



Vol. 86

Takoma Park Station, Washington, D. C., October 14, 1909

No. 41

A PRAYER FOR HOPE

A. W. SPAULDING

SWEET was the peace, my God, wherewith of old
 I walked with holy company to pray,
 With voice of joy to sing Thy anthems bold,
 And satisfy my soul within Thy way.
 These things I call to mind when now, alone,
 My tears are all my food both day and night,
 When in the dark I wake to toss and groan,
 And in the day my tears bedim my sight.

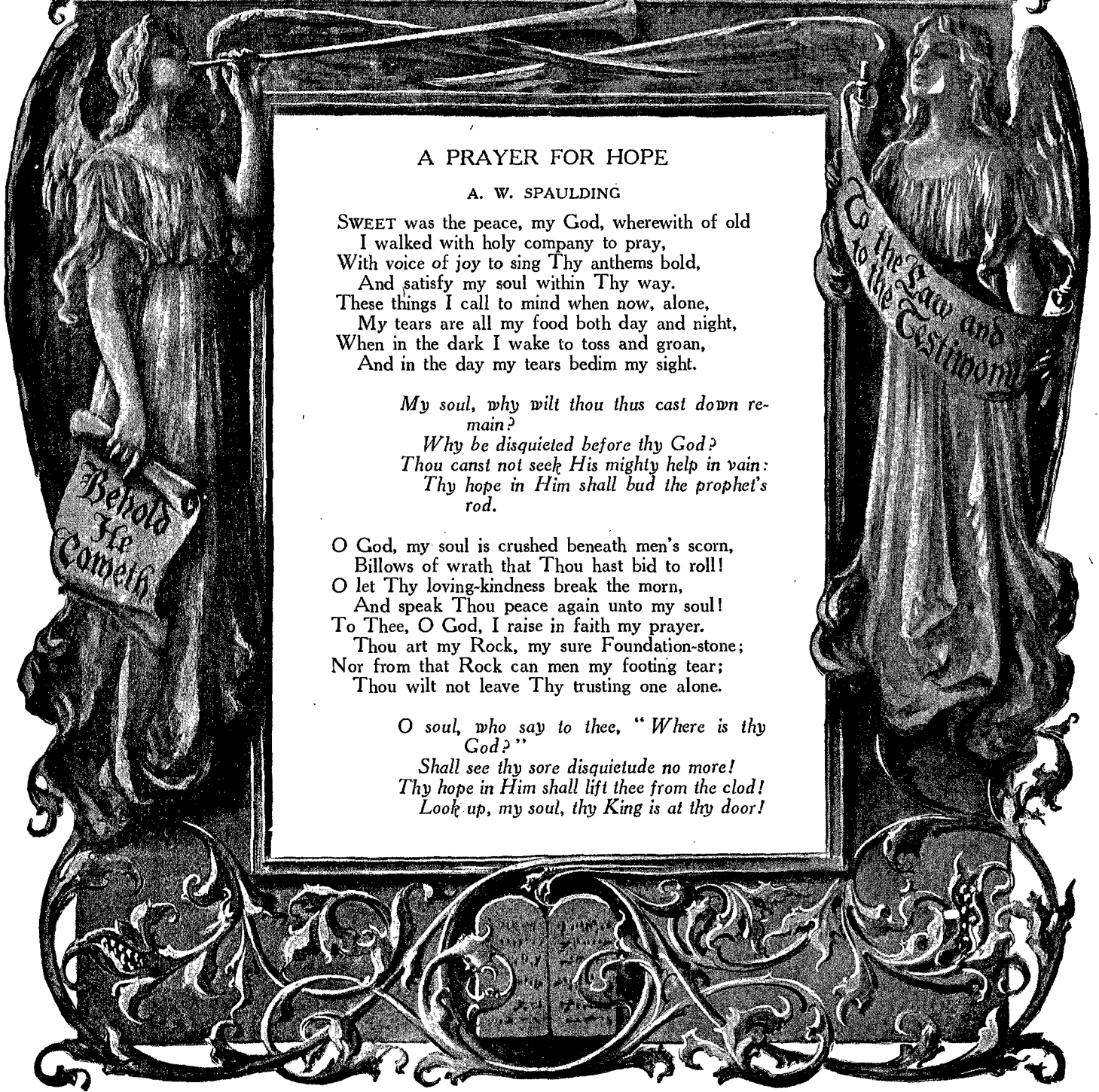
*My soul, why wilt thou thus cast down re-
 main?*

*Why be disquieted before thy God?
 Thou canst not seek His mighty help in vain:
 Thy hope in Him shall bud the prophet's
 rod.*

○ God, my soul is crushed beneath men's scorn,
 Billows of wrath that Thou hast bid to roll!
 ○ let Thy loving-kindness break the morn,
 And speak Thou peace again unto my soul!
 To Thee, O God, I raise in faith my prayer.
 Thou art my Rock, my sure Foundation-stone;
 Nor from that Rock can men my footing tear;
 Thou wilt not leave Thy trusting one alone.

