

The Advent
Review and Herald Sabbath

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No. 34



IN QUIET PATHS

Behold
He
Cometh

Go to the
Lava and
to the
Testimony

THE WORK — AND — THE WORKERS

SCORES of orders are still coming in for the beautiful, easy-selling August number of *Life and Health*. The edition of 82,500 copies is nearly all sold.

BROTHER S. G. WHITE, secretary of the California Tract Society, has just sent us an order for 3,500 September *Life and Health* and 2,000 *Liberty* No. 3, a total of 5,500 ten-cent magazines. All but 1,000 of these are for use at their coming camp-meeting.

DURING the five weeks ending August 18, we sold out our entire first edition of 50,000 copies of *Liberty* magazine No. 3,—and more. We are now rushing through a second edition, of 10,000 copies (exhausting our present stock of paper), making a total of 60,000 copies issued to date. And the three months during which this beautiful number can be sold, are only half gone.

ONLY a cent will bring to any one a vital message of health. There are but few persons who do not really need these health messages printed in our series of ten tracts on important health topics. Order a supply of these *Life and Health* Leaflets to place in the possession of those in need of them. These little *Health Leaflets* will serve as "entering wedges" to the greater message we have for the people. Send at once for a sample package, 10 cents.

BROTHER R. C. SPOHR, missionary secretary of the Indiana Conference, states that *Liberty* is the best seller "for Sunday work." He says: "On Sunday seven of the young ladies sold 246 copies of *Liberty*. The ten ladies who worked Saturday night sold 372 copies of *Liberty* on the streets of —, Kentucky. Most of them worked less than two hours. One sold 62 magazines in that time. The best Saturday night's work previous to this was 357 magazines sold by eleven young ladies."

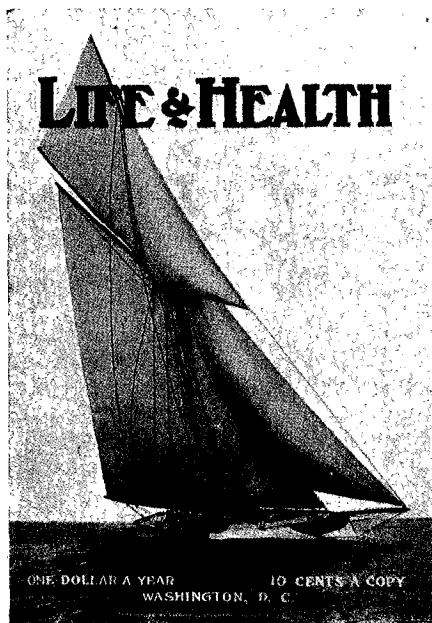
SOMETHING SPECIAL.—In unpacking a large box of odds and ends of printed matter from the old *Review and Herald* plant, at Battle Creek, Mich., we found a small bundle of portraits, 9 x 12, of William Miller and Joshua V. Himes, the two leading lecturers on the second advent of Christ, in A. D. 1843-44. These are very rare pictures, and will be greatly appreciated by all of the old-time members of the church. As long as they last, we will send them, post-paid, at 25 cents each. Order of the Book Department.

"BATTLE HYMNS OF THE KINGDOM" is the title of a beautiful little volume containing fifteen full-page illustrations, with full-page poems on opposite pages, with the text of the illustration, all of which vividly portrays fifteen leading events that precede or follow the second coming of Christ. In many ways, it is very attractive, and will teach the second coming of Christ where it might not be possible to do so by other means. The illustrations will materially impress the facts of this great event. As long as our present stock remains, we will send the book, post-paid, for 25 cents.

The "Life and Health" Magazine for September Now Ready

OUR regular agents and those who are earning scholarships unite in calling this popular monthly a rapid seller. Up to the 18th inst., about 70,000 copies of the beautiful August number had been called for, and the orders were still coming in. Many of our agents took a little vacation and needed rest by attending their conference camp-meeting. Otherwise a large edition would have been sold during the same period.

The prospects for a large sale of the beautiful September number are good. By August 18 over 16,000 copies of this number had been called for. Taking them just as they came, the first twenty-eight orders called for 10,430 copies, or an average of 372 copies an order. One conference ordered 1,500 copies for its



FACSIMILE OF COVER PAGE. ORIGINAL
PRINTED IN TWO COLORS

camp-meeting; another conference, 1,000 copies; a third, 1,000 copies, etc. An agent in California ordered 1,000; a young man in Nebraska, 1,000; two agents in Maine 500 copies each, etc. These orders were received before any of our agents had seen a sample copy. All this is truly encouraging.

Isn't our September cover a beauty? It is truly typical of the mission and success of this our national health magazine. As we look at the magnificent ship, under full sail, the spray dashing over her bow, we can almost feel the cool sea breeze fan our cheeks and fill our lungs! This beautiful nature scene will, indeed, be a great help to our agents in selling this number.

Contents of September Number

ILLUSTRATIONS.—Over twenty full-page and smaller photo-reproductions illumine the pages of this issue, besides the beautiful cover design and a striking frontispiece showing a typical scene at the great Alaska-Yukon-Pacific Exposition.

GENERAL ARTICLES.—Baby Foods by the Editor (illustrated) — Garden Reveries, by R. O. Eastman (four illustrations) — The Dangers of Tooth-Powders and Pastes (six illustrations), by R. Macdonald, D. D. S., of Leicester, England — The Truth About Buttermilk, or how to promote long life, by R. S. Cum-

mings, M. D.—Summer Outings for the Children (four interesting pictures), by a Visitor — Hygiene and Sanitation at the Alaska-Yukon-Pacific Exposition (two illustrations) — Prevention and Treatment of Appendicitis, by D. H. Kress, M. D.—Surgery Useless in Neurasthenia, by W. B. Holden, M. D.—Prohibition From a Medical View-Point, by T. D. Crothers, M. D.—Problems for Parents, by E. C. Jaeger.

CARTOON.—Cause and Effect, an effective, full-page cartoon showing in pleasing form the evils of the modern lunch-counter. "A merry heart doeth good like a medicine."

HEALTHFUL COOKERY.—How to Be a Good Cook, by George E. Cornforth. Of great value to housewives.

ABSTRACTS.—The Inadequacy of the Sanatorium Treatment of Tuberculosis — A Warning to Brain Workers.

THE MEDICAL FORUM.—Is Absolutely Pure Water the Most Healthful? The Passing of Drug Therapy as an Exclusive System — Drugless Healing Versus the Medical Profession — When the Doctors Disagree — Another Unsettled Question — A Work on Hypnotism Reviewed — Plague and Vivisection.

THE MEDICAL MISSIONARY AT WORK.—In the Neglected Continent, by R. H. Habenicht, M. D.—Cairo, Egypt, by Ida Schlegel.

EDITORIAL.—What Form of Proteid? — Carelessness With Infectious Diseases — The Development of Medicine.

NEWS NOTES.—Typhoid Fever Costly — To Prevent Infant Mortality — Public Health in Louisiana — Kansas Awake to Health Matters — San Francisco Free From Plague — A "Patriotic" Governor — Consumptives Can Not Marry — Hydrophobia Epidemic — Many Germs in Top Milk, and twenty-five other interesting and valuable items.

You Can Sell the September Number

Send 25 cents for five copies, or \$1 for 25 copies, to sell among your friends and neighbors. If you are just beginning work, write for leaflet "How to Sell Our Magazines." If you are interested in earning a scholarship, ask for leaflet "How to Earn a Scholarship." Note carefully the sales points outlined in the leaflet first mentioned. Remember that the picture on the cover, and the mention of one or two striking articles,—those that appeal to you most strongly,—will usually sell the magazine. Mention the price, "only ten cents," early in your canvass. Tell your prospect that you are not soliciting his yearly subscription. Thousands of busy people buy a magazine for the sake of just one article. You and I do that very thing.

Address Your Tract Society

If at all possible, please order your magazines through, and arrange for territory with, your conference tract society. If you must order direct, send cash with order. Try 25 copies for \$1.

Prices of This Number

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

Send Written Recommendation

In applying for agency, kindly send a written recommendation from your tract society, pastor, teacher, banker, or leading business firm of your town. Address your conference tract society, or *Life and Health*, 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

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Editorial

"THOU shalt call his name Jesus: for he shall save his people from their sins." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The only way of salvation is through the sacrifice and merits of the Lord Jesus Christ. This is true to-day; it has been just as true in every age of earth's history. The cross of Calvary stands as the great central figure of the whole scheme of salvation, from the days of Adam to the close of human probation.

"He Delivereth Them Out of the Hand of the Wicked"

A Warning Voice

IN the appendix to his "Book of Martyrs," Fox tells us he was "loath to insert anything in this book which may seem incredible or strange," yet he felt constrained to report the following story of deliverance. It was told by the escaped man himself to a minister well known to Fox. This is the account:—

There was one Laremouth, otherwise called Williamson, chaplain to the Lady Anne of Cleve, a Scottishman, to whom, being in prison in Queen Mary's days, it was said. (as he thought), thus sounding in his ears, "Arise and go thy ways." Whereunto when he gave no great heed at the first, the second time it was said to him again in the same words. Upon this, as he fell to his prayers, it was said the third time likewise to him, "Arise and go thy ways;" which was about half an hour after. So he arising upon the same, immediately a piece of

the prison wall fell down, and as the officers came in at the outward gate of the castle or prison, he, leaping over the ditch, escaped, and in the way meeting a certain beggar, changed his coat with him, and coming to the seashore, where he found a vessel ready to go over, was taken in and escaped the search, which was straitly laid for him in all the country over.

John Bunyan and His Jailer

John Bunyan's jailer at Bedford, at one period, at least, allowed his prisoner to visit his friends occasionally. The following incident is reported in the story of those times:—

It being known to some of his persecutors in London that he was often out of prison, they sent an officer to discover the facts. He was to get to Bedford jail in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep. He therefore acquainted his wife that, though the jailer had given him liberty to stay till morning, yet, from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming at so unseasonable an hour. Early in the morning the messenger came, and interrogating the jailer, said:—

"Are all the prisoners safe?"

"Yes."

"Is John Bunyan safe?"

"Yes."

"Let me see him."

He was called, and appeared, and all was well. After the messenger was gone, the jailer, addressing Mr. Bunyan, said, "Well, you may go in and out again just when you think proper, for you know when to return better than I can tell you."

Meeting an Armed Attack by Prayer

An old account of missionary experiences, published by the Religious Tract Society, of London, contains the following:—

During the rebellion in Ireland, in 1793, the rebels had long meditated an attack on the Moravian settlement at Grace Hill, Wexford county. At length they put their threat into execution, and a large body of them marched to the town. When they arrived there, they saw no one in the street nor in the houses. The brethren had long expected this attack, but true to the Christian profession, they would not have recourse to arms in their defense; they assembled in their chapel and in solemn prayer besought Him in whom they trusted, to be their shield in the hour of danger.

"The ruffian band, hitherto breathing nothing but destruction and slaughter, were astonished at this novel sight; where they expected armed hands, they saw them clasped in prayer, and the whole body of men bending before the Prince of Peace. They heard the prayer

for protection, the request for mercy to be extended to their murderers, and the songs of praise and confidence in the sure promise of the Lord. They beheld all in silence; they were unable to raise a hand against them; and, after having for a night and a day lingered about, they marched away, without having injured a single individual or stolen a loaf of bread. This singular mark of the protection of Heaven induced the inhabitants of the neighborhood to bring their goods and ask for the protection of these Christians."

Not always has the Lord warded off the blow aimed at children of his who put their trust in him. But always he has given sustaining grace and assurance that round about are the everlasting arms. And through the long conflict these special deliverances noted show that all the time the angels have been watching round about his people. It is good to know that they are still his ministering spirits in all the earth.

W. A. S.

The Coming Missionary Campaign

It is now nearly a year since we, as a people, carried forward what we called a Thanksgiving Missionary Campaign. This was the first undertaking of the kind we ever attempted. We lacked both the knowledge and the experience necessary to secure the largest results. Yet, all things considered, that campaign was a grand success.

Seven hundred thousand copies of the special number of the REVIEW AND HERALD were ordered by our churches and by individuals, and we suppose the larger number of these were distributed among those not of our faith. The specific object of the special number of the REVIEW was to give those not belonging to our people a true knowledge of the world-wide work being carried forward by Seventh-day Adventists. Should three persons, on an average, have read each copy of the REVIEW, two million one hundred thousand persons would have read something concerning the world-wide message which we are endeavoring to carry to the world.

In addition to the information given in the REVIEW, doubtless many of our missionaries had good talks with their neighbors and friends concerning our denominational work. This was helpful, both to the one who gave the talk, and to the one with whom the conversation was held. Viewing the work of last year from the standpoint of the information concerning our missionary under-

takings, imparted to our neighbors, we believe that the campaign was a splendid success.

The ingathering of funds was not so large as we had hoped, yet it was a goodly sum that was collected. There has been received into the office of the General Conference, up to Aug. 1, 1909, from this ingathering, the sum of \$43,359.91. When we think that we undertook this campaign without any previous experience as a guide, that we had never, during our denominational history of more than half a century, gone to the world soliciting funds with which to carry forward our work, but had depended entirely upon the gifts and donations of our own people for the development of all the enterprises that we had undertaken, we believe that the ingathering was most encouraging. It brought substantial help to the treasury of the General Conference for the support of missionaries in many heathen lands. The funds gathered at this time were scattered to all the nations of the world, and there is scarcely a heathen country where some of this money has not found its way.

Some held that the ingathering, coming so late in the year, and so closely preceding the week of prayer, would greatly lessen the annual offering of our people. But it did not work that way. The annual offering last year was a good one, aggregating \$28,898.51. Taking from the ingathering, \$14,000 for expense, we have as a net income to the mission treasury \$58,258.42 from the Thanksgiving ingathering and the annual offering combined. This is by far the largest sum ever received by the Mission Board at the close of any year for the support of the mission fields.

At the late session of the General Conference, it was voted that we should have another harvest ingathering, the time to be fixed by the General Conference Committee. This matter has been taken up by the members of the General Conference Committee, and the date for the commencement of the ingathering for 1909 has been fixed for November 1.

It is planned that the special number of the REVIEW for circulation at this time, shall consist of thirty-two pages, printed on better stock than was used last year, and that it shall be ready by the first of October. This special number of the REVIEW will excel last year's paper in make-up. We are endeavoring to make the illustrations appear better. There will be articles from some of our general men, giving an outline of the work that we are carrying forward.

We have faith to believe that our people will do better work this year than last. The 1908 effort was a new experience to our people, and they did splendid work. This year we have the knowl-

edge acquired by last year's experience, and we can undertake our effort more intelligently. In view of all this, we surely have reason to look for far larger results from our efforts.

It is not necessary for us to set before our own people the great needs of our General Conference treasury and the imperative demands made upon us to supply workers for nearly every field in the world. Those who have read the *General Conference Bulletin*, and closely followed the reports of the superintendents and delegates from the mission fields, know how imperative it is that recruits be sent to most of our mission stations at an early date. There is scarcely a country in the world that did not make heavy demands upon us for men, and for the expenditure of funds for equipping the stations that we already occupy. A halt must be made in all aggressive work, or additional funds must be supplied with which to carry the work forward.

Is not this opportunity to go to our neighbors and friends, showing them the great work that God has given us to do, one of God's means by which his work may be carried forward? If so, should not every Seventh-day Adventist have a part in extending a knowledge of the work that we are doing, and in gathering funds for the accomplishment of that work?

Plans will be laid by union and local conferences to organize the churches into working bands for this coming campaign. We earnestly appeal to our people to plan for definite work at this time. The special REVIEW will be ready for delivery by the first of October, and it is greatly desired that all will place their orders early for as many copies as they shall need. Last year we were unable to supply the orders that came to us late. We had not only provided for all orders that had been placed with us, but had printed fifty thousand additional copies, supposing that they would supply every need. At the last moment, however, many thousands of copies were ordered by telegraph, and we were unable to fill these orders promptly. We wish to obviate a like difficulty this year, and earnestly entreat our people to give their orders early attention.

Information concerning this campaign will be given from time to time in the REVIEW. We hope our people everywhere will heartily engage in this undertaking, not only giving of their time, but also most earnestly seeking the Lord for his blessing upon us, and upon our work, that there may be a large ingathering during this coming campaign.

Let us not forget the date when the effort is to begin—Nov. 1, 1909. It will continue during the entire month of November, thus including Thanksgiving week.

A. G. DANIELLS.

The Church and the Colleges

IN the September number of the *Cosmopolitan Magazine* Mr. Harold Bolce completes his series of articles "dealing with scholastic repudiation of all solemn authority." In concluding his work, Mr. Bolce presents in condensed form the response of some leading representatives of the church to the indictment framed by college professors, and this to a certain extent gives the answer to some startling teachings which appeared in his previous articles.

A thoughtful reading of Mr. Bolce's well-written reply in behalf of the leading ministers of the gospel leaves the impression that assertion has been met by assertion, and denial by denial, and that there is still lacking an authoritative dealing with the question based upon the Word of God instead of upon mere creedal statements.

Perhaps the most suggestive portions of Mr. Bolce's article are those which reveal that discriminating observers of present tendencies in the religious world are able to point out such results of the rejection of the special message for this generation as to fulfil very clearly those delineations of last-day conditions found in the Scriptures. We quote one paragraph:—

Throughout America the conviction is strong in church circles that what is best in our present-day civilization is menaced. It is agreed on many sides that a new renaissance, with all its liberty of thinking and riot of brilliant apostasy, is indeed possible. That professors are teaching that there is nothing fundamentally true or sacred, that no commandments came from God, that society by its approval can constitute any action right, or by its censure decree it to be wrong, is dangerously suggestive of that period of intellectual brilliancy, but moral decay, that placed Boccaccio, the teller of immoral tales, in a professor's chair in the University of Florence. From the churches' standpoint the universities are building a new tower of Babel, and in their alarm over the lack of religious instruction in the universities, they have undertaken to establish religious societies inside of college walls.

