



The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., October 13, 1910

No. 41



Help in Sorrow

Behold
He
Cometh

Give
Testimony

- Mrs. E. G. White.



A Story of Vigor, Action, Courage, and Adventure

No modern tale of romance or adventure surpasses in interest this story of the fortunes of Jonathan, son of the king of Israel. The love of this royal youth for the shepherd lad David, and the marvelous happenings that befall the two, form a narrative no less interesting because true.

“A Man of Valor”

By *Arthur W. Spaulding*

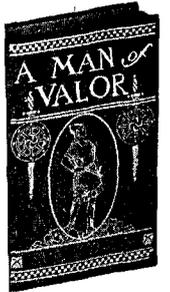
is the true story of a real boy and of his growth into the same vigorous and valorous manhood to which every real boy aspires to-day. It's description of the intrigues of kings, the clash of opposing armies, and the final triumph of right over might, are most interesting.

Full Page
Illustration from
“A Man of Valor”

For the less
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In Cloth, Handsome

Review



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Review and Herald Publishing Association

Washington, D. C.

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. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 13, 1910

No. 41

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REVIEW AND HERALD

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General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Larger Maps

G. B. THOMPSON

WHEN the marquis of Salisbury was complained of about his colonial policies, he said to his critics, "Gentlemen, study larger maps."

This is good advice in our missionary work. Occasionally we hear some one attempting to block the progress of the message by complaining about the numerous calls for money, and the expense of carrying on the work in the various fields. To such we would say, Study a larger map. What was once the map of this message is not suitable now. The map is growing larger. To-day, thank God, it comprises almost the map of the world. It takes more recruits, and more money, to carry on the work to-day than it once did. There are more posts to be strengthened, there are more calls for laborers to be responded to; and these will continually increase until the end. We are glad this is so.

The call to all is to do something. The burden rests on all. Sometimes we hear people say, "Well, all I can do is to pray." And this is said in a pessimistic tone, as if they had been driven into a corner by the providences of God, and as a last resort, as a small, insignificant thing, something which does not amount to much anyway, they can *only* pray. Well, dear soul, *pray*. You can do nothing better, nothing that will help the work more. The source of our weakness is that we pray so little. The

church is perishing for fervent, effectual intercession with God,—for men who, like Elijah, will continue in supplication until the blessing of God comes, and who will have faith enough in God to see, in a cloud no larger than a man's hand, the sign of an abundant shower.

Takoma Park, D. C.

The Lord Hath Need of Thee

MATILDA ERICKSON

Workers Needed

"THE Lord hath need of thee" is God's message to every father and mother, to every young man and young woman. "The Lord hath need of thee;" for the work that the centuries have neglected must be crowded into the sunset hour of earth's history, and great is the work to be done. Before us lies a world dying without God. "Many of the boys and girls who to-day walk upon the streets of Jerusalem," said a missionary from Palestine to the delegates to the recent World's Sunday-school Convention, "have never heard of Jesus." Mr. Paxton, pioneer Sunday-school worker in the United States, was one day driving over the hills in the Mississippi basin. He overtook a lad of fourteen, and invited him to ride. Mr. Paxton spoke about the love and sacrifice of Jesus. "Why," said the lad in astonishment, "nobody ever died for sinners in our neighborhood, leastways if there has, I never heard of it."

Statistics tell us that each passing hour an average of seven hundred persons in Africa, eight hundred in India, and fourteen hundred in China, sink into Christless graves. Then think of our own great cities. It would take an evangelist four years to reach each individual in Chicago, allowing that every evening he be given an entirely new audience of one thousand persons. More than ten years would be required to thus touch the millions of New York City. Placing before us these few reminders of the stupendous needs at home and abroad, shall we not emphatically say to our own hearts, "The Lord hath need of thee"?

The Lord is pleading with his people to bring every resource into service. How shall we answer the call? Are we turning all our energies into God's work? The spirit of prophecy tells us distinctly that "we have an army of youth to-day who can do much if they are properly directed and encouraged." But where are our young people of ten years ago? What proportion of them are bearing responsibilities in the Lord's work? Are our churches everywhere strengthened and helped by the consecrated energies of men and women who a few years ago were children in our midst?

Many of our brightest young people in the past have drifted into the world. A large proportion of these, we have been told, might have been saved to the work through "well-organized plans."

Enlisting Our Youth

For years the smoke from the copper mines in Glandmorganshire, Wales, was a plague to the surrounding country. It destroyed crops for twenty miles around. Just behind the mine was a steep mountain, near the top of which a small stream had its source. One day an engineer conceived the idea of constructing a flue up the mountain, and turning this stream into it. This was done; and now as the water flows down, it condenses the smoke. Once a year the flue is cleaned; and the smoke, which was formerly a destructive waste, now yields a ton of precipitated copper. For thousands of years the Niagara thundered idly over the precipice, but it has been harnessed into service. Cottonseed, formerly considered a waste product, to-day brings great profit to the cotton industry. The commercial world has learned well the lesson of utilizing all its resources. Let us hope that the church of God will be equally shrewd in letting no choice material escape as waste products.

Is it not time that those energies of our youth which are thundering over the precipice into the commercial world be harnessed into service for God? As the engineer constructed a flue up the mountain, should not some prayerful plans be laid whereby the enthusiasm of our youth shall be condensed for Christian service? There is but one answer. We must enlist, hold, and train our young people. The work needs them, and they need the work—they *need the work*. And just here, permitting nothing to dim our vision of the world's great need, let us dwell for a few moments upon the fact that the young people do need the work. The salvation of our youth will depend largely upon their answer to the call to service. "Those who reject the privilege of fellowship with Christ in service," says the spirit of prophecy, "reject the only training that imparts a fitness for participation with him in his glory." Again we read, "The work that lies nearest our church-members is to become interested in the youth;" and, again, "Much has been lost to the cause of God by lack of attention to the young."

Thus upon the church a divine hand places the responsibility of training the youth—the youth whom the Lord has appointed to be his helping hand in the closing work. This appeal is not a call to retrench the work in the foreign fields, and concentrate our efforts at home. The forces in the regions beyond must be strengthened. The call is rather one for pressing the youth into service, that they

may carry their God-appointed responsibilities; and that we may have a strong, well-disciplined standing army in the home field,—an army serving at home and preparing to serve abroad.

Workers have always urged young people to accept Christ and join the church. And the fact that ninety per cent of all who become Christians are converted before they are twenty is an all-sufficient argument for putting forth a special effort for the youth. But is there not a tendency to slacken our efforts for them as soon as they have been baptized and made church-members? How strange! What would we think of a gardener who would transplant a choice shrub, and then give it no further attention? Transplanting is a critical experience to the young Christian as well as to the shrub. Our youth who are converted should be tenderly cared for at least until they shall have become thoroughly rooted and grounded in the knowledge of God. Satan does not retire from the field because one becomes a church-member, neither should the soul-winner relinquish his efforts.

(Concluded next week)

Takoma Park, D. C.

The Bible as Our Guide in City Work

DAVID PAULSON, M. D.

WE shall meet no perplexing problem in city work that has not been anticipated in the Bible, and by diligent search we can find its solution; for "what hath been, that is now, and that which is to be has already been; for God requireth all things to revolve." Eccl. 3:15, Spurrell. For a dime the worker can buy a street directory, but only in the Bible can he learn what to do on those streets; for "it is not in man that walketh to direct his steps." Jer. 10:23. As one begins actually to believe this, Bible study becomes more interesting than is the study of a guide-book to the traveler.

Insurmountable Obstacles

As we contemplate going in and possessing these cities for Christ, we are compelled, like the spies of old, to recognize that they are walled up to heaven with difficulties. On the first floor of every sky-scraper office building is an officer in uniform, who forbids us to enter with our literature. At the front door of every great apartment-house is a servant to prevent us from reaching the people who dwell within.

From a human standpoint they are stronger than we; and as soon as the city worker loses his hold on God, he becomes possessed of the same spirit which actuated the ten spies, and he will soon be able to offer even better excuses than they gave for not being able to go up and possess these cities. But if the Word of God is in the worker's heart, it will be a lamp to his feet and a light to his path; and he will, in the spirit of Caleb and Joshua, constantly affirm in the face of the most despairing

obstacles: "We are well able to overcome it." "The Lord is with us: fear them not." Num. 13:30; 14:9.

Commercial Inducements

Every Christian who is drawn into the large cities by commercial inducements rather than by a love for perishing souls, will do well to study carefully the experience of Lot. The grass land near Sodom seemed attractive to him; but he was never able to get his cattle away from Sodom. Yet Lot felt no more at home in Sodom than do our brethren who to-day are in our large cities for purely commercial reasons. He "was tormented with the filthy conduct of the lawless; for that upright man dwelling among them, in seeing and hearing from day to day, was distressed in his righteous soul by their lawless deeds." 2 Peter 2:7, 8, Syriac. But when he left Sodom, he had no harvest of souls to take with him. He was not even able to persuade all his own family to go with him.

Many are in danger of making the equally great mistake of permitting financial opportunities to keep them from enlisting in this final soul-saving campaign for the large cities. The Bible furnishes a striking illustration of this. The word came to Jonah, as it will certainly come to many who read these lines, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah 1:2. But the gold, and silver, ivory, and apes, and peacocks, for which Tarshish was famous (2 Chron. 9:21) looked more attractive to Jonah than did the lost souls in Nineveh.

His distressing experience should be a warning to those who this very day are repeating his sad mistake. On the other hand, the fact that God gave him a second chance, and made him one of the most successful city workers the world has ever seen,—for he used him to evangelize a great and wicked city in three days' time,—should be an encouragement for backslidden workers to return, and receive anew from the hands of God an inspiring message to the lost.

How to Secure Openings

What Paris is to the modern world, that was Damascus to the ancient world. Ananias, a worker in that city, lived so near the Lord that he could hear a voice behind him saying, "This is the way, walk ye in it." He was told to go up to a definite house on the street that was called Straight, and there he would find a praying soul who was longing for light. Acts 9:11. Saul was probably the only man in that block, or even in that ward, who was ready for Ananias that day. This incident was put into the Bible for our learning; and it is a cheering beam of light on the pathway of the faithful city worker.

A few weeks ago one of our workers was out in the Stockyards district in Chicago, inviting children into our little Sunday-school in that region. In one home entered she found two men bending eagerly over a Bible; and when she

invited their children to come to the Sunday-school, they asked who was back of this effort. When she told them, they wanted to know who the Adventists were, and what the word meant. She replied they were people who were looking for the Lord's soon coming. They then remarked that that was just what they were studying their Bibles about, and they wanted to know if she could give them some light. This she was glad to do.

As we come nearer to the end, and also nearer to the Lord, he will more and more frequently send us directly to the very homes of those who are eagerly thirsting for the water of life.

A Small Beginning

Paul in vision saw a man of Macedonia pleading for help. He made an immediate response, and went to Philippi, the leading city of that country. He walked about its crowded streets for several days, and there was apparently no man nor set of men who desired to hear the gospel. There were no openings for him to preach to a great crowd in the public square. On the Sabbath day, perhaps to escape the spiritually numbing scenes of city life, he went out to the river, and there he observed a little group of women who were having an outdoor prayer-meeting. He might have reasoned that it was a man who beckoned for him, and these were only women, but instead he accepted the very first opportunity that presented itself, knowing that by so doing he would be opening the door to greater opportunities.

A woman who sold dyestuff was converted, and then greater opportunities began to present themselves, including a song service at midnight in prison under the most disheartening circumstances. But it required that kind of experience to raise up the great Philippian church.

Self-Supporting City Workers

Paul was essentially a city worker. He visited all the great centers of population in Asia Minor and Europe. While Jonah in a single instance was the most successful city worker, yet Paul was by far the greatest and the most ideal, and it is a noteworthy fact that he was a self-supporting worker. Picture to yourself this great world-winner literally being consumed by the fire of the great message that was burning within him. As you sit beneath the spell of that matchless presentation of the gospel which made Felix tremble, and even reached the heart of bloodthirsty Nero, ask yourself if you are willing to share with Paul the necessary work and toil, that you also may become a self-supporting city worker.

The successful city worker will need to learn much from Paul if he shall ever be able to say with him, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." 2 Tim. 4:7.

Hinsdale, Ill.

Paul an Example for Gospel Workers

ARTHUR V. FOX

"FOR though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. . . . But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9: 19-27.

Paul adapts himself to men. At Jerusalem he disputes with the Grecians. At Paphos he not only preaches the word to the inquiring Sergius Paulus, but administers a stern rebuke to Elymas, the sorcerer. In the synagogue of Antioch, in Pisidia, he recites the whole history of the Jews before he describes the Messiah, and afterward quotes the prophets and the psalms. At Iconium, to a mixed assembly, he so speaks that a multitude both of the Greeks and Jews believed. At Lystra, among idolaters, worshipers of Jupiter and Mercury, he plants himself upon the great principles of religion, exhorting men that they should turn from these vanities unto the living God, which made heaven and earth, the sea and all things that are therein, and points to his witnesses in the falling rain and fruitful seasons, and hearts overflowing "with food and gladness." At Thessalonica, in a synagogue of the Jews, he reasons out of the Scriptures, "opening and alleging, that Christ must needs have suffered, and risen again from the dead."

When encountering the Epicureans and Stoics at Athens, or preaching to the multitude on Mars Hill, he takes for his text the inscription of an idol altar, and argues the folly of idolatry, from the attributes of the Creator; the unity of the human race, from the relation of all men to the common Father; and the necessity of repentance, from the future judgment; proceeding thus through the porticoes of nature and providence to the temple of grace, wherein he exhibits Jesus and the resurrection. He adapts himself to occasions. At Corinth, where he finds men captious, he disputes as well as persuades, both in the synagogues and in the school of Tyrannus. At Miletus he consoles, and counsels, and warns his weeping elders, from whom he is departing for the last time, and calls them to witness that he has kept back nothing that was profitable to them.

At Jerusalem, to accommodate innocent prejudices, Paul underwent the ceremony of purification in the temple. When addressing an infuriated mob from the steps of the castle, he softened

their hearts by a recital of his own life and experience. Brought before a bigoted, usurping high priest, he administered to him a withering rebuke. In the midst of an excited council, composed of heterogeneous elements, he made gain for the gospel by mentioning the doctrine of the resurrection. When judged before Felix, he confronted his accusers and asserted his innocence; when before him as a man who had received bribes, committed excesses, and lived in adultery, he preached righteousness, temperance, and judgment to come.

When he was brought before Agrippa, a Jew, he argued Jesus and the resurrection from the promise made unto the twelve tribes, and so argued that when he said, "King Agrippa, believest thou the prophets? I know that thou believest," the king responded, "Almost thou persuadest me to be a Christian." When he was a shipwrecked voyager, he was not ashamed to act the part of a sailor, as well as a minister, giving directions concerning the company, and the soldiers, and the ship.

Nor does Paul confine himself to preaching. He is the bearer of alms from the churches at Antioch, and the bearer of despatches from the council of Jerusalem. In his ordinary ministrations, he visits from house to house, he heals the sick, comforts the mourner, and encourages the fainting. Here he establishes believers, there he corrects heretics; here he disputes with infidels, there he rebukes bigots; sometimes exhorting the wavering to continuance in the faith, sometimes confronting rulers for violations of law and privilege.

Paul was far from being a man of one idea, or of one unvarying round of duty. He did not slumber over his preaching, nor put his hearers to sleep; his ministry was living, inspiring, active, practical, agitating. Like fire, it spread over Asia Minor, Macedonia, Greece, and the islands of the Ægean. It disrobed priests, and shook idols, and alarmed nations; it excited envy, contradiction, and persecution; it stirred up devout and honorable women, and chief men not a few; it aroused Gentiles, and provoked Jews, and divided multitudes; it put the town clerk of Ephesus at his wits' end; it shook the prison of Philippi, and alarmed the jailer, and perplexed and humbled the magistrates; it vexed the philosophers of the academy and the sectaries of the temple; it set in motion the soldiers, the doctors, and the lawyers; it troubled courts, and governors, and crowns. To use the language of his enemies, it "turned the world upside down." With all this, it enlightened minds, converted souls, comforted mourners, and saved men, in the demonstration of the Spirit and power.

Los Angeles, Cal.

HE who empties his purse into his head puts it where no man can take it away from him. An investment in knowledge always pays the best interest. — *Franklin.*

Come Down

T. E. BOWEN

THE first words Jesus spoke to Zaccheus were, "Make haste, and come down." It is quite probable that the same message would be given to many to-day, were Jesus to visit them. Many have climbed up, not into a sycamore tree,—which was perfectly proper for Zaccheus to do on this occasion,—but up on the judgment-seat. Here they sit passing judgment upon this brother and that sister, this move and that affair, within the home and without, inside the church and out, within the near neighborhood circle and a long distance beyond. Everybody and everything is measured and dissected and labeled as belonging to this class or that clique; set aside as a "pretty fair Christian," with a "but;" or branded as an out-and-out hypocrite.

We all are bad enough; but these self-appointed censors of human thoughts and motives and actions do not help matters. It was the opposite spirit in which the Master met the publican sinner near Jericho. We have no record of Jesus preaching a sermon to Zaccheus, or denouncing him as a great sinner, or, in fact, that he said anything at all. It may have been his silence that won this sinner. Somehow this publican saw, in Jesus' very look and attitude, a benevolence and kindness that spoke the forgiveness of his sins. Christ's very bearing seemed to win him. When he saw the Lord, he desired to be like him. No doubt he had heard much of Jesus, but now that he had actually seen him, he needed no one to tell him that he bore no resemblance in character to the humble Galilean Teacher.