*O soul, who say to thee, "Where is thy
 God?"*

*Shall see thy sore disquietude no more!
 Thy hope in Him shall lift thee from the clod!
 Look up, my soul, thy King is at thy door!*



THE WORK —AND— THE WORKERS

Christian Education plans for the individual growth, the betterment of the home, the improvement of the school, the development of the church, and the general advancement of our special message.

REPORTS from the field show a most encouraging circulation of our large books. Although a goodly number who have been working during the summer for scholarships have earned their scholarships and have now returned to school, yet others are taking their places; so the amount of book sales seems not to be diminishing. The evidences all point to a successful fall and winter campaign.

READ this: "I sent for 50 copies of *Life and Health* late last month, the twenty-sixth, just to see if I could do such a thing as sell any of our papers. When they came, I was sick, and I continued sick for several days. But finally I decided that I must sell those papers before the month passed, whether sick or well. So I went by rail to a town twenty-two miles away, arrived at 8 A. M., and returned at 2 P. M. with all the papers sold, and I felt better in every way. This being my first attempt, I felt very grateful for the prosperity the Lord gave me, and for a knowledge of the fact that I *could really do something in helping on this message*. I sent for the papers just to see if the Lord could use me, and I believe he can, and will, if I seek him with all my heart."

A MAN in Georgia asked one of our *Life and Health* workers the following question: "How many of your agents are there in the State? Everywhere I go, I encounter one." This seems as though *Life and Health* workers were everywhere in Georgia. They are increasing in every State, yet we need more.

MRS. BESSIE HESELTON orders five copies of *Life and Health*, and says: "I want to sell a few if I am able. I am 75 years old. Have just broken my wrist, and can not do hard physical work." Comment is unnecessary in this case. All one can do is to admire the spirit of the aged sister. The majority of our periodical workers, however, are possessed more or less of the same commendable zeal. Our periodical work affords a field in which every one, old and young, may find employment. And the Lord of the harvest invites all to have a part in this good work.

Scholarships Earned by Periodical Sales

Indiana Students Enjoy Success in Summer's Work

THE Indiana scholarship periodical company assembled in Cincinnati, Ohio, the evening of June 21, beginning its sales the next morning. For eleven weeks the workers toiled steadily, with a brief respite at the Bluffton, Ind., camp-meeting, concluding the summer's labors in Toronto, Canada, September 6. The blessing of the Lord attended the company in every movement, and abundant success in making sales was enjoyed throughout the season. It is no small task to dispose of 24,420 of our ten-cent magazines, as this company did, receiving therefor upward of \$2,500. Only through the hard work of all, at-

The total for the company of eight that day was 772. The company's best record was made the last evening of the season. Arriving at Toronto, Canada, a few minutes before 6 P. M., the workers at once entered upon their duties, and in about four and one-half hours sold 723 magazines, an average of 90 apiece, in spite of the fact that two did not work the full time on account of illness. More than fifty copies were sold by two of the young ladies in a large hotel, to the guests in the lobbies and corridors. Thus a most successful summer's campaign ended most auspiciously, all being of most excellent courage when they retired for the night, feeling that they had accomplished great good besides earning a substantial sum of money to pay their way through school during the winter.

These young people have entered upon their studies in the following schools: Misses Ada E. Achor, Orra Bush, Alta M. Clapper, Blanche E. Hicks, Fay Korn, and Ona Marshall in Beechwood Academy, Fairland, Ind.; Miss Elizabeth L. Kern in Emmanuel Missionary College, Berrien Springs, Mich.; and Miss Frieda Huber (on account of the recent removal of her home to Nebraska) in Union College, College View, Neb.

R. C. SPOHR,
Missionary Secretary,
Indiana Conference.



MEMBERS OF INDIANA SCHOLARSHIP PERIODICAL COMPANY

Seated in front, at the left, Blanche E. Hicks; Elizabeth L. Kern at the right. Second row, from left to right, Fay Korn, Frieda Huber, Alta M. Clapper, Mrs. Minnie Jackson (cook and chaperon), Orra Bush. Third row, from left to right, Ona Marshall, R. C. Spohr, G. R. Fattic (company manager), and Ada E. Achor.

tended by God's blessing of health and strength, was this result obtained.

These workers placed the pages of truth in the hands of people scattered through fifty different cities in five different States and one province of Canada. The principal cities visited were Cincinnati, Louisville, Indianapolis, Detroit, Buffalo, and Toronto. The hard work was not uninterrupted by pleasant trips.

In addition to paying all their traveling expenses, board, and incidental expenses, the company paid \$121.91 tithes from its receipts, having left a sufficient sum to equal seven scholarships. Of the eight young ladies who worked the eleven weeks, six of them earned full scholarships, three of the six more than enough for their scholarships, and the remaining two earned a large proportion of the amount they needed. Four of the eight had had practically no experience in periodical selling previous to their joining the scholarship company. Only two of the four did not earn complete scholarships.