During the last half century the world has heard from very many representatives of the church that the law of God has been abolished, and that we "are not under the law, but under grace," meaning thereby that there is no longer any positive obligation to conform the life to the requirements of the ten commandments. The teaching now being given by college professors that "there is nothing fundamentally true or sacred, that no commandments are from God," may properly be regarded as the fruit of the seed sown by those who now seek to counteract the results of their own work. Doubtless the actuating motive of some of those ministers who have thus attempted to set aside God's law was the desire to escape the obligation to

observe the seventh-day Sabbath, but in their effort to do this they have contributed to a result which they did not foresee. Their attempt to abolish the ten commandments and then re-enact nine of them, omitting the fourth, has awakened in the minds of the present generation a question regarding the authority of God as a ruler of the universe, and has left men free to set up their own standard, or to accept the consensus of public opinion as the only standard of right. What has thus been done can not be undone by emphasizing human creeds and dogmas.

The reference to the tower of Babel is a striking one. In the olden time men set themselves against the word of God, and sought by human means to find out the mysteries of God, and to provide a means of escape from a second world-catastrophe. The wise men of to-day are attempting the same thing, although not in the same way. But the builders of this Babel tower of speculation, human philosophy, and scientific hypothesis will be brought to confusion no less surely than were their prototypes in the plain of Shinar.

Another paragraph from Mr. Bolce's article is of special significance:—

Clergymen rooted and grounded in the orthodox faith lament the passing of the appeals to fear. They say that nothing in the universe is so certain as sin's retribution, and that the incarnation, ministry, and crucifixion of the Son of God are meaningless if they do not purchase for the repentant immunity from the wrath to come. The various theories, denials, explanations, etc., regarding beliefs to which humanity throughout Christian ages has subscribed, lead Dr. Keigwin to say that the modern preacher too often "is proclaiming either a blindly amiable God or a purely ethical redemption." And he says that he does not wonder that a spiritual famine stares the world in the face. Pastors in all parts of America say, with an emphasis born of profound faith in God and the Bible and with unmistakable reverence for litanies and songs, that what is needed is not the enthronement of a new Jehovah, but the recognition and fear of the Lord of hosts, the Creator of earth and heaven, who visits the iniquities of the fathers upon even the third and fourth generations, and who has eternal joys in paradise reserved for those who serve and worship him. "We are told," says Dr. Keigwin, "that we need a new theology, but it will not do for the age to be caught by a term. The new theology of our age was just as new when Lot moved into Sodom. New theology then rejected supernaturalism and glorified man above God. It does so now."

That false emphasis upon, and that false interpretation of, the love of God which excludes his justice are responsible for a namby-pamby gospel which ignores the wrath of God, and holds out the hope of redemption either here or hereafter to every despiser of God's goodness. Now comes the inevitable re-

sult—"a spiritual famine." The gods which have newly come up in this generation are quite different from the God of the Bible. But who is responsible for this state of things? Surely not those who have in this generation carried to the world this message: "Fear God, and give glory to him; for the hour of his judgment is come." Those who have rejected this message, and who have taught the people smooth things, have been sowing to the wind, and they ought not to be surprised if they now reap the whirlwind.

The situation revealed in this series of articles by Mr. Bolce constitutes a startling fulfilment of prophecy. Without any thought of expounding the predictions of Scripture, this writer, after much painstaking study of actual conditions, has submitted the clearest evidence of that apostasy, of that repudiation of the truth, of that exaltation of the creature above the Creator, which it was long ago declared would characterize the very last days. Such undesigned testimony to the fulfilment of the prophetic word ought to have great weight in the minds of thinking people.

It remains for those who know the truth for this time to proclaim it most earnestly, and to set forth with clearness and power that threefold message in which alone can be found the answer to all the scientific and theological vagaries of the present hour, and which reveals the only hope in this time of the fall of Babylon—the personal coming of Christ to save his people from the wrath to come.

w. w. p.

A Day of Opportunity

SEVENTH-DAY ADVENTISTS believe that at this time there is due to the world a special message to prepare a people for the soon coming of the Lord. That this message is world-wide and to go to every kindred and tongue and people, they truly believe is taught by the Word of God itself. They also believe that God has given this message to them that they might pass it on to the whole world in this generation.

The opportunities for preaching the gospel of Jesus Christ were never so numerous as at the present time. The doors of the nations have been thrown wide open, and the cry is heard from every land, "Come over and help us." Those who read the reports from the mission stations in the *General Conference Bulletin* during the session of our last General Conference, can not but be impressed with the universal call for means and workers from almost every land. China calls to this people for forty families to be sent to that country during the next two years. Korca stretches forth her hands most appealingly for help. Japan is looking to

America that additional workers may be sent to help preach the gospel in that country. India calls for eleven families to be sent this year, if possible, to her needy fields. The Philippines, Africa, South America, Mexico, and the islands of the sea all appeal to us with outstretched hands, crying for help to spread the gospel of the soon-coming Saviour.

It is most encouraging to note the progress that the work is making among these nations. Since April more than ninety persons have accepted the truth in Korea alone. China, too, is reporting special progress, and the Lord is blessing in the work in that great field. India sends most encouraging reports of the work bestowed upon her people, and earnestly pleads that the General Conference will not fail to send recruits this year, to develop the work in the many openings that are calling for helpers.

What will the General Conference do with all these calls for additional workers? Is it able to supply the demand? Week after week, the General Conference Committee met at the close of the General Conference session, canvassing every conference in the United States, carefully scrutinizing the Year Book, trying to determine whom they could call upon to go to these foreign fields. Not one fourth of the workers called for at the last General Conference have been supplied by this denomination up to the present time. Is it not a sad pity that this people, with sixty thousand members in the United States, with schools scattered from the Atlantic to the Pacific Oceans, with ten thousand young people in training for the Master's service, can not give to needy India, to the far East, and to darkened Africa the needed help to preach this truth? Think of these benighted heathen lands imploring a General Conference of Seventh-day Adventists to send them teachers of the third angel's message.

The Mission Board greatly desires to secure the services of ten families to go to China this fall. Where are they? Who will go? Do we say that there certainly must be plenty, and that the call does not mean me? We must have young, strong, vigorous men and women who can learn the language, who will give their lives unselfishly to the preaching of the message to those poor heathen. The self-denials will be many, but the blessings that will come into the soul as the result of giving one's life to this great work will amply repay all the sacrifice necessary to become a worker for this needy people.

We must have young men who will go to India, and study the various dialects and languages of that great country. One hundred forty-seven different languages are spoken in India, and we have not mastered so many as half a dozen of

these languages. We must supply recruits to all these various nations in India before the Lord will come. Is the message to drag on indefinitely? Are the months and years to pass, and we yet be unable to supply the call for helpers in these various nationalities? If so, when do we expect the Lord to come? If the message is to go to every nation, and kindred, and tongue, and people, and we have not manned more than six of the one hundred forty-seven languages in India; if we have entered only five of the eighteen different provinces of China; if Manchuria, Tibet, and Mongolia are all untouched, when can we expect the Lord to come unless we arise and do our work? Do we expect the Methodists, the Baptists, the Presbyterians, to preach the message to these heathen nations? Do we expect that other Christian people will take the third angel's message and carry it to these nations of the world? What has God called us to this work for, if it be not to give this truth to the world in this generation?

But where are the men who will go to these needy fields? Shall these heathen die in their sin, while God's people delay to do the work committed to them? Ought not the church of Christ to look to itself and determine whether there be those in its midst who ought to go to these distant fields? Why should not the church select its young people and arrange that they go to school and secure a training that will qualify them to do the Master's work? It may be that these young people have not the funds with which to put themselves through school. What better work can a church do than to select its consecrated young people and give them a training, even at the expenditure of considerable means, in order that they may become workers in God's cause?

We believe that the hour has come when this people must make advance moves. It will not do to let China rest another year. It will not do to let India go unrecruited and its calls unanswered simply because sixty thousand believers of the message in this country think they are unable to go to a foreign field. Surely God has given to this people strength, both financially and numerically, to do the work that he has committed to their trust. If we fail to do this work now, God must either wait our time, or he must raise up other men who will do the work, and receive the reward for their service.

We appeal to our people everywhere, to consider whether these great, needy fields shall receive the help they need, or whether they must languish or perish for the lack of the truth which we possess. We believe this is the day of God's opportunity. The gateway to the nations of the world is open, and we are

welcomed everywhere in all the world, to preach the gospel. Should we not quicken our pace? Should we not hasten our steps? Should we not consecrate our lives and means to the work of this message, as never before? Surely something must be done to cause us to arouse, that we may realize the responsibility of the work committed to this people, and to prompt us to quick action.

Why should not the church pray most earnestly that God will lay upon the hearts of those he can use in these fields, a great burden to go? There ought to be at least a score or more of families in addition to the workers already selected to go to the East, who would start for those countries this fall. While we are praying for workers, let us not forget the means necessary for their support. It means men, it means money, it means service and sacrifice on the part of those who go, and on the part of those who remain, if we finish this work.

As Mordecai said unto Esther when she, called to go before King Ahasuerus, feared that her life might be forfeited; so can we say to ourselves at this time, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" I. H. EVANS.

National Reform in Annual Convention

THE sixth annual convention of that branch of the National Reform Association known as the Christian Citizenship Institute is now in session at Winona Lake, Ind. It opened on August 9 and will close on August 20. The ablest speakers the association possesses are presenting the various phases of their work, and are setting forth as strongly as men can, and with zeal worthy of a cause more in harmony with the purpose of Christ, the various demands which that organization is making for the transformation of the nation.

Comparing the numbers in attendance at this institute and the space given to it in the local press, with those in attendance during previous sessions and the space given to its addresses in past years, the National Reform idea seems to be gaining in favor here.

The general theme of this institute is the reformation of the nation upon National Reform lines, its transformation into a theocracy, and the enthronement of Christ as its ruler. Through every address given runs that thread, not hinted at, not inferentially deduced, but

plainly declared in the exact words. The speakers protest that they do not believe in, and do not want a union of, church and state in this country; but do plainly declare in so many words that they do want a religious state, a national religion, a theocracy; and the definition given between what they do not want and what they do want in this particular is the most flimsy fabric on which a distinction was every hung. A curtain of tissue-paper hung in a pouring rain is the only fit illustration of its texture.

Said Dr. J. S. McGaw, in a sermon delivered just before the opening of this institute:—

In the midst of our abounding prosperity, we are forgetting our early history and the God of our forefathers: The need of the hour throughout the land is an enthusiastic appreciation of our splendid nationality and the divine purpose in our existence as a nation; but above all else a nation-wide revival of our national religion. The history of the founding of our nation shows that the Bible made America, that the political creed of our forefathers was Christian, and that for one hundred fifty-six years this was the training of the forefathers on American soil for the rearing of the republic. Then came the time when the yoke of England was thrown off, and the nation drew up her fundamental law, the Constitution. While in many respects this was the grandest document ever penned by man, there was a fatal omission. Search the document and you will not find a single reference to God, the Creator of nations, to Jesus Christ, the ruler of nations, or to the divine law, the only true guide of nations. That omission has told tremendously on the religious tone of the civil life of the nation ever since. It has mightily assisted in the prevalence of the secular theory of civil government, and has made possible the existence of the legalized sins of our day.

The call of the hour is for a nation-wide revival of our national religion, that the nation may be brought to the feet of Christ in repentance, and may openly acknowledge him as her King. America must be brought to Christ. . . . America must lead the march of the nations of the world toward the kingdom of Christ.

In that extract is epitomized in a general way the teaching of the institute and the purpose of the organization that is holding it. Each speaker comes to it from a little different line of reasoning, but the purposes of all are focused upon the accomplishment of that object.

It may not be out of place, in advertising to these expressions, to remark that true Americans have no little excuse for desiring to forget certain chapters in the early history of our country, such as, for instance, the history of the New England theocracy, when those who did not believe as those in authority believed were beaten from town to town at the cart's tail; carried miles into the wilderness, and left to the mercy of the savages or to perish by cold and hunger; and when all were compelled by fines and

whippings to attend church and contribute to the support of religion; when sentence of death was pronounced upon men and women for belonging to a sect not approved by the ruling class, and their children were sold into slavery. Those are some of the features of our early history which many would be glad to forget, but which it were good for Americans to remember in order that they may be caused to think twice before adopting again a system which breeds such conditions as surely as decayed wood breeds toadstools.

The doctor emphasized the declaration that the United States has not been fulfilling God's purpose in the foundation of the nation, because the Constitution, which limits its legal functions, does not declare the nation's allegiance to Jesus Christ, and charges that omission with responsibility for "the legalized sins of our day." The inference is that, were such recognition made, this nation would lead the nations of the world in a grand procession to the feet of Jesus, thus ushering in the very kingdom of the Eternal. There is no dwelling upon the actual conversion of individual hearts, the extension of missionary operations for making known the gospel to those who sit in darkness. It is the cold formalism of legal declaration, the spreading of a label over a situation that in itself contradicts what the label declares. "This is a Christian nation," say these reformers, and every large city in the country is denying the statement in every department of its activities. "Jesus Christ is this nation's ruler," say the same reformers; and, by saying that, charge him with responsibility for all the corruption and injustice and oppression that is swarming in the land. No one has a right to bring such accusation against our Lord, and especially is such a declaration without excuse in view of Christ's own declaration: "My kingdom is not of this world."

The prayer of that organization, as expressed by Dr. McGaw, is: "That the nation may be revived, perpetuate her own life, and lead the march of the nations of the world toward the kingdom of Christ." It is the program of this organization that this nation shall declare Christ its king, change itself into a true theocracy, take the law of God for the national code; and then, as a result of its influence in that direction, cause other nations to do the same thing. Then, when all the nations have declared Christ their King, his revealed will the code for each of them, Christ will be the king of the world by vote of the world, and *Christ will have come*; for, said Dr. J. M. Wylie at this convention: "I do not believe Christ will ever come personally to this earth."

Here, then, is a deliberate purpose of a great and influential organization to

bring about, by human plans and human operations and in an entirely materialistic way, the culminating event of earth's history, and that, too, without the accompaniment of any of the great events which Inspiration has declared must take place at that time. This plan will eliminate the personal appearance of Christ in the clouds of heaven with "all the holy angels," gathering the jewels of redemption out of the earth while "taking vengeance" on the wicked. It will eliminate the "voice of the archangel" and "the trump of God." It will eliminate any general resurrection of "them that sleep in the dust of the earth." It will make impossible the fulfilment of Malachi's prophecy of the end of the wicked, and will make unnecessary the judgment work so graphically portrayed by the revelator in Rev. 20:11-15. In fact, by that program all that Inspiration has said concerning the return of Christ and the reward of his people is rendered out of date and impossible of fulfilment.

Says the Word: "He must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." 1 Cor. 15:25, 26. But by the National Reform program death must go on to the ages of ages, unabolished, ever present, always an enemy unsubdued. But that is not God's program. "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1:11. "The last enemy that shall be destroyed is death."

At the morning session on August 10 Dr. J. M. Wylie, of Colorado, spoke upon this topic: "The Holy Spirit's Testimony to Christ as King." In this address an effort was made to make it appear that the Holy Spirit was sent to the world to make the world recognize Christ as its present ruler. To these speakers the only thing that stands between this present world-condition and the actual everlasting kingdom of God is for the nations to declare officially that they recognize Christ's rulership. Said Dr. Wylie:—

The devil's power has been broken, and when this fact has been universally recognized, mankind will be delivered from the bondage of superstition, and will cease to employ immoral methods to secure political advantage. The opposition of secularists to the Christianizing of the state should lead God's people to recognize the necessity of submitting our civil order to Jesus Christ that his kingdom may come on earth.

Said Dr. J. S. McGaw at the same session:—

Our political creed is Christian, and the Constitution should express it.

Now, with the nation as a political institution adopting in its fundamental law a "Christian" creed, what have we, and what can we have, but a union of church and state? And when we have

that, we have just what New England had in colonial days when she wrote on the bleeding backs of many a good Christian some chapters of history that we blush to read to-day.

C. M. S.

Winona Lake, Ind.

Rejoicing in the Progress

BECAUSE we talk of the progress of the advent message, and rejoice to see it flying swiftly toward every nation and people, some who seem to have lost hope in the message have said that this rejoicing indicates a Laodicean state of the church, a feeling that we are rich and in need of nothing.

Of course the critic, who does not rejoice in this progress, feels that he escapes this temptation—he is all right; in fact, to hear the criticisms, he is rich and increased in goods, needing nothing, while the advent people are going wrong.

Now, the rapid opening of land after land by our work, and the onward sweep of this definite message and movement, have brought to view such a multiplication of needs that rebuke our slowness to respond, that the progress already made brings no temptation to fold our hands in self-satisfaction. The rapid progress, at which we rejoice, has the very opposite effect upon hearts in sympathy with the last message. Every step onward but shows how much more should be done, and shows the more clearly that our only hope is in the mighty power of God.

But what if there were no progress to rejoice in? Then this could not be the advent movement that John saw in vision, flying swiftly to every nation, kindred, tongue, and people. Thank God, there is just such a movement. It rose at the definite time, it is flying swiftly to the world, and it bears the definite message of preparation for the Lord's soon coming. And everywhere it sets men and women to the confessing and putting away of sin, and the humbling of self.

W. A. S.

"Words, Words, Words"

THE recent declaration of Dr. Eliot of Harvard, giving what he believes should constitute the new religious belief of mankind, has justly aroused much adverse criticism on the part of religious journals throughout the country.