"Come down." Yes, if you wish to be like the lowly Christ, come down. If you desire to help people, come down. You are out of place up there on the judgment-seat. That belongs to the Lord. It may seem different to you when he takes it, and you are compelled to give an account of yourself to him. That will be another phase in the judgment work,—a phase it might be well to think of occasionally now. We are all brethren, and One is our Master. We all have faults, some of us serious ones, no doubt; but the Lord has arranged a plan for dealing with them. If you are interested to know what it is, turn to Matt. 18: 15-20, and read it for yourself. The counsel is good, and should be heeded by all.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

"There's no place where earthly sorrows
Are more felt than up in heaven;
There's no place where earthly failings
Have such kindly judgment given.

"But we make his love too narrow,
By false limits of our own;
And we magnify his strictness
With a zeal he will not own."
Takoma Park, D. C.



A Fellowship With Hearts

WHEREVER in the world I am,
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate.

I would not have the restless will,
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know.

I ask but for a thankful love,
Through constant watching wise,
To greet the glad with joyful smiles,
To wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize.

— Anne L. Waring.

The Mischievous Child

MRS. LUELLE B. PRIDDY

THE mischievous child is not necessarily a worse child than others, but he may be more troublesome.

There is, first, the energetic child, who always wants to help, but has not yet learned how to work. In his eagerness to do things, he is likely often to do the wrong thing.

Again, there are children who might be called animated interrogation-points. They have a keen desire to know the why and the wherefore of things, and are ever seeking to learn the secrets of the world of mystery about them. In their attempts to find out how things look on the inside, "what makes it go," etc., more or less damage is often done to the objects of their investigations.

Then there is the nervous child, who is always moving about, never quiet. He has a craving for excitement, although excitement is more harmful to him than to his more calm, sedate brothers and sisters. Nervous children need constant and special care. They soon tire of whatever they are doing, and often lack the ability to entertain themselves. If wholesome food, fresh air, and quiet surroundings are essential to the well-being of the normal child, they are doubly so to one who is frail and nervous, that he may develop vitality. This restless, nervous state makes him prone to mischief. Sometimes he will destroy things with no apparent motive but to be doing something.

Much mischief may be avoided by providing suitable employment and amusement for the busy little hands. Have something planned ahead. When the child loses interest in one occupation, suggest another. It is far easier to arrange amusement or work than to be continually getting him out of mischief and rectifying his mistakes.

If the child is too small to work, the simplest playthings will satisfy him. If one can not have kindergarten material, a liberal quantity of plain blocks, spools, buttons, or beans of several colors, can be utilized in forming a large variety of patterns that are interesting to a child.

At first teach him to form some simple pattern, as a straight line or a rail fence. When he has learned to do these without help, or when he becomes tired of them, a few moments' attention, or suggesting a new pattern, may hold his interest for a longer time. Lay the buttons or beans in the form of a square, a circle, a house, or some article of furniture. When these are mastered, lay a large picture on the table, or on the floor, and show the child how to form its principal outlines with his buttons or beans. When he gets the picture idea well in mind, he will readily learn to invent pictures without a pattern.

To develop the child's taste in the arrangement of color, take a large piece of wrapping-paper, and with a ruler mark it off into two-inch squares. Show him how to lay one color of beans on the lines, then to vary the pattern by laying a row of another color around the edges of each square. Put a bean of a third color in the center of each square. Vary the pattern by arranging the different colors cornerwise in the squares. As he develops skill and invention, the child will return with pleasure to such play as this. He is learning something, instead of aimlessly tearing things to pieces.

When he is old enough, the child should be provided with a box or a drawer or a shelf, where he may keep his playthings. They are his, and should not be appropriated by others without his consent. In teaching this lesson it is well to guard against the development of a selfish spirit. If properly taught, the child will learn to put away his toys neatly, and to respect the property rights of others; he will be honest, and not inclined to help himself to that which is not his.

The inquisitive child should be helped in his search after knowledge by honest answers to his questions. A careful explanation of the working of an instrument or a machine which interests him, may prevent his making an investigation that might result in great harm and damage. It is cruel and unjust to answer his honest questions by ridicule and deception. Under such treatment, he may cease to ask questions at home, and it will be small wonder if, with his immature judgment, serious mistakes are made.

The child will learn something. If

he does not receive in his home the help that he should have, rest assured that he will seek for knowledge from other sources. Evil companions are ever at hand, ready to instruct him in the ways of sin. In the place of mischief which is the result of childish ignorance, traits may develop of which the parents have no knowledge.

Children love to do what they see others doing. As far as is reasonable, indulge this liking, and keep them by your side. Let them feel that they are a help to you, and that you could not get on so well without them.

The little busy children require much care and attention; but Christ died for them, and they are worthy of the best and most tender regard and training that we can give them.

Ellesmere, Ontario.

A Work for Our Sisters

IZA E. CLEMENT

IN places where there is a large church, and the community has been well warned, there seems little or nothing that our sisters who can not get far from home can do. Again, there are those who have home duties, or poor health, and who can not engage in active missionary work outside of their own homes. But there is a work that even these can do,—a work that will lift the load from many a weary worker's heart, and send rays of light to many a darkened soul, and at the same time be a blessing to those who engage in it, by providing them with an opportunity to have a part in giving the last message of mercy to a dying world. This work used to be followed in all our missionary societies and a good many homes; but of late it seems to have lost its prestige—never its power—as a means of advancing the truth.

There was a time when the members of all our churches subscribed for several copies of our missionary papers. Then the missionary society spent one evening of the week in wrapping and addressing them. The people at home considered every copy of their papers too sacred for common use. After reading them, they were sent to some worker mentioned in the "Publications Wanted" list of the REVIEW. Reports were received from these workers, which were read in the missionary meeting. Why is it not so now? In olden days we workers went to the delivery department of the post-office to receive packages, or to the freight office to get boxes, of papers sent by our loyal helpers in the North. How different now!

A year ago I requested papers in the REVIEW, and received four copies of the *Signs*, and two of the REVIEW in answer to my call. I advertised again several weeks ago, and thus far have received seven copies of the *Signs*. What is the matter? The Testimonies tell us that "our literature should be scattered as the autumn leaves." How is it to be done? We are in the field; but our salaries are not large enough to enable

us to provide the necessary free literature to carry on the work. Will you not return to this good old-time custom, and help us? We shall be more than glad to scatter this literature if you will only furnish it.

Perhaps some may think that the more recent work of selling papers fills this want; but it does not. There is need of free literature, especially in the South, where the people are not only poor but prejudiced; and it takes a free copy of some of our papers to convince them of the merits of our literature and work, before they will listen to us or buy from us. Any one, even an invalid, can do this work, and it is as necessary, as great in its results, and as sure of its reward as the going of the greatest missionary to the farthest foreign field. My dear sisters, will you send us your papers?

Griffin, Ga.

Conversation in the Home

THERE is reason to believe that many men are "silent at home." This is not because they have no opportunity to "get in a word," but because when they get home, they are "tired." Yet if a personal friend "drops in," they talk with the greatest ease, and no harm comes to their nervous system. Others are "silent" because they literally have nothing to say. Their wives and children have the newspapers, and the husbands think there is nothing for them to tell. Some, as soon as the evening meal is over, start for the halls of the fraternal order to which they belong.

Where there are children, the father should always be alert to see or hear things to tell them, mingling the instructive with the interesting. It is one of the best methods of securing and retaining their affection. It will be a strange day in any business, and in going to it and returning, when there is not something to tell the little folks as well as the older members of the flock. It is well for all husbands and fathers to consider their duty and interest in this matter in the light of "How would you like it yourself?"—a popular unconscious rendition of the golden rule.

Little children stumble on wise sayings, and often on foolish ones. No one can correct them better than the father, if he has a heart and a mind for their guidance. Also when the mother finds her teachings indorsed by her husband, she perceives that everything possible is done for their welfare. It is a true saying that "the whole future man is in the heart of the child." And so is it with the whole future woman.

Many subjects are of common interest to husbands and wives; and these afford material for conversation harmonious in nature. And though each reads the same journals, one may be more impressed by one incident or idea than the other, and this state of feeling will furnish a stimulus to an exchange of ideas.

Should the husband, silent at home, think of the condition of his wife as he

leaves home,—without his company, busy all day in the house and with the care of the children if there are any, and lonely if there are none,—and watch for incidents or listen to communications with the thought of selecting those most likely to interest her, he might find the sunshine brighter than it had been since the early days of their married life. Nor would it be long before his wife would reciprocate, and find something to please him when he comes home. Moreover, if she loves him, and has been doing most of the talking, she would be more than willing to hear what he has to say.

Home certainly should be the abode of free speech. Though it is not wise to discuss all things before children, many things may be prudently and profitably said to and of them in their presence—provided the father and mother have come to an understanding about the method for their training.

Sharp discussion between husbands and wives concerning the treatment of their children, in their presence, is a foe to reverence in the minds of the children, and injurious to parental peace and love. And when the children retire, the parents have the long hours of the evening for exchanging their ideas on any and every subject which interests either one or both.

Home should be the happiest place on earth for those who compose it. This it never can be without conversation. A silent home is never a happy one, unless it is composed of deaf-mutes. And they are the greatest conversers in the world. Their eyes are always speaking, and their fingers ever moving.—*Christian Advocate*.

Manual Training

SOME of us look at the question of manual training in a narrow way. We grudge the time taken from books, and argue that its place is not in the school, not realizing that the greater part of the value of study is mental training, and that, in many cases, this can be better accomplished by other means than books. We have to take into consideration that we forget nine tenths of what we learn from books, that only one tenth goes into our culture fund. What we have from the nine tenths is only the effect of the process of learning it on our minds. For this purpose manual training often serves equally well. The value of manual training as an aid to mental growth is now universally admitted by those who have studied the subject. Many children's minds can be reached in this way when they are entirely closed to book learning. . . . The child almost never gets exact knowledge from his studies; but if he makes a box, he must make its edges exactly true. . . .

The whole school system should be changed, making it possible for a child to take the pace his deficiencies or superiorities demand. The lock-step now required of all is a hideous injustice. The stupid or physically unfit child is over-

taxed, and the clever child's powers are stunted.

The writer once taught a small boy of five for ten months, one hour and a half, or less, four or five days in the week. He knew only the alphabet to begin with. At the end of that time he was reading easily in the third reader, and was beginning fractions,—work that takes several years in school. He was not an especially clever child, and was much more interested in life than in books. His brain was not in the slightest way overtaxed. Thus was brought home the terrible waste of a child's strength and interest in the monotony and confinement of school.—*Selected*.

An Improvised Bed for Baby

WHILE a guest in a large sanitarium, the writer was much interested in the construction of a little bed for a wee stranger who arrived when there was no crib at hand for his reception.

Since then I have more than once found it convenient to provide such a bed, and have been glad that I took the time to look into the wherewith and the manner of making.

The wherewith is always at hand,—two chairs with seats of equal height, (dining-room chairs do nicely), a full-sized sheet, and some safety-pins.

Place the chairs together facing each other. Tying the front legs together in pairs will prevent the chairs separating, and make the bed easy to move. Next take the unfolded sheet, and wrap it around the outside of the chairs, having one edge escape the floor evenly all around. Pin the overlapping edges snugly, using about four safety-pins from bottom of lapping to the height of chair backs.

Now let the top of the sheet drop down inside the chair backs; arrange the inside smoothly, and pin the edges together securely where they rest on the chair seats. Failure to do this in the construction of the first-named bed resulted in the little man who occupied it rolling out on the hardwood floor when he was but four days old, much to the humiliation of the nurse. Fortunately no harm came of it to either child or mother; but—well—*pin the sheet!*

Now place one large pillow lengthwise, or, better, two pillows crosswise; cover with an oilcloth or rubber protector, a mattress pad, and a little sheet, and you have a safe, snug, and wholesome little bed, constructed in ten minutes, or less, from materials at hand in any home.—*American Motherhood*.

WE are most unlike the Saviour when we are selfish. Selfishness is the antipodes of Christlikeness. On the other hand, every time we give up our will for the sake of others, and for the sake of our Lord, every time we bear an undeserved burden, and every time we do a deed of self-sacrificing helpfulness, we are drawing near to the image of him who "pleased not himself."

THE WORLD-WIDE FIELD

The Coming of the Lord

L. D. SANTEE

UP to the solemn arch my eyes are turning,
And slow I see the white-winged
clouds go by.
For His dear presence how my soul
is yearning,
Who sometime will appear in yonder
sky.

Still pass the days, and evening's starry
banner
Follows hard after day's retiring king;
And yet I list in vain for the hosanna
That all the white-robed, blood-washed
through will sing.

The morning comes, and on the earth's
broad bosom
Soft see I there the wavering shadows
lie;
But still in vain I look to see the glory
Which Christ will throw upon the
arching sky.

Soon will the earth behold his chariot
nearing:
God to fulfil his promise is not slack.
Sinners will stand aghast, with woe and
fearing,
When he appears upon his flaming
track.

The saints will dwell at peace with
Christ forever,
Their feet will rest upon the jasper
sea,
And all the fond earth-ties that death
could sever,
Forevermore will reunited be.

How good the rest beside life's flowing
river,
The pleasures that will span the eternal
years!
Blest shall we be with Christ, the gra-
cious Giver,
In joys eternal, free from pain and
tears.

Up to the solemn arch my eyes are
turning,
And slow I see the white-winged
clouds go by.
My faith is strong, and still my heart is
yearning
For Him I shall see coming by and by.
Moline, Ill.

The Chang-Sha (China) Riot

P. J. LAIRD

FOR two years before the recent riot it had been felt that we were living on the edge of a political volcano; but April 13-17, events took an unexpected and alarming turn. On the evening of April 13, we had been to see the Wolfe family off on board a Japanese steamer. We returned home with heavy hearts at the thought of resuming again our labors at this difficult center without the counsel, companionship, and practical

sympathy of coworkers. As we reached the first cross-street, we met a large crowd composed of all classes of people, with a sprinkling of well-dressed men. A police shelter-box was lying on the street, apparently smashed. A sullen silence seemed to possess this large concourse of people, suggesting that trouble was brewing. Questioning our evangelist, Brother Huang, as to its probable nature, he urged us to quicken our steps, and get through the crowd. This we did, reaching home after dark.

About two o'clock we were suddenly awakened by a tremendous pounding and yelling in the street outside our house. Our evangelist came up-stairs half-dressed, and evidently much distressed, to tell us that an enormous crowd was blocking the street, and angrily demanding rice of the store opposite. He said they were shouting something about thousands of men coming from the south gate, but with what object was not clear. Remembering what we had seen the previous evening, we surmised that the long-pent-up feelings of the populace had been aroused, and knowing not how far the movement might be antforeign, we saw how imminently dangerous our situation was, and how helpless we were should they decide to attack us. Escape by the front door was to run the gauntlet, as the mob had congregated there, and our house possessed no rear exit. Praise God for the comfort of his presence in the hour of trial! We rested our helpless souls on Jesus, telling him we were ready to die if that must be; yet the very situation before us appealed to us as proof that our work was hardly begun in warning Hunan's millions of the judgment going forward in the heavenly sanctuary. Our prayers brought us such sweet peace! Hastily dressing, we went down-stairs to encourage the brethren and sisters, and to see how God would work for our deliverance. In a few hours the mob melted away considerably, and we all breathed more freely. My wife and I again retired, and slept until breakfast time. Meanwhile some had ventured out to investigate, and returned telling us that the mob had begun to burn the missions, and that reports were alarming in the extreme. Running up-stairs and out onto our roof platform, we could look across the city, and see the smoke arising from the burning buildings of the China Inland Mission and of the Norwegian Mission.

We at once decided that escape was necessary; but while we thought we had the confidence of the people on our street, as well as of large numbers in various parts of the city, to meet a mob while crossing the city was a hazardous undertaking. Looking toward the city wall, we saw that a large company of

people with sticks had assembled. Their object may have been to watch the incendiaryism going on, yet we could form no opinion whether they might be friendly disposed or hostile toward us, should we attempt to pass them in order to get onto the city wall, or to pass through the gate to go into the country. Yet at any moment the maddened crowd might come to fire our house, for all we knew to the contrary. It was easy to see that God must work in our behalf, and we believed he would.

After dinner a petty military official, who had attended our meetings, came to the house, accompanied by four unarmed soldiers, to escort us to a place of safety. It was deemed advisable to allay suspicion by leaving the house without taking anything but our umbrellas, just as if we were going on the wall for our daily walk. So we had a short farewell meeting with the Chinese brethren, urging one another to be faithful to the message at all costs. Then, having given them instruction in case they had to flee, and handing them all the spare money we had except a dollar and a few small coins, we left the house. The brethren accompanied us to the inner gate, leading to the city wall, where we said "good-by." Tears filled their eyes and ours as we parted, not knowing whether we should meet again on earth.

As we were walking on the wall, we saw the governor's residence fired in several places. After we had gone about three miles, our guide took us into his own room in the barracks, while he went down on the street to hire sedan-chairs. After we had entered these, the blinds were drawn as closely as possible, and we were conveyed through the north gate, and out to the British consulate at the river front. Finding no one, we went on board the British steamer. There we ascertained that the rest of the refugees had gone aboard the other British steamer, which was lying up-stream. We were the last family but one to leave the city.

Later, the other steamer anchored alongside ours, and at the suggestion of the British consul, the majority of those on board, including my wife, who was slightly indisposed, left that evening for Hankow. Our steamer remained close to the city that night, keeping a double watch in case of an emergency. When the rabble fired the Romanist mission, which was about a quarter of a mile away, the excitement became intense. It was certainly no pleasant sight to see the flames in various parts of the city leaping into the sky, and illuminating surrounding objects. Rumors reached us that the people were preparing fire-boats to float down-stream with the object of setting fire to our steamer. This, however, was not done. Nevertheless, the steamer dropped down-stream, out of sight of the city, to await the arrival of British and Chinese gunboats, which arrived April 16. We followed in their wake back to the city.