The best single record for one day was 155 sales, on Thursday, August 26, in Detroit, Mich., by Miss Orra Bush.

can be found upon almost any Bible subject. It is suitable for use in church service, Sabbath-school, Student Volunteer societies, and church-school. It contains excellent songs suitable for family worship. Prices, cloth binding, 60 cents; half morocco, \$1; full Turkey morocco, gilt edges, \$2.50.

"MONITOR OF HEALTH."—The purpose of this book is to teach, in a plain and practical manner, those things which are of the greatest importance in relation to health. Every household will find in this volume something which will be of practical value. The book is divided into the following general sections: "Health Hints," "Foods," "Tests for Adulterations," "Temperance," "Simple Remedies for Common Diseases," "Hydro-pathic Appliance," "Accidents and Emergencies," and "Medical Frauds." Only a few copies of this book are still in print. 408 pages. Regular price, \$1; but we will furnish the few remaining copies that we have for 50 cents, post-paid. Order from Review and Herald Publishing Assn., Takoma Park, Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 14, 1909

No. 41

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year \$1.50 Six Months75
Eight Months 1.00 Four Months50

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

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

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

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

Editorial

"To Loose Those That Are Appointed to Death"

A Token of Deliverance

Two men, in Queen Mary's day, were lying in the Salisbury prison condemned to the stake for Protestant heresy. The chancellor of Salisbury had urged immediate execution of the sentence, but the sheriffs had delayed matters, disapproving of the cruelty of the clergy. The chancellor, however, had brought matters to the point where little further delay seemed possible, when suddenly he died. Fox, the old martyrologist, says of an incident associated with this persecutor's death:—

Concerning whose death this cometh by the way to be noted, that these two aforesaid, John Hunt and Richard White, being the same time in a low and dark dungeon, being Saturday, toward evening, according to their accustomed manner fell to evening prayer; who, kneeling there together, as they should begin their prayer, suddenly fell both to such a strange weeping and tenderness of heart (but how, they could not tell), that they could not pray one word, but so continued a great space, bursting out in tears. After that night was past, and the morning come, the first word they heard was that the chancellor their great enemy, was dead; the time of whose death they found to be the same hour when as they fell in such a sudden weeping.

Their bitterest enemy being dead, they continued a little longer in prison, and were released by the death of Queen Mary and the accession of Elizabeth.

Brought by a Bird

In the days of persecution in Bohemia, one Matthias Dolanscius was arrested for heresy. Cast into prison in the city of Prague, he endured much suffering by cruel neglect. But the same God who fed Elijah by the ravens was watching over his children in Bohemia. We can not question the ways of Providence. Ofttimes the servants of the Lord were strengthened to bear witness by martyrdom to the glory of God. But the work of Dolanscius was evidently not finished. The extraordinary manner in which relief came to him at this time is thus related:—

One day, when he was on the point of starving, he cast his eyes toward the grate of his prison windows, and saw a little bird, perhaps a carrier-pigeon, sitting there with something in his bill. His curiosity led him thither, the bird flew away, but left a bit of cloth, in which, when he took it up, he found a piece of gold; with this he found means to furnish himself with bread until he obtained full deliverance.—*American Tract Society Primer, No. 2.*

Held Powerless

A young woman, Mrs. Bosome, visiting at Richmond, near London, in the time of the cruel Queen Mary, was pressed by her mother to attend church. She refused to turn and bow with the congregation, according to Catholic form, and was arrested by the church warden and constable, and ordered to appear next day before these officers at Kingston, across the River Thames. Suspected heretics were being burned all about in those times. Fox says:—

The next day, according as they were assigned, they came to Kingston to appear before the foresaid officers, who, at the same time (as it chanced) were going over the ferry, and meeting them by the way [leading up from the ferry] saluted them by their names; but at that time had no further power to speak unto them. Afterward, as they [the officers] were in the boat going over, they knocked their hands, stamped and stared, lamenting that they had let them so pass their hands.

The ferryman reported this afterward. The young woman, going on to London, "escaped their cruelty," Fox says, "through the secret working (no doubt) of the Lord, who in all his works, and evermore, be praised. Amen."

"For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem." w. A. S.

The Meaning of "The New Religion"

THE somewhat formal pronouncement of Dr. Charles W. Eliot, president emeritus of Harvard College, concerning the religion of the future has attracted considerable attention. This is probably due quite as much to the prominence of the man as to the position taken, since Dr. Eliot does little more than to put into definite form the logical conclusions of the rather hazy assertions and denials of other well-known advocates of liberal ideas.