The *United Presbyterian*, in pointing out several misleading errors in Dr. Eliot's new platform of religious belief, says:—

Dr. Eliot, president-emeritus of Harvard, has been letting his light shine along the path of the immortals; but it comes a long way from being the light of the world. When a man undertakes to put himself on a level with Jesus of Nazareth in providing a way of redemption for the human race, he should be

sure that he is the bearer of a divine message. He should not attempt to lead his fellow men without a star in the heavens, or undertake to destroy the hope of the human race until he has something better to put in its place. . . . The whole thing recalls the words of old Polonius and Hamlet:—

"Polonius.—What do you read, my lord?

"Hamlet.—Words, words, words.

"Polonius.—What is the matter, my lord?

"Hamlet.—Slanders, sir."

The *Lutheran*, in an article in a recent issue, which the *United Presbyterian* also favorably quotes, gives this excellent review of the salient features of this latest attack upon the foundations of the Christian faith:—

1. "It will not be bound by dogma or creed." That is to say, religion is no longer to be a matter of belief, but of good works only. Hence it will make little difference whether the Bible teachings about God, about man, about sin, about redemption in Christ, about eternal life and eternal death, be accepted or not. He who accepts them all has no better chance of pleasing God and doing his will than he who rejects them all. "By their fruits ye shall know them," and hence what difference does it make whether you plant an apple seed, a cucumber seed, or a poisonous berry seed? As all men can not believe alike, what's the use of believing anything?

2. "The new religion will not be based upon authority. There will be no supernatural element; it will place no reliance on anything but the laws of nature." So away goes the Bible,—without whose indirect rays of light Dr. Eliot himself would have walked in darkness. Hence we are no better off than the American Indian who had nature for his Bible. The horizon of our spiritual world has its boundaries fixed by what we can here see and feel and touch. Surely this is reducing religion to lowest elements. Are we really better off with such a religion than the South Sea islander was before he was transformed by the gospel?

3. "In the new religion there will be no deification of remarkable human beings. God will be so immanent that no intermediary will be needed." Thus with one fell swoop is the divinity of Christ brought prostrate. That must be a wonderful educator indeed who can unmake him who is called "The mighty God, . . . The Prince of Peace." Wonder where Christianity with all its remarkable conquests would be to-day if the apostles and all Christians down to the present had believed as Dr. Eliot does?

4. "The new religion will not attempt to reconcile people to present ills by the promise of future compensation." And so there is, after all, no gateway of relief leading from the sorrows and sufferings of this present life to joys that lie beyond? Verily how mistaken Jesus and his followers must have been to hold out to the weary and heavy laden the promise of blessedness unspeakable hereafter! If that sort of religion were to be preached in the churches for one year, how many people would be left in the pews to listen to it?

5. All that seems to have a semblance of vitality about this new religion is that it "will be based on the two great commandments"—love to God and love to

man. But who is God? How are we to know him if he is not revealed? How can he be revealed if there is no other book but nature in which to read of him? So this new religion takes us away from faith and brings us to two great commandments, and before these it leaves us helpless and undone. Thus we are to have the flower and the fruit of religion, but it must be cut off from its stem. What a wilted thing it will soon be.

But Dr. Eliot wields an enormous influence in the educational world, and therein lies the sadness of this utterance of his before a body of intelligent men. Unitarianism has seldom had a more potent hearing than it received from his lips. But the church of Christ will go on preaching the old gospel of Christ and him crucified,—that gospel which though foolishness to men, is yet the power of God and the wisdom of God. Between the teachings of One who spake as never man spake and the teachings of Dr. Eliot, who speaks very much as a man and very otherwise than Jesus did, it will not be difficult for men who feel the limitations of their nature to choose. Really Dr. Eliot's new religion is very old—as old as unbelief itself.

It is gratifying to see some of the religious journals of the day rise up in defense of the fundamental truths of the Bible and Christianity. On the other hand, it is painful to see the rapid trend of many prominent educators and churchmen toward open or disguised skepticism and infidelity. These times call for brave men with unshaken faith in divine revelation and Christian experience.

F. M. W.

Note and Comment

The Institutional Church

THE "institutional church" is defined by Reed Stuart, a Detroit clergyman, to be one which "believes in free soup, in boys' clubs, and basket-ball, and in cadets carrying guns in the name of Christ." Such a church does not accord with his ideals, and in consequence he has resigned, after continuing twenty-three years in its pastorate. In speaking of the reasons for his resignation, the *Nation* of July 8, says:—

The institutional church does, no doubt, a world of good; but some of its activities are confessedly only a sort of pious bribe to induce people to occupy pews, and it certainly tends to belittle the prophetic function of the clergyman. What is really needed is a division of labor, by which those who have a talent for "serving tables," in the Scriptural phrase, may wreak themselves on the machinery of the boys' brigades, while those who feel a message burning in their souls may be left free to shape and deliver it.

As the church loses the drawing power of the Spirit in her work, she inclines to the use of social clubs, games, and worldly contrivances to maintain her hold on the masses. These may increase her popularity with the unregenerate, but they are a menace to

vital godliness, and leave the church weak and powerless in the accomplishment of her divine mission to men. The church of God to-day needs to recognize the dignified and holy character of her sacred ministry, leave off man-made devices, return to the simplicity of Bible faith and practise, and then she can take hold of the divine strength which is found in her Lord and Master. Until she does this, while she may become a great fashionable, social organization, she will fail signally of the accomplishment of the commission given her by her great Founder.

Is This Temperance?

THE leading exponent of the Catholic faith in this country, Cardinal Gibbons, frequently poses before the American public as an advocate of temperance. In an interview at Chicago, on August 4, he is quoted, however, as saying:—

However much I am in favor of total abstinence, I feel that in the large cities, such as Chicago, it would prove impracticable, and if laws providing for the revocation of licenses were enforced in these cities, I fear the result would be the surreptitious sale of liquor.

As it is against the interests of any community to have liquor sold at all, it must be admitted that it would be against the interests of any community to have it sold surreptitiously. But because it is a bad thing to have liquor sold surreptitiously, must we, to advance the interests of temperance, grant the right to sell it openly and in all kinds of quantities? Must we abolish the law protecting the coinage of the nation lest some men coin money surreptitiously? Must we abolish the law against incendiarism lest some men take it into their heads to burn a neighbor's buildings surreptitiously? Must we grant to men and women the right to live together without a legal marriage bond, lest some do it surreptitiously? Must we remove the law against burglary lest some men burglarize surreptitiously? The necessity of bringing about right conditions by law is not contingent upon the possibility of some man's evading the law—surreptitiously. Justice can not tolerate a wrong just because some men insist on doing that wrong thing—even surreptitiously. The menace of a wicked business can never be removed by licensing the business. The laws which a nation needs for the protection of its citizens can not be based upon the attitude of wicked men toward law. Wicked men will evade any law that stands between them and their evil purpose if they think they can do it so surreptitiously as to evade the consequences. Must we, then, abolish all law? The cardinal's logic looks that way; but the interests of the people could hardly be conserved by following that kind of logic.

CONTRIBUTED ARTICLES

Give the Best

THERE are loyal hearts, there are spirits brave,

There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,

A strength in your utmost need;
Have faith, and a score of hearts will show

Their faith in your words and deeds.

— Madeline S. Bridges.

God's Desire for His People

MRS. E. G. WHITE

God is waiting to see revealed in his people a faith that works by love and purifies the soul; for this alone will fit them for the future, immortal life. There is a great work to be accomplished, and little time in which to do it. The cause needs converted, devoted men who will make the Lord their dependence. Through such workers the Lord will reveal the power of his grace.

Christ placed himself where he could, by word and work, become a minister of healing and blessing. As the sin-pardoning Saviour, he was a well-spring of life wherever he was. In his work to relieve the sick and suffering, he was fulfilling his mission to men. His example is to be prayerfully followed by his servants. Believers are first to be converted to obedience to God's commandments; then as obedient children they will minister of their abundance to the suffering and the needy. There will be an example given of true Christian self-denial and self-sacrifice. The time now devoted to pride of dress and love of the world will be given to the uplifting of humanity. And when God's word is presented in simple faith, Christ will make the word effectual.

My brethren and sisters, let the truth of God abide in your heart by a living, holy faith. Bible truth must be comprehended before it can convict the conscience and convert the life. The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have true, eternal faith that this message will go forth with increasing importance to the close of time.

Christ desires to see his likeness reflected in every renewed soul. Those who continue meek and lowly in heart, he will make laborers together with God.

Our spiritual conflicts might often be called our spiritual rebellions. It is the heart's lack of submission to the will of God that so often brings us into difficulty. We want our own way, and this often means rebellion against God's way. We need to do as Christ did—wrestle with the Father in prayer for strength and for power to make him known in our words and actions.

Study the instruction given in the fifty-eighth chapter of Isaiah. Here are life and light, goodness and truth, for all who will receive the words of warning and encouragement, and will apply the truth to their individual lives. In working to benefit and bless others, a sense of satisfaction is experienced. The Lord creates peace in the soul. This is of more value than gold. Every faithful performance of duty stands registered in the books of heaven, and receives more than an earthly reward. It is a sacred duty that we owe to God to receive his grace that we may give it to others.

All that we have has been entrusted to us by God for wise investment. We are to devote our means, and our physical and mental powers, in the service of the Master. We are to seek to increase our talents. With them we are to accomplish results that will be as far-reaching as eternity. Our Lord's entrusted goods are sacred, and are to be kept unmingled with worldly merchandise. Few, even among church-members, realize their accountability to God as his servants. The leaven of worldliness permeates the mind, and spiritual discernment is lost. My brethren and sisters, let us cleanse the soul-temple from the buyers and the sellers.

To do the Master's bidding, and to promote his work in the earth, should be the one aim and purpose of our lives. Then there would be an upward growth, and the Holy Spirit would work upon the heart to transform the character. A generous spirit would be revealed in kindness and tender regard for others. Self would be hid with Christ in God. Beholding the character of Christ, we would become changed into his likeness.

Let us forsake self, and accept Jesus Christ as the way, the truth, and the life. Faith in him is the only valuable science. He is the living representative of perfect obedience to the eternal word. He took human flesh into vital union with divinity. He passed over the same ground where Adam fell. He bore the test upon which our first parents failed; he was tempted in all points like as we are, yet without sin. Had he failed on one point, Satan would have been victorious.

In the night season my mind often

dwells upon the work of infinite sacrifice revealed in the humiliation and death of Christ. The Creator of man, he who upon Mount Sinai proclaimed the eternal law, in his dying agony vindicated his right to pardon transgression and sin. As he hung upon the cross, his murderers and they that passed by reviled him: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he can not save."

O how his mother and his disciples hoped that he would manifest his mighty power, and silence his revilers by coming down from the shameful cross! They were pained by the unfeeling taunts of the ignorant revilers. "Let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."

The faith of the dying thief grasped the truth of a sin-pardoning Saviour. And Jesus showed himself able to save to the uttermost all who should receive him. Verily I say unto thee to-day, he said, thou shalt be with me in paradise. Even in the agonies of death, in his humiliation and apparent defeat, he asserted his right and his power to forgive sin.

For you and for me, our Saviour hung on Calvary's cross. What are we willing to do and to sacrifice for his sake? Let every soul make some sacrifice for Christ. He has given his life for us; he has risen from the dead, and is now at the right hand of God. He is still at work for the salvation of men and women. Who will unite with him in labor?

"The Faith of Jesus"

GEORGE I. BUTLER

"HERE are they that keep the commandments of God, and the faith of Jesus." In the preceding article some attention was given to what is meant by the term "the commandments of God," and what it is to keep them. In this article some attention will be given to the last term, "the faith of Jesus."

At this particular point it may be proper to call attention to the importance of thoroughly comprehending the force of these expressions in the special connection in which they are used by the revelator. The term "the commandments of God" is often used in the Scriptures, also "the faith of Jesus," either in this exact form or equivalent expressions,

some of which we will now consider.

But the importance of these expressions as used in this particular connection is greatly augmented when we consider all the facts embodied in the third angel's message. That message consists of two principal features, or divisions: first, a fearful warning against a system of error which has doubtless greatly affected with evil the larger part of the whole human family; a mixture of error and truth calling itself Christianity, when in fact it is a gross perversion of it. Countless millions have been deceived by it. As the coming of the Lord draweth nigh, the third angel's message thunders its awful warning of the outpouring of the unmingled wine of God's wrath upon that system and the so-called Protestant imitators of it. This is its final warning. Then comes its destruction.

But the message could not be complete unless the attitude of God's true people in this solemn and testing time was also given. It is given in the brief quotation: "Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus." Of immense importance is the use of these simple phrases in this connection. They sum up all the grand doctrines of the Old and New Testaments.

"The faith of Jesus" embraces all that body of truth revealed to us in the Bible, taught by Christ and those whom he inspired—those special servants of his who knew most of his Spirit and his teachings. This great body of theology and history here summed up as "the faith of Jesus" must of course reveal to us the scheme of redemption through our Lord Jesus Christ, our only Saviour. "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. It is, in short, the gospel; glad tidings of salvation from sin; salvation through Christ the Son of the living God. An intelligent view of Christ our Saviour must embrace the God-given knowledge of the pre-existence of Jesus of Nazareth, by whom all worlds were created. It must also give us knowledge of his future connection with God's work for man; his priesthood; his coming to gather into one all his people of all generations, to take them to the Father's house above.

"The faith of Jesus" must also embrace the life-work of our Saviour here on earth, in the example he set for all those who believe on his name. It embraces the events of his death upon the cross, his dying agony, his glorious resurrection and ascension. It embraces all the truths he taught for the instruction of those who should afterward believe on him, and for the full establishment of his church on earth; in short, all the truths embraced in the canon of the New Testament.

In brief, in these two expressions, "the commandments of God" and "the faith of Jesus," we have a comprehensive synopsis of all revealed truth contained in the Old and New Testaments, i. e.,

the whole canon of revelation. Is not this the broadest platform which could possibly be provided upon which the church of the last generation could stand to meet its Lord when he comes? The Lord will thus have a people who believe the Bible to be the Word of God, who regard it as the only Book of religious authority, who receive the whole Canon of Inspiration as their standard of truth, and seek to be obedient to all of God's revealed will preparatory to the appearance of our Saviour at his second advent.

Behold the contrast between the two classes which the third angel's message presents. Of one class it says: "Here are they which keep the commandments of God, and the faith of Jesus." These are developed by the three messages of Rev. 14: 6-12, especially by the third of the series. In short, these are true worshippers of God, living up to the teaching of his Word, recognizing the authority of Old and New Testaments, believing fully what he has revealed for man's salvation, taking Christ as their only Saviour, looking alone to him as their hope of salvation. They keep the faith of Jesus, and trust in him alone. They seek to show their love for him by keeping all of the commandments of the decalogue.

Behold the other class. They are an immense host. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." They are the followers of the papal power. And what is that power?—It is a professed Christian body, who set tradition above the Bible; who have mixed with what little Bible truth they practise, a great mass of pagan doctrines, ceremonies, observances, and practises, thus making their system of faith far more pagan than Christian. The Bible calls that power the "man of sin," "the son of perdition," "who opposeth and exalteth himself above all that is called God, or is worshiped." Without scruple the stanch Reformers who led out in the great Reformation applied these terms that the Bible uses directly to the Roman Church. Now their degenerate children are courting the favor of that church, and seeking to practically unite with that church in securing political power to enforce Sunday-keeping upon all who will not pay religious respect to that heathen holiday. The solemn message of the third angel is now going forth to the ends of the earth, and every soul will be tested as to whether he will give his allegiance to the man of sin or to the Lord of glory.

Partial reformations have been seen all the way along through the history of the past. God's Word has been translated into three or four hundred languages, and scattered everywhere. Great light is shining forth among all nations. Now comes in the light of the special warning message to cast aside every rag of human righteousness and be clothed with the pure robe of Christ's righteousness. "Come out of her, my people, that ye be not partakers of her sins, and that

ye receive not of her plagues." The message is going to the ends of the earth. The last call is sounding. The Lord is at the door ready to enter. Let us receive his message of love, that we may say, "Lo, this is our God; we have waited for him, and he will save us."

Bowling Green, Fla.

There Is a Purpose in It

E. K. SLADE

THE great responsibilities entailed and the sacrifices required by heeding the commission, "Go ye into all the world, and preach the gospel to every creature," are not burdens that the Lord places upon his people simply to vex and weary them or to make their lot difficult or unpleasant. The unwarmed millions of India, China, Japan, Africa, South America, and the islands of the sea are spread before us in the command, "Go ye into all the world," calling for the sacrifice of our means, our sons and daughters, and the comforts of home, not because the Lord is dependent upon humanity, but he has a great and definite purpose in thus carrying on his work in the earth.

The following words clearly indicate the abundance of God's resources, and that he is in no measure dependent upon humanity: "God is not dependent upon man for the support of his cause. He could have sent means direct from heaven to supply his treasury, if his providence had seen that this was best for man. He might have devised means whereby angels could have been sent to publish the truth to the world without the agency of man. He might have written the truth upon the heavens, and let them declare to the world his requirements in living characters. God is not dependent upon man's gold or silver."

It is that humanity may come to possess heavenly traits of character that these seemingly heavy burdens are imposed. It is man that is needy, and not the Lord. Man is permitted to do the work that the angels desired to do, that by the practise of benevolence he might possess the same character that led the angels to wish to do this work. The needs of a great world are ever to be kept before us, and a faithful response to these appeals for help will work out God's great purpose in those who thus co-operate with him in the work. "By their necessities, a ruined world are drawing from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of Him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches."

It is sometimes said, by those who seem to have lost sight of God's purpose, "It is money, money all the time; we can never have a meeting without something being said about the heathen and donations for missions. When will there be an end to these calls for money?"