The next morning absolute protection was granted all who wished to go ashore

to visit their homes, and I availed myself of the privilege. While it was distressing to find one's home so badly wrecked, and the débris lying all around, I remembered that God's commandings are his enablings, and that we are exhorted to take joyfully the spoiling of our goods. Our books were injured but little. But what shall we say of the faithful Chinese, who lived in the house, and lost practically all they had in trying to save our things. May the Lord reward them!

Learning where the brethren were sheltered, I gave them a pleasant surprise by calling on them. Brother Huang, the evangelist, had gone down to Hankow, thinking that our steamer had done likewise when we dropped down-stream out of the danger zone.

The Christians would have me take my meals with them, which was a great treat for me. Having cleared away some of the unsightly débris, I was glad to retire, and slept soundly despite the fact that I was one of only two foreigners who slept in the city through that night. Having gotten together the few things saved from the wreckage, I went out to call at the other missions, and learn the extent of their losses as well as to offer sympathy. I was surprised to find them all gone, and going down to the river front, noticed they were all on the steamer I had left the previous day. Out of curiosity I called a boat, and went on board, where I learned that they were very anxious to know what had become of me. It appears that numerous placards were posted through the city after we had landed, calling upon the citizens to massacre all foreigners. A messenger had been sent to warn me of the danger, but did not come to our house. As no foreigners were allowed ashore to stay, and being without means to stay on a house-boat with others for an indefinite period, I thought it best to go to Hankow to rest, and to counsel with the brethren.

Japan

J. N. HERBOLTZHEIMER

THE work in Japan is very encouraging. Elder F. W. Field stopped here a few days ago on his way from Hiroshima to Tokyo. He reports a good interest in Hiroshima. The laborers there are doing faithful work, and winning souls to the message.

Some canvassers went to Shikoru to canvass for the special number of our paper; and since their return, word has been received that two have begun to keep the Sabbath, and are calling for help to lead them in the paths of righteousness.

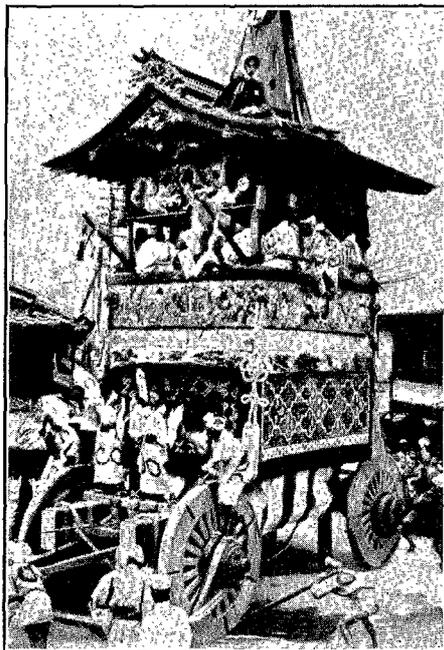
Brother W. L. Foster reports a good interest in Nagasaki. He and Brother Tsukamoto have a large number of interested inquirers in their Bible classes.

Dr. Noma and the workers at the sanitarium are very busy now, and they are all of good courage. They have made many friends by their faithful work. One patient has rented a piece

of ground, about an acre in extent, and donated the use of it for five years to the sanitarium. Another man is paying for an advertisement for the sanitarium for one year in the best paper in Japan, and the one having the largest circulation. These people have also become interested in the truth. The principles so faithfully carried out by the workers here have found an entrance into the hearts and homes of the people.

Several doctors have become interested in our work. One has sent a nurse to the sanitarium to receive a thorough training in hydrotherapy, massage, and dietetics. I received a letter from another doctor yesterday, inquiring about hygienic cooking and the vegetarian diet. My wife gives cooking lessons each week.

Another physician is so interested in



A FESTAL CAR — JAPAN

our methods that he comes very often from a neighboring city twenty miles away for instruction. After his first visit I sent him our little paper, and he returned the next day to inquire concerning our belief. We studied several hours together. He now has a desire to go to one of our institutions in America for a course of study.

God is blessing the medical work in Japan, and we are thankful that we have this part in his great work to help carry forward the third angel's message in this dark land.

Kobe.

Out-Schools of the Malamulo Mission

R. C. PORTER

It was interesting to visit among the out-schools of this mission, and see the people in their native condition. It was more interesting to see them eagerly studying the Word of God. The simple faith of these heathen people was a new revelation to me. The "Higher Critics" would surely be put to shame if their

unbelief were placed in contrast with the simple faith of these natives when the Word of God is brought to them.

Besides the main station, which has an attendance of over two hundred, there are twelve out-schools, ranging from three to sixty miles from the main station. Seven of these out-schools are within walking distance of the main school, one is fifty miles distant, and four are sixty miles away. The total attendance in the twelve schools is over four hundred, or an average of thirty-three in each school.

The climate being always warm, the school buildings are usually built of bamboo poles placed close together perpendicularly. The roof is thatched with a long, coarse grass. The seats are made by driving forked sticks into the ground, and laying a pole across. The natives usually furnish the material, and assist in the erection of the building.

The attendance is good and quite regular, often including the head man of the village, and married men and women. The ages range from five to fifty years, but the majority of those who attend are of the usual school age.

The first work in an out-school is to teach reading and writing in the native language. The pupils are then taught mathematics, geography, Bible, and sometimes grammar. Those who are being trained for teachers are taught English. They manifest extraordinary ability in memorizing. This makes it difficult to get them to comprehend the practical side of the instruction given, but in time they learn to study, and apply principles. When they have reached this point, they are usually quite strict in their adherence to principle.

The Matandane Station

The Matandane station lies about one hundred miles distant from the Malamulo Mission. It is situated on a high elevation, nestling near the mountain, with an abundance of pure, life-giving air and plenty of water. Fruit and vegetables are easily grown, and the farm is sufficient to supply all the needs of the station, with abundant pasture for the cattle.

So far, this station has been conducted only as a day-school. The attendance has been about fifty. Several times students have been turned away who came from Portuguese territory across the near-by border, as they were too far away to attend the day-school. During our visit it was decided that a small boarding-school be started, to accommodate such students. One great problem in this field is how to reach the Portuguese. They are entirely under the control of the Catholic clergy, and this makes it next to impossible to establish Protestant missions in their territory. I know of but one Protestant station that has crossed the border, and it was established at the request of the Portuguese villagers. Even then it took a long, hard battle with the priests before it was permitted. Our hope now is that by providing for students from Portu-

guese territory, the way may eventually open, through their influence, to establish mission work among their people.

The Matandane station is under the management of Brother and Sister S. M. Konigmacher, who have a good work started. Four natives were baptized during our visit, and a church of eleven members was organized, with Brother Konigmacher as elder, and Sister Konigmacher as clerk and treasurer. This station has four out-schools, from four to twenty miles distant, with an aggregate attendance of one hundred twenty-five. The prospect is good for establishing several more out-schools the coming year.

Thus the Malamulo Mission, with its six white workers and thirty-three native assistants, is carrying nearly a thousand students, with the prospect of quite an extension of the work.

I was much pleased with the prosperity of the work in British Central Africa, and the outlook for the future is encouraging. If you who read this report could have the privilege of seeing these natives, who, only a short time ago, were steeped in the deepest heathen superstition, eagerly studying the Word of God, singing his praise, and worshipping reverently before his throne, your hearts would be melted to tenderness, and you would say, with me, We must make greater efforts to bring the message to the millions in heathen darkness.

Claremont, South Africa.

Conference in East Bengal, India

W. W. MILLER

[This report was written just before the death of Elder J. C. Little.—Ed.]

IN company with Elder J. C. Little I arrived in Barisal, East Bengal, to attend an annual conference of our Bengali people. Arrangements had been made for a four days' meeting. Through the influence and kindness of a Bengali gentleman, we were able to secure a tent that would seat between three and four hundred persons. As we were able to provide seats for only a portion of the tent, many who came had to sit on the ground.

Barisal being an educational center, many of the people were able to understand English, and requested that the evening meetings be conducted in that tongue. The first evening Brother L. G. Mookerjee spoke in English, the tent being well filled. The writer was to speak the next evening, and announced at the close that he would address the people in English, the subject to be, "Why Have We Come to Barisal?" But as I thought over the matter, and because some said they did not understand English, also for the reason spoken of in 1 Cor. 14:8, 9, 19, I decided that I would speak through an interpreter.

Barisal is one of the centers of the *Swadeshi* (India for the Indians) movement, and the government sent police to see that nothing was said or done that would be in the nature of sedition. For

this reason I knew it was not only necessary to be most careful what I said, but also that I be not misunderstood. After stating my reasons for speaking through an interpreter, I told my hearers, in brief, that the Lord is sending a message to all the nations of the earth; that through this message he will gather out a people for his name; and that he desires the people of Barisal to be among the number. This was the reason we were among them, and why they were in the tent,—that they might hear the invitation,—"Come, for all things are now ready."

I never spoke to a more interested or orderly people. J. C. Little and A. G. Watson spoke to them on the prophecies, portraying with clearness the history of the world and the events that are now

us," but who are willing to go and work and be content with their wages?

Near the close of the meeting we baptized twenty Bengalis, and organized a church of twenty-six members. At the baptism a Hindu embraced one of the men when he came out of the water, saying, with tears in his eyes, "May God bless you," showing that his heart was touched by the scene.

We celebrated the ordinances on the Sabbath, and I must say that I never attended an ordinance meeting where my heart was so touched as at this time. To see our poor old leper brother, whom the Lord healed in answer to prayer, washing Brother Little's feet, with his fingers almost gone, and Brother Little washing his feet, which were off up to the instep, was enough to melt the hard-



The small picture represents the Bengali (India) Conference of believers in 1909. The other their gathering in 1910. Standing at rear, left to right: J. C. Little, A. G. Watson, L. G. Mookerjee, W. W. Miller.

transpiring, showing that the end is near. From early morning until late at night the people came to inquire about our work and belief. We had a sign put up over the front door of the tent, which read, "Behold, He Cometh!" and many were the inquiries, "Who is he that is coming?" "When is he coming?" etc. The sign was printed in Bengali, and appears just above the heads of the company in the picture. The picture is of our own people only. Had we been able to take a picture of those attending the evening meetings, it would have shown between three and four hundred Bengalis.

The attendance at the evening meetings indicated that God is moving the people of India to listen to the last message; and why not? for really it is due to the whole world. The heavenly time-piece has struck the hour, "Go ye into all the world, and preach the gospel to every creature." Where are the workers to-day who are saying, as they see the needs of this field, "Here am I; send me"? Where are those who are standing idle in the market-place at this eleventh hour, saying, "No man hath hired

est heart. In the case of this leper it can be truly said that he returned to give God the glory. [The healed leper spoken of sits in the front row, the fourth from the left, with his crippled hands under his cloak.]

As these native brethren sang, "We will bear the cross of Jesus," it filled our souls with joy unspeakable, and at the same time made a lasting impression upon our minds that these people understand and appreciate the love of Christ for them. The leper brother was healed by prayer many years ago; and when he learned that Jesus kept the Sabbath, he decided at once to keep it, saying that he would gladly follow in the footsteps of him who had healed him.

Since our meeting ten more Bengalis in East Bengal have accepted the truth, and many more are interested. Brethren Little and Watson are constantly receiving calls to present the truth in the villages. The work in East Bengal is going forward more rapidly than ever before, and we hope to see a large company of believers gathered out of this part of India.

Lucknow.



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

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

Editorial

Facilities Needed Abroad Also

THE spirit of the third angel's message has given every true Seventh-day Adventist a personal interest in all the world that God so loved, and a desire to share facilities with those afar off. This is why the suggestion of the \$300,000 Fund to provide special facilities at points of need was received so heartily. The popular idea in such matters is thus expressed by Bishop Brent, of the Philippines, who says, in the *Outlook*:—

We have yet to contend against the old conception of missions and missionaries,—that they need little, less than people with much easier tasks, that they must not have the ordinary comforts of life, and must work miracles withal. One of the chief troubles with missionary institutions is that, with a work far more taxing and difficult than in ordinary conditions at home, they are supposed to be greatly favored if they receive pennies where home institutions of a similar character receive dollars. The harder the task, the poorer the equipment, is not a proverb found in the sayings of the wise man. W. A. S.

Divine Certainty

"THAT thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:4.

On the divine certainties of the truth and work of God one may build his faith, and know that the foundations will stand to all eternity.

The Word of God, fulfilled and fulfilling, is the light for the sure pathway. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." And it is to this "sure word of prophecy" that we do well to take heed, "as unto a light that shineth in a dark place, until the day dawn."

The sure word had told of the coming Messiah. In the fulness of time he came, and did the work foretold; and his disciples went forth to bear witness to the certainties of the divine fulfilment. "I delivered unto you first of all," said Paul, "that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Their message was a message of certainties by the sure voice of fulfilling prophecy.

The same sure word has foretold the second coming of Christ, and the events to precede it.

Daniel in vision saw the great apostasy warring against the truth of God. He heard the cry, "How long shall be the vision?" and he heard also the glad answer, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In other words, Then shall the hour of God's judgment in heaven begin, and the time come for some message of reform to lift its voice against the apostasy which the prophet had seen perverting the truth of God.

To John, in the Revelation, was also shown the work that was to be done on earth when this hour of cleansing, or judgment, began in the heavenly sanctuary.

He saw a movement rising and spreading to every nation and tongue, crying, "The hour of his judgment is come." He heard the protest against following the apostasy, and the call to worship the God that made heaven and earth. He saw the people who were proclaiming that message, and who had been developed by it: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

In the fulness of time the fulfilment came. When that longest prophetic period of Daniel's vision expired in 1844, just 2,300 years from the commandment to restore and rebuild Jerusalem (Dan. 9:25), there was a movement in the world crying, "The hour of his judgment is come." And at once there began to gather a people keeping the commandments of God, who have ever since been spreading forth toward every nation and tribe, proclaiming that same threefold message of the prophecy.

The sure word had declared it; and the unerring hand of God wrought the fulfilment in the rise of the advent movement and the development of the Seventh-day Adventist people. They keep the commandments of God, and have the "testimony of Jesus," as the sure word foretold of the remnant church. And the work rose at the right time, according to the Scriptures. It is the hand of God.

We have not followed cunningly devised fables in this movement, but have been these many years eye-witnesses of the fulfilling of the "sure word of prophecy" in all the details of the rise and progress of the third angel's message.

We know the certainty of those things wherein we have been instructed, and the certainty of the triumph of this movement in but a little while.

W. A. S.

Proud of American Liberty

CARDINAL VINCENZO VANNUPELLI, the papal legate to the Eucharistic Congress at Montreal, made a tour through Canada and the United States after the close of the congress. One feature of his journey, which seems peculiar in this land of education and enlightenment, was the kneeling of immense crowds of American citizens wherever he appeared in public, beseeching his blessing as if he were a veritable God, and kissing his ring, the symbol of his authority. In Montreal, in Winnipeg, in Minneapolis, in St. Paul, in Washington City, in Philadelphia, and in Baltimore this strange spectacle, this recrudescence of medievalism, was strikingly in evidence.

The inappropriateness of such demonstrations in a free government ought to be apparent to every thoughtful American. He who kneels to another and kisses the symbol of that other's authority, by so doing, declares his complete subjection to that individual in all that he represents. Cardinal Vannutelli represents the Pope of Rome, and all the claims of the church at the head of which he stands. That church and its head stand for the complete control of the whole world in all things, spiritual and temporal. He who kneels before the papal legate and kisses his ring, acquiesces in all the claims of the Papacy, whose he is, and whom he is here to represent. Can American citizens, having declared allegiance to the government of the United States, kneel before the representative of a foreign power, and kiss the symbol of his authority, thereby recognizing his claim to the rulership of this nation,—can they do this, and still be loyal citizens of the United States?—It is impossible; there can not be two rulers at the same time over the same territory. "No man can serve two masters," declares our Lord.

If the Pope's authority be recognized, and his claims are to be admitted, he is the real ruler of our country, and of every country that admits his claim. But that is wholly antagonistic to the principles of popular government. The Pope is not a president of a republic. He is a monarch, the head of a theocratic monarchy. Admit his pretensions, and there is no rule in the world but his. The whole purpose of the great eucharistic congresses, as expressed by the Pope and by his legate, is to bring the whole world into submission and obedience to the "supreme pastor," the "vicar of Christ." Eucharistic congresses are being used as "convert-makers" to that end. When that purpose shall have been accomplished, republics and constitutional monarchies will be no more; and the Pope will be sole monarch, with no constitution to hamper him in the accomplishment of his will, and kings will

be mere satraps, under appointment, or subject to dismissal, from the Vatican.

Such is the policy and the unyielding purpose of the Papacy, and no man can kneel to the papal legate, and kiss the symbol of his authority, without, in that act, granting all that the Papacy claims and demands. Are Americans ready to yield all they have striven for these one hundred thirty-four years, and admit the claims and the pretensions of a ruler beyond the sea, and submit again to "taxation without representation"? If "taxation without representation" was tyranny then, can it be liberty now?

It is beside the point to argue that the Pope's claim is a claim of fealty in spiritual things only. The Papacy admits no such distinction. That power whose representative was willing to drench Europe in blood, if thereby he might restore the *temporal* sovereignty of the Pope, makes the proud boast that her purpose never changes. The purpose to rule over the kings of the earth, to reign as a temporal sovereign, is rooted as deep in the heart of the Papacy to-day as at any point in the history of that organization; and it augurs ill for the future of the American continent and American independence when the representative of that power can make a triumphal procession through Canada and the United States, and see thousands on thousands in every city he enters falling on their knees before him, and kissing the symbol of his authority.

In the city of St. Louis, where such a demonstration was made, the cardinal legate, in addressing four hundred youths at the Christian Brothers' College, advised his hearers thus: "Be proud that in America you are free to practise your faith unmolested; and that this country is not like those lands in which they have proscribed the faith, and made limitations to the duties of conscience."