This open repudiation of those truths which have long been regarded as fundamental to Christianity has called out from some who still maintain the original faith a vigorous protest and a strong affirmation of their confidence in the old-fashioned gospel of Christ as the only Saviour. A notable example is an article in the *Missionary Review of the World* for October, written by the editor-in-chief, Dr. A. T. Pierson, whose earnest testimony to the truth we have had occasion to commend at different times. Our quotations from this article is rather long, but we believe that it will be read with interest:—

The "new religion," which is in reality neither new nor a religion, but a philosophy, is rather negative than positive, rather destructive than constructive. It is difficult to frame any creed out of mere negations. But, if we attempt to articulate into organic form the denials of our day, there seems to be no belief in any final authority outside the human reason and conscience. There is no longer an infallible church nor an infallible Bible. "Man, in the present generation, is ready to be led, not driven," and is a law unto himself. The belief in human depravity is abandoned, and there are "no malignant powers." Sin is not guilt, but misfortune, and is to be dealt with not as deserving judicial penalty, but medical and ethical treatment, not hell but a hospital, not punishment or pardon, but new environment and culture. The expiatory death of Christ is denied, with all "safety thereby primarily afforded to the individual," and it is denied that "character might be changed quickly," or that "Christ is in any way essential to religion."

Whether the vague new religion can be formulated in a creed is very doubtful; but if it can be, it would read somewhat thus:—

"I believe in a conception of God, a multiplication of infinities, and in creation by spontaneous generation and eternal evolution; and in Jesus Christ, as a distinguished ethical teacher, who was born of natural generation, suffered as a martyr for what he believed to be

truth, and was crucified, dead, and buried. He was reputed and believed by his disciples to have risen from the dead and to have ascended into heaven, and to be coming again to reign on earth as king.

"I believe in the infallible ego, as the ultimate court of appeal in all matters of truth and duty, a universal church composed of all who are honest in their opinions, and upright in their conduct; in the communion of the cultured and the philanthropic, in the reformation of bad habits and the inculcation of virtue; in the proper care of the body, and the education of the mind; in scientific progress, college training, and the 'spirit of the age,' in 'two great commandments—the love of God and the service of fellow men; in a life of altruism, and so in undying influence for good."

In the above attempt to crystallize some of the tenets of the religion of the future into apprehensible form, there is no desire or design to misrepresent or caricature it. If we understand modern liberalism, it aims so to restate the beliefs of the ages as to suit and fit the progressive spirit of the twentieth century. We do not doubt the honesty of those who, with the courage of their convictions, make bold with their denials and affirmations. But we can not quite evade or avoid the vital inquiry, whether this new doctrine is sound and safe; whether Christianity has any essential, eternal facts and truths which can not be so modified without surrendering all its claims; whether such reconstruction is not in effect destruction. We are reminded of the Chinese method of slow execution—beginning at the fingers and toes and cutting off parts most remote from the centers of life, and slowly advancing toward the vital parts, meanwhile the life-blood gradually ebbing away.

What now—to dismiss for the time all other issues—is the outlook for missions, if this new religion is to prevail? First of all, how are we to meet other religions? Is there any such thing as a "false faith"? or are all religious systems part of the "spiral movement," orbiting toward perfection? If there is no court of last appeal beyond the "inner light," what becomes of the decisions of that court when there is no unanimity of verdict? What we call "conscience" is a compound faculty, made up of judgment of the reason and an impulse or prompting of the moral sense. First, the judgment decides what is right or wrong, and then the sense of obligation or prohibition follows; but if the judgment errs, failing to discern moral quality, the moral prompting is unsafe—the blind leads the blind, and both fall into the ditch. Here lies the fallibility of conscience—in the fallibility of judgment. We have been comforted, amid all the divergences of human opinion, by the confidence that in the Word of God and the teachings of the Lord Jesus, we have an ultimate authority by which to correct even the errors of conscience—as by the sidereal clock of God we correct the variations of our watches and chronometers. But if the new religion is true, and every man's inner light is to be his guide, what are we to do when, according to our own deep conviction, the light that is in others be but darkness, and great darkness! Does it not, if this new religion is to prevail,

become unnecessary and even intrusive and impertinent to plan a crusade against other men's convictions and beliefs and say to them, as Paul did to the Athenians, "Whom ye ignorantly worship, him declare I unto you"? Why not let men alone if evolution instead of revolution will bring them out into the final perfection of one faith?

Again: if there is no necessity of the expiatory death of our Lord Jesus Christ—if that death was not substitutionary or vicarious, what becomes of the doctrine of the gospel? Why longer preach a gospel of grace as "affording safety primarily for the individual"? If salvation is not by receiving Christ by faith, but by reformation of the character by works, and character can not be changed quickly, why depend upon the evangel? What we need is not preaching, but teaching—the school rather than the church, books rather than sermons. There is little use in any longer saying, "Look and live." There is no new birth from above. If there is any heaven, it is entered by obeying the two commandments, love to God, service to man. We need no coming to the cross—we pay our own penalties for sin, and work out our own salvation from sin—the only crown of glory is that which every man makes out of his own best attainments, and whose gems are his own heroic achievements.