It is well for us always to have in mind that the Author and Finisher of our salvation is a God of infinite love, and that he makes no requirements and imposes no burdens that are not for our eternal good. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

Holly, Mich.

The Stronghold of Israel

EMMA NULTON

"O THAT men would praise the Lord for his goodness, and for his wonderful works to the children of men!" How our hearts thrill with thanksgiving and joy as we read the reports of the work being done all over the vast harvest-field! How wonderfully the God of Israel is opening the way and leading his people upon the earth to-day as in ancient times, knowing full well that success depends now as then upon implicit obedience and unwavering faith and confidence! God's promises are sure; they can not fail. They are so numerous and so great that often we stagger at their magnitude. Our part is simply to fulfil the conditions, placing ourselves in proper relationship to his divine will, and his blessings and care will follow as surely as day follows night. We know success is ours if we are true to him. Studying the life and downfalls of ancient Israel, we find them, while weak and helpless, seeking divine guidance, and willing — anxious — to obey and follow his precepts and commands. But with returning strength and prosperity would come self-reliance and a turning away from the instructions of Jehovah. Then how rapid and complete was their fall!

Nations have repeated, and are repeating, like history. In individual life, both past and present, how often a spiritual fall has quickly followed a time of prosperity and strength! With what words can such ingratitude to the Giver of all things be expressed! We wonder often why greater results do not attend our efforts. Far greater wonder is it that all prosperity is not withheld because of our lack of faith and gratitude.

As success marks our advance, O how greatly we all need divine guidance! How truly the leaders in Israel need to humble themselves before God that no seeds of human self-importance may spring up and grow.

With godly wisdom comes spiritual and physical strength. He is our strength and shield. Surely we have nothing to fear so long as we make him our guide in all the affairs of life, doing well the part that is ours to do, no matter how small and obscure; for our God is no respecter of persons; the most lowly are as precious as the great. Life is such a priceless gift! It must be well worth possessing under all circumstances, else an all-wise God would not give it to us. It is ours to do well our little part; and the Lord will give to each one his just reward.

Dockton, Wash.

Writing for Newspapers

W. S. CHAPMAN

It has always been, seemingly, a perplexing question to prepare articles on religious subjects for the secular press in such a way as to insure their insertion. Possibly, failures result, as a general thing, not so much from a lack, in the eyes of editors, of intrinsic value in the contributions themselves, as because of fatal defects in the composition and the arrangement.

If a few simple fundamental principles are understood and followed in writing on a religious topic for a secular, or news, paper, it will seldom occur that the article will be declined. It is a fact that although hundreds of such manuscripts are yearly submitted to editors (said manuscripts often containing the very matter desired by them, which they would be glad to publish), only a few are ever accepted, or can be, because written in a manner which would make their use unprofitable or impracticable.

The writer must be brief — must study to be terse and laconic in the formation of every sentence — for two reasons: —

First, because a newspaper depends upon its advertising for its support, and an editor will not admit to the columns of his paper articles which, because of their length, may force him to trench upon his advertising space.

Second, because the advertising patronage depends upon the popularity of the publication with the reading public. To retain and increase the popularity of his paper is ever the uppermost thought in the mind of the editor. To this end, therefore, he seeks to present in each issue as great a variety as possible, of what he believes will prove acceptable matter. To accomplish this he is compelled to select short articles, that there may be many of them, that every reader may find something satisfactory to himself, personally. Therefore, as a rule, beyond a single leading article, all else is condensed to the fullest possible extent, unless of extraordinary value as news matter.

Because of these two facts, the most prominent and fundamental principle to bear ever in mind, when writing for newspapers, is this — to let each and every paragraph in the article be so complete in itself (or with those which precede it) that, if necessary, the editor can cut out all that follows any special paragraph, and still have as readable and interesting an article to publish as though the entire communication had been used.

But to enable one to prepare an article in such a manner, other fundamental principles governing the composition of newspaper stories must be understood and applied.

Any article appearing in a newspaper, other than editorial matter, is called, in newspaper parlance, a "story." The construction of a newspaper story, however, differs radically from a story prepared for a literary publication; and it is mainly because writers on religious subjects, almost as a rule, fail to com-

prehend this difference, that their manuscripts are so persistently and generally declined.

Everything printed in a literary publication is to be considered from the story standpoint, invariably; but everything printed in a newspaper, including its editorials, is to be considered as, and is, news — pure and simple. Therefore a story written for a magazine must be written from a magazine-story standpoint, but a story written for a newspaper must be ever written, without any exception, as a news item — pure and simple.

More than this: it must be so written that the editor can condense down to a stickful or two, if necessary, yet retain its value as a news item, or that he can expand it, with flaming headlines, if he so desire, and the needs of the hour demand, without any rewriting or editing on his part.

Short stories in both magazines and newspapers deal with a single incident, or happening, giving the details which will enable the reader to fully understand the occurrence. The effort of the magazine writer is so to tell the story as to keep his reader ever in suspense, with his curiosity unsatisfied, until a climax is reached, and the real point at issue (concealed all along) is suddenly and surprisingly presented to the interested reader.

Not so the story writer for the press. He studiously avoids leaving his reader a moment in suspense. He aims to state the facts — present the climax — in the opening paragraph; then he follows with details. In the second paragraph the main items may be given, in a general way; in the next succeeding, more fully, and with added minor details; following these will come explanations, possibly criticisms and suggestions, if the subject warrant these, leaving the editor free to cut out whatever he wishes, and yet retain the "story" as a news item. Such an article, so prepared, one that can be cut to suit "space," is not very likely to be declined.

Camp-meeting sermons, reported verbatim, and covering several sheets, closely written, are terrible apparitions to a busy and perplexed editor. A camp-meeting reporter ought to be able to restate the points of discourses so tersely as to give, briefly, in a single opening paragraph, as an item of news, the salient points of the arguments used. This will leave room not only for amplification in succeeding paragraphs, for the benefit of interested readers, yet giving the busy man the facts in a nutshell at the beginning, but will enable the writer to present the "news" of the camp in closing remarks — all so arranged that the editor can cut as he desires, yet leave the article intact as a valuable news item.

As the eye of a weary editor would catch the "newsy" opening and closing paragraphs, his O. K. would follow as he murmured, "Good stuff," and framed his display head from the facts given in the opening and closing sentences of the contribution.



Thanks for Everything

FOR all that God in mercy sends;
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,—
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,—
In everything give thanks!

For the sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord! our hearts we lift to thee,—
For everything give thanks!

— Miss Ellen Isabella Tupper.

The Deadly House-Fly

THE total time required for a single generation — from eggs to adult — is ten days, and in this climate at least twelve or fifteen generations in the course of a summer. As each female lays from five hundred to one thousand eggs in the course of a season, her descendants — should they all live — would run up into figures beyond comprehension of the human mind — many billions of billions!

The favorite nesting place of the fly is in all forms of decaying animal or vegetable matter. After the eggs have hatched into maggots, these feed upon surrounding organic matter, growing rapidly, and finally reach the "resting" or "pupa" stage, from which bursts forth the perfect, full-grown, and fully developed fly.

Instantly upon emerging from the pupa — shell — the fly seeks food, and all things organic are "grist to his mill." Alighting, perhaps, upon a heap of foul, decaying matter for his first meal, he will feast there for a while, besmearing his mouth parts, legs, and abdomen with thousands of germs, and then fly to the nearest dinner table, spreading these germs with perfect impartiality on sugar, bread, meat, butter, and milk.

Again: in addition to the bacteria left by legs, mouth, and body, he deposits his own intestinal excreta, in the form of a fly-speck, literally teeming with all sorts of contagion.

The number of germs upon the bodies of individual flies has been the subject of continual research by many scientists, and vary greatly. A nice, foppish fly

— select in his menu — may carry around with him only two thousand or three thousand bacteria, but the average of four hundred fourteen flies examined by Esten and Mason last year was 1,222,570 a fly — the highest being six million six hundred thousand on one individual.

Milk is an ideal breeding place for all sorts of bacteria, especially if not refrigerated. One fly, covered with typhoid germs, falling into a dairy can of warm milk could develop, by the time the milk is delivered to consumers — say six hours — sufficient typhoid germs to infect one hundred families. Such cases are of record.

The following recommendations are culled from bulletins of the Chicago board of health, and are respectfully submitted:—

"Don't allow flies in your house.

"Don't permit them near your food, especially milk.

"Don't eat where flies have access to the food.

"Flies are the most dangerous insects known to man. Flies are the filthiest of all vermin. They are hatched in filth, live in filth, and carry filth along with them. Flies are known to be carriers of death-dealing disease germs. They leave some of these germs wherever they alight.

"Screen your windows and doors. Do it early, before fly time, and keep screens up until snow falls. Screen the baby's bed and keep flies away from the baby's bottle, the baby's food, and the baby's 'comforter.' Keep flies away from the sick, especially those ill with typhoid fever, scarlet fever, diphtheria, and tuberculosis. Screen the patient's bed. Kill every fly that enters the sick-room. Immediately disinfect and dispose of all the discharges.

"Use liquid poisons, sticky fly-paper, and traps.

"Place either of these fly-poisons in shallow dishes throughout the house:—

"(a) Two teaspoonfuls of formaldehyde to a pint of water.

"(b) One dram of bichromate of potash dissolved in two ounces of water sweetened with plenty of sugar.

"To quickly clear rooms of flies, burn pyrethrum powder or blow powdered black flag into the air of the room with a powder blower. This causes the flies to fall to the floor in a stunned condition. They must be gathered up and destroyed.

"Sprinkle chlorid of lime or kerosene over contents of privy vaults or garbage boxes. Keep garbage receptacles tightly covered, and clean them every day.

"Sprinkle chlorid of lime over manure piles and other refuse. Keep

manure screened if possible. It should be removed at least once a week.

"Pour kerosene into the drains.

"Clean cuspidors every day. Keep a five-per-cent solution of carbolic acid in them. Don't allow dirt to accumulate in corners, behind doors, back of radiators, under stoves, etc. Allow no decaying matter of any sort to accumulate on or near your premises."— *Selected.*

It Takes Courage

To speak the truth when, by a little prevarication, you can get some great advantage.

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To refuse to make a living in a questionable vocation.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you can not speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace, and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity, and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice.— *Success Magazine.*

Kindly Silence

THE kindness of silence is something we might all bestow much oftener than we do. Granted that we do not indulge in scandal, that when we know of the distress and humiliation that has befallen a friend's household in the wrong-doing of one of its members, we tell, the tale only pityingly and with every extenuating circumstance, yet why tell it at all? If it were one of our beloved that had stumbled into sin and disgrace, if one dear to us had yielded to sudden temptation, if our home had been rent with bitterness and dissension, would not the first impulse, a right and natural impulse, be to hide the hurt and stain from every human eye? Should we not bless the friendship that so far as possible closed its eyes and sealed its lips, and that could be trusted not to repeat what it performance had seen and heard?— *Educational Messenger.*

THE WORLD-WIDE FIELD

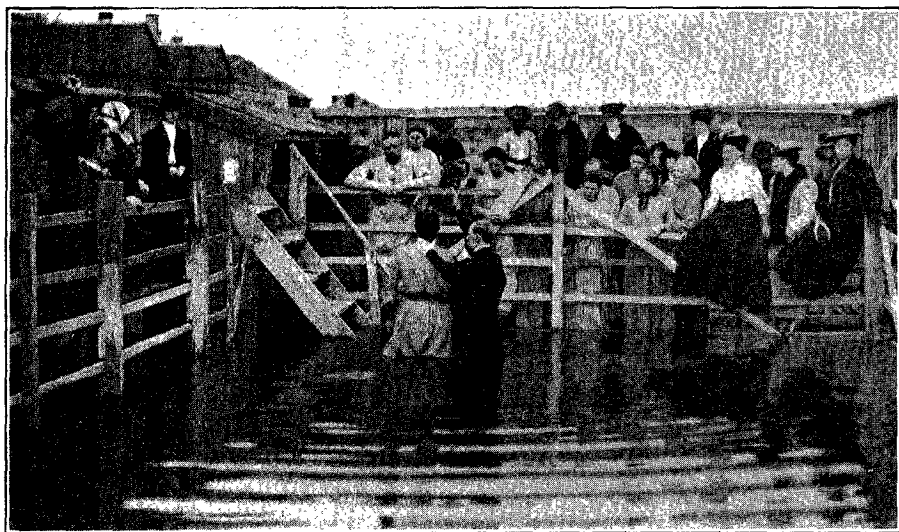
Russia

J. T. BOETTCHER

LETTERS from the Baltic Conference, Russia, tell of the work in that field. Brother J. Sprohge, the Lithuanian ordained minister, writes that he recently baptized twelve persons, and took in two on profession of faith, in the city of Mittau. Even though suffering physically, our brother has been able, through the help of the Lord, to prepare the candidates for baptism, and to administer this sacred rite. The accompanying illustration shows him with one of the candidates in the Aa River, and the

believe that God, who has never forsaken us thus far, will help us in this also."

Four months ago the police came while our brethren were holding meetings one Sabbath, and told them that they had no right to assemble, and wrote out a document for them to sign, stating that they would not meet again. Our brethren feared that the work of God would be hindered. On learning of the situation, I sent a worker to that place. We petitioned the governor and secured permission to open another meeting-place within two weeks after we had received notice to close. We have been



BAPTISMAL SCENE AT MITTAU, RUSSIA

others standing by looking on. A year ago we had no church at this place, but at present there are over forty members. Where we had to administer this rite secretly in former years, you may be sure that we are very grateful to our Lord that we can now conduct such a service openly, and accompany it with singing and prayer. This is a Lithuanian church, and they are in full harmony with the work of God for this time. German meetings are also conducted in this city, and in the near future a number of German believers will be baptized here. A police officer in the employ of the government, has the Sabbath free in Mittau.

Brother J. Schneider writes from Libau: "The Lord has been merciful to us, and helped us more than we could have asked. After four-months' work, there are twenty-five ready for baptism, ten to be received on profession of faith, and five by letter. These will increase our church-membership to sixty-four. Among the thirty-five converts are ten men. Others hope so to arrange their business affairs that they may be with us at the next baptism, which we hope to have the thirtieth of May. Our meeting-hall will be much too small; but we

holding meetings every evening in the week, and sometimes several times during the day. The people have crowded in until there was not standing room for another person. Corridors and adjoining rooms were all occupied. The Lord is certainly working mightily.

The Scandinavian Field

L. R. CONRADI

THE annual meeting of the Norway Conference was held this year at Christiania, June 30 to July 4. It was preceded by a workers' meeting. Elders O. A. Olsen and J. C. Raft, Brother Nils Anderson, and myself reached Christiania June 28. There were quite a number of canvassers and workers assembled, and Brother Raft at once began giving instruction. There was also a good outside attendance at the evening services. In fact, last autumn and winter when Elder Raft held meetings in this city, there was as large an interest developed here as had ever been known during the history of our work in Christiania.

We spent some time before the meeting in carefully considering matters connected with the Christiania property.

After the settlement years ago, there was still a mortgage of about twenty-five thousand dollars on the Christiania property. In fact, had we sold the property at the time, it would not have brought us enough to clear its indebtedness. As there was no possibility of selling the house, we had to plan carefully in order that the property might bring in the interest and taxes. The house needed repairs, the heating apparatus was dilapidated, and some of the printing-presses were out of order. We secured an exchange for two good presses, fixed up a new heating apparatus, and moved our treatment rooms into the old wooden building. We had previously been using rented quarters in an outside building for our treatment rooms.

The Norway Book Mission started with no capital, but now, through careful management for years, it has earned its capital. For the first four or five years after the change was made, there was a deficit of from six hundred to a thousand kroner, which the union conference had to make up, so that the Norway Conference (which was also embarrassed) and the book mission might have opportunity to recover. Although times have gradually grown better, yet we have tried in vain to dispose of the Christiania property—either as a whole or in part—for a reasonable price. Meanwhile, under the careful management of Brother A. C. Christensen, the book mission has developed a capital of thirty-one thousand kroner, more than one third of this being earned last year. The Health Home, under Brother Scott's management, has earned seven thousand kroner. The Norway Conference has not only paid its indebtedness, but, although paying two tithes to the union, it has gradually accumulated a capital of ten thousand kroner, making a total of forty-eight thousand for them all.

The steadily increasing patronage of the treatment rooms has made it possible for them to earn as much during the first six months of this year as they earned in the twelve months of last year, and so the brethren feel that there is urgent need for larger treatment rooms than can be operated in the basement of the old wooden building. It is proposed to convert the first floor of the corner brick building into treatment rooms, at a cost of about seven thousand kroner. The old wooden building stands on the front of a deep lot, but as the city will not permit us to move the wooden building to the back of the lot, we must either erect a new building at a cost of twenty-five to thirty thousand kroner, or make some changes in the corner brick building to give accommodations to the treatment rooms.

When the Norway brethren learned that their conference had, by careful management, secured half of the money necessary, and that the property now has a settled income, they felt that the time had come for the conference to take over the Christiania publishing plant, the title to which has heretofore been held by the General Conference Association. As

this was presented to the open conference, the delegates not only unanimously voted to take over the property, but they raised thirty-three hundred kroner more to put with three thousand kroner previously collected for the purpose of making the requisite changes in the building for the treatment-rooms, so that this work can be done without indebtedness.

All seemed indeed grateful to God that the time had come when they could take hold of this property anew. As they have no legal organization to hold the house, the conference selected a committee of seven (one of whom is the Scandinavian union president, and another the Norway Conference president) to create such an organization, take over said property, and pay off the second mortgage (twenty-two thousand kroner), held by the Hamburg Publishing House. It was a happy moment for all that another financial difficulty in the European field seemed to be so successfully solved.