As a matter of fact, there is no proscription of the Catholic faith in any land in all the world. But France, tired of church dominance and church dictation in matters civil as well as in matters religious, has broken off diplomatic relations with the Vatican, and left Catholicism practically where it is in this country. Spain, weary of the same conditions, is going in the same way. The Catholic religion has not been proscribed in either of those countries. In fact, in Spain, until the present year, the Catholic religion was the only one that had not been proscribed. With the field all to herself for centuries in France, Spain, and Portugal, her arrogant intolerance has become so unbearable that her own children, nurtured on her knees, have turned against her. This attitude on the part of those nations ought to be sufficient warning to the people of all

North America to cause them to repudiate her claims, and look with dread on all her advances toward the peoples of this continent.

If Catholic Americans should "be proud" that in America they can practise their faith unmolested, they should also remember that they owe that privilege to the principles of liberty and equality engrafted in the Constitution of the nation. They ought to "be proud" also that every other citizen has the same privilege. That ought to be a greater and a broader cause of pride (if we can call it that) than the mere fact that they themselves have that privilege; for in France, Spain, and Portugal for hundreds of years the members of the Catholic Church have been free to exercise their faith, and no one else has. The result has been a condition which the church now deprecates.

The American principle is the true one—it is better even for Catholics; and yet the freedom of speech, of the press, and of religion which this nation guarantees to all its citizens, has been most strongly denounced by the "supreme pastor" of the Catholic Church. It was Pope Pius IX who, in 1864, in an encyclical issued December 8, reiterated the statement of Pope Gregory XVI, that the idea of religious liberty was insanity. Pius IX, in that encyclical, declared the idea of religious liberty to be "that erroneous opinion most pernicious to the Catholic Church and to the salvation of souls." Yet the carrying out of the principles of the Papacy in that matter has made for the Catholic Church itself, in France, Spain, and Portugal, conditions which harass her very soul. If the papal legate finds in America conditions of which Catholic citizens ought to "be proud," it would be worth his while to study the principles which have brought those conditions about. But he will not find those principles in the encyclical of Gregory XVI nor of Pius IX. They are not found indigenous anywhere in the soil of the Papacy. They are found in the Constitution of the United States, and we wish they might remain there to the end of time, so that even Catholics might say, to the end of the world, "Here we have liberty to worship God according to the dictates of our own consciences, untrammelled, unhindered, unmolested."

C. M. S.

"THE eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The Islam Revival

IT is recognized by all mission workers that the religion of Islam constitutes the most formidable antagonist of Christianity at the present time. Unlike the old pagan belief, it simulates Christianity very closely in many respects. It is founded upon pretended divine revelation. It advocates, in many particulars, high morality. It recognizes Jesus Christ, Moses, and other Bible characters as prophets of God; but declares Mohammed to be *the* prophet above all others. Recent years have marked a great revival in the propagation of this false system. Unable longer to extend its doctrines by the power of the sword, as did Mohammed, it has more recently adopted his earlier methods of propaganda, and in consequence has been putting forth earnest missionary operations. It exercises a strong and almost unbreakable hold upon its followers. Speaking of this new spirit pervading Mohammedan circles, the *United Presbyterian* says:—

In the general awakening of this age, this most cruel despotism has also aroused itself, and with resolute heroism and intense energy propagates its faith, and wins a success that demands a new power in the followers of Jesus. . . . The press has taken the place of the sword, and learned men defend the Koran. Missionaries by the hundred go forth from Egypt and Morocco to the pagans of Central Africa. Whole tribes have accepted the new teaching. In Syria, Persia, and parts of Asia there is a special activity with wonderful results. Christianity is face to face with a new Islam, and must gird itself with new power, or suffer repulse in the East. In the pride of our missionary success we have overlooked the fact that this great enemy has put on new strength, and is more exultant and defiant than for many generations.

It is not in the power of man successfully to overthrow this great system of error; but the One who gave to his church the commission to make disciples of all nations said, "All power is given unto me in heaven and in earth." The power of the gospel can break through the strongholds of error to-day as effectually as in the days of Paul. He had to contend against the most subtle philosophies, against error long-entrenched and inborn; but through this wilderness of superstition and darkness the gospel blazed its way, and men and women were freed from the power of sin. The same gospel is ours to-day. That power awaits our demand and reception. As heralds of the cross, we can go up fearlessly against the strongholds of Islam, confidently believing that God will honor his Word, and that many men and women held in darkness by that great system of error will be brought to a saving knowledge of the truth for these last days.

F. M. W.

THE FIELD WORK

Western Pennsylvania

HOLLIDAYSBURG.—On July 14 Elder J. E. Veach and the writer began a series of tent-meetings near Altoona. The meetings closed September 22, and we are glad to report that prejudice has been broken in some hearts, and an interest created favorable to our work and to our church in this city. Many homes are ready for Bible work, and six adults are keeping the Sabbath, three of whom attended quarterly meeting last Sabbath. One family is paying tithe; others are planning to cast their lot with this people. We thank God for the measure of success that has attended our labors.

W. F. SWARTZ.

Northern New England Camp-Meeting

THIS meeting was held in Burlington, Vt., August 25 to September 4. The camp of about fifty tents was pitched on a rise of land overlooking beautiful Lake Champlain, and was one of the prettiest camp-grounds I have ever seen.

About two hundred fifty of our people from Vermont and New Hampshire were in attendance, and we are sure all were greatly strengthened by attending this meeting. The preaching was of a practical nature, designed to show the need of a preparation of heart to stand in the judgment. Deep conviction settled upon the people, and there was a genuine turning to God by old and young. A number from the city attended our meetings, and seemed interested. Elder A. J. Clark, with other helpers, had held a tent-meeting during the summer in Burlington, and a few had taken their stand for the truth. This camp-meeting was a great help to these believers, and established them more firmly in the faith.

The conference adopted resolutions approving the action of uniting Vermont and New Hampshire in one conference last fall; and accepted gladly their share of the \$300,000 Fund, which is \$2,601.60, and already have this amount more than half subscribed. They also definitely launched the campaign for "Ministry of Healing," and took a number of books from the camp-ground to sell for the relief of the medical missionary work in the Atlantic Union. Our people also purchased a number of sets of Sister White's works to circulate among their neighbors.

A resolution was adopted favoring the holding of the next annual meeting in New Hampshire, and another separating the annual conference from the camp-meeting, holding the former in the winter and the latter in the summer. Elder W. H. Holden was re-elected president of the conference, with about the same conference committee as a year ago. Elder Geo. I. Butler was present, and his labors were much appreciated. His sermons on the spirit of prophecy and its relation to our work were helpful, and were enjoyed by all.

We can see the work in Northern New

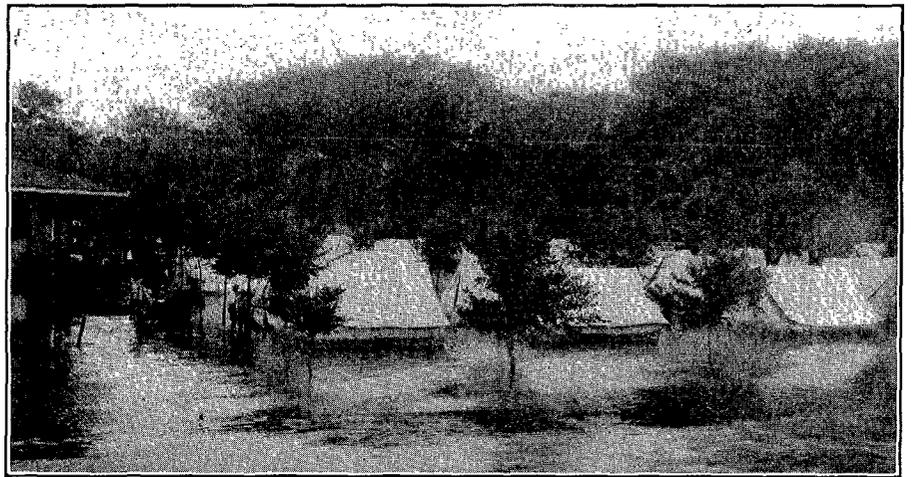
England rising in many ways, and the future looks bright.

There is a spirit to push forward with energy and earnestness, and we are sure God's blessing will attend every effort to advance his work in this field.

W. B. WHITE.

Nebraska Camp-Meeting Flooded

THE illustration presents a scene at the camp-meeting recently held at York, Neb. A terrific storm came up on Sunday night, and many of the family tents down on the flat near the creek were



NEBRASKA CAMP-MEETING FLOODED

flooded about midnight, as shown here-with. Notwithstanding the inconvenience and loss occasioned by the quickly rising water, "an excellent spirit pervaded the entire encampment,"—a spirit of good cheer in spiritual blessings bestowed. This well illustrates how our peace in God need not be disturbed by untoward outward circumstances.

Wisconsin Camp-Meeting

THIS meeting was held at Grand Rapids, September 1-11, in a beautiful grove of oak and pine trees just in the edge of the city. On the whole the weather was favorable, and the attendance of our people was good. The laborers present in addition to those in the State and of the union conference were Elders E. W. Farnsworth, W. H. Thurston, G. F. Haffner, L. H. Christian, Brother L. A. Hansen, and the writer. The preaching was of a practical and stirring nature, and was well received. There was a fair attendance from the city and the surrounding community.

Wisconsin is one of the old conferences, and has long and nobly stood by the work, and shared the burdens of the cause: It was a great pleasure again to meet a goodly number of the early believers in this State, and find them faithful, and rejoicing in the expectation of soon seeing the realization of their hopes. Two new churches were added to the conference, and this was a source of encouragement to all.

The call for recruits for mission fields met with a hearty response. Some of the most promising young people in the State offered themselves for mission work, and the conference encouraged them in taking this step. Wisconsin already has a number of workers in China and elsewhere.

The business proceedings of the conference were harmonious. Elder C. McReynolds, who has borne the burdens of the conference presidency for five years, found his health much impaired, and Elder W. H. Thurston, recently from Kansas, was elected to the position. May God greatly bless him in taking up these responsibilities. Few other changes were made.

The various interests of the cause were presented, and received a hearty response. Brother L. A. Hansen enjoyed great freedom in presenting the "Ministry of Healing" relief campaign.

The last Sabbath of the meeting was

a time of special blessing to the entire camp. In the three divisions,—English, German, and Scandinavian,—the presence of the Lord was very manifest, and many responded to the call to turn to him, and to renew their consecration to his service. During the conference twenty-three persons followed their Lord in baptism. As a whole, the conference was a refreshing season. Earnest meetings were held by the workers, where important questions pertaining to our work and to our individual relation to God and the cause, as well as to the manner of presenting the message, were studied with good effect.

Thus closed another camp-meeting. May the special blessing of the Lord be with the work in Wisconsin during the year to come.

O. A. OLSEN.

West Michigan Camp-Meeting

THIS meeting was held in Battle Creek, Mich., August 21-28, in a field about four squares northwest of the Battle Creek Sanitarium. The old Michigan pavilion, with a seating capacity of about three thousand, was filled each evening, and on Sabbaths and Sundays. The congregations were composed of the resident members of the Battle Creek church, and a general attendance of our people throughout the West Michigan Conference, besides other citizens of Battle Creek. Excellent order prevailed at all the services, notwithstanding the large attendance, and respectful atten-

tion was given to the addresses and sermons.

The speaking was done principally by Elder A. G. Daniells, Prof. J. G. Lamson, and the writer. Our purpose was to present the truths of the third angel's message in clear, distinct lines, and in the light of the simple and increasing evidences which unmistakably emphasize the certainty of the fulfilment of prophecy. The addresses given by Elder Daniells regarding the advancement of the gospel in other lands evidently made a deep impression, especially upon those who have not been so closely in touch of late with the marvelous growth of this work in recent years. It was very easy to see that Jesus, the great Head of the church, is causing seemingly adverse influences to aid in speeding on to ultimate victory this glorious work; for we have entered nearly twice as many countries outside of the United States, in our missionary enterprises, as has any other mission board. This is a most convincing answer to the objection raised against Seventh-day Adventists,—that our work is simply proselyting, or obtaining members from other religious denominations. The fact that a denomination having no larger constituency than has Seventh-day Adventists, can prosecute such vast missionary enterprises, is evidence that the work is wrought by the power of God. It was also shown that the facilities at our disposal in the way of literature, training-schools, colleges, sanitariums, and publishing houses, under the guidance of the Holy Spirit, will be effective agencies in cutting short this great work in righteousness. Let no one think that because a few have become disaffected, and are separating from this work, its progress will in any way be retarded. When the great nations of the earth desire to obtain a signal victory over other nations, they increase their armies; but not so with the Lord, for when he desires to obtain a signal victory, he oftentimes thins out his forces.

The call of God to enter the cities was shown to be an indication that the work is speedily to close.

The first Sunday afternoon of the meeting was devoted to the holding of a lively and interesting temperance rally, at which the president of the Michigan Woman's Christian Temperance Union and a leading attorney spoke, besides Elder Daniells and Professor Lamson.

Sabbath forenoon, August 27, there was present the largest congregation that assembled at any time during the meeting. A revival service was held, and the Lord greatly blessed those present. Hundreds responded to a definite call to put away sin, and make a full surrender to the Lord, and consecrate their lives to his service.

The business of the conference was conducted with despatch, and a spirit of harmony and Christian courtesy was seen in all its work. Elder S. E. Wight was re-elected president.

We believe this meeting will prove a spiritual uplift to all our people who were in attendance, and that brighter days are in store for the work in the West Michigan Conference. Before this time, Elder E. W. Farnsworth has doubtless assumed his duties as pastor of the Battle Creek church. We trust that the Lord will greatly bless him in this important charge.

K. C. RUSSELL.

Kansas

KANSAS CITY.—I would like to announce through the REVIEW that on Sabbath, September 10, a Swedish church of thirteen members was organized at this place. Five or six others are ready to join the organization. Elder S. Mortenson came down from College View, Neb., and his visit was blessed of the Lord to us. This was a precious day for us here; for we have labored long and prayed earnestly for the Swedish work in Kansas City. One brother has been waiting and praying thirty years for a Swedish church here.

R. R. REINHOLD.

The Cumberland Camp-Meeting

THIS meeting was held in Chattanooga, Tenn., August 25 to September 4. The camp was beautifully located in an oak grove, and the weather was ideal. Fifty or more tents were pitched, and about two hundred of our brethren and sisters were encamped on the grounds during the meeting.

The annual session of the Cumberland Conference was held at this time. The reports of the president and the treasurer were gratifying, and they showed that real advancement had been made, notwithstanding adverse circumstances. At the beginning of the conference year, Elder J. F. Pogue, who was carrying the responsibilities of the presidency, became ill, and left the work, seeking to regain his health in a northern climate. This failing to bring the desired relief, he resigned, and Elder P. G. Stanley was invited to accept the position, which he did about the first of January. After this, Brother E. L. Sanford, another minister of the conference, was compelled to discontinue his work, in order to care for his sick companion. We are glad to report that, notwithstanding the work has been thus crippled, one new church was admitted to the conference, one house of worship was dedicated, and sixty-seven new members were added during the year.

The tithe receipts for the present year show an encouraging growth, having increased \$2,811.44 over those for the preceding year. The per-capita tithe last year was \$10.65; this year it was \$15. While the total Sabbath-school donations showed a gain of only \$61.18 over those for the preceding year, the amount given to missions was larger, exceeding last year's contribution by \$177.60. This increase is the result of the Sabbath-schools giving all their donations to missions.

The business of the conference passed off very harmoniously. Elder Stanley was elected president, and Anna Kimlin secretary and treasurer. The other officers remain practically the same as last year. The laboring force of the conference was strengthened by securing the services of Elder J. B. Locken, of the Southern Illinois Conference.

Contributions for the home and the foreign work were made as follows: Foreign missions, \$515, to which we add the Sabbath-school donations for the two Sabbaths of the meeting, raising the amount to \$583.89. Previously to the meeting, \$3,010 had been pledged by the churches to the \$300,000 Fund — \$562 in excess of the conference quota. Notwithstanding this, \$65 more was pledged

at the meeting. Six hundred fifty-one dollars was also given on the tent-and-camp-meeting fund, which amount was raised to \$700 by the receipts of the camp-meeting over the expense. This money will enable the conference to secure some new field and family tents, an equipment greatly needed.

There were present, in addition to the regular conference laborers, Elders W. A. Hennig and R. T. Dowsett, Brethren A. F. Harrison and V. O. Cole, Dr. M. M. Martinson, Prof. M. B. Van Kirk, and the writer. Elder Smith Sharp, one of our oldest ministers in point of service, was with us throughout the meeting, and his talks on organization and early experiences were helpful to all. Dr. O. C. Godsmark had charge of furnishing reports of the meetings for the daily papers. His experience in this work, with the liberality of the press, gave our cause much favorable mention.

The evening meetings, at which the special truths for this time were made prominent, were well attended by the people of the city.

The meetings for the children and the young people were in charge of Sisters W. W. Williams and Mettie Lenker. The spiritual interest in all the services was good; especially was this true on the two Sabbaths of the meeting. All united in declaring that this was the best camp-meeting ever held in the Cumberland Conference.

An enjoyable feature of the camp was the arrangement of the dining-tent, which was conducted on the same plan as the large "cafeteria" at the General Conference. The food was abundant and well prepared, and the tent was thoroughly screened, affording good protection against flies. The sanitary arrangements were also carefully looked after, and no cases of illness have followed the meeting. We believe this is an important point to consider in connection with our camp-meetings.

There is much to encourage the brethren and sisters of the Cumberland Conference; and we confidently expect to see the work move forward in every department.

CHAS. THOMPSON.