We do not wonder that modern liberalism has no world-wide missions. It has no motive to go into all the world, and no gospel to preach to every creature. It has no need of waiting to be endowed with power from on high—for it has no pentecost, as it has no Calvary. Whether it has any resurrection from the dead does not appear, or any certainty of a future life. The ex-president of Harvard—an institution whose motto is "*Pro Christo et humanitate*" seems to us to leave out the *pro Christo* altogether and put a *pro ego* in its place.

For ourselves we think the "old wine is better," having tasted the new. "With charity to all, and malice toward none," we can only say that the new religion, weighed in the balances, is found wanting. It takes away a personal God and Father, and substitutes a vague multiplication and aggregation of infinities. It robs us of a supreme court of final appeal and substitutes the inharmonious discordance of a thousand warring opinions. It denies malignant powers, and leaves us to the mystery of wondering "who carries the devil's business on?" and how it is that Satan and sin seem so intensely alive and real. It takes away salvation by grace, regeneration by the Spirit, atonement of the cross, and leaves man to do his best to reform himself, bearing his own sin, and learning to sow only what he is willing to reap. It makes all sudden conversion a deception and delusion, and makes time an essential factor in the slow change or growth of character. It substitutes obedience to two commandments for faith in Christ, and makes them the foundation, instead of the structure built upon him as the one foundation. It gets rid of all that is fundamental to the Christian system in the new building it rears. To our conception the new religion is not Christ, but Antichrist.

Dr. Pierson is right in his closing statement. Liberalism is just as much opposed to Christianity as is the

Papacy, although in a different way, and apostate Protestantism will join with the Papacy in the war upon true Christianity. It remains for those who know the truth to proclaim with renewed vigor the message against both the beast and his image. This is the work for the present hour. W. W. P.

Numbering Israel

THE kingdom of Israel had become rich and populous. David's long and successful reign had been attended with material prosperity. This prosperity, instead of turning the hearts of the people to God in grateful remembrance, had engendered pride and self-confidence. This spirit affected alike the king and his subjects, and filled them with ambitious designs.

David determined to increase his army by requiring military service from all who were of proper age. To affect this, it became necessary to take a census of the population. It was pride and ambition that prompted this action of the king. The numbering of the people would show the contrast between the weakness of the kingdom when David ascended the throne, and its strength and prosperity under his rule. This would tend still further to foster the already too great self-confidence of both king and people. The Scripture says: "Satan stood up against Israel, and provoked David to number Israel." The prosperity of Israel under David had been due to the blessing of God rather than to the ability of her king or the strength of her armies.—"*Patriarchs and Prophets*," page 747.

God did not look with favor upon this work of his servant. Even Joab, unscrupulous as he was in other respects, protested against David's command. But the objection was overruled, and David's officers proceeded with their work. Soon after its completion, the judgments of God began to fall upon the nation, and the king, who gloried in his strength and greatness, was brought low in sorrow as the plague of the Lord carried off thousands of his subjects. Through this terrible disaster, through prayer and humiliation, David learned of his own finite weakness, and recognized that it was only of God's mercy that his own life was preserved, and the hand of the destroying angel stayed from further destruction of the people.

This lesson is for God's people in every age, and none the less for us today, both in our personal experiences and in our denominational work. Prone indeed is the heart of man to reason when prosperity attends his path, that by his might and genius he has secured for himself that which he possesses. We forget that the silver and gold are God's, and that his are the cattle on a thousand hills; that he it is who gives power to acquire education, influence, or whatever wealth we may possess.

The same principle is true as applied to our own denominational work. We are the advocates of a rapidly progressing cause. God has given prosperity to his church. Believers have multiplied wherever the gospel seed has been sown. Institutions have been planted, giving character and stability to the movement. God has led this people on until the influence of the principles they represent is felt throughout the world.

Even as Miriam, with the voice of inspiration, sang of the deliverance of Israel from Egypt, as Moses and David and Paul and others recounted the workings of God in behalf of his people, it is well for us to recount signal experiences in this work, and bear them ever fresh in our memories; but in doing so, it is for us to recognize that all the success and prosperity have come through God, and not through ourselves. When we view the progress of this work from the standpoint of what *we* have accomplished, emphasizing what has been wrought through *our* efforts, then, like David, we are numbering Israel, and the glory of man, and not the glory of God, is the object of the comparison.

We would not see one whit less reported of the splendid advance of the message. We would not see less recounted of the workings of God in connection with it. We would not desire less published of facts and figures relating to its material progress; only let us keep self out of the comparison, and not think in our hearts, even if we do not utter it in words, "My power and the might of mine hand hath gotten me this wealth."