As there had been a Swedish mission formed in the northern part of Sweden, it now seemed best that, beginning with Jan. 1, 1910, the Norwegian part of the Northland Mission be reunited with the Norway Conference, as it is more readily worked by Norway than in any other way.

Elder N. C. Bergersen and the other members of the committee were unanimously re-elected. A good spirit permeated all our deliberations. When our brethren were told of the great mission fields in Africa and elsewhere, they raised nearly two hundred kroner for Abyssinia.

The canvassing work has had wonderful prosperity of late. The canvassers' sales last year amounted to seven thousand dollars, while for the first six months of 1909 they have been more than for the twelve months of 1908. The sales of the Norway house in 1908 amounted to seventeen thousand two hundred dollars. There are now nearly one thousand Sabbath-keepers among the two million three hundred thousand people of Norway.

According to the testimony of many, this was one of the best meetings ever held in Norway, and we surely expect that the coming year will see still greater prosperity in this country than we have ever witnessed before.

SPEAKING of that time when the Catholic religion began to spread in Japan, prior to its ultimate banishment from the empire by force of arms, William Elliott Griffis says: "The very idols of Buddha served, after a little alteration with the chisel, for the images of Christ. The Buddhist saints were easily transformed into the twelve apostles. The cross took the place of the *torii*, and was emblazoned on the helmets of the warriors and embroidered on their breasts. Nearly all the churches were native temples sprinkled and purified, and the new convert could use unchanged his beads, bells, candles, and incense, and all the paraphernalia of his old faith in the celebration of the new."

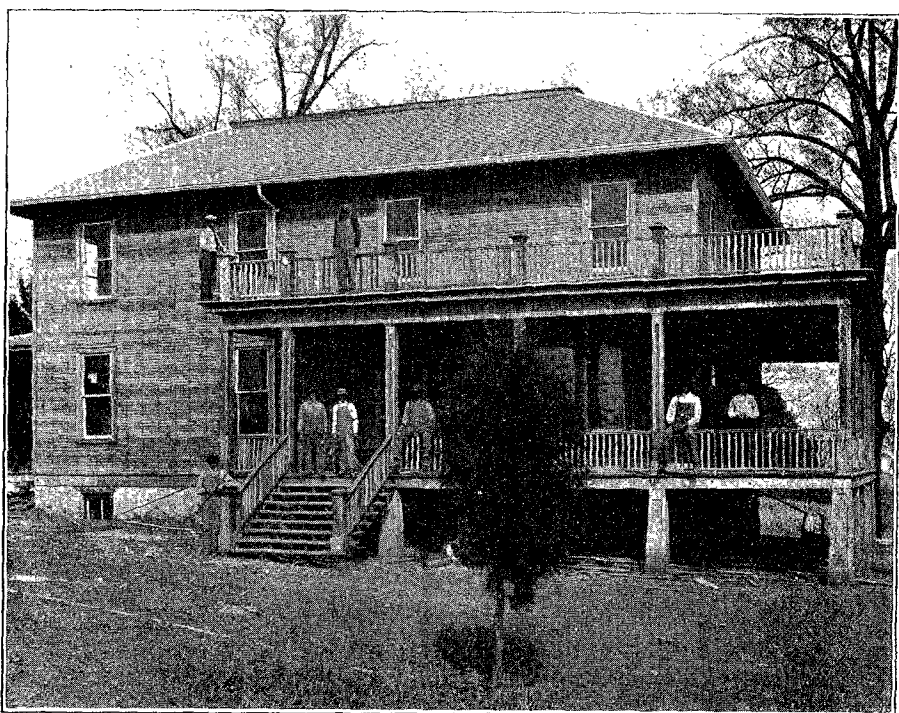
THE FIELD WORK

The Need of Colored Medical Missionaries

No work is more fruitful in soul winning than that of medical missionary work. With love and consecration, coupled with a thorough knowledge of the physical man, the medical worker finds easy access to the homes of rich and poor. No worker is better able to follow in the footsteps of his divine Master than the one who goes out in the name of the Lord to heal both body and soul. Experience has shown that in the home land as well as in foreign fields, the medical work is in all cases the best,

the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth."

"The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into



THE OAKWOOD SANITARIUM, HUNTSVILLE, ALA.

and in many cases the only entering wedge for the gospel message.

The multitudes of negro people throughout the South are in crying need of gospel medical missionary work. Among the poor, and especially in the country, physicians are seldom called. Sickness is on every hand, and the services of competent nurses are in great demand. The Southern people of superior families cherish in fond remembrance the nurses who watched over them through their childhood and youth, and in time of sickness, when the childish feeling returns, they long for the sympathetic gentleness of the colored nurse. In fact, the representative white people of the South retain a traditional regard for colored nurses.

This condition gives to the nurse a rare opportunity to present the saving truths of the third angel's message.

We quote from Special Testimonies, Series B, No. 12X, just recently published, which sets forth the situation, and our duty as a people:—

"In no place is there greater need of genuine gospel medical missionary work than among the colored people in

our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers."

In compliance with instruction received, the Oakwood Manual Training School has erected a small, but neat sanitarium. The building is now waiting for furnishings, bath-room equipment, and medical appliances. No large work can be undertaken in the training of medical missionary evangelists, until after this small sanitarium (shown in the accompanying cut) shall have been completed and equipped.

In all our planning to reach the colored people of the South, we must act quickly, wisely, and heartily, for we are told that this work will be the first to close.

W. H. WILLIAMS.

The Arkansas Camp-Meeting

THIS meeting was held at Fayetteville, Ark. The camp was located where large trees made a good shade, and gave an added influence of quiet to the grounds.

Elders W. A. Hennig and F. W. Spies were with us throughout the meeting, besides Elders W. W. Eastman and S. Sorenson, and the writer, from outside the State conference. Elder E. R. Palmer came about the middle of the meeting.

Elder Watts, the conference president, had all matters well arranged, and there was no breaking into the interest by any unfinished work. This is as it should be. Many times the first days of a camp-meeting have been so filled with camp work that the best results could not be attained.

From the first meeting, there was a manifest desire to learn more of the will of God, and instruction concerning personal duty and responsibility was a prominent feature. Regular meetings were held, in a separate tent, for the youth and children. The first Sabbath about twenty-five came forward to seek the Lord.

From day to day the interest deepened. The last Sabbath was an especially good day for the camp. From an attendance of about one hundred seventy-five, one hundred fifty arose for prayers for added strength to overcome known sins, and more than thirty came forward for special help. A large number of these were seeking God for the first time. At a special meeting later, thirteen applied for baptism.

The attendance was not so large as last year, but the spiritual influence of the meeting was excellent. Those who absent themselves from these annual feasts, lose one of the greatest means for strength, added courage, and final victory. Many testified that this had been, for them, the best meeting they ever attended.

At the closing hour of the last Sabbath, Elder Watts conducted a social meeting in which seventy-nine testified in fifteen minutes. I need not say that this was an interesting meeting, as forgetfulness of self and a desire to make room for others, always brings a blessing.

The business meetings of the conference passed off harmoniously. At the urgent request of the president and the secretary, they were relieved from office, so that they might devote their time to other lines of work. Their labors have been appreciated, and doubtless they would have continued in office if they had felt willing to carry the burdens for another year. Elder J. W. Norwood was unanimously elected conference president, and Brother C. J. Dart conference secretary and treasurer.

The last day of this good meeting, Brother Leslie Littell was ordained to the gospel ministry as a white laborer; and Brethren R. H. Deveraux and J. W. Dancer were ordained as colored ministers.

Throughout the meetings, Elder Hennig carried a series of lessons on true liberty, which were appreciated; while Elder Spies gave lessons on practical daily relations to God and his truth. Elder Palmer gave some very interesting lessons on the spread of the message, and the means God had used in bringing this truth throughout the world to its present standing.

Another mile-post has been passed in the Arkansas Conference, and the last one will soon be reached. May God richly bless both laborers and members in their onward journey.

CLARENCE SANTEE,
Pres. Southwestern Union Conf.

West Michigan Camp-Meeting

THE annual camp-meeting of the West Michigan Conference was held at Three Rivers, July 22 to August 2. The fair-ground, where the meeting was held, was quite well adapted for the purpose, but was not located centrally enough in the city to secure a large attendance each day. The attendance, however, on Sunday was very good, and a number seemed deeply interested in the message. A tent with a strong company of workers was left to follow up the interest.

The attendance of our own people was not so large as at some other meetings, owing no doubt in part to the fact that the meeting was held near the southern border of the conference. On Sabbath and Sunday the attendance was largely increased by those coming from the surrounding churches who were unable to attend the entire meeting. There was a most excellent spirit manifested in the meeting, and many were refreshed and strengthened spiritually. Eighteen were baptized. Sister E. G. White was present during the greater part of the meeting, and spoke several times with much clearness and power. The privilege of again hearing this servant of the Lord was greatly appreciated by all, and her faithful words of counsel and admonition made a deep impression.

An effort was made in behalf of missions the last day of the meeting, and about one thousand dollars was raised in cash and pledges. A sister in the conference, at the age of eighty-five years, pieced a quilt and sent it to the conference, the proceeds of its sale to be given to missions. This quilt sold for \$205.36. The sacrificing labor of this aged servant of the Lord was blessed of the Lord, and shows that none are too old to do faithful work for the Master.

Elders A. G. Daniells, W. C. White, Allen Moon, and C. McReynolds, and the writer were present, and shared with the union and local conference laborers in the burdens and blessings of the meeting.

The meeting was a source of encouragement to those who attended. It is to be regretted that many fail to avail themselves of the opportunities and blessings of these annual convocations.

G. B. THOMPSON.

Mexico

TACUBAYA.—I am glad to report favorable conditions in Mexico. The people seem ready to listen to the truth, and I have enjoyed the privilege of working among them. Coming here nearly four months ago, just as Elder G. W. Reaser had returned to the States, and only a short time before Elder G. W. Caviness left for General Conference, I felt unequal to the duty of preaching to the people, owing to my inexperience in the language. But, remembering that the work is the Lord's, and not ours, I plunged into the earnest presentation of the wonderful chain of prophetic truth,

so effective in tent work, and there was an immediate quickening of interest. Our Sunday and Wednesday night meetings more than doubled in attendance, and several persons began to observe the Sabbath, which obligation I made prominent from the first.

To accommodate a few Americans who became interested in the truth at our Spanish meetings, I began to speak Tuesday and Friday nights in English, and soon these friends acknowledged the obligation of the Sabbath, and one woman began to keep that day. A young man, just out of college, and his mother, here from Texas to study the language, also manifested deep interest and conviction of heart. They are thoroughly persuaded as to the Sabbath, and express no difference of sentiment on other topics. They say they purpose to subscribe for the *Signs of the Times* when they return home, and they have enjoyed our studies and our literature here.

Now Elder Reaser is with us, and he wants me to remain, at least for a time, in the city of Mexico, where we hope, at the conclusion of our special meeting and canvassers' institute, to hold a series of lectures in a better location. Our present quarters are difficult of access and unsatisfactory. I am confident we can secure large audiences, if we have the right place, instead of being on the second floor, far back from the street, and with a winding staircase as a further handicap. Pray for us and for the work.

J. F. BLUNT.

Camp-Meeting at Santa Cruz, Cal.

A LOCAL camp-meeting was held at Santa Cruz, July 29 to August 8. There was a good attendance, and the last Sabbath of the meeting over three hundred were enrolled in the Sabbath-school. From the beginning, the interest steadily increased.

It was necessary for Elders H. W. Cottrell and J. O. Corliss to leave in the midst of the meeting, and several others left also, so the laboring force was not large; but God manifested his power to restore both soul and body.

On the last Sabbath of the meeting, at the close of the forenoon discourse, about fifty came forward for prayers. Two of these were quite weak and feeble, and felt as if they had scarcely strength to go to the front seats, yet when they sat down upon the front seats, God instantly restored them soul and body. Others took their stand for the first time to keep the Sabbath, and the meeting lasted from eleven o'clock until two. The shout of victory was in the camp; several persons were prayed for and healed.

The last Sunday morning at eight o'clock small groups of our brethren and sisters could be seen in the different tents, pleading with God for special victory,—some for physical blessing, and some for spiritual liberty; some that their friends who were out of the truth might be reached by the Spirit of God. It was a wonderful scene, and God most signally blessed these companies.

During the camp-meeting there were \$1,188.10 worth of books and periodicals sold; over three hundred fifty dollars' worth of Sister E. G. White's books were sold the last Sunday forenoon at the nine o'clock missionary meeting.

Eight or nine hundred dollars was

raised for the foreign missionary work. We consider this a very generous amount when we remember that our brethren in this section of the conference are not wealthy.

Santa Cruz is a place of resort for pleasure seekers during the summer. The sea-breeze made the nights quite cool, but during the day it was warm and pleasant.

There was no murmuring or complaining on the ground, and many who had attended most of the camp-meetings in California, expressed themselves as having never attended one where the spiritual interest ran higher than at this meeting; yet there was no excitement.

Our general camp-meeting will be held in some location around the Bay, and will begin the ninth of September. During our general camp-meeting a special session of the conference will be held, and many important interests will be considered at this meeting.

S. N. HASKELL.

West Africa

FREETOWN, SIERRA LEONE.—I was glad to get back home again, and was pleased with the progress the work had made while I was away. The past week I have baptized eight persons at Waterloo and Freetown. Brother Thompson reports six new Sabbath-keepers on the Gold Coast. I expect to go there in a short time.

The rainy season is now on, and we shall be unable to do any work, outside of church work, until November.

D. C. BABCOCK.

Society Islands

RAIATEA.—“There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Ps. 91:10.

I believe that we do not realize the blessedness of this assurance of God's keeping power until we pass through some experiences which, when looked back upon, show us how narrowly we escaped injury, and perhaps even death. I am daily led to believe that God has a special care for his people, and that when “a thousand shall fall at thy side, and ten thousand at thy right hand,” from various plagues and pestilences, it is only the power of God that keeps us from falling also.

I have seen the power of the Lord manifested very plainly in my own life. When I was seventeen years of age, I was stricken with typhoid fever. Complications set in, and with the best of care, I came so near death's door that I was given up so far as earthly help was concerned by both doctors and friends. Then it was that the earnest prayers of God's people turned back the power of disease, and I was soon a convalescent. I have never doubted for a moment that it was the hand of God that raised me to health; and with it came the belief that my life had been spared for a purpose. And when the call came for my wife and myself to come to this field to labor, I could not say No. I believed it was the call of God to do the work for which my life had been spared.

But that is past. Do we meet experiences here which remind us that God is still keeping us?—Many of them. A short time ago an epidemic of what the French call *dangue*, was raging in

these islands. It was very severe. Nearly every one suffered an attack of it, and not a few died. It is now past; and we can thankfully say that none of the three white workers here had it. We took what precautions we could in the way of diet and healthful living, believing that God would bless such efforts. We are thankful for health reform.

My work here at the mission home takes me out on the plantation quite a little, looking after the work. It was in the garden about six months ago that I had another experience. This time it was with a centipede about five inches long. The sting of the centipede is often quite poisonous, sometimes making one very sick several days. This one had succeeded in crawling up from the ground on my clothing when I was hoeing, and when discovered was crawling on my back beneath all my clothing. It took considerable nerve to be quiet until it could be gotten out, but, thanks to the Lord, it was done, and I was not injured.

In these islands we meet scorpions as well as centipedes. I might mention other experiences through which the Lord's protection has been seen. I do not mean to say that this place is fraught with more dangers to life than other places, for I think we all can recall instances where the hand of Providence has shielded us from danger.

We are nicely located on the mission plantation on Raiatea. We have a good home, and things are quite pleasant, much more so than we anticipated on leaving America. While learning the language, we are engaged in caring for the mission home and teaching a few children. I have learned enough of the language to enable me to do a little work among the native people.

There is much to be done in these islands. The people are steeped in sin and wickedness. I know of nothing that can reclaim them but the gospel of Jesus Christ. They are very difficult to work for.

The Lord has blessed us abundantly during the past year, and we are encouraged to follow him in his work. We ask that you remember us in your prayers.

GEO. L. STERLING.

Northern Illinois Camp-Meeting

THE annual camp-meeting for the Northern Illinois Conference was held in Elgin, July 28 to August 8. The camp was pitched in a pleasant grove at the edge of the city. Although the attendance from the city was not large, a number manifested interest in the truths presented, and a tent with a good corps of laborers will remain to develop the interest.

The attendance of our own people was not large during the first part of the meeting; but the last few days many came from Chicago and other places, and the large pavilion was more than filled.

Sister E. G. White was present the last Sabbath and Sunday of the meeting, and spoke twice, with great freedom and power. The Spirit of God was present in a very special manner, and the testimony she bore was a source of great encouragement to those who were present. Her stirring words of exhortation to greater diligence in behalf of missions, and to faithful, godly living in the home, will not soon be forgotten. In the revival service held in the after-

noon many sought the Lord for victory over besetting sins, and some gave their hearts to God for the first time. Eighteen were baptized.

Elders A. G. Daniells and W. C. White, and the writer were present during some part of the meeting, and joined with the union and local conference workers in the labors of the meeting.

On the last day of the meeting three hundred dollars was given in cash and pledges, as an offering to missions. The children, during the meeting, made a quilt as a missionary enterprise. This was sold for one hundred thirty dollars, one half to be given to China, and one half to help the home work. The Lord blesses the sacrificing labors of the children who devote their strength to his work.

Brother Miller, the editor of the paper for the blind, was present, and about one hundred dollars was given for this work.

The Sabbath-school offerings were liberal, amounting to more than one hundred dollars.

The Lord is blessing the work in this conference. There has been a most encouraging increase in tithes during the year. A number of new tents and seats have also been purchased during the year, which added much to the comforts of the meeting.

