receive his papers, and enlist him as a worker with you.

Faithful workers are the Lord's best agents to enlist the idle in his service; therefore we rely with confidence upon your co-operation with us in our effort to encourage all to take part in this grand effort in behalf of our foreign missions. A. J. S. BOURDEAU.