The strength of this cause is not in the numbers of its adherents, its system of organization, the worldly influence of its advocates, or the size or number of its institutions. Its vitality and power can not be computed in figures or measured by mathematical equations. Its power is of God; its true manifestation, the life of Christ in the lives of his disciples.

The needs of this hour are for men and means to proclaim the message to earth's remotest bounds. But even above these needs, as great as they are, is the demand for a deeper consecration. Three hundred earnest, consecrated men in the days of Gideon could accomplish more than forty-two thousand who were irresolute and ease-loving. The spirit of consecration then turned the victory on the side of Israel; the same spirit of consecration to-day will accomplish wonders in this closing work. Only let us be humble.

An abiding sense of our own weakness and unworthiness will keep us from boasting, and enable us to exalt God instead of self. We shall be lost in amazement that Providence, in spite of our mistakes and failures, could use us in some humble way in connection with this closing work. "For ye see your

calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; . . . that no flesh should glory in his presence. . . . That, according as it is written, He that glorieth, let him glory in the Lord."

F. M. W.

Exposed by the Search-Light

IN reviewing a book on "Christian Science in the Light of Holy Scripture," by I. M. Haldeman, Chicago, the *Bible Record* places in parallel columns some of the glaring contrasts drawn by the author. The following clipping shows vividly the unchristian character of the science:—

Christian Science Versus Holy Scripture

"There is no matter."

"Man is incapable of sin."

"Man is never sick."

"There is no death."

"Man is coexistent with God."

"God is not a person."

"The Virgin Mother conceived this idea of God, and gave to her ideal the man Jesus."

"Jesus is not the Christ."

"The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the 'accursed tree,' than when it was flowing through his veins."

"Resurrection; Spiritualization of thought."

"His reappearance in idea."

"There is no final judgment."

"Prayer to a personal God is a hindrance."

"The claims of the marriage covenant may be relinquished by mutual consent or legally dissolved."

"The personality of Jesus not to be worshiped."

"The material record of the Bible is no more important to our well-being than the history of Europe and America."

"Christ was incorporeal."

"Church of Christ Scientist."

"In the beginning God created the heaven and the earth."

"All have sinned, and come short of the glory of God."

"They brought him all sick people."

"It is appointed unto men once to die."

"As for man, his days are as grass: as a flower of the field, so he flourisheth."

"The express image of his person."

"When he cometh into the world, he saith, . . . A body hath thou prepared me."

"Who is a liar but he that denieth that Jesus is the Christ?"

"Without shedding of blood is no remission."

"Jesus saith: 'Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.'"

"Judgment to come."

"For this shall every one that is godly pray unto thee."

"What therefore God hath joined together, let no man put asunder."

"At the name of Jesus every knee should bow."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"Every spirit that confesseth not that Jesus Christ is come in the flesh . . . is that spirit of Antichrist."

"Many shall come in my name . . . and shall deceive many."

God on His Throne

THE Scriptures give us warning of the coming of a time when the people would attempt the dethroning of God; when there would be an almost universal teaching against the kingship of Jehovah. The great prevalence of such teachings as the following proves to us that we have reached that time:—

Knowledge has given us a new universe. Knowledge has also given us a new conception of God. He is no longer sitting on a throne. He is in the sunset, in the air, in the mind of men. This new and grander God has been given us as a result of modern knowledge.—*Rev. Minot J. Savage.*

This is the teaching of the "higher critic," who boasts of a wisdom and knowledge greater than God has chosen to reveal to man. This "new and grander God" is a creation of the human brain run wild in its own philosophy. It is indeed a new god, and many preachers and many churches are bowing at its feet to-day. But the command of the only true God still stands: "Thou shalt have no other gods before me;" and by our attitude toward that command will we be judged in the last great day, no matter how many "new" gods and "grander" gods we may have fashioned for our own worship.

The idea of "god in everything" is part of the New Thought creed; but that New Thought is as old as heathenism itself. Heathen philosophy put a god in everything that God had made or caused to grow, and then it fell down and worshiped the things in which it enthroned its gods. The New Thought advocate thinks it a grand and beautiful idea to have God in everything; but it is no grander or more beautiful than it was when the idolatry to which it led debased every instinct of love and virtue, and made of their religion a sensual pastime, a veritable workshop of the devil. It is clothed in new language; but in its heart is the sepulcher of souls. It is the avowed product of "knowledge," but not the knowledge of God. Because "they refused to have God in their knowledge," God permitted the heathen world to have its own way; and into every excess a reprobate mind could conceive those nations went.

This New Thought has found it displeasing to retain in its mind that conception of God which God himself has given in his Word, and so it has graven, molded, and fashioned this creature of its own devising, as the backsliding Israelites did before Sinai. The Israelites made them a "new god" to lead them back to Egypt. Whither will this "new god," this "grander god," lead its worshiping makers?