The work is onward in the great city of Chicago, as well as elsewhere, and the Lord's children are of good courage.

The brethren and sisters left for their homes much encouraged, and with greater determination to share in the final triumph of the message.

G. B. THOMPSON.

A Tribute of Praise

OUR kind Father in heaven has given me a new hold on life, physically and spiritually, for which I wish to offer public thanksgiving. This has not been an extraordinary manifestation of the power of God, but simply an ordinary manifestation of his love.

Conformity to the laws of life and health as God in his love has given them to us has been the means used. A change of environment has made this possible.

Now, as the Lord opens the way, I purpose to use the strength thus given in the service of God. There is nothing more precious than to be the means in the hands of God of leading souls for whom Christ died in the way of everlasting life. As God in his goodness has thus used me in the past, so I expect to be a channel of light to others in the future, as God gives his grace. Give me your help by the prayer of faith.

ALBERT WEEKS.

Religious Liberty Work in Kansas and Missouri

IN the early part of June, Prosecuting-Attorney Coon, of Jasper County, Missouri, promised a general law-enforcement crusade, including the enforcement of Sunday laws.

By invitation, the writer, accompanied by Mrs. Wightman, began a general religious liberty crusade. Our first meeting at Joplin was held Tuesday, July 13.

A summary of this work is as follows: Nine days in all were put in covering

Joplin, Carthage, Carterville, Webb City, and Galena (Kan.) The services were all open-air meetings, and were attended, in the aggregate, by between three thousand and three thousand five hundred people. The interest shown was remarkable. Great street audiences listened as quietly and respectfully as if in a church. The weather was ideal, though exceedingly warm. Indoor audiences would have been out of the question. Mrs. Wightman addressed the people on "The Object of Civil Government" and "The Danger that Threatens Our Republic." Sixth Street in Joplin was crowded full about the float from which the speaker addressed the people.

Newspapers took particular notice of the work, ten articles, in all, appearing, reaching an aggregate of one hundred seventy thousand readers.

Nine lectures were given, the last in a religious liberty convention held in our Joplin church, on Sunday night, July 18. One thousand copies of the special July *Signs of the Times* and twenty-five thousand pages of religious liberty leaflets were ordered for this campaign.

Altogether, the effort was most satisfactory, and we believe has helped to mold public opinion. The Joplin and Carthage churches rendered strong financial aid. J. S. WIGHTMAN.

The Swedish Work in New York City

THROUGH the help of God, since our tent season last year, we have had the ordinance of baptism on four different occasions, and seventeen precious souls have thus been added to our Swedish church in New York City. The last time we baptized four, Sabbath morning, August 7, in the beautiful Hudson. This was an occasion long to be remembered.

We have our tent on the same spot as last year, and there is a good attendance. Pray for us that the Lord may accomplish his will through us and our effort this summer. My work is exclusively among the Swedish people.

G. E. NORD.

Field Notes

JULY 25 six young people were baptized, uniting with the church at Cedar Lake, Mich.

As a result of an effort for the Scandinavians of Chippewa Falls, Wis., four have begun to keep the Sabbath.

ELDER B. L. HOWE reports three baptisms at Bakerfield, Cal., and Elder Geo. A. Snyder four baptisms at Melrose, Cal.

FOUR were recently added to the membership of the Leesburg (Ohio) church. In all, ten have now been baptized as the result of five weeks' meeting held there last winter.

EIGHT persons have accepted the faith at Sulphur Springs, Ala., as the result of a five-weeks' tent effort conducted at that place by Brethren W. M. Crothers and Ross Lindsay. Many others acknowledge the truths taught, and it is hoped that some of these will yet decide to obey.

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS - - - Secretary

One Mother's Work

YOUNGER than Joseph or Daniel was Moses when removed from the sheltering care of his childhood's home; yet already the same agencies that shaped their lives had molded his. Only twelve years did he spend with his Hebrew kindred; but during these years was laid the foundation of his greatness; it was laid by the hand of one little known to fame.

Jochebed was a woman and a slave. Her lot in life was humble, her burden heavy. But through no other woman, save Mary of Nazareth, has the world received greater blessing. Knowing that her child must soon pass beyond her care, to the guardianship of those who knew not God, she the more earnestly endeavored to link his soul with heaven. She sought to implant in his heart love and loyalty to God. And faithfully was the work accomplished. Those principles of truth that were the burden of his mother's teaching and the lesson of her life, no after-influence could induce Moses to renounce.

From the humble home in Goshen, the son of Jochebed passed to the palace of the Pharaohs, to the Egyptian princess, by her to be welcomed as a loved and cherished son. In the schools of Egypt, Moses received the highest civil and military training. Of great personal attractions, noble in form and stature, of cultivated mind and princely bearing, and renowned as a military leader, he became the nation's pride. The king of Egypt was also a member of the priesthood; and Moses, though refusing to participate in the heathen worship, was initiated into all the mysteries of the Egyptian religion. Egypt at this time being still the most powerful and most highly civilized of nations, Moses, as its prospective sovereign, was heir to the highest honors this world could bestow. But his was a nobler choice. For the honor of God and the deliverance of his downtrodden people, Moses sacrificed the honors of Egypt. Then, in a special sense, God undertook his training.—Mrs. E. G. White, in "Education."

New Campaign Literature

WE would again call attention to the leaflets which have just been issued by the Educational Department. They are entitled as follows: "The Children Have Been Neglected," "Our Line of Advance," "Separation From the World," "The Church-School," "The Source of Recruits," "The Demands of the Moment." These leaflets are each four pages, and cost twenty-five cents a hundred. The educational department of each conference should undertake immediately to place them in every Seventh-day Adventist home. They are of envelope size, and can thus easily be used in correspondence. They are intended for campaign purposes — to create an interest in the importance of Christian education. Let them be used at once. F. G.

Educational Programs

WE learn that a large number of our conferences are planning for educational programs on a Sabbath before the opening of the new school year. This is greatly to be commended, for these programs will assist very materially in creating a strong interest in this important work. We can not have the question of the education of our children and youth held too much before our minds, for upon their preparation for service depends the advancement of this great cause of truth. Not only so, but this very training for work will mean their personal salvation. These educational programs will mean better provisions for our church-schools this next year. Let all enter heartily into these most appropriate and important exercises. F. G.

Subscribe Now

WE are rapidly preparing the first number of the new educational magazine, *Christian Education*, which we plan to mail by September 1. Our teachers have long called for this magazine, and the responses which are received to the efforts definitely to establish it are most cheering. But for it to be made a permanent success, the heartiest co-operation will be required on the part of all who are interested in the cause of Christian education.

We can not enter this new publication in the post-office until we have a substantial and bona-fide subscription list. Accordingly, we would urge our friends to respond at once with their subscriptions. *Christian Education* is not alone for teachers, but quite as much for parents, and it should be in thousands of homes. The subscription price is fifty cents a year, or thirty-five cents in clubs of five or more. F. G.

The Correspondence School

How to Plan Studies

When to Begin

APPLICANTS for studies in the Correspondence School are frequently asking, How much time will be required for the preparation of a lesson? The range of individual ability is so great, and the methods of study so varied, that it is difficult to answer this question definitely. But some general remarks will be helpful to the student in estimating his work.

In arranging for instruction by correspondence, it seemed best to set a definite standard before the student, and to place a reasonable limitation on the time for completing a subject. The standard set is that of preparing not less than one lesson a week, and of studying not less than one hour a day. This means a maximum of six hours spent on each lesson in study and in the preparation of the recitation paper to be sent in for correction. Many will complete two lessons in that time, and some three; but ordinarily no one will require more than six hours for thorough work on one lesson.

It is understood that a correspondence lesson is necessarily a little longer than those usually assigned in residence work. A teacher must make his requirements a little stronger than where he has personal contact with his students, in order to assure himself that thorough work is being done. Most subjects are covered

in forty lessons. Some are completed in twenty lessons. Thus a student may estimate the amount of time it will take him to complete a subject. While every student is urged to advance as rapidly as consistent, thoroughness will be insisted upon, even to the point of doing an entire lesson over when the instructor deems it best. If we expect credits given by the Correspondence School to be accepted by our resident schools, we must give the latter satisfactory evidence that the work has been well done. Thoroughness is, too, what the student has a right to expect for his own highest good.

On the question of time, however, it is only just to concede that sometimes unforeseen circumstances will arise, such as sickness or other serious disability, when extension of time for completing a subject would be reasonable. To meet such cases, a maximum of one year is allowed for completing a course of forty lessons without special arrangement with the school. When more than one year is consumed on one subject, special adjustment with the school must be made before continued instruction will be given.

"How Many Studies Shall I Carry at a Time?"

Unless a student wishes to complete a subject in a short time for a particular purpose, it would be an advantage to him to take two or more subjects simultaneously, provided he can do more than one lesson a week. The chief advantages are these:—

1. He can reduce expense. A discount is allowed when a student registers for two subjects at the same time. More discount is given for three when registered for at the same time. Then two lessons may often be sent for the same postage as one.

2. Two or more studies pursued together give variety. A change of subject is a rest to the mind.

3. It keeps the student's work better balanced.

Associated Study

Under right conditions, a student may often get more out of a subject by studying part of his time with some one else. The right conditions are that the two be of about the same mental caliber and development; that their tastes or bent of mind be similar; and that they never yield to the temptation to squander precious time conversing on topics foreign to their lesson during the period set apart for study together. Frequently two in the same community might want to take the same study, and could arrange to do part of their studying together. One is a stimulus and encouragement to the other. But such arrangements should be entered into with precaution. Certainly no one should be unkind or selfish enough to attach himself to another manifestly much stronger than he, and surely no one would allow himself to depend on the other to do his work for him to any degree; for such a course would defeat the very purpose of taking the study. Such association, too, must be strictly confined to preliminary study; for every recitation paper must be prepared independently, every such paper being signed to this effect by the student who sends it in.

The Time to Begin Study

The Correspondence School will open its doors bright and early Monday morn-

ing, October 4. The first lesson will be mailed in Washington on that date. Let every one who possibly can, have all the details of classification arranged in time to have his first lesson mailed the first day.

After October 4, any student may register at any time in any subject offered in the Announcement, or subsequently announced in any other way.

The first lesson will be sent on receipt of the registration blank and the proper remittance.

A supply of Correspondence School Announcements and registration blanks is now in the hands of all Young People's Missionary Volunteer and Educational secretaries and superintendents. The Announcement contains full information on the benefits of correspondence study, the method employed, the classification of studies, the studies offered, the expense incurred, the method of registration, etc. Send for a copy at once, in order that you may become a charter member of the school.

W. E. HOWELL.

New Text-Books

It will be of interest to our teachers to know what may reasonably be depended upon in the way of new text-books for this coming year. As is well known, the Pacific Press does nearly all the printing of our text-books. They are printing, at the present time, Bible Lessons, Nos. 2 and 3, by Mrs. McKibben; True Education Reader, No. 4; and Nature Study, No. 2. It will not be possible to have all these books at the beginning of the school year, but they will be ready for use shortly after. It is hoped to have Bible Lessons, No. 2, ready by the time the school year opens. These books are being hurried along as rapidly as possible.

In this connection, we would also mention the "Speaker's Manual," a little book by Mrs. Fannie Dickerson Chase, which is published by the Review and Herald. This book is intended primarily as a text-book to be used in class study of pronunciation. The familiar diacritical marking is used throughout the book. Part of the work is devoted to "Rules for Spelling," "Exercises in Enunciation," "Homonyms," and "More Than Half a Hundred Don't's." This little book, of one hundred twenty-seven pages, is a valuable one for our schools. It should be in every school, time being given in the daily program for its use with the whole school.

F. G.

The South Lancaster Summer School for Teachers

THE summer school at South Lancaster Academy closed August 9, after four weeks of healthful, hard work. In addition to the regular teaching force, Profs. B. F. Machlan, M. E. Cady, C. S. Longacre, and F. Griggs, Mrs. C. B. Hughes, and Miss Eliza H. Morton were present, and rendered valuable help from time to time throughout the session.

Especial attention was given to manual-training methods in Bible and nature, primary and advanced arithmetic, reading, geography, physiology, and music.

Those who are to teach in the intermediate grades received much practical

aid from Elder Longacre, who presented many new thoughts and plans of teaching The Acts, and Daniel, and The Revelation. Enough can not be said for the excellent work given by Mrs. E. M. Long in manual training. The teachers go out well prepared to carry on work in chair-caning and palm-leaf basketry, in addition to previous work in paper modeling, sewing, the making of splint baskets, etc.

Plans are being laid for a permanent summer school, which may be of benefit to those pursuing academic and college work, as well as to graduates and those in the field.

We are thankful for the deep earnestness which the teachers have shown, and pray that God may intensify this spirit throughout all future sessions.

MAY G. COLE,

Educational Sec. A. U. C.

Another Jubilee Song

It does us all great good to hear the echoes of the jubilee songs that are being sung by our schools from time to time throughout the land. Another song was sung Thursday, the twelfth of August, on the camp-ground at South Hollywood, Cal. It was on the occasion of the freedom from debt of Fernando Academy.

We are sure that the program will be of interest. It was as follows:—

Jubilee Program

INVOCATION Elder H. W. Cottrell
FINANCIAL STATEMENT AND FUTURE POLICY OF THE INSTITUTION H. G. Lucas
EARLY HISTORY OF FERNANDO ACADEMY Elder R. S. Owen
SHORT ADDRESSES BY
Elder E. E. Andross
Elder H. W. Cottrell
Elder W. A. Spicer
Elder W. C. White
Elder J. O. Corliss
Elder E. J. Hibbard
BENEDICTION Elder E. E. Andross

In the announcement the following items of interest were given:—

Our Statistics

Enrolment	175
Number of teachers	13
Average	1 teacher to 13 pupils
Wages paid to teachers	\$5,372.67
Average	\$30.70 for each pupil enrolled

Our Finances

JUNE 1	LIABILITIES	PRESENT WORTH
1905	\$21,513.37	\$ 3,593.07
1906	11,494.08	13,578.98
1907	5,874.67	18,961.15
1908	3,225.60	23,771.61
1909	500.00	26,554.35
Aug. 12, 1909	none	27,054.35

Our Legacy

The second tithe for the support of our teachers.

Let all be faithful in the payment of the second tithe for the education of our children.

We look forward to the time when all our schools may be able unitedly to take part in one grand jubilee chorus, and we must steadily work to this end, never forgetting that from them there is to come forth year by year a mighty army qualified for vigilant service in the cause of truth, and that freedom from debt will enable these schools to render much better help in the training of these young men and women for Christian warfare.

F. G.

The Home Missionary and Publishing Work

Conducted by the Publishing Department of the General Conference

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

The Summary

THE first monthly summary of magazine sales, which appeared in the REVIEW of July 29 (pages 20, 21), was welcomed with enthusiasm, especially by agents and conference workers. From their letters we learn that these figures in tabulated, convenient form, give them the information they need to show the progress being made in their respective territories.

The gain of the previous summary over the present one, is only apparent, for the June report included a four-months' sale of the Temperance number of the *Youth's Instructor*. Counting out this item alone, the July summary shows a wholesome and substantial gain. Of the *Signs Monthly*, for instance, 20,404 more copies were sold than in June; of the *Watchman*, 390 copies; and of *Life and Health*, 21,215 copies,—a total sales gain of 42,009 copies for the three magazines.

The statistics for this summary were furnished by the publishers of the magazines whose sales appear. They will continue to furnish them until a system of field reporting shall be perfected.

A. J. S. B.

Our Pioneer Weekly

THE Pacific Press Publishing Association announces a "Home Bible Study Series" of twenty-five numbers of the *Signs of the Times* (weekly) beginning Oct. 6, 1909. These special numbers will present, in order, the fundamental doctrines of the Bible, and will be especially suited for neighborhood missionary work.

Although it is generally understood that the present plans which are being adopted for the thorough organization of the home tract and missionary work are designed to take the place of special campaigns, yet this does not mean that less work is to be done.

This series of our pioneer missionary paper comes at the right season of the year, and we are confident that, like previous series, these numbers will be a satisfactory success.

E. R. P.

Our Magazines

FOR years the spirit of prophecy has been calling upon our ministers and workers to enter the large cities and proclaim the message. In one way and another our faithful ministers have undertaken large efforts in the great cities, with varying success. All these years our house-to-house workers have labored hard to reach these city homes (protected by servants, watch-dogs, janitors, and speaking-tubes) with our subscription and trade books. The Lord has greatly blessed the efforts of these workers, one of whom had, at last accounts, visited nearly every home in San Francisco.

As recently stated by one of our ministers, however, the phenomenal sale of our ten-cent magazines in the cities, month by month and quarter by quarter, indicates the first permanent, sustained response to the urgent call to give the truth to the teeming millions in the congested centers of America.

Our magazine agents are successful in reaching the families and the business and professional people of the cities. Business managers, bookkeepers, heads of departments, clerks, bankers, tellers, office boys, elevator men, and others readily buy the neatly dressed magazines from our businesslike agents. Note, for instance, the record recently made by a timid sister in one of the largest cities of the West. Being overtaken by the rain, she entered the largest department store in the city, spoke kindly to the manager, and secured permission to pass rapidly from clerk to clerk throughout the building. In a short time she had sold one hundred magazines, at ten cents each. As she was about to leave the building, she found that it was still raining. Taking another one hundred copies of the magazine, she stationed herself at the outer entrance of the store, and in a little while had sold these also to the clerks and others as they passed by. She thus sold two hundred ten-cent

magazines in one department store, and on a rainy day at that. Incidentally, her profits for those few hours' work were fourteen dollars. The financial aspect of her work, however, troubles her very little, her chief desire being to see the salvation of souls. In this respect she is typical of a very large class of our devoted periodical workers.