California

ABOUT the middle of June the writer pitched a tent in Orange, Cal., and began a course of meetings. From the first the attendance was good, being from two hundred to three hundred each night. Before coming here, we were told that the people were so prejudiced that nothing could be done; but what a different experience the Lord had for us! When the Sabbath question was taken up, the people came more than ever, and continued to come for almost twelve weeks. Many have taken their stand for the truth, and joined the church. A number of others are keeping the Sabbath, who will, we feel sure, come in later. In July, with the help of Elder E. E. Andross, a church of twenty-eight members was organized. Since then fourteen others have been added to this number, making the present church-membership forty-two. The Sabbath-school membership is upward of seventy-five. Of these a number will soon be ready for baptism and entrance into the church. Thus God has wrought for souls. To him be all the praise.

One blessed experience we have had here that is different than any we have had elsewhere,—in nearly every case husband and wife accepted the truth together. Nine have gained the victory over the use of tobacco, some having used it for thirty-five years. Two almost hopeless drunkards and infidels have taken the Lord into their lives, and are trusting in him for victory.

One brother, whose wife began to keep the Sabbath several weeks ago, has been under conviction for some time. He came to the place where he thought God had left him. Satan so worked upon him that he was almost ready to take his own life. I called the church together one night after the meeting for special prayer for him and some others. The next morning, while he was trying to find some comfort from the Bible, the Spirit of God rolled back the dark clouds, and sweet peace came into his heart. It was not till evening that I saw him, as he was coming to the tent—and what a different countenance he had!

At present I am engaged in a tent effort in Santa Ana, three miles from Orange. I have a company of workers with me, and a tent that will seat five hundred persons. The attendance has been good this first week, there being from two hundred fifty to four hundred fifty each night. We are in the closing time of this message, and the people are ready for light. O, that we were in the place that we should be! then would God now—even now—do a work in soul-saving such as we have never dreamed of.

E. L. CARDEY.

Indiana Camp-Meeting

THIS meeting was held on the grounds of the Winona Technical Institute, in the city of Indianapolis, Aug. 25 to Sept. 4, 1910. From the standpoint of attractiveness to the public, comfort to the campers, and accessibility to those desiring to attend the meetings, this camp-ground was all that could be desired. We were indebted to the courtesy of Ex-Mayor Bookwalter for this excellent location. Mr. Bookwalter gave us an address of welcome, and visited the camp many times during the meeting. From the reports of the camp-meetings in different States it appears that our people have been granted the use of the best grounds and parks in many cities during the past summer. We appreciate these favors, and we should always take great pains to leave the grounds in the best possible condition.

I was told that this was one of the largest camp-meetings in the history of the Indiana Conference. The brethren and sisters came from all parts of the State, the majority coming at the beginning, and remaining until the close. The weather was all that could be desired. We were greatly pleased and encouraged to have so many of the citizens attend the evening services. It was a great privilege to present to such large and interested audiences the special truths we prize so highly.

The thirty-seventh session of the Indiana conference was held in connection with this meeting. The reports presented by the various departments showed that success was attending the efforts made to extend the work of the message. It

was encouraging to find that the Wabash Valley Sanitarium, which, two or three years ago, seemed to some to be a heavy burden, is having an excellent patronage, and is doing exceedingly well financially. If its present prosperity continues, it will be only a short time before it will be entirely free from indebtedness, and in the meantime many people are being blessed by its ministry.

I felt that this camp-meeting was a spiritual, uplifting, encouraging occasion. There was a spirit in the camp that responded quickly and heartily to the spiritual. The last Sabbath was a good day. In the forenoon service a large number sought the Lord most earnestly for the forgiveness of all sin, and for power to keep from sinning. At the five-o'clock service in the evening the Lord granted his blessing in a large measure.

The one thing that cast a shadow over this good meeting was the sad refrain that arose from the sorrowing hearts of so many parents because their children had wandered from the truth. And this is not true of the young people of Indiana only. The camp-meetings I have attended this year have made it very plain to me that greater efforts must be made by our ministers, church officers, and parents to hold our children. This surely must be done, and I appeal to all to begin at once. The loss of these young people is infinite. It surely can be prevented by whole-hearted effort on our part. There are many things we who are located in the homeland can not do for the cause, but we can hold our young people, and to this we should put forth the most earnest, prayerful, consecrated effort of which we are capable.

Elder Morris Lukens was re-elected president of the conference, and with the hearty co-operation of his immediate associates and all the people he takes up the work of another year with courage and hope.

A. G. DANIELLS.

Field Notes

ELDER C. J. BUHALTS reports five persons recently added to the church at Rock Lake, N. D. These accepted the truth during the summer's tent effort.

ABOUT ten companies of tent workers have been holding meetings in different parts of California this summer, and a large number of converts have been baptized.

As a result of tent-meetings held by A. R. Bell at Carlisle, Pa., six persons have decided to follow in the footsteps of their Lord, and keep all the commandments.

ELDER G. A. LAGRONE reports from West Texas that five have been baptized at Indian Mountain. The interest at Sipe Springs is good, and two have taken their stand for the truth.

THE tent company at Kalispell, Mont., reports a good interest at that place. Fourteen are now keeping the Sabbath as a result of the summer's work. It is hoped that a strong church may be organized there. After a four weeks' tent-meeting, the workers at Miles City, Mont., have organized a Sabbath-school of eight adults, and six more have signified their intention of obeying the truth.

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

C. M. SNOW

Corresponding Secretary

The Situation Now

It will be remembered that last July, when Congress closed, the three religious measures pending failed to be reported from the committee, where they are quietly resting. The Johnston Sunday bill is in the hands of the District Committee of the House of Representatives, and besides this, there are two joint resolutions proposing an amendment to the Constitution, providing that the preamble of the Constitution shall begin with the words, "In the name of God." One is known as the House Joint Resolution No. 17 and the other is Senate Joint Resolution No. 86. Let no one conclude that because these bills failed to pass before Congress took its recess, they are defeated, as some seem to think. In referring to the Johnston Sunday bill, one of the leading speakers at the National Reform Convention recently held at Winona Lake, Ind., had the idea that the bill was defeated; for he said there was power enough in the lobby maintained by Seventh-day Adventists and others "last year in Congress, to defeat the District of Columbia Sunday bill."

When Congress convenes again, Monday, December 5, there will be a possibility of one or more of these measures becoming a law, and this possibility will continue to exist until the close of the Sixty-first, or present, Congress, March 4, 1911. Should these bills fail in passing before Congress closes, it will then become necessary for the promoters of these religious measures to pass over the same road again in an effort to secure this kind of legislation.

The friends of Sunday legislation will not be discouraged in their efforts, should these measures fail to pass. The defeat of these bills would only arouse them to more vigorous and determined efforts in seeking to obtain their cherished desires.

We may speculate as to the reasons why Congress has not yet yielded to the enactment of a Sunday law; but after assigning the failure to yield to this, that, or the other cause, it must be confessed that the one great reason back of all others, is that the Lord is holding in check the final enactment of a Sunday law, in order that this precious message may be given to those who are now in darkness. So, instead of relaxing our energies in warning the people against the evils of religious legislation, because these or any other bills of the same character may fail to become law before Congress closes, next March, we should regard it as another golden opportunity given us by the Lord to warn the people concerning these things.

Let us all, therefore, seek most earnestly to improve the time in warning the people regarding the evils of religious legislation, as we have never done before.

No doubt, as many read these lines,

they will involuntarily ask, "What can I do that will be effective in sounding the warning?" Our reply is, It has been repeatedly demonstrated that our literature is one of the best means by which people may be warned. The magazine *Liberty* is a powerful factor in the work of teaching the people these great principles. For \$1.50 you can have ten yearly subscriptions to this excellent magazine, and can have these magazines sent to as many separate addresses. Are there not ten or more persons among your acquaintances to whom you would like to have this journal sent during the coming year? County and city officials, principals of various educational institutions, and the teachers in various schools of the country, ministers of the gospel, lawyers, and other leading citizens in your community and elsewhere, are some of those to whom the journal should be sent. All who do not find it convenient to supply the addresses to whom the journal is to be sent, may forward the amount they would like to invest in this work to the religious liberty secretary of their conference, or, where there is no such official, to their State tract society secretary, and he will have the journal mailed to persons whom he thinks it may influence the most. Address either of these officials at your conference headquarters.

In view of the fact that what we do must be done quickly, will you not at once forward your order for ten or more subscriptions for this journal?

K. C. R.

Moral and Religious Education in the Public Schools

As a people we are deeply interested in the attitude of republican governments toward the teaching of morals and religion in the public schools. With this in mind, it occurred to us to give a little attention to the reports of the United States Bureau of Education, instituted in 1867. In our search we found no hint of this subject in the reports of the bureau till 1870, when Hebrew education received brief mention. We were surprised to find that three years later the commissioner of education gave, in his report, space to "Educational Work of Sunday-schools and Missions." That was in 1873, and nothing more of that nature, nor in any moral or religious line, received mention till 1875, when Sunday-schools and missions came in for further attention; and again in 1878.

A decade then passed with not the slightest reference to morals, missions, Sunday-schools, or religion; but in 1888 we found "Religious Instruction in the Public Schools" filling thirty-five pages of the commissioner's annual report. Now, we thought, we shall find more and more of this; but six years passed before anything more appeared in the reports. Then, in 1894, forty-four pages were devoted to Catholic parochial schools. The next year, 1895, "The Letters of Rabbi Akibah, or the Jewish Primer, As It Was Used in the Public Schools Two Thousand Years Ago," occupied eighteen pages of the report.

In 1896 seventy-five pages were devoted to Sunday-schools, and the next year thirty-five to the Bible in public

schools and State universities. In 1903 Catholic parochial schools were again noticed, this time occupying twenty-one pages. The last report, that of 1909, has so many notices of matters of this nature that we leave it for fuller treatment in the future. For instance, three pages of this report are devoted simply to a list of works on moral and religious education; and throughout the first volume of the report the passages which refer to this vital matter are of such a nature as to suggest the desirability of carrying the investigation to a further point.

F. FREDERICK BLISS.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN - - - - Secretary
MATILDA ERICKSON - Corresponding Secretary

Standard of Attainment

THE regular semiannual examination in Standard of Attainment, which is usually held in September, will be postponed until November. This is done in order that those who are making a special study of the society lessons in Bible doctrines, for the purpose of preparing for this examination, shall not be asked to take it till the series is completed.

The last year has offered our young people special help in their efforts to become members of the Standard of Attainment. Aside from Bible doctrines in the Missionary Volunteer society lessons, one of the books in the senior reading course was "The Great Second Advent Movement."

The membership in Standard of Attainment is growing constantly; but since our young people have had this special opportunity during the last year, we trust that an exceptionally large number will take the examination this fall.

M. E.

Missionary Volunteer Work at Our Camp-Meetings

ALL will be interested in the following paragraphs from letters in which Missionary Volunteer secretaries speak of the young people's work at their camp-meetings:—

West Michigan

We had several prayer bands formed, and excellent work was done. Five were brought to Christ as a result, and no doubt many others received deep and lasting impressions. Our attendance was between one hundred and one hundred twenty-five at each meeting.

C. N. SANDERS.

Indiana

Our camp-meeting was a most remarkable one in some respects. I think it will mark a new era in our work in Indiana, especially in the young people's work. Elder A. G. Daniells spent a week with us, and took some of the best of our flock, who volunteered for foreign fields. I could not but rejoice, though it is hard to see them go. Some of our most competent young people will be in the Foreign Mission Seminary the coming year, to train for the fields beyond. Twenty-five young people were baptized,

most of them making a start for the first time.

MRS. R. W. McMAHAN.

British Columbia

The Lord blessed our work during the camp-meeting, and some earnest young people gave their hearts to the Lord, and will enter the school this year.

MRS. BIRDIE CONWAY.

Wisconsin

IN some respects our camp-meeting this year was the best I ever attended. The earnestness and zeal of the young people were marked. Several prayer bands were organized among them, and eighteen young people were baptized. One morning in the devotional meeting more than one hundred young people took part in prayer. It was the most remarkable season of prayer I ever attended. From fifteen to twenty volunteered for foreign missions.

B. L. POST.

Southern California

Brother D. D. Fitch writes that the Southern California meeting was very good. One day seventy-five young people went out with invitations to the meetings. Eighty young people enrolled in the Reading Course, and about the same number signified their intention of becoming members of the Standard of Attainment.

Kansas

We are having good meetings at this place. The Spirit of the Lord has been manifest, and some have sought the Lord for forgiveness of sin. We have not had any great demonstration, yet several have taken their stand for Christ. During the past year seventy-seven young people have been converted.

B. W. BROWN.

North Missouri

We had a good camp-meeting. Many opportunities for service were presented to the youth. In the young people's tent we had these mottoes "I Am the Way; Follow Me;" "Look and Live;" "Jesus Saves;" and "Saved to Serve."

V. NUTTER.

Georgia

Three promising young men were baptized. It was chiefly through the influence of the young people's meetings that they were led to take this step.

MRS. HELEN D. DOWSETT.

Louisiana

A resolution was passed at our camp-meeting requiring all our young laborers to take the Standard of Attainment examination in Bible doctrines and denominational history.

MRS. C. A. SAXBY.

New Jersey

Our young people and children enjoyed their meetings, and in many ways we could see that good was accomplished. Quite a number of children and young people gave themselves to God, and went forward in baptism. Several expressed a desire to attend one of our schools.

MRS. ANNA E. RAMBO.

Ohio

I am glad to be able to hand in a good report regarding our young people at the recent camp-meeting. An excellent spirit seemed to prevail. This was manifested by an increasing attendance at both the early morning and the after-

noon meeting, and by earnestness at the devotional meetings. A large number seemed much interested in the educational work, and several are planning to attend Mount Vernon College the coming year. O. M. JOHN.

Southern Idaho

Here is the copy of the resolutions concerning Missionary Volunteer work, which were passed at our camp-meeting:—

"Whereas, The unmistakable hand of God is seen in the mighty forward movement among our youth; therefore,—

"Resolved, That we express to God our heartfelt gratitude for the success in our organized Missionary Volunteer work, and for the willingness of our young people to carry on this work and to labor for other young people.

"Realizing the importance of our youth becoming established in the faith; therefore,—

"We recommend, That the young people of the Southern Idaho Conference be encouraged to reach the Standard of Attainment, which shall require the passing of an examination in the history of our denomination and in the cardinal points of our faith, as provided for by the General Conference Young People's Department.

"Whereas, Experience has shown that spiritual benefits come from the observance of the morning devotional period; therefore,—

"We recommend, That the young people of this conference adopt the use of the Morning Watch Calendar as an aid in daily morning prayer and Bible study.

"Resolved, That we do all in our power to check the tendencies to worldliness among our young people, holding before them the principles of sacrifice, plainness of dress, and simplicity of life, committed to us as a people.

"Resolved, That we favor the holding of conference and local Missionary Volunteer conventions for the advancement of this important work.

"Whereas, Much of the burden of this message is to be carried by the young people; therefore,—

"Resolved, That their spiritual interests receive our special attention to the end that they may speedily prepare for a definite place in the work."

MAY BELL.

Kentucky

Never before since I have attended camp-meetings, have I seen such an interest manifested by the young people as this year. We held our meetings twice a day,—at 6 A. M. and at 5 P. M. The last Sunday of the meeting we had a special program, which was quite interesting. As a result, three have joined our ranks; one of these, a young woman, has taken up periodical work in order that she may soon enter school.

DOLLIE H. CALLENDAR.

New Mexico

We had a splendid time at camp-meeting this year. Many of our young people were helped; some, who had given up the fight, re-enlisted in the Master's service. Personal work and prayer bands had their place in accomplishing these good results. At the last meeting in our youth's tent, I asked how many would pledge themselves to do all they could the coming year, and nearly all responded. ROY L. BENTON.

California

At the close of each of the three local camp-meetings ten young people were baptized, and we can report nearly thirty conversions at the general camp-meeting. Our daily program in the young people's work consisted of a devotional service at 6 A. M., general instruction at 8 A. M., and a Bible study at 6 P. M. B. E. BEDDOE.

North Dakota

We had a splendid camp-meeting. A large number of young people were in attendance. Throughout the session young people's meetings were conducted in both German and English. Thirty young people were baptized; others consecrated themselves to God's service. The young people raised \$114 for a tent to be used in the Southern field. Nineteen isolated young people joined the conference society. B. C. HAAK.

British Union

At the recent general meeting at Watford [England] the following resolution was presented for the consideration of the conference:—

"Whereas, Experience has demonstrated that the organization of our young people into local societies under the general supervision of the church has been a blessing both to the church and to the young people; therefore,—

"Resolved, That we approve of the work that has been done, and that we urge our local conference officers to encourage such an organization wherever there is a sufficient number to warrant it."

It was believed that the most effective method of discussing such a resolution was to let the leaders of the young people's societies speak for themselves. So by prearrangement, a large part of the time of the meeting was spent in listening to the reports of the work and methods of our young people's organizations. Twelve societies were represented, and furnished verbal or written reports of the work done during the past year. Some of these reports showed that our young people had been doing careful planning and earnest work, and with very gratifying results. Various were the means invented to raise money for foreign missions; and home missionary work had not been overlooked. One society reported conversions to the message as the direct result of young people's efforts; another, a goodly sum raised for the Scottish mission field. One society had made a special study of our denominational history, and had received a rich blessing therefrom. Others had done considerable in the matter of circulating our literature. One society had done something in the way of getting signers to the temperance pledge. All reported blessings accruing to themselves and to others as a result of the organized work done. I think there was no question in the minds of those present at this meeting that the Missionary Volunteer societies have fully justified their existence; and the resolution was unanimously adopted.