"He is no longer sitting on his throne," say the heathen philosophers of the present day. But the psalmist

tells us that we may expect such a movement. He says: "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their Londs asunder, and cast away their cords from us." Ps. 2:1-3. Certainly this predicts a strong attempt to dethrone God and set up a vain imagination of their own in his place. But the Lord declares: "He that sitteth in the heavens ["on his throne"] will laugh: the Lord will have them in derision." Verse 4. This scripture declares that God "sitteth in the heavens." In Rev. 21:5 we read: "And he that *sitteth on the throne* said, Behold, I make all things new." In Rev. 3:21 we read: "He that overcometh, I will give to him to sit down with me *in my throne*, as I also overcame, and sat down with my Father *in his throne*."

"He is no longer sitting on a throne," say the New Thought and the modern theologian. But in making such a statement, they take direct issue with God. Need we ask, Which shall we believe? "Let God be true." The God of the Bible is grand enough, good enough, and sure enough. In him there is hope; outside of him the blackness of darkness forever.

C. M. S.

"Decent Theaters"

MYRIAD are the ways that Satan employs to trap the unwary, and lead souls from their allegiance to the right. One very effective means is through the influence of baneful literature, which is circulated broadcast throughout the land. Novels, story magazines and papers, and much of scandal and crime that enters into the ordinary newspaper, have had a mighty influence to turn minds away from the more sober things of life and from the truths of God's Word.

Another mighty influence which Satan is using to accomplish his purpose is the power of worldly pleasures and the world's playhouses. Reference was made in our Home and Health department last week to the deadly influence of the theater upon the morals. Hundreds of earnest Christians throughout the land appreciate this, and from many quarters notes of warning are sounding. The demoralizing influence is not confined alone to vaudeville or the ten-cent show, but extends even to the high-grade theaters which are supposed to cater to the respectable class of people. Many respectable people attend theaters, but there is also a sufficiently bad element among theatergoers to demand the giving of plays which pander to depraved tastes and a lowering of moral standards.

The Detroit *News-Tribune*, in a recent number, has this to say of some of the

so-called "decent theaters" of that city:—

It is safe to say that within the past month the first-class theater patrons of Detroit have seen and heard more suggestive stuff than appears on the burlesque stages. Only very recently things appeared on the stage of the Detroit —, which, if they had appeared at the — or —, might have met with instant action on the part of the police. Because the costumes were a little better, because the literary and musical embellishments were of a higher order, because the audience was drawn from so-called respectable society, and because the prices of admission are higher, the play passed as unobjectionable. Yet, in its essence, it was as demoralizing as any of the cheapest stage, and the audience plainly showed that it was getting exactly the kind of stimulation desired by the more outspoken audiences of the less fashionable places.

Describing one strongly and impurely suggestive scene, the *Tribune* continues:—

It was called on several times, the apparently decent audience catching courage from its own commingled boldness and whetted taste to call loudly for the repetition. All this on the stage of Detroit's best theater. True, there was catchy music and loads of fun, but underneath it all was the diapason of woman's sin and man's passion, and to keep the sin from being too black the sirens toyed with the emotions of the audience, and easily worked it into a state where it didn't care. . . .

This is just a statement of the situation. If a man or a woman can get his or her indecent emotions in a respectable theater at a price which excludes the more frankly prurient public, both he and she will enjoy it, and condemn the other places. The plays answer a demand, or they would not pack Detroit's best theater six nights and two afternoons.

We can not conclude from this criticism that the theaters of Detroit are any worse than the theaters of other cities. No doubt the same criticism could be made of the theaters throughout the world. As this newspaper says, "The plays answer a demand." The public taste craves such pleasure and excitement. Always bad in their influence, theaters have become worse through the increasing degeneracy of the age; and that which applies to theaters may be said also of the ballroom, of the moving-picture show, of the circus, of the skating rink, and of many other popular places of amusement.

We would not say that a Christian never attended a theater. An erring child of God may stray into this forbidden path, but he surely can not continue to frequent such places and maintain a living connection with his divine Lord. He can not ask the Lord to accompany him, and it is dangerous to go to any place where one must go without Heaven's guidance and protection. Seventh-day Adventists who appreciate the work for this solemn hour, will not be found in these assemblies.

F. M. W.

Object of the Harvest Ingathering

THE plan and real object of this Harvest Ingathering is not alone the distribution of a large number of the special REVIEW, containing an outline of the missionary operations carried on by our people, but also the ingathering of a large donation for the support of foreign mission work.

Last year many orders for the REVIEW were received which did not bring direct financial returns to the treasury of the Mission Board. We are not criticizing any one in this matter, for we believe every one did the best he knew. It is not an easy matter to go out and solicit funds for missionary operations carried on by a people whose doctrines are so peculiar as some that we hold; however, we believe there are many honest, conscientious people who will be glad to make an offering to the foreign mission work carried on by our denomination.