The self-supporting feature of this city missionary work is also worthy of note. Instead of our conferences being obliged to draw upon the tithes to support these magazine agents, the amount of tithes is materially increased by the faithful, large tithe these workers are able to pay. And these are not mere theoretical increases "upon paper;" for the president of an Eastern conference recently took occasion to publish in his conference paper the exact amount of tithe received from only one of the magazine scholarship companies of his conference—nearly one hundred dollars.

When every conference shall have completed the organization of its tract and missionary department by appointing a missionary secretary, whose business it shall be to thoroughly organize the magazine work of the conference, to train the agents in church institutes, assign territory, and arouse a live inter-

(Continued on page 20)

Summary of Magazine Sales for July, 1909

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Instructor Temp. No.	Total No.	Value
Atlantic Union Conference								
Maine	106	36	693	....	....	....	835	\$ 83.50
Vermont	100	20	1417	....	....	....	1537	153.70
New Hampshire..	57	57	205	....	25	....	287	28.70
Massachusetts ...	220	32	4494	115	25	50	4936	493.60
Rhode Island	7	7	261	....	....	500	768	76.80
Connecticut	106	20	520	....	....	....	646	64.60
New York	701	701	5743	1180	138	258	8020	802.00
Totals	532	873	13333	1295	188	808	17029	1702.90
Columbia Union Conference								
Pennsylvania	215	116	1037	50	....	50	1668	166.80
New Jersey	3556	528	2698	....	....	200	6982	698.20
Delaware .....	...	...	27	....	....	....	27	2.70
Maryland	35	9	172	700	100	....	1016	101.60
Virginia .....	...	17	1831	....	....	5	1,853	185.30
West Virginia ...	...	138	166	125	....	....	429	42.90
Ohio	1239	1147	6814	1600	....	45	10845	1084.50
Dist. of Columbia	92	29	2116	....	....	....	2237	223.70
Totals	5137	1984	14861	2475	100	300	24857	2485.70
Lake Union Conference								
Indiana	1365	171	6953	3100	50	....	11909	1190.90
Illinois	4176	624	3,512	250	....	25	8587	858.70
Michigan	1779	163	3125	755	130	5	5957	595.70
Wisconsin	621	98	1372	....	....	....	2091	209.10
Totals	8211	1056	14962	4105	180	30	28544	2854.40
Canadian Union Conference								
Totals	2982	264	1480	....	....	....	4726	472.60
Southern Union Conference								
Kentucky .....	...	1203	2576	100	....	....	3879	387.90
Tennessee	110	254	819	195	....	50	1428	142.80
Alabama	200	1423	88	10	10	5	1736	173.60
Mississippi	200	254	96	150	50	....	750	75.00
Louisiana .....	...	374	331	100	....	....	805	80.50
Totals	510	3508	3910	555	60	55	8598	859.80
Southeastern Union Conference								
North Carolina ..	30	44	125	....	....	....	199	19.90
South Carolina ..	...	75	58	200	260	100	693	69.30
Georgia	950	188	2016	....	....	....	3154	315.40
Florida .....	...	83	251	....	....	....	334	33.40
Totals	980	390	2450	200	260	100	4380	438.00

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Instructor Temp. No.	Total No.	Value
Southwestern Union Conference								
Arkansas	100	241	512	....	....	300	1153	\$ 115.30
Oklahoma	1750	177	642	200	....	....	2769	276.90
Texas	590	1859	1090	175	300	50	4064	406.40
New Mexico	30	23	216	....	....	....	269	26.90
Totals	2470	2300	2460	375	300	350	8255	825.50
Central Union Conference								
Missouri	3766	91	383	30	....	....	4270	427.00
Kansas	656	185	503	....	....	50	1394	139.40
Colorado	152	121	763	1000	....	....	2036	203.60
Nebraska	1185	100	1931	156	131	25	3528	352.80
Wyoming	5	18	16	....	....	....	39	3.90
Totals	5764	515	3596	1186	131	75	11267	1126.70
Northern Union Conference								
North Dakota	630	54	92	....	25	....	801	80.10
South Dakota	25	55	123	....	....	....	203	20.30
Minnesota	1183	180	3707	2500	....	500	8070	807.00
Iowa	3075	231	2462	80	....	....	5848	584.80
Totals	4913	520	6384	2580	25	500	14922	1492.20
North Pacific Union Conference								
Oregon	2446	63	590	....	....	100	3199	319.90
Washington	1467	634	4608	625	30	100	7464	746.40
Idaho	53	38	77	....	....	500	668	66.80
Montana	525	18	1639	....	....	....	2182	218.20
Totals	4491	753	6914	625	30	700	13513	1351.30
Pacific Union Conference								
California-Nev.	9819	1654	3059	1515	25	....	16072	1607.20
Southern California	....	....	3591	....	....	....	3591	359.10
Utah	....	4	24	....	....	....	28	2.80
Arizona	2	13	143	....	....	....	158	15.80
Totals	9821	1671	6817	1515	25	....	19849	1984.90
Foreign and Mis.	2200	2057	2233	250	250	....	6990	699.00
Grand totals	48011	15891	79400	15161	1549	2918	162930	\$16293.00

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Relation of the Missionary Secretary to the Missionary Meeting

THE missionary secretary has an important part to bear in relation to the missionary meeting. Usually a leader is appointed for this meeting, who is known as president, chairman, or leader. With him is associated the missionary secretary, and on them falls the burden of planning for this meeting, unless a committee is appointed to act with them, as is sometimes the case in a large church.

Much of the success of the missionary meeting will depend upon the preparation of the program. In some places, programs are prepared in the conference office, and sent to the churches regularly. There is much in favor of this plan. There is much matter available in the conference office to which the churches do not have access, especially the small country ones, and an opportunity is given to the conference to give a systematic education in the churches on missionary work in its various phases. It is a valuable help to the missionary leader and secretary, giving them the time they would have had to use in preparing the program to devote to training the members in taking part in it.

Whether the programs are prepared in the conference office or by the church, they should be planned so as to allow several to take part in them. Here is where the missionary secretary has a work to do. In every one of our churches there is latent ability that needs to be developed. Taking part in these programs is one way of doing this. In some cases parts of the program will be in the form of readings. Those who are appointed to read them will need instruction, and if they can be drilled beforehand, until they can make themselves heard in any part of the church or room, it is an advantage. Every church-member who is young enough, and who has had sufficient education, ought to learn to read aloud clearly and impressively. This is a valuable acquisition.

Though readings are occasionally necessary and good in missionary meetings, as in the case of extracts from the Testimonies, as a general rule the subject-matter of the lesson should be studied until it can be told instead of being read. This will make it more interesting to the hearers, and more educational to the speakers. But unfortunately most people are mentally indolent, and the missionary secretary will find it will take considerable time and effort to get the members to give the necessary study to the lessons to be able to talk to them intelligently. This should not lead to the abandonment of the effort, for with perseverance and tact, the desired result can be accomplished, and it is well worth all it costs. It is well to enlist the younger members for these parts, as their minds are more retentive, and therefore the study is not so difficult for them. In this way a foundation for public speaking can be laid.

(Continued from page 19)

est in the possibilities wrapped up in this work,—when this shall happen, we repeat, a new era will dawn for our work in the great cities, and for our home missionary work generally.

Let us encourage all classes of our people not now at work, to enter the field, assuring them, from past experience, that the Lord is a good paymaster. Let us urge our workers to send their orders for all publications through the conference tract society, thus binding the local workers close to the missionary department of the conference and helping to strengthen it. In short, let us, by proper organization and a strong, hearty support, give our magazine workers—the “miners and sappers” of our great gospel army—every chance for success in their earnest, consecrated endeavors.

A. J. S. B.

News Notes

ELDER WILLIAM COVERT, president of the Northern Illinois Conference, states that one lady worker in Chicago sells from 300 to 400 copies of the *Signs Monthly* a week. He says: “I wish we had fifty agents for it in this conference. Several of our people are selling 200 copies of the weekly *Signs* each week. There seems to be no limit to the amount of good that might be done if our people would arouse to the importance of circulating these papers.” They used 3,100 copies of the *Signs Monthly* in one month, besides a large number of *Life and Health* and *Liberty*.

Brother R. C. Spohr, missionary secretary of the Indiana Conference, sends us the following interesting news: “From June 21, when our company assembled in Cincinnati, until August 10, the day we had the privilege of telling of our work before the large congregation at the Indiana camp-meeting, our magazine scholarship company of twelve workers sold 15,183 copies of our ten-cent magazines, divided, approximately, as follows: 10,000 *Life and Health* (1,000 June, 6,000 July, 3,000 August); 1,000 *Watchman* (July); 2,000 *Signs Monthly* (1,000 July, 1,000 August); 300 *Temperance Youth's Instructor*; and the remainder, nearly 2,000 copies, of *Liberty*. We had a most enthusiastic periodical workers' meeting yesterday afternoon, when our president, Elder Morris Lukens, assigned to our scholarship company the regular service in the large pavilion.” Think of the many benefits derived by the public, the conference, and the agents, from this sale of \$1,518.30 worth of magazines!

It is but fair to state that our June and July summaries do not, in one sense, do justice to Indiana, which sent its magazine scholarship company into adjoining States. The high standing of a number of these States is due almost entirely to the sales made by the Indiana workers, while Indiana itself, being temporarily deserted by its own force, appears at a disadvantage. However, we do not see how it is possible to tell our people “where” the magazines actually “go” in any other way than as in the past.

A. J. S. B.

E. M. GRAHAM.

Current Mention

—The cabinet crisis in Cuba, which for some time had been impending, reached a climax July 29, when the entire cabinet resigned.

—Fifty tons of snuff are used annually in Massachusetts, mostly by the mill girls for dipping. Efforts have been made to check the habit, with little or no improvement.

—Figures for the past year, compiled by the comptroller of the currency, show an increase of \$757,668,263 in the banking business of the country over the record of the previous year.

—The International Aerial Navigation Company, with \$1,000,000 capital, has been organized in Texas, to establish a freight and passenger air-ship service to all parts of the United States, Mexico, and other countries.

—Carrier-pigeons are now used as photographers. A camera is fastened to a bird's breast, and so arranged that the shutter opens and closes automatically at stated intervals. Eight views on a trip is the largest number yet secured; but the inventor plans to arrange the apparatus so that at least thirty views may be obtained. This idea may prove serviceable in obtaining pictures of beleaguered forts.

—The Department of Commerce and Labor has just issued a bulletin concerning a cloth specially made for those exposed to the sun. Consul-General William H. Michael, of Calcutta, has sent samples of the cloth which is manufactured in India for the use of farmers and others, and writes concerning it. The cloth is called thatcho and shikari. It is made on scientific principles to conform to nature's plan of warding off the sun's rays, as exemplified in the color of the skin and the pigments under the skin.

—Recent information from Louisiana is to the effect that charbon, or anthrax, a deadly and loathsome disease which afflicts cattle, and which has killed thousands of valuable animals in that State, has attacked human beings now, and many men are under treatment. In Leesburg, the county seat of Cameron Parish, eight humans have been stricken. Up to date no deaths have resulted. In mankind the disease is known as malignant pustule. It may be communicated not only by contact with diseased animals or their products, such as hides, etc., but by the bite of a fly that has previously bitten a diseased beast.

—Austria taxes all incomes over \$112, the rates ranging from 8 to 20 per cent, according to the size of the income; Prussia, all incomes over 900 marks, rates 1 to 4 per cent; Italy, incomes over \$77.20, rates from 4 to 12 per cent; Holland, incomes over \$260, rates 2 to 3 1-5 per cent; Switzerland, incomes over \$100, rates 1 to 8 per cent; England, incomes over \$750, rates 2 per cent and upward. It is claimed by its advocates that the income tax is the only available means of meeting the deficit in the budget for 1910 and 1911. For ten years in Civil War times, we had a tax of 3 1/2 to 10 per cent on incomes over \$600; some of the exemptions, however, ranging up to \$2,000.

—According to government estimates the forest area in the Philippine Islands is 32,000,000 acres, and the standing timber is worth \$6,500,000,000.

—Cancer research will be greatly facilitated by the decision of the trustees of the fund of \$1,250,000, left by Henry Barnato to found a hospital in memory of his brother, Barney Barnato, and his cousin, Woolf Joel, to devote that sum to the building and endowing of an institution for cancer patients in London.

—The *Egyptian Gazette*, published in Alexandria, Egypt, tells of the discovery and deciphering by Professor Brugsh of the hieroglyphic record of the seven years of famine, mentioned in Genesis. The date is 1700 B. C., the exact year mentioned in the Bible. Thus every new discovery routs the so-called Higher Critics, and confirms faith in the old Book.

—In communicating with one another by telegraph and telephone the people of the United States used, in 1908, more than 15,000,000 miles of single wire. Of this total, 12,999,369 miles were used by the telephone companies, while the remainder, 2,072,851 miles, were utilized by the telegraph companies. This length of single wire would encircle the earth at the equator more than six hundred times.

—In the United States there are 126 women who can do plumbing; 786 women can fill teeth and perform other dental operations; 1,041 women can, and do, plan houses; 3,373 make a practise of preaching on Sunday from a pulpit; and 1,010 defend prisoners at the bar. Five hundred forty-five are carpenters, and can drive a nail without pounding their thumbs. There are 167 women masons, 1,365 women work in mines, and 84 are engineers. And, more remarkable still, 193 women are blacksmiths, and 323 women are undertakers.

—From 1669 to 1898 Crete was governed as a Turkish vilayet, except from 1830 to 1840, when it was under the rule of the viceroy of Egypt. In 1898, after years of insurrection in Crete, the powers intervened and made the island an autonomous state, but subject to Turkey, and paying tribute to that government. For the last fifteen years the powers have granted to the king of Greece the right of appointing a high commissioner, and also of appointing the Greek military officials there. In 1908, after Austria's annexation of Bosnia, Crete announced her intention of throwing over Turkish authority altogether. Turkey opposed this, and hence the present trouble.

—In connection with the excavation of the great Roman camp at Caersus, Montgomeryshire, Wales, Professor Bosanquet, who is in charge of the exploring party, has succeeded in opening up the western portion of the camp, unearthing a complete hot-air system situate beneath the floors of the rooms. The floors were supported on a number of stone pillars two feet square and two feet high. Flues were laid beneath to carry the hot air from the furnace, and these have been found in an excellent state of preservation. Outside the huge rampart of clay the workmen have come across trenches which surrounded the camp. The granary has been opened up for its whole length, and measures ninety-three and one-half feet. This building was strongly built, and was roofed with slabs of stone.

—Lord Kitchener states that in India, with the diminution of drinking, the number of courts-martial is reduced one half. There were thirty-two courts-martial at Singapore in 1907, but not one among the abstainers.

—A Congressional Commission sailed from New York last week to make a two-months' thorough study of transit conditions on the rivers and canals of Europe. The commission is headed by Senator Theodore E. Burton, of Ohio, who, for many years previous to his recent election to the Senate, was the chairman of the Rivers and Harbors Committee of the House.

—The United States census returns show that drunkenness figured as a direct and contributing cause in nineteen per cent of all divorces from 1887 to 1906 in the United States. According to the census figures, liquor was the sole cause of divorce in 13,516 cases; and the cause, in combination with some other, in 17,765 cases. In addition to this, there were 130,287 in which drunkenness was an indirect or contributory cause.

—The fate of the prosperous Punjabi city of Dera Ghazi Khan, which for months past has been gradually slipping into the River Indus, is now regarded as definitely sealed. Nothing can be done to prevent the encroachment of the water. The process of erosion is going on rapidly. From fifty to one hundred feet of the river front are being swept away every day; and one by one, mosques, mansions, and hotels are disappearing in the swift stream.

—According to facts presented by Senator Beveridge in the tariff debate, the tobacco habit has reached worse proportions in the United States than in any other country in the north temperate zone. According to the senator, the per capita consumption is six pounds a year against a per capita consumption of 2.9 pounds in Austria, 2.4 in Hungary, 2.2 in France, 2 pounds in England, and 1.1 pounds in Italy. This means an average annual consumption of nearly seventeen pounds for every male person in the republic over sixteen years of age, but as many such persons do not use tobacco in any form, the average annual consumption for those who do use it must be twenty pounds or over.

—A reminder of the Spanish-American War is found in the payment of \$50,000 by Cuba to Spain, this sum being the first instalment of the \$300,000 to be paid for the Spanish ordnance left in Cuba by Spain after the evacuation of the island. By the Spanish-American treaty of peace, Spain relinquished her title to Cuba and ceded Porto Rico and other islands to the United States. The treaty provided that all buildings and other immovable property should go with the sovereignty, but that heavy ordnance left in the fortifications in Porto Rico and the Philippines might be purchased by the United States if an agreement as to terms should be reached. Governor Magoon and the provisional government decided to make an agreement to pay Spain \$300,000 for the ordnance—\$50,000 on July 1, 1909; \$100,000 on July 1, 1910; and \$150,000 on July 1, 1911. With the restoration of the Cuban republic the agreement was, of course, recognized; and President Gomez has now paid, and the Spanish government has acknowledged receipt of, the first payment.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

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

COLUMBIA UNION CONFERENCE

Ohio, Lima Aug. 19-29

CENTRAL UNION CONFERENCE

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

LAKE UNION CONFERENCE

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

NORTHERN UNION CONFERENCE

Iowa, Nevada Aug. 19-29

SOUTHERN UNION CONFERENCE

Mississippi, Greenwood Aug. 20-29
 Kentucky Aug. 19-29

SOUTHEASTERN UNION CONFERENCE

Cumberland, Athens, Tenn., Aug. 24 to Sept. 5
 Florida, Orlando Oct. 21-31

NORTH PACIFIC UNION CONFERENCE

Western Oregon, Portland Aug. 19-29
 Montana, Missoula Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

New Mexico, Alamogordo Aug. 19-29
 Oklahoma, Enid Aug. 26 to Sept. 6
 Arkansas, Little Rock (local) Sept. 2-12
 Arkansas, Little Rock (colored), Sept. 2-12

The Second Annual Convention of Self-Supporting Missionaries

HAVE you been reading of the opportunities offered by the South to those who desire to spread the message of salvation? Has the spirit of the Master been leading you to look for your place in the work?