However, but a beginning has been made. Much more must be done in the future than has yet been accomplished. One or two societies that were some time ago doing good work have, for various reasons, been abandoned. Some others are scarcely alive. These dead societies must again live; the disheart-

ened must be encouraged. A responsibility rests upon conference workers and the local church officers. Great possibilities are bound up in our young people. The Lord needs their service. Let them be helped in every way possible to develop their latent powers for service.

W. H. WAKEHAM.

Mrs. Jessie B. Everett, writing of the Montana camp-meeting, says: "Three young soldiers from the near-by fort were converted. Two of these expect to be in our conference school this winter, as soon as they are released. Two other young men were baptized, and these also expect to be in school." Brother C. S. Prout writes that about twenty young people were baptized at the Colorado camp-meeting. From the New York meeting comes the cheering report of the baptism of twenty-five young people.

M. E.

Sanitarium Relief Campaign

Admonition

"THE book, 'Ministry of Healing,' may do the same work for our sanitariums and health institutions that 'Christ's Object Lessons' has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a precious privilege to donate my work on these books for the cause of God. In the future there should be well-planned and persevering efforts made to increase their sale."

"Let us do all we can . . . to inaugurate plans for an active campaign with 'Ministry of Healing.'"

"Our brethren and sisters . . . should never weary of this plan for raising money to meet the debts that have been accumulated."—"Testimonies for the Church," Vol. IX, pages 71, 86, 83.

Notes of Progress

WHILE no report has been given recently in this column, we can say that the relief campaign work is onward. There are many items of interest and encouragement to be noted. The camp-meeting season just closing has seen material advancement in this movement, details of which will be given later.

By the direction of the General Conference Committee I visited a number of camp-meetings in the Southwestern, Central, and Lake union conferences, besides visiting churches and institutions between points, as opportunity afforded. As viewed from these visits, the outlook for the campaign is good, giving reason to believe that God's blessing is upon this work, and that it has a successful future. Our leaders are giving it their support, and it appeals to our brethren and sisters in general.

While there have been many other interests to demand attention at the camp-meetings, those in charge of them have manifested a willingness to devote time and attention to the proposition of selling "Ministry of Healing," and they have taken it up as something that is now before us, and must be done. In some places the leaders have set a good pace by ordering a number of books themselves.

A characteristic sentiment is that in the relief campaign we have an opportunity to do missionary work of the highest order. Laying aside the financial considerations of the work, it is worthy of our fullest support. Add to this, however, the fact that the successful completion of this enterprise will mean an income of nearly half a million dollars to our institutions, and we have a proposition that deserves our careful consideration and co-operation.

L. A. HANSEN.

"Ministry of Healing" in German

WE are glad to announce that "Ministry of Healing" in German is now ready for delivery. Shipments have recently been received from Hamburg. The book is uniform in style with our English relief edition, with the addition of a few full-page illustrations, and with a few changes that make it better adapted for its special use. It is excellent in workmanship, and our brethren in Hamburg deserve credit for the manner in which they have responded to our needs. They have made a special effort to produce this edition in as short a time as possible, and yet have done the best kind of work.

Our brethren of the Review and Herald and the Pacific Press publishing associations have also united in meeting the needs for foreign books. They have taken between them the supply of foreign books, and are carrying the investment necessary. These institutions should not be allowed to have money tied up unnecessarily,—a thing which they are not really prepared to do. Neither should the books be permitted to lie idle.

Let the people now do their part. While our foreign-speaking brethren in this country will expect to do their share in the sale of our German and Scandinavian books, there will also be need and opportunity for many of our English-speaking brethren to sell books in the other languages.

The price of the German book is the same as for the English, and it is to be had in the same way, through the regular distributing centers. A shipment of the Scandinavian edition is expected soon.

L. A. HANSEN.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY - - - - - Secretary

The Opening of Our Schools

REPORTS are already beginning to come in from our schools, telling of the encouraging outlook for the year, as seen from the opening week. The first report to reach me was from Prof. F. Griggs, of —

Union College

He says: "Our school opened yesterday morning with as many students in chapel as at any time for years previously." This report is especially encouraging when we consider that this year all the foreign departments have been withdrawn, each to its own school,

and that new intermediate schools have just been opened in Union College territory.

Prof. C. S. Longacre sends in the following from —

South Lancaster Academy

"Am glad to report that we had one of the finest openings of the academy this year that we have yet had. While the opening day did not see quite as many students present as a year ago, we did not lack any in interest and enthusiasm, and are glad to know that there are many others yet to come. We have no doubt that the enrolment will be about the same as a year ago. The Lord has greatly blessed so far in our work. A little more than a week has passed, and we have had three of the greatest revivals yet experienced in the school. The Lord is blessing us by giving us his Holy Spirit, and precious souls are being converted. An earnest class of young people has gathered here, and the outlook for the coming year is encouraging. We praise the Lord for what he has done for us."

A cheering report comes from Prof. O. J. Graf for the —

Emmanuel Missionary College

"I am glad to be able to report an encouraging opening for our school. Our opening enrolment is about twenty-five per cent higher than that of last year, and a fine lot of young people they are. We are especially gratified at the progress those have made who have been actively engaged in the Lord's work the past summer. I am eagerly watching the REVIEW for reports of the opening of our other schools." And the readers of the REVIEW in the Lake Union Conference and elsewhere, who are eagerly watching for this report, will be thankful for the large increase of students, which means more workers for God.

Prof. M. B. Van Kirk writes from Graysville, Tenn., for the —

Southern Training School

"While the enrolment was not as large as last year, the spirit manifested in the opening session was most pleasing. The fact that the enrolment was somewhat light is due to our closing late last spring, and opening two weeks earlier than usual this fall, thus cutting off the time of our canvassers about a month. The enrolment was largely increased during the first week of school, and at present the attendance is about normal, while a number of prospective students will arrive in a few days. The spirit manifested by the students thus far has been most pleasing. The class work is taken up with real earnestness, and spiritual interests are carried forward in a healthful manner. The students' prayer-meetings have thus far been encouraging, for the Spirit of God has been present. It is hoped to make these meetings an important factor in the life of the students."

From still farther down in the Southland comes another good report, this time from Prof. W. J. Blake, of the —

Oakwood Manual Training School

"We are very glad to be able to tell you that our school opened with bright prospects for a successful year. We have already enrolled between fifty and sixty students, and many more will come in as the season advances. One encour-

aging feature to us is the fact that the majority of our students are of mature minds, and several of them, with a short preparation, will be ready to go out into the field. Our new nurses' class has already been organized with a membership of five. The Drs. M. M. and Stella C. Martinson are working hard to make this work a success. The sanitarium will soon be finished, and then we shall be able to receive patients; this will give us much practical work for the nurses."

From still farther away comes a report of the opening of our school at —

St. Thomas, Danish West Indies

where the educational work is proving not only a blessing to the children of our own people, but is also bringing under its influence those not of our faith. Brother H. C. J. Walleker says: "Yours of the sixteenth reached me in due time. Thank you very much for your kindness in securing Brother and Sister Oberg for our school. They reached here in time to open the school on September 5. We have the best school in town, and most of our pupils are from the better class. Several new names are already enrolled, and we trust this number will be increased January 1, which is the beginning of the school year here."

H. R. S.

Foreign Mission Seminary Opening

IN connection with the opening exercises of the Foreign Mission Seminary, several short addresses were made regarding the work of the institution and the growing call for workers in the great world-field. From these addresses we present the following extracts: —

The Founding of the Foreign Mission Seminary

Prof. W. W. Prescott spoke of the conditions leading to the founding of the institution as follows: —

"This Foreign Mission Seminary was not established on theory, with the hope that possibly there might be a demand for such workers as would be prepared here to act a part in this closing message. It was the almost irresistible pressure from the field which led to the taking of the step which meant the opening of a school whose special purpose should be to prepare a class of workers to meet the demands that were upon the Mission Board.

"I remember very well the time, the place, and the circumstances which led up to this decision, and the part which I personally bore in it. To state in a clear way how this came about, I must give a little personal experience.

"Nearly four years ago the Mission Board asked me to go to the far East, to visit our mission work in Japan and Korea, and especially in China, and then to come on to Europe to join in the council which was to be held in Switzerland the following May. It was this experience on my own part which perhaps aided in coming to a decision concerning this Seminary. I spent some months in those countries, and for the first time in my experience was brought face to face with what seems to me the very large end of our work,—the carrying of the message to the millions and the hundreds of millions who know not God, and who know nothing of Christ.

"For several months I faced the question of how this was to be accomplished.

In traveling through Japan and Korea, and from north to south in China, and in attending the council meetings held in different places, I was amazed, and oftentimes overwhelmed, with the situation before us,—a few workers and a tremendous field. People, people, people everywhere, hundreds of millions and hundreds of millions scattered over an immense territory; and yet the message must be given to these people in this generation. We studied the situation, and the least we could seem to do—and that seemed so little—was to request the Mission Board to send out at once five families for Japan, two families for Korea, and ten families for China,—seventeen families in all for the immense territory in the far East.

"I came to Switzerland from these meetings we had held. Brother G. B. Thompson came from his visit to India, and presented his calls; Brother G. A. Irwin came from his trip to South Africa, and presented his calls; a call by letter was made from Brother J. W. Westphal, of South America; and, knowing something of the condition, I began to fear for those seventeen families. What hope, after all, was there that even this small number could be secured and sent out? The fields were before me day and night, and I wondered how the thing could be accomplished.

"One day the committee met by itself in a tent apart from the main sessions of the council, and we began to study together seriously what we had to face. Almost a sense of depression rested upon our minds in view of those calls, which from the standpoint of the field seemed so small, and yet from the standpoint of the Mission Board, when they came together and took note of the resources, seemed beyond their power to meet. In our talk I stated before the brethren of the committee the urgent, imperative demand that there should be a special effort put forth to prepare workers to meet these pressing calls from the great fields. There was an immediate, almost a surprising, response; and as one after another spoke, all seemed to be deeply impressed that this was the step to take, and then was the time to take it; that we could no longer delay. Right there the decision was practically made that this institution should become at once, in spite of the announcement already made, such a training-school, to prepare those who should go into the fields.

"The brethren returned to this country, and carried out the decisions made at that council; and this institution was opened for this express purpose. That the step was justified, the experience of these three years, and the present situation, have demonstrated. Instead of the call growing less imperative, it is continually increasing, until from day to day we know not what to do or where to turn to find those who can fill the calls that come in from these fields.

"This Seminary ought to be the very place where the atmosphere of the outside fields shall be breathed constantly, and where the students become accustomed to the idea that they are foreigners and sojourners, that they are simply under call, ready for any place. The need of special preparation for such work, the need of something distinct and different in atmosphere and association, from that which can be obtained under any other circumstances, is apparent to

any one who has studied this problem. This is a place for giving a training for a special work; this is a place for training, not simply in special doctrines, but for catching an inspiration and zeal for carrying forward such a work as is called for at this time."

The Call of the Fields

Speaking of the call of the fields, Elder W. A. Spicer said:—

"September is a cheering month in our work; for hundreds of schools are swinging open their doors. It means thousands of young Seventh-day Adventists turning again to another year's work of preparation for the missionary fields.

"We thank God for the sound of marching feet that comes to us from the church-schools, intermediate schools, and colleges. And we thank God for this little band in the Foreign Mission Seminary this morning. You are nearest of all, perhaps, to the mission fields; for this Seminary is a wide gate through which a stream of missionary recruits must keep pressing into the fields.

"The Lord told David that when he heard the sound of a going—of a marching—among the mulberry trees, it was a signal to him to go forth to battle. It was not merely the wind blowing in the trees; I think it was the sound of marching angels; it was the Lord himself leading the hosts of Israel on to victory. I thank God that to-day we hear the sound of marching; that the angels of God are all astir, and are leading the Lord's people to arouse to the finishing of the work. I am sure the echo of the sound of this marching is heard across the seas in these different lands where they are praying for workers.

"The calls for recruits are coming by every mail from across every sea. Long-neglected calls are still insistent, and new ones are rolling in. Every land is a Macedonia, crying, Come over and help us.

"The calls are not to impossible tasks. The Lord wants men and women who know the way of forgiveness of sin, to go out and tell sinners the way of salvation. This Seminary must send forth help this year. I am not sure just how the classes in the Seminary will feel if the Mission Board keeps saying, Here we need help; you must let some of the class go at once. One of the best things in connection with the plan of the Seminary is that here we shall have a certain reserve ready to respond at short notice. A few days ago I was in Brussels, Belgium's capital, which heard the booming signal of the guns that opened one of the world's greatest conflicts, at Waterloo. You will remember that the generals who had the disposition of those armies on either side took pains to have picked regiments, not located at any definite place, but held in reserve, so that from whatever point there came the cry for help, they could respond immediately. Now this Seminary can not supply all the help needed; the workers must come from every side; but right here we shall have a little reserve of men and women ready to spring at the instant, to answer the call of emergencies away at the ends of the earth. I am sure every one of you came with the knowledge that the calls are coming, and that the next call may mean you. So let us get ready for it, by the grace of God."

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

Further Suggestions Regarding the Fourth-Sabbath Home Missionary Service

(To be held Oct. 22, 1910)

To the Elder or Missionary Leader

(Not to be read publicly)

How to Organize a Small Church Tract Society

Membership.—As indicated in last week's REVIEW, the membership of the church missionary society includes all church-members; and if there is in the church a Missionary Volunteer society, each member is also a member of the church missionary society, as are also all church-school children.

Church Missionary Committee.—In a small church having no Missionary Volunteer society and no church-school, this committee will be made up as follows:—

1. Elder or leader.
2. Missionary secretary, formerly known as the librarian.
3. Sabbath-school superintendent.

Officers.—In such a small church the officers of the missionary society would consist of only the following:—

1. The elder or leader.
2. The missionary secretary (librarian).

It is, of course, advisable that the church elder should be the leader of the church missionary society. In some cases, however, it may be advantageous for the church to elect a missionary leader to act in conjunction with the elder and the church missionary secretary. But whichever plan is followed, it is absolutely essential that there be a *missionary leader* in each church and company of believers. In this connection it will be well to heed the advice given by Bishop Hall, who, upon being asked what would revive a dead church, replied, "Give it a missionary leader."

Select a Good Missionary Secretary.—The success or failure of all home missionary enterprises in our churches and organized companies is largely dependent upon the character and ability of the missionary secretary. Great care should be exercised by the church in the selection of this officer. Women as well as men have proved to be efficient workers in this capacity.

Agent for the Church

The missionary secretary acts as agent for the church in all home tract and missionary transactions. He should be a veritable "bureau of information," to which each member may apply for needed instruction regarding all of the twenty-six kinds of missionary work indicated in the individual missionary report blank, a portion of which, at least, each member is asked to fill out every week.

Training an Assistant

The church that is blessed with a wide-awake, efficient missionary secretary will do well to hesitate long before electing an untried member to this office. The keeping of the financial records of the church missionary society and the many other details connected with the office, demand that whoever succeeds a reliable officer of this kind shall have had a sufficient course of training to enable him to make a success of the work. Hence the advisability of appointing an assistant missionary secretary in each church.

Duties of the Missionary Secretary

Among the more important duties of the church missionary secretary are the following:—

1. To take an active supervision of the church tract and missionary work, securing co-operative effort by adults, Missionary Volunteers, and the children.

2. To study carefully the character and talents of each member, with the view of enlisting him as an active working factor in distributing our publications and doing other kinds of home missionary work.

3. To pass on to the members the latest information regarding new publications, methods of work, etc., received from the conference tract society office and other sources.

4. To order all tracts, papers, and books for the members.

5. To secure renewals of periodical subscriptions from members, and forward the same to the conference tract society.

6. To report promptly to the conference tract society secretary interesting missionary items, conversions through the efforts of members, special campaigns, etc.

7. To be an actual leader, teaching the members by example as well as precept, how to do home missionary work. This does not mean that his personal efforts will always be crowned with success; in fact, his very failures will prove an encouragement to those thinking themselves unable to do anything.

8. To place our church paper, the *Review*, in every family.

9. To secure subscriptions for individual clubs of five or more copies of our missionary periodicals, the *Signs of the Times* weekly and the *Gospel Sentinel*.

10. To keep the church list of missionary names and addresses, and supervise the mailing of missionary periodicals at the weekly missionary meeting.

11. To instruct the members in the science and practise of writing missionary letters to accompany the tracts and periodicals mailed.

12. To secure, from the conference tract society office or from other sources, lists of purchasers of our literature, legislators, attorneys, clergymen, school-teachers, etc., to be used in mailing missionary periodicals and in missionary correspondence.

13. To act as treasurer of the fourth-Sabbath offerings and of all other literature or church missionary society funds.

14. To sell literature to members on a cash basis.

15. To settle monthly all church literature bills due the conference tract society.

16. To keep accurately all literature accounts with members and with the conference tract society office.

17. To keep a permanent record of all church missionary work.

18. To assign territory to members for the distribution or sale of literature.

19. To systematize and organize the distribution of tracts by the envelope, or package, system.

20. To promote the distribution of tracts and missionary periodicals by the means of reading-racks.

21. To search out suitable candidates for the sale of the ten-cent magazines and our subscription books.

22. To supervise the sale of our forty-percent, or "home workers'" books.

23. To promote medical missionary and Christian Help work.

24. To urge the supplying of public libraries and other similar institutions with copies of our standard books, periodicals, and magazines.

25. To submit to the church missionary committee definite plans for the weekly mis-

sionary meeting, the fourth-Sabbath home missionary service, special missionary campaigns, etc.

26. To send a full monthly report to the conference tract society secretary.

The performance of these and other duties certainly requires that the church shall select as its missionary secretary one of its most consecrated, energetic, and able members. It should be remembered, too, that our conference tract society must look to churches favored with such missionary secretaries for the material out of which conference and union conference missionary secretaries are made.

This array of the duties of the church missionary secretary should not discourage the candidates for this important office. Great and difficult tasks are always accomplished one at a time, or item by item. Approached in this way, the mountains of difficulty are easily overcome, and strength is developed for surmounting even greater difficulties. Not all lines of missionary work can be carried on at once. Let the missionary secretary assign to the various members work according to their various talents, and let him lead out vigorously in some line with which he is most familiar. Thus, step by step, the working capacity of the church will be increased.

Some First Steps in Church Missionary Work

I--Attend the October 22 Service

If possible, get the inspiration of the fourth-Sabbath missionary service, which will be held in your church on Sabbath, October 22. Listen attentively, and if invited, take an active part in the same.

II--Secure Booklet of Instruction

Two interesting booklets containing instructions for home workers have recently been issued by the *Review* and *Herald* and the Pacific Press. These will be supplied free by your conference tract society. They contain descriptive lists of all supplies needed by our church workers, as follows:—

1. Home workers' books.
2. Dedicated books.
3. Trade books.
4. Pamphlets.
5. Tracts.
6. Periodicals.
7. Ten-cent magazines.

Connected with these descriptions will be found selling points, brief canvasses, and appropriate hints as to best methods of approaching people with each class of literature. A separate canvass is also given for each of the ten-cent magazines.

III--Systematic Tract Distribution

The promiscuous distribution of leaflets and tracts has been the means of converting many souls. May we not hope for the return of the old-time habit of filling our pockets and hand-bags with little truth-filled messengers, for distribution in public places as opportunity may afford?

Missionary correspondence has proved to be the best vehicle for the systematic distribution of tracts through individual effort. In almost every church among us one or more members can be found who were converted through the reading of some of our tracts. Not long ago the writer made inquiry of over one thousand Seventh-day Adventists as to how they had accepted the message. Of the 1,080 replies received, forty-seven persons stated that they had become Seventh-day Adventists through reading of a tract. The tract "Elihu

on the Sabbath," had carried the light to six of these. "Scripture References," "Which Day Do You Keep and Why?" "Heralds of His Coming," "How the Sabbath Came to Me," "Who Changed the Sabbath?" "Sunday Not the Sabbath," etc., were mentioned as being directly responsible for the conversion of others. Thus our tracts led one out of every twenty-three of these 1,080 persons to become Seventh-day Adventists.

Distribution of Packages.—Perhaps the most successful plan of distributing our tracts is for an entire church to unite in repeatedly visiting each home in the city or town with an envelope package. The plan followed is much the same as that used in the distribution of the "Family Bible Teacher" series of Bible readings, which has proved so successful in winning souls.

Suitable envelopes have been prepared by our publishing houses, on the front of which is a neatly printed explanation, inviting careful attention to the contents. These envelopes, together with suggestive lists of tracts appropriate for each package, may be obtained from the tract society of each conference at an expense of not over fifty cents a hundred, post-paid.

Arrangement of Packages.—For an effort covering seven consecutive visits to the homes of the people, we would suggest that the packages be prepared in harmony with the best method of presenting the truth. The first package might contain a tract on the inspiration of the Bible, another on conversion, a third on temperance, and perhaps two or more on other subjects not likely to arouse the prejudice of the prospective reader. Not less than three nor more than five tracts should be included in one package. In the packages which follow, the subjects of the second coming of Christ, the home of the saved, the signs of our times, the perpetuity of God's law, and others of a general nature may be followed up by others discussing plainly the great questions of religious liberty, life and immortality, the great threefold message, the Sabbath of the Bible, etc., until our entire belief has been presented.

Some succeed very well in selling these packages for five and ten cents each. For hygienic reasons it is not advisable to ask for the return of packages previously loaned.

Sabbath afternoons and Sundays afford excellent opportunity to do this kind of missionary work. On Sundays especially those not of our belief are likely to have their thoughts directed to religious subjects, and, having more leisure, will be more inclined to read.

Special rates are offered by your conference tract society to churches ordering tracts in large quantities. Study carefully the tract lists found in the booklets of instructions for home workers. In this way you can group your own packages as you may see fit.

What One Little Tract Accomplished.—Some time ago a lady not of our faith became somewhat disturbed on the Sabbath question, and went to a prominent member of her church for help. The gentleman said that he did not then have the time to sit down and talk it over with her, but would send her something to read on the subject. Soon after, as he was passing through a railroad sta-

¹ Some members may be obliged to mail their papers and write their missionary letters at home. As a rule, however, the members enjoy the work most when the adults, the youth, and the children unite in wrapping and addressing papers, writing missionary letters, hearing encouraging reports and letters received, etc., at the mid-week missionary meeting, usually held on Tuesday or Wednesday evening, immediately preceding the prayer-meeting. A live missionary meeting at such a time is an excellent preparation for a successful and spiritual prayer-meeting, filled with pointed testimonies relating actual missionary work done during the week.

tion, he saw a reading-rack that our people had placed there. In it he saw a tract entitled "Seven Reasons for Sunday Keeping." Thinking this was just what he had been wanting, he eagerly took it from the rack, and without waiting to read it himself, mailed it to the lady. The reading of this tract resulted in her becoming an active member of the Seventh-day Adventist Church. This is but one of scores of similar cases in which one little tract has brought a soul into the truth.

IV—A Club of Missionary Periodicals

The next logical step in missionary endeavor is the organizing and financing of a reasonably large club of missionary periodicals.

All members desiring to subscribe for five or more copies of the *Signs of the Times* weekly or the *Gospel Sentinel* may receive the papers at their homes. Those unable to pay for as many as five copies of either of these periodicals may unite with the other members in ordering a large church club. In this case the papers are addressed to the church missionary secretary, who distributes them weekly to the members, according to the number each has pledged to pay for.

Signs of the Times.—The full price of this paper is \$1.75 a year for fifty numbers. To those taking five copies, and to members of the large church club, the price is only \$1.25 a year, or 2½ cents a copy each week. That is to say, ten copies will cost 25 cents a week, or \$1 for every month of four weeks.

The Present Truth Series of twenty-five special numbers, to be issued beginning with November 1, affords a rare opportunity to present the whole third angel's message to unsaved relatives, friends, and neighbors at a cost of only sixty-five cents for the entire series. For particulars, and chart showing the contents of each number, see page 22 of REVIEW of September 29, or apply to your church missionary secretary for full information. A careful examination of the large chart (prepared to be hung up in our church vestibules and other institutions), with its striking cartoon and complete list of articles, will amply repay one for the time spent in perusing the same.

The Gospel Sentinel.—The regular subscription price of this weekly eight-page paper is seventy-five cents. To those taking five or more copies, the price is only thirty cents a year, or less than one cent a copy each week. The cost of one hundred copies for three months is only \$9.50.

Financing a Club.—Beginning with Jan. 1, 1910, the following financial policy (see pages 21, 22, Home Missionary Leaflet, No. 3) was recommended:—

1. That lay members pay cash for supplies.
2. That church tract societies and companies settle monthly for all supplies.
3. That agents for periodicals accompany their orders with cash.
4. That conference tract societies settle monthly for supplies secured from the publishing houses.
5. That publishing houses settle accounts among themselves monthly.

It will be seen that upon the cash payment by each individual depends the entire system, as recommended by the General Conference Committee and

members of the Missionary and Publishing Department. For the church-member to fail to pay promptly, means that the church tract society must also fail to settle with the conference tract society monthly, which society, in turn, is thereby prevented from making its monthly settlement with the publishing houses.

In view of this arrangement, it is advised that all periodical clubs be paid for by the members in advance. Once formed, the habit of paying in advance is much more satisfactory than the opposite one. If the money is on hand, the missionary secretary may order the club for three months, and collect every fourth week from the members, a very satisfactory method. Or, the club may be ordered one month at a time.

It is astonishing to note how small an effort on the part of each member is required to finance a large church club of any of our missionary periodicals. We have seen a small church of one hundred fifty members subscribe quickly for eight hundred copies of the *Signs of the Times*. One brother in the audience arose, and said he would esteem it a privilege to invest \$1 a week in the church club during the six months in which the special articles were to appear. He thus became responsible for forty copies. Several then pledged for twenty copies each, more still for fifteen, and a larger number for ten or five copies. At the club rate of thirty cents a year, it is easy to see that a large number of the *Gospel Sentinel* can also be paid for by those who are willing to invest only a small portion of their earnings in this kind of missionary work. In another church the Missionary Volunteers ordered a club of nearly six hundred *Signs*, the adults taking in addition five hundred copies,—a total of over one thousand copies for the entire church.

In case of unavoidable delays on the part of members who are unable to pay promptly, and to supply the needy poor with missionary papers, the church missionary secretary may properly draw upon the funds received from the fourth-Sabbath church missionary service collection. Care should be taken, however, to conserve as much of these funds as possible for use in advance missionary work of a progressive character, such as special campaigns, etc.

Soul-Saving Periodicals.—Following are some brief extracts from letters recently received, showing in a measure the blessed work accomplished each week by our soul-winning periodicals:—

From a brother in Colorado:—

"The Lord is wonderfully blessing the work in this place. Three more are now keeping the Sabbath as a result of reading the *Signs*. This morning another woman expressed a desire to have Bible readings. Already ten persons have accepted the truth as a result of reading the Home Bible Study Series of the *Signs*. I give God all the glory."

From a member of the — Church:—

"I began reading your valuable paper about one year ago, and must say that it is by far the best paper for the home I have ever seen. You teach the Bible just as it is, in a simple, attractive way. I am at present a member of the — Church, but can not agree, however, with all its teachings. I am thoroughly

convinced that the Adventists teach the truth according to the Scriptures, and therefore are the remnant church spoken of in prophecy. My intention is to do what God wants me to do during my short stay here; and now as I have some of the Lord's talents, the first-fruits of my increase for the month, I do not think I could do better with it than to subscribe for the *Signs of the Times* to the following persons. [Here followed the names and addresses of six persons to whom he wished to have the *Signs* sent.] Please mail it to them for a period of six months. Enclosed find post-office money-order for same."

From a successful conference missionary secretary:—

"Regarding the *Signs of the Times*, I am intensely interested in this proposition. I might state that it was a Bible worker who first introduced the message to our home in Canada through the *Signs of the Times* some thirteen years ago. My mother and the rest of us thought it a wonderful paper. Trust that the Lord will bless this effort with the Present Truth Series, and feel confident that he will."

Another wonderful experience:—

Moving from his ranch in the Soledad Mountains, Monterey County, Cal., a Seventh-day Adventist left a bundle of the *Signs of the Times* at a neighbor's, with whom he had labored in vain for years. Returning unexpectedly a few days later, he found the papers had been utilized by his former neighbor as wall-paper. The family apologized to him, saying the paper helped to keep the house warm. Our brother was quite put out, and with difficulty concealed the fact. Years later he heard that the family of three had become Seventh-day Adventists. The young rancher read the wall-paper *Signs*, while waiting for his mother to prepare his meals. He read the walls carefully, also the ceiling. He next ordered tracts from the Pacific Press, and soon accepted the truth. His mother bitterly opposed him. Sabbaths he would take his Bible to the woods to study, while his mother put out a big washing. This kept up for some time. But one Sabbath the young man looked in vain for his mother's washing on the line. The line was bare. She also had accepted the truth. And her daughter soon made a surrender.

Thus the printed page speaks its message, no matter where it is placed. The writer has ascertained, through personal correspondence, that of 1,080 converts to Seventh-day Adventism, 230 persons accepted the truth through reading our publications; and fifty-four of these, or one out of every twenty of the 1,080, were convinced through reading the *Signs of the Times*,—enough persons to constitute a good-sized church. As church-members, let us put forth every effort possible to place these truth-filled missionary papers in the homes of every honest-hearted individual within our reach.

A. J. S. B.

His "Patrick Henry" Canvass

ONE of our workers who has been selling *Liberty* with good success during the summer campaign writes:—

"I am having some fine experiences, and have sold 2,275 magazines, and taken fifty dollars' worth of subscrip-

tions. This is not as much as I desired to do, but it is evidence of fairly good success."

This agent succeeds in attracting the attention of the people by asking them if they remember what Patrick Henry said about liberty in his notable speech before the Virginia legislature. Few of them recalling the words of that noted orator, he tells them that he said: "Give me liberty, or give me death." Then he says: "I have the same principles of liberty that Patrick Henry thought so much of, in the form of a magazine, for which I am asking only ten cents. If Patrick Henry thought so much of liberty as to prefer death rather than to be deprived of it, certainly the principles taught by him are worth as much as ten cents to most any of us to-day."

This pleasant way of introducing the subject nearly always captivates his customers, and yields a good harvest of sales. Originality, tact, and push, guided by the Spirit of God in the heart, are the secrets of successful Christian salesmanship.

A. J. S. B.

Field Notes

TWENTY persons have accepted the third angel's message this season under the labors of Elder A. E. Sanderson, at Somerville, Mass.

THE annual report of Elder David Voth, president of Oklahoma, states that 115 persons have been baptized since their last camp-meeting.

ELDER R. W. PARMELE recently spent ten days at Miami, Fla., organizing a new church of twenty-seven members. Twenty-one of this number were received into fellowship on profession of faith.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

PACIFIC UNION CONFERENCE

Arizona, Phoenix (conference only), Nov.

SOUTHEASTERN UNION CONFERENCE

Florida (colored), Sanford, Oct. 28 to Nov. 7

Addresses Wanted

MRS. MOLLIE MILLER, State Sabbath-school secretary, Box 205, Grenada, Miss., desires at once the names and addresses of all the isolated Sabbath-keepers in Mississippi.

The church of Navan, Minn., desires to learn the whereabouts of Mrs. Frank Stevens. When last heard from, her address was Aurora, S. D. Please send all information to Mrs. Mary Burgeson, church clerk, Barnesville, Minn.

Central New England Conference

THE seventh annual session of the Central New England Conference of Seventh-day Adventists will be held at South Lancaster, Mass., Oct. 11-16, 1910, for the purpose of electing officers for the ensuing year, and for the transaction of any other business that may properly come before the conference. Delegates from the churches should be elected at once, and their credentials forwarded to Brother H. B. Tucker at South Lancaster. A full representation of all the churches is very much desired at this meeting.

H. C. HARTWELL, President.

The New Class for the Boulder-Colorado Sanitarium Training-School

A NEW class will start in the Boulder-Colorado Sanitarium Training-School for Missionary Nurses, Jan. 1, 1911. As we start but one class a year in this school, and as many in different parts of the country have written desiring to enroll in our class, we shall be glad to have all who are interested write at once. We wish to start a class of about twenty-five, and only those are desired who are well and strong physically, and who are thoroughly consecrated Seventh-day Adventist young men and women. We especially desire those who wish to fit themselves for foreign missionary work. Write at once for our announcement giving particulars of the school. Address the Boulder-Colorado Sanitarium, Boulder, Colo.

Publications Wanted

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

Charles F. Campbell, 4 Ellis St., Lynn, Mass., copies of *Life and Health*, *Watchman*, *Liberty*, *Signs of the Times*, etc.

Mrs. James F. Woods, 722 S. Detroit St., Warsaw, Ind., *Signs of the Times*, *Watchman*, *Life and Health*, etc., for missionary purposes.

Mrs. Freeman S. Jenks, 328 High St., Lockport, N. Y., *Signs of the Times*, *Liberty*, *Life and Health*, and other general denominational literature, for reading-rack in railway station.

Tom C. Hege desires any of our papers, tracts, and books, postage or freight paid, sent to the following places:—

Edenton, N. C., during October, 1910

Washington, N. C., during November, 1910

Tarboro, N. C., during December, 1910

Rocky Mount, N. C., during January, 1911

United States Census Report of Religious Bodies

IN the statistical report which appeared in last week's REVIEW, reference was made to the report recently issued by the Bureau of the Census regarding the religious bodies in the United States for the year 1906. This report consists of 1,246 pages, and its circulation is necessarily limited. A condensation of this report has been prepared for more general distribution, and any of our conference officials or others who desire this briefer report may secure the same by ordering "Bulletin 103, (revised edition) Religious Bodies: 1906." The request should be addressed to the Bureau of the Census, Washington, D. C. The general tables appearing in the complete report are condensed, and much of the information is put in a form more convenient for reference. All who have not secured a copy of this bulletin, and desire to do so, should at once make request for a copy of the same. There is no charge for the work.

H. E. ROGERS, Statistical Secretary.

Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "colonization" enterprises will be printed in this column. 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.—Young married man to work in woods. Must be handy with ax. One preferred whose wife is competent to teach church-school. Steady work by year. Must come recommended. For further particulars address E. A. Rich, Viola, Idaho.

CALIFORNIA DRIED FRUIT.—Excellent quality this year. Early varieties ready to ship now. Advantage of car-load freight rates to many points. Let us send you our Circular R right away. Address St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gallon can, \$4.15; 10-gallon can, \$8.25; ½ bbl. (30 gallons), 74 cents a gallon; 1 bbl. (50 gallons), 73 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—New, inspiring Scripture post-cards. Beautifully embossed. Lead everything in the market. 200 assorted, post-paid, 90 cents a 100. Send for sample (5 for 10c). Don't delay to order, but write at once. Address the Waterbury Specialty Co., Brandon, Wis.

FOR SALE.—All in good condition: Wagner X-ray; Allison's examination table, late design; large Globe Nebulizer; reclining electric-light cabinet; and surgical instruments. Good reasons for selling. For further particulars and terms, address Lock Box 14, Van Wert, Iowa.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 beauties. We expect to sell 500,000 this year. English, German, Danish, Swedish, and Spanish in stock. Price: 100, \$5; 200, \$9. Express prepaid. "Father" and "Mother" lead. Send stamp to Hampton Art Co., Hampton, Iowa.

WANTED.—By a young man, a place in one of our institutions in Western or North Central States. Have been working around machinery in sanitarium for about six years. Also handy with carpenter's tools. Address Marion Smith, Lock Box 85, Chamberlain, S. D.