If so, you will have more than a passing interest in such a meeting as this convention of self-supporting missionaries. The meeting is held for two purposes: one, to bring together those engaged in this kind of work in the South, that by studying together they may plan for broadening and strengthening the work; and the other is to afford opportunity to those whom God is calling into this work to see just what he would have them do.

The convention last year was a source of strength to the work. A number of brethren from the North, the East, and the West attended. Since that time several school centers have been started. Brother Pflugradt and his company of teachers from Wisconsin have started a training-school at Doswell, Va. They are well located to prepare workers for a needy field.

A godly minister brought his family all the way from the Pacific Coast because he heard the South's call for schools. His sons are preparing to help him teach, and in a few months he expects to have a rural school started on a farm in Tennessee.

Prof. A. W. Spaulding, whose heart has turned back to the South ever since his work here seven years ago, is now opening up a work in North Carolina.

Two young men, students of the Nashville Agricultural and Normal Institute, have recently located a school in northern Alabama. Recently a rap at my door brought me face to face with another brother from the Pacific

Coast. He, too, has heard the call, "Come South," and is seeking a suitable location for starting a school.

When Sister White addressed the students of the Nashville Agricultural and Normal Institute, she said, "There is a wide field before us in the establishment of family mission schools." Evidently God is speaking these words to all the North, and some, hearing, heed.

This second annual convention of self-supporting missionaries is for such people as these. You are cordially invited to attend.

The meeting opens Friday, August 27, and continues until August 30. It is held on the Nashville Agricultural and Normal Institute farm at Madison, Tenn. For special information, address E. A. Sutherland, Madison, Tenn. BESSIE M. DEGRAW.

The New York Conference

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

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

F. H. DEVINNEY, *President.*

Nurses Training for Young Colored People

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

California General Camp-Meeting

THE general camp-meeting for the California Conference of Seventh-day Adventists will be held in Oakland, Cal., Sept. 9-19, 1909.

A special session of the California Conference is also called to convene during this camp-meeting, the first meeting of which will be held at 9 A. M., Monday, September 13. It is desired that a good representation shall be present from all the churches.

CLAUDE CONARD, *Secretary.*

Maine Benevolent Association

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

E. C. TAYLOR, *Clerk.*

Canadian Union Conference Committee Meeting

THERE will be a meeting of the committee of the Canadian Union Conference in connection with the Ontario Conference at Simcoe, Ontario, August 26 to September 5. The first session of the committee will be held Monday, August 30, at 4 P. M., for the auditing of reports and the transaction of such other business as may come before the committee.

WM. GUTHRIE, *President.*

Addresses

THE address of Elder W. B. White, until further notice, will be South Lancaster, Mass.

The address of Elder G. B. Starr and wife is now "Alpine," 556 West 186th St., New York City, N. Y.

Until further notice, the address of Nels P. Nelson will be Box 6, Clifford, N. D., he having removed from Fremont, Neb.

For the present all mail for D. H. Kress, M. D., should be addressed to Cordova Courts, 610 W. 178th St., New York City, N. Y.

Publications Wanted

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

J. M. Alexander, Buhl, Idaho, denominational papers for missionary work.

L. W. Browne, 300 West Allen St., Springfield, Ill., denominational periodicals.

Mrs. James S. Woods, 322 South Detroit St., Warsaw, Ind., *Signs and Watchman*.

Reginald L. Etheredge, Bromley, Ala., continuous supply of denominational literature.

A. V. Dyberg, 220 Main St., North Vallejo, Cal., denominational papers for reading-rack.

Mrs. C. F. Clark, Granby, Mo., *Signs, Review, Life and Health, Liberty*, and tracts.

W. R. Lamb, Napa, Cal., a continuous supply of our papers and tracts for distribution.

Mrs. L. P. Whetsel, R. F. D. 2, Jacksonville, Fla., papers and tracts for use in jail work.

Mrs. Lizzie Symons, R. F. D. 1, Sterling, Mich., *Review, Liberty, Signs, Watchman, and Life and Health*.

Mrs. M. C. Mantz, 2808 Burt St., Omaha, Neb., *Signs, Liberty, Instructor*, and other denominational papers.

H. L. Peeke, Fountain Head, Tenn., *Review, Signs, Instructor, Life and Health, Liberty, Little Friend*, and tracts.

Miss Nora B. Gibbons, Northumberland, Pa., denominational literature in the Italian language, for free distribution.

Mrs. Josephine Barrett, Grants Pass, Ore., *Review, Signs, Watchman, Life and Health, Liberty*, and *Instructor*, for reading-rack.

Frank Weeks, Box 114, Albuquerque, N. M., desires a large supply of *Signs, Watchman, Liberty, Life and Health*, and tracts.

Mrs. Julia W. Jensen, 3 Lenora St., Worcester, Mass., a continuous supply of our periodicals in English and Swedish, for hospital work.

Mrs. F. H. Williams, 630 Eleventh St., Bowling Green, Ky., wishes a continuous supply of the *Youth's Instructor* for her mission Sunday-school.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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

WANTED.—Young or middle-aged man to work on farm. Steady work to right man. Church privileges. Write, stating wages wanted, also experience. Address Wayne B. Head, R. F. D. 3, Warren, Pa.

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

FOR SALE CHEAP.—Seventy-acre farm; 55 improved, the balance in timber and pasture land. Good buildings; good location; 1 mile from town; near church and church-school. For particulars address J. C. Jorgensen, Mesick, Mich.

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

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

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

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

MANITOBA FARM FOR SALE.—Eighty acres under cultivation, fifty acres in fine young timber, flowing water; one-half mile east of Gladstone; rich soil. New ten-room brick house. Good granary and barn. Good missionary field. Price, \$4,500. Reasonable terms. Address E. L. Stewart, College Place, Wash.

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

Obituaries

LUNN.—Died in Colorado Springs, Colo., June 29, 1909, little June Arcene Lunn, infant daughter and only child of Brother and Sister Lunn, of this city. She died very suddenly, having been attacked just three days before with typhoid pneumonia. She was just one year and one week old at the time of her death. She is greatly missed in the home. The death of this little one will be an incentive to the parents to put forth every effort to meet their little one in the earth made new. The funeral service was conducted by the writer. G. W. ANGLEBARGER.

BAUMGARTNER.—Bethel, infant daughter of Brother and Sister Martin Baumgartner, died Sabbath, July 10, 1909, and was buried in the Los Gatos burying-ground, July 11—only a frail flower, to continue in bloom six months and thirteen days, then fade away. But she will bloom again, never more to fade. Words of comfort were spoken by the writer.

H. F. COURTER.

MOODY.—Died in Cornville, Maine, July 26, 1909, Sister Sarah Elizabeth Moody, aged eighty-one years. Sister Moody embraced present truth about forty years ago, and united with the Cornville church, of which she was a member at the time of her death. The church has lost a faithful member, and the neighbors a faithful friend, with whom she had lived for sixty years. She leaves one son and two daughters, two brothers and a sister, and other relatives to mourn their loss. The funeral service was conducted by the writer; text, John 11: 23-26.

P. B. OSBORNE.

REYNOLDS.—Sarah Ann Reynolds was born in Canada, Dec. 29, 1845, and died Sabbath morning, July 24, at the home of her daughter, Mrs. Middleton, near Coleman, Mich. Sister Reynolds accepted the truth about one year ago, but was not baptized until the Monday previous to her death. She was stricken with paralysis, and lingered but three days. Her faith was strong in God, and we lay her to rest expecting to meet her in the first resurrection. Her two daughters and one adopted son mourn their loss, but not without hope of meeting her again. Words of comfort were spoken by the writer.

A. R. SANDBORN.

KLOTZBACH.—J. C. Klotzbach, aged seventy-two years, died at the hospital in Woodland, Cal., of Bright's disease. His death occurred on July 13, 1909, and he was brought to Los Gatos, July 14, and placed beside his wife, who fell asleep fourteen years before. Brother Klotzbach joined the Methodist Episcopal Church in early life. But through instruction given by Elders Walker and Taylor, he commenced to keep the Sabbath, but he did not receive all of the light God has for his people. How much of this was due to his extreme deafness we know not. Funeral service was conducted by the writer.

H. F. COURTER.

STRAWN.—Died at Amarillo, Tex., July 21, 1909, Lela Dorothy Strawn, infant daughter of Brother and Sister C. A. Strawn, aged eight months and twenty-seven days. The deceased was born at Mt. Etna, Adams County, Iowa, Oct. 24, 1908. She and her surviving twin sister were the only children of their parents. Words of comfort were spoken by the writer to a goodly number of friends and sympathizers who had gathered for the occasion at the M. E. church of Nevinville, Iowa, Sunday, July 25. The little one was laid to rest in the Rose Hill Cemetery, near Nevinville, there to await the call of the Life-giver. "Asleep in Jesus, blessed sleep!" M. M. HARE.

CORNETT.—Died at Nashville, Tenn., June 23, 1909, Sister J. J. Cornett (née Rye), of chronic dyspepsia. She was born in Monroe County, Mississippi, and was converted in youth, and joined the M. E. Church. She was united in marriage to M. C. Cornett, Dec. 26, 1897. She accepted the views of the Seventh-day Adventist denomination from reading, and was impressed to attend Sabbath meeting by hearing the bell one bright Sabbath morning. There she heard the state of the dead preached by James Bellenger. She rejoiced in that truth, then went to her own pastor for light on the Sabbath question, but as usual, received none. She then turned to her Bible, and studied the word, and found all the precious truth, and was baptized by the writer, Feb. 16, 1907, and united with the Hatley church, of which she remained a faithful member until her death. She rests in New Hope Cemetery, awaiting the Life-giver's call. Her last hours were spent in praying for her unconverted husband and three little children. Funeral services were conducted by the M. E. minister. I. N. KRANSHAAR.

INGHAM.—Myrtie Maud Ingham, wife of Lyman Ingham, died at Northstar, Mich., July 26, 1909, after a lingering illness of over a year. She was a patient sufferer, and never complained, but trusted her God. She was the daughter of Brother and Sister Milo White, of Ithaca, Mich. She was born March 7, 1871, on their old homestead near that place. She leaves a husband, one son, father, mother, five brothers, one sister, and a host of friends to suffer their loss, but they can truly have consolation in looking forward to the resurrection. Sermon by the writer; text, Heb. 9: 27, 28. A. R. SANDBORN.

GRISWOLD.—Died at Middletown, Conn., June 26, 1909, Brother Gilbert Griswold. He was sixty-eight years old. He suffered for some time from a complication of diseases. He leaves a wife, five sons, two daughters, two sisters, and many sympathizing friends to mourn their loss. He was a faithful husband and father, and we miss in our church his helpful presence and prompt, whole-hearted testimony of God's saving and keeping power. The funeral service was held at his home, conducted by the writer, words of comfort being spoken from Luke 19: 10 to a large company of relatives and friends. C. H. REIMERS.

WHITNEY.—Died in Augusta, Maine, June 29, 1909, of apoplexy, Mrs. Mary Whitney, widow of the late J. F. Whitney, aged 76 years, 3 months, and 15 days. Mother was able to do her work to the day of her death, and dropped dead in the kitchen after she had been out working in her flower garden. For several years she was a member of the Freewill Baptist Church, but embraced the truth about thirty-three years ago, under the labors of Elder J. O. Corliss. Seven children, two brothers, and two sisters, and many friends are left to mourn their loss. Some time before she died, she selected the twenty-third psalm as the scripture which she wished read at her funeral. The funeral was held at her home in Augusta. We laid her to rest beside our dear father and brother in Solon, Maine, with the hope of soon meeting her again. Words of comfort were spoken by Elder S. J. Hersum. Mrs. A. C. STEVENS.

CARTER.—Miss Annie Carter died near Sheldon, Wyo., June 29, 1909. Sister Carter was born in Preston, England, July 3, 1867. Her parents were Episcopalians, and she was brought up in that faith. At the age of seventeen she came to this country. For three years she has been suffering from tuberculosis. She came West on the advice of her physician, but grew worse continually. She received the light of the third angel's message by reading "Great Controversy." It came to her thirsty soul like a flood in the desert, and for fourteen years she has been rejoicing in the blessed hope. Sister Carter was a faithful and very sociable woman, and was loved of all who knew her. She was laid to rest in the Greenwood Cemetery, awaiting the Life-giver when he shall call her at the first resurrection. Words of comfort were spoken by Brother Lawrence. JOHN P. FREDERICKSON.

HICKOK.—Drowned in Muskoka Lake, Ontario, July 12, 1909, Harold Rosser, three-year-old son of Clarence Orville and Hattie Rosser Hickok. He had been with us only a short time before, playing happily with his brothers, but wandered unnoticed to the water's edge in front of the house, where he evidently fell in face downward from the rowboat in shallow water. All efforts to revive him proved fruitless, and we had to yield up our darling boy. He was a very obedient, sweet-tempered child, sunny and happy all day long, and we shall miss him much. But we are comforted with the assurance of receiving him again fresh in immortal bloom. Words of comfort from Jer. 31: 15-17, by F. W. Morse, were spoken to a houseful of sympathizing friends, and we laid him to rest beside his Grandfather Hickok, under the pines by the lake shore. CLARENCE HICKOK, HATTIE HICKOK.



WASHINGTON, D. C., AUGUST 26, 1909

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

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C. M. SNOW, of *Liberty* and the *Review* editorial staff, is in attendance at the Christian Citizenship Institute, at Winona Lake, Ind.

PROF. W. W. PRESCOTT, wife, and son, left Washington last week to be absent about one month. They will visit various places in New England. While filling several appointments for lectures, Brother Prescott will make a study of evangelistic work in some of the coast cities.

THE Home Missionary and Publishing Work department presents some interesting data which should be studied by all.

THE principal of the Correspondence School, Prof. W. E. Howell, is receiving a goodly number of applications from prospective students. In this school is afforded an opportunity for old and young to improve their abilities, and fit themselves for greater usefulness.

THE high standard of excellence set by past numbers of the *Watchman* is fully maintained by the September issue, which has just come to hand. The leading articles deal with the fulfilment of prophetic prediction. The Outlook department is particularly interesting as giving a survey of the great world field. The whole number is well worth reading.

THE article from Elder A. G. Daniells, on page 3, entitled "The Coming Missionary Campaign," should call forth a hearty response from every Seventh-day Adventist. Read also the stirring appeal from Elder I. H. Evans on page 5, and then remember that to you is afforded the privilege in this day of opportunity, to help answer the call for resources for the needy mission fields.

DURING the recent German Union conference, laborers were recommended to the following fields: Edgar Hartmann, to Egypt; F. Scior, to Smyrna, Turkey; E. Dominick, to German East Africa. Also C. Voigt was selected to take charge of a branch office which the Hamburg Publishing House is establishing at Constantinople, and will act as treasurer for that part of the field.

"A CARPENTER may work with a dull saw," writes one of our correspondents, "and so save a file, and a teacher can get along without the *Sabbath School Worker*, but neither is doing his best. I find the seed-thoughts on the first page a great help in my work, and am very anxious to see the circulation of this paper greatly increased." Are you without this valuable Sabbath-school helper?

BROTHER ANOL GRUNDSET, of New York City, under appointment to Abyssinia, East Africa, called at Washington the first of last week on his way back to New York from Minnesota. He sailed last week for Europe. After remaining there about four weeks, he will go on to his field, beginning labor in the Italian colony of Eritrea preparatory to crossing the border into Abyssinia when that country opens its doors to the missionaries.

HAVING returned from his mission field the first of the year, Elder C. D. AcMoody, the director of the Turkish Mission Field, has been earnestly seeking to recuperate his health in the fond hope of again continuing his work for those needy people. Considerable progress is apparent, which is a source of satisfaction to Brother AcMoody and his many friends. Let us remember in daily prayer our missionaries in every land, that they may be kept by divine power, both physically and spiritually.

WE are glad to announce that Elder J. L. Shaw, who was compelled to retire from the superintendency of the India Mission Field on account of ill health, is slowly improving, and hopes to be able soon to take up some work in the home field. Mrs. Shaw, with her two children, is now en route from India, and will reach Washington about September 15. It causes these faithful workers much regret, as it does also their associates in India, that they are compelled to retire for the present from the mission field.

THE General Conference voted that the new directory of officers elected, resolutions passed, together with other facts and figures, be published in convenient form for the use of workers. Last week a little leaflet of forty-eight pages, containing this information, was mailed to conference officers, ministers, licentiates, doctors, and also workers in foreign fields. A few extra copies have been sent union conference secretaries. Any worker omitted, or failing to receive a copy, can procure one for the asking. The workers will thus have before them in convenient form the important recommendations passed by the recent General Conference to use in their work of raising funds for missions. It should be preserved for reference.

BEGINNING with this week, Brother A. J. S. Bourdeau surrenders the management of the periodical department of the Review and Herald Publishing Association and assumes the position of missionary secretary of the General Conference Publishing Department. Brother Bourdeau's experience gives him an excellent fitting for this new and responsible work. After graduating from the Battle Creek College, he spent six years in connection with various departments of the Review and Herald in Battle Creek, Mich., and seven years as secretary of the California Tract Society, leaving the latter position to connect again with this publishing house. As manager of our periodical department he has done excellent service, and was reluctantly released to take up work in his new position.