HYGIENIC VEGETABLE COOKING OIL.—5 gallons, \$4.50; 8 1-gallon cans, \$7.55; 2 5-gallon cans, \$8.50; ½ bbl. (about 32 gallons), 80 cents a gallon. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—Would like employment on a school farm, or to buy or rent a small tract of land near a good Seventh-day Adventist school. Desire to fit myself for the work. Would be pleased to hear from all, far and near, who are interested. J. G. Dillon, Box 43, Boise, Idaho.

WANTED.—Position as engineer, by brother who understands steam and electricity. Good, competent man, with thirty years' experience. Previously employed by large corporations. Since accepting present truth, not wanted. Write at once, stating wages, and nature of plant or institution. C. B. McAlvey, Box 455, Houghton, Mich.

FOR SALE.—A quantity of opera seats, new school seats, school recitation seats, farm property, also village property. Some of the property is owned by the West Michigan Conference, and a share of part of the property is to be given to the conference. Information can be had by corresponding with S. E. Wight, president of the West Michigan Conference, at Otsego, Mich.

MALTSUGAR FREE.—"We were especially pleased with the Malt sugar sent, which is the best thing of the kind I ever saw." (From New York.) Our offer to include extra foods to fully pay freight on \$10 shipments, and give six pounds Malt sugar free, east of Colorado, until September 20, is hereby extended to October 25. Cooking Oil and 45-pound cans Nut Butter can not apply on this offer. Half freight and three pounds with \$5 shipments. This offer is the most liberal we have ever made, and will positively be withdrawn October 25. Do not miss it. The factory is very busy, having sold more foods in August than during any previous

month. We supplied foods for thirty-six camp-meetings this year, as compared with twenty-five last year. There are no better foods made than we are making, and they don't taste like money either—you can afford to live on them. Order direct or through your tract society. Address the Nashville Sanitarium Food Factory, Nashville, Tenn.

Obituaries

SHEPHERD.—Moses Sheperd, late of West Bolton, Quebec, died at the general hospital at Montreal, Sept. 2, 1910, in the fifty-ninth year of his age. He was a faithful Sabbath-keeper for over thirty years. His end was peaceful. "Blessed are the dead which die in the Lord."

M. E. SHEPHERD.

PEAVY.—Died at her home in Ann Arbor, Mich., Sept. 3, 1910, Rowena Peavy, aged eleven years. Rowena kept the Sabbath with her mother and sisters, and was faithful in Sabbath-school and prayer-meeting. The funeral service was conducted by the writer, who spoke from Jer. 31:16, 17.

L. G. MOORE.

HOBBS.—Bonnie Marguerite Hobbs, born May 11, 1907, died Sept. 13, 1910, at the Portland (Ore.) Sanitarium, aged 3 years, 4 months, and 2 days. She was the youngest daughter of Brother and Sister Charles Hobbs, who, with her two sisters, are left to mourn. Funeral services were conducted by the writer, in the Seventh-day Adventist church at Milton, Ore.

W. W. STEWARD.

WARNES.—James Warnes was born in 1858, in eastern Canada, and died suddenly at his home in Saskatoon, Saskatchewan, Canada, Aug. 24, 1910. The deceased accepted the truths of the third angel's message thirteen years ago, in Ontario. He spent some time in the canvassing work with profitable results. He leaves a wife and six grown children, four daughters and two sons, to mourn his loss. The funeral services were held at the undertaker's parlors of Saskatoon.

A. C. GILBERT.

RILEY.—Katherine Riley (*née* Creasy) was born Dec. 12, 1865, at Auburn, Va., and fell asleep at her home in Cincinnati, Ohio, aged 45 years, 8 months, and 9 days. Sister Riley was of a kind and loving disposition. Early in life she gave her heart to God. She accepted the truth in 1894, was baptized, and remained a faithful member of the church till her death. Words of comfort were spoken to the bereaved husband and sister, relatives, and friends, from Ps. 116:15.

JOHN P. GAEDE.

ERICKSON.—Mary Erickson, daughter of Mr. and Mrs. S. Jacobsen, was born Feb. 6, 1888, near Clintonville, Wis., and died at Morgan Hill, Cal., Sept. 9, 1910, aged 22 years, 7 months, and 3 days. She was married July 5, 1906, to Theodore Erickson. Her sweet disposition made her loved by all who knew her. She leaves a husband, an infant daughter, six brothers, a sister, and a large circle of friends to mourn. Services based on James 4:14 were conducted at the Seventh-day Adventist church by the writer.

J. W. RICH.

RORK.—Minnie May Hunter was born in Johnstown, Pa., June 27, 1885. At the age of sixteen she was baptized, and united with the Seventh-day Adventist church at Johnstown. A few years later the family removed to Battle Creek, Mich., where, in June, 1905, she was married to Leon F. Rork. Two children were born to them. About a year ago Mr. and Mrs. Rork removed to Alpena, Mich., which place has since been their home. Early in the spring she became sick, and on Sept. 18, 1910, she peacefully fell asleep, aged 25 years, 2 months, and 21 days. Besides the husband and little ones, her mother, five sisters, and two brothers, are left to mourn. Her chief delight was to brighten another's path and to lighten another's burdens. Comforting words were spoken by the writer, from John 14:1-3.

CLIFFORD A. RUSSELL.

SPAULDING.—Allen Spaulding was born Dec. 2, 1874, in Emmett Township, Calhoun Co., Mich., and died at Battle Creek, Mich., Aug. 16, 1910, aged 35 years, 6 months, and 14 days. Brother Spaulding lived in and around Battle Creek most of his life. He was married May 14, 1899, to Mae Mantel, of Bedford Township; and one child, a son, was born to them. His wife, son, three brothers, and one sister, with his mother and other relatives, are left to mourn. He was ready to die, and was willing to leave his case with God.

J. M. WILBUR.

WRIGHT.—Mrs. Irene Wright (*née* Ruefle) was born in Dorr Township, Allegan Co., Mich., Aug. 25, 1877, and died at Grand Rapids, Mich., Aug. 27, 1910. Most of her life has been spent in Grand Rapids. She was married Dec. 25, 1892, to John Wright, and to them were born two daughters, who, with her husband, a sister, and her father and mother, are left to mourn. Sister Wright accepted the truth in 1908, and was baptized, joining the church in Grand Rapids, of which she has since been a faithful member.

J. M. WILBUR.

LARSON.—L. E. Larson was born in Orebro, Lan Lindes Soken, Sweden, Oct. 23, 1837. He came to America in 1869, locating in Junction City, Kan., where he was married to Louisa Forsberg, Aug. 27, 1870. Three children born of this union, still survive, among them Dr. A. H. Larson, now in the Skodshorg Sanatorium, Denmark. Brother Larson accepted present truth in the summer of 1882, and has ever since been a firm believer in the third angel's message. He died at his home near Clyde, Kan., Aug. 17, 1910, aged 72 years, 9 months, and 24 days. Words of comfort were spoken at the funeral by the writer, from Rev. 14:13.

F. M. BURG.

DEVEREAUX.—Alvin E. Devereaux was born in Busti, N. Y., Aug. 5, 1820, and died at the home of his daughter, Mrs. Laura D. Kellogg, at College View, Neb., Sept. 6, 1910, having reached the ripe age of 90 years, 1 month, and 1 day. Brother Devereaux was converted early in life, and accepted the third angel's message shortly after the Civil War, in which he served from October, 1861, till its close. From that time until his death he was a devoted member of the Seventh-day Adventist Church; and when, from the weakness of old age, he could no longer read or listen to reading, much of his time was spent in repeating scriptures which he had committed to memory. The eighth chapter of Romans was a favorite with him, and he often repeated it almost verbatim in his last days. The writer, assisted by Elder R. F. Andrews, conducted the funeral service, September 8, basing words of comfort and hope upon Rom. 8:9-11, 18-23. The remains were taken to Ash Grove Cemetery, near Nunda, S. D., for interment.

F. M. BURG.

ULIN.—Anna Helen Ulin was born in Sweden, Dec. 10, 1858, and died in Grant Hospital, Columbus, Ohio, Sept. 23, 1910, aged 51 years, 9 months, and 13 days. She was married to Adolf Ulin, May 24, 1876. Sister Ulin united with the Seventh-day Adventist Church fourteen years ago, and has ever lived a faithful, consistent life. One hour before her operation she requested prayer, and with her family and nurse we knelt by her bedside, and committed her to the Great Physician. She expressed her faith and hope in her Saviour, and trusted all to him. Being very weak from her long illness, she never regained consciousness for any length of time after her operation, and in a few hours quietly and peacefully fell asleep. She braved the dangers before her with Christian fortitude and faith. We believe that her life is hid with Christ in God, and that in the glad morning of the resurrection she will come forth glorified with the faithful. She leaves a husband, a daughter, and many other relatives and friends to mourn. Words of comfort were spoken from Rev. 14:13 by the writer to a large gathering of relatives and friends. She was laid to rest in Green Lawn to await the call of the Life-giver.

JOHN FRANCIS OLMSTED.

LENARD.—Mr. M. Lenard was born at Yazoo, Miss., in March, 1870, and died Sept. 4, 1910, aged forty years. He was laid to rest in Magnolia Cemetery, awaiting the call of the Life-giver. Words of comfort were spoken by the writer, from 1 Thessalonians 4.

D. D. BUTCHER.

NYE.—Eliza Patterson was born in southern Indiana, Jan. 1, 1855; was married in 1874 to Michael N. Nye; and died in Spokane, Wash., at the home of her daughter, Sept. 11, 1910, in the fifty-fifth year of her age. From Indiana Mr. and Mrs. Nye moved to Iowa, and thence to Kansas, where they accepted the Saviour and the third angel's message. Sister Nye was faithful to the truth till her death. One year ago she came to Spokane, an invalid afflicted with heart trouble. Her husband, four children, and other relatives are left to mourn.

JOHN OSTER.

ROBEY.—Charles P. Robey was born in Harrison County, W. Va., in June, 1846, and died in Fairmount, Aug. 8, 1910, aged sixty-four years and twenty days. When about fourteen years of age, he came to Fairmount, and lived there till his death. He had been a faithful and consistent member of the Seventh-day Adventist Church for eighteen years. A wife, two daughters, and four sons are left to mourn. The funeral services were conducted by the writer, assisted by Elder P. W. Province and Mr. Long, pastor of the Clarksburg Christian Church. Interment was made in the Fairmount cemetery.

F. H. ROBBINS.

GRUBB.—Blanche Grubb, daughter of James and M. E. Grubb, was born in Broughton, Ohio, March 26, 1876, and died Aug. 29, 1910, at Battle Creek, Mich. She was converted at the age of fourteen. For three years she taught in the public schools at Broughton. During the past twelve years she has been engaged in our school work in Michigan, Wisconsin, Illinois, Ohio, and West Virginia. Through her influence many a young heart has opened to receive the Saviour. A portion of the later years of her life was devoted to the Bible work. While expressing a desire to live, that she might continue this work, she was wholly submissive to the will of God, and her last moments were spent in whispering some of the precious promises of his Word. She was laid to rest September 1, in the family lot at Broughton, where her father and two brothers are sleeping. Elder Hays (Disciple) spoke words of comfort to the many sorrowing friends.

MRS. M. E. GRUBB.

HOYT.—Horace Ely Hoyt died at the Hinsdale (Ill.) Sanitarium, Sept. 19, 1910. At the funeral service, held in the First Congregational church of Hinsdale, there were present many prominent business men of Chicago and Hinsdale, who highly respected the sterling qualities of the deceased. Brother Hoyt had beautifully combined his religion with his business, so that any one who had any transactions with him was sure to come in contact with the truth he loved so well. The Hinsdale Sanitarium family, with whom the last five years of Brother Hoyt's life was passed, was deeply affected by the loss of one whom they all sincerely loved. The body was taken for interment to Ottumwa, Iowa, where Brother Hoyt was born on March 3, 1877. Here a large number of relatives and friends gathered for a second funeral service, at which the writer again spoke words of comfort to a sorrowing congregation. The Business Men's Association, for whom Brother Hoyt was to have taken the supervision of the erection of a large hotel, was represented at the funeral by a committee, who gave a beautiful floral piece. A wife and two children mourn the loss of a beloved husband and loving father; while father and mother, a brother and four sisters, mourn the loss of a faithful son and a kind, affectionate brother. Brother Hoyt accepted the Adventist faith at the age of eighteen, and was a devoted member of the church until his death. For four years he was a teacher in the Walla Walla (Wash.) College, and at the time of his death, he was business manager of the Hinsdale Sanitarium, in which institution God signally blessed his efforts.

CHAS. T. EVERSON.



WASHINGTON, D. C., OCTOBER 13, 1910

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LAST week Elder A. G. Daniells returned to Washington from meetings in New England and New York, and left this week for the South.

THE Pacific Press is just completing the erection of a building in Calgary, Alberta, where it is establishing a branch office for the supply of the Canadian Northwest with our literature.

WE have received the program of the biennial session of the India Mission, to open at Lucknow, October 21. Twenty papers and reports are provided for on the program, covering all phases of their work.

THE last number of the *Gospel Herald*, organ of the North American Negro Department, brings many good reports regarding the work of the department, with other interesting matter. We hope the little monthly organ will find its way into every church.

FROM Brother L. G. Mookerjee, of Calcutta, comes a copy of a new tract in the Bengali language, being a statement of the fundamental principles of Seventh-day Adventists, and a brief review of the extent of our work. It is issued by our India Mission press.

THE autumn meeting of the General Conference Committee has been called for November 11, at Takoma Park.

WE have received from Holland a copy of the *Utrecht Het Ideaal*, giving a fine half-page picture of a baptismal scene at The Hague, Elder R. G. Klingbeil being the officiating minister. The work is moving on in the Netherlands.

By cable from Lisbon, Portugal, conveying the word "safe" to his mother, we learn that Elder C. E. Rentfro and family are undisturbed amid the throes of a revolution which aims at changing one of the historic monarchies of Europe into a republic. Elder Rentfro is our only foreign worker in that needy and populous land.

WE congratulate the International Publishing Association, of College View, Neb., on the beautiful autumn special numbers of their three magazines,—German, Danish, and Swedish. The covers are very pretty specimens of color-printing. We are glad to hear that the magazines last year showed substantial financial gain, and trust that the circulation this year may be still larger.

By a recent letter from Elder Wm. Covert, we learn that the Northern Illinois Conference, along with many other advance steps in planning for the work about Chicago, is engaged in raising a fund to provide a church house and facilities for carrying on the work for the large population of colored people in that great city. They have raised about \$2,300, and are calling for \$3,000 more from friends near and far.

THE Sabbath-school Department has been sending out a most interesting illustrated "Sabbath-school Missions Leaflet." It is a graphic presentation of the needs of the mission fields, and of the excellent record the Sabbath-schools have been making during the last twenty-three years in contributions to missions. The record for 1909 shows \$112,047.46 given by the schools.

IN a recent letter to the REVIEW, the parents of Elder J. C. Little, who recently died in India, say this of their son's experience, and their own resignation and hope in their great sorrow:—

"It may seem strange to you; but when he was yet a babe, though we were not Christians, we gave our boy to the Lord, and the Lord surely accepted him. He was always an obedient son, and when not working hard on the farm, was continually studying his books. Seven years ago, he sent his name to the Mission Board as a candidate for a foreign field. The next year the call came for him to go, so he was united in marriage to Miss Mary Kelly, of Tacoma, Wash., a student of Walla Walla College, and they started for the field of their choice, Oct. 4, 1904. Though our hearts are filled with sorrow at the sad death of our dear boy, we sorrow not as those who have no hope, but we are assured that he will come up in the first resurrection with the bloom of life and health. O, that we may be faithful!"

UNLESS some change in the program has occurred, Elder L. R. Conradi is sailing from Europe this week, to attend union meetings in South America during the autumn and early winter, expecting to return in January. During his visit it is proposed to organize the Brazilian field into a union conference, thus making two unions in South America. It had been planned a year ago that Elder A. G. Daniells should respond to this call from the brethren in South America; but with the duties coming to him in connection with the revival of special evangelistic effort for the cities, it was found impossible for him to go. In the emergency Elder Conradi arranged to leave his division of the field for a few months. This will deprive some portions of the needy Levant of his services this winter; but his counsel and labor will be a great blessing in the South American field, as the brethren seek to further organize their work for the evangelization of the mixed languages and peoples of the great Neglected Continent.

Workers Needed

THE spirit and earnestness of the students at the Foreign Mission Seminary, as manifested in their daily work, indicate that God has called them here. The Mission Board is much encouraged by the prospect for missionaries. The number needed, however, is scarcely half made up. Several arrived during the last week, and more are coming; yet it is hoped that many more strong young men and women will respond to the call, remembering that "while vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field."

There is opportunity for a stenographer, a young man who can look after the Seminary heating plant, and a young woman who understands cooking, to very largely earn their way in school.

Let volunteers for the mission field, and all others who desire to attend the Seminary, correspond with the president at once. Address M. E. Kern, Seminary, Takoma Park Station, Washington, D. C.

Harvest Ingathering Notes

HAVE you ordered a good supply of the Harvest Ingathering number of the REVIEW for use in the campaign beginning October 31? If not, it is now high time to do so.

Orders for three hundred copies from Brazil, and two thousand copies from South Africa, show how far the sound of the Ingathering campaign has already reached. Early orders are steadily rolling in from our conferences. All orders are being filled promptly.

October 5 there were four hundred thousand copies printed and wrapped ready for shipment. The publishers began their work early, and have labored very earnestly to have a good supply of papers on hand, so that all orders could be filled without delay.

Order all papers, instruction leaflets, and solicitor's cards from your conference tract society. W. T. Knox.