The endeavor made last year was the first in the history of our denomination in behalf of soliciting funds from those not of this faith for the purpose of carrying forward the mission work. A large sum of money was received last year. We believe, however, that with a clearly defined policy the funds can be greatly increased over what was received last year. The copies of the REVIEW that are distributed, but for which there are no receipts, do not help the mission treasury. They may do good in disseminating knowledge concerning the work carried on by our people, but we must not lose sight of the specific object of this Harvest Ingathering; namely, the gathering of funds.

The special number of the REVIEW has not been written with the view of interesting people not of our faith in the doctrines of this denomination. The object of this number is to give to the world a knowledge of the missionary enterprises that are being carried forward by this church, and to enlist financial aid and sympathy in the support of these missionary endeavors.

The churches when ordering the special number of the REVIEW should not be governed by the number they feel they will be able to give away, but should carefully plan their work so the largest possible returns to the Mission Board will be realized. There ought to be not less than one hundred thousand dollars gathered into the treasury for mission work from this Harvest Ingathering. In ordering the REVIEW, the general plan and object of the missionary campaign should be kept in view, so there will not be a large expense incurred without at least an earnest effort to bring funds to the mission treasury. We earnestly hope our churches everywhere will do their best in making this week of ingathering the most successful in the history of our work.

I. H. EVANS.

CONTRIBUTED ARTICLES

Love and Hope

L. D. SANTEE

THE losing and the leaving
Will soon for aye be past,
The sorrow and the grieving
Forgotten be at last.
In place of disappointment,
Is heaven's dearest boon;
Eternal life awaits us,
The Lord is coming soon.

Hours spent in useless fretting
Increase our ills the more,
Our fainting hearts forgetting
That heaven is just before;
We'll bid adieu to sadness,
To weariness and gloom,
And sing with untold gladness,
"The Lord is coming soon."

Cheer up, O heavy-hearted!
Thy King shall come for thee;
Dear ones from whom you've parted,
In glory you shall see.
The desert is behind you,
And flowers of life shall bloom;
Not long will earth-ties bind you,
The Lord is coming soon.
Moline, Ill.

An Important Fact, With Its Attendant Responsibilities

GEORGE I. BUTLER

THIS glorious message, which arose in obscurity, great weakness, and from small beginnings, has now reached a stage of influence and numbers which surprises multitudes, and leading newspapers give it respectable notice. Its missionary stations are established in all the important nations. The regular per cent of annual increase in membership has been greater than that of any other religious denomination. These are facts which can not truthfully be denied.

How Were These Results Reached? Were Any Difficulties Overcome?

Perhaps there never was an important movement which encountered greater difficulties. It commenced its work immediately after the passing of the time in 1844, when the very name of Adventism was looked upon with contempt; when its believers were hooted at in the streets; when that miserable falsehood about "ascension robes" was commonly believed; when all sorts of fantastic, fanatical stories were invented and heaped upon the poor, despondent, disappointed believers; when thousands, yea, tens of thousands, of those who had professed strong belief in the soon coming of their Lord renounced their faith in it, and joined with the jeering crowd of advent haters in maligning the comparatively few stanch, firm believers who clung to the precious advent doctrine. Great poverty was the

lot of many who first became believers in this movement. Their means had been largely used up in proclaiming the first message. To commence a movement with such a cloud hanging over it, and such difficulties confronting it, might seem to ordinary people as preposterous, and such would have been the legitimate conclusion, but for one striking fact: the Lord our God was with his humble, despised believers in the grand truth, The Lord is soon coming.

The Only Parallel

In all this world's history we can recall but one parallel of a people beginning under such discouraging circumstances,—the little band of perhaps one hundred twenty poor, heart-broken disciples, who had just witnessed the crucifixion of their blessed Lord when they had fondly supposed he was about to occupy the throne of his father David, drive out the Roman oppressor, and establish his kingdom. Him they saw seized by cruel hands, buffeted with fists and lashed with stripes, hissed at, derided, spit upon, hung up between heaven and earth, spiked to the cross like the vilest criminal between two thieves, till death came as a relief. All their fond hopes had been dashed to the ground.

Yet in spite of all this, after the Spirit of God had illumined their minds, they went forth in their poverty, and triumphed over death and hell in the grandest movement this earth has ever seen. That triumph was in the heaven-born message of the Saviour's first coming. God was back of it and in it. It triumphed in the cross.

This message has thus far succeeded and triumphed in the cross of ridicule, poverty, disappointment, hatred of the respectable worldly professor; and in spite of all difficulties is still onward.

A great truth lies couched in both of these experiences. God's work is one of self-humiliation, weakness made strong through faith in the Infinite. Our "God can take a worm and thrash a mountain." One man with God is a majority. His power transcends all creation.

Was the Message This People Gave a Popular One?

It was anything but that. It was the same blessed gospel God has ever had for man, with the cross of Christ in it — downtrodden truth, hated by pagan and papist alike. It was summed up beautifully by the revelator in these words: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12),—the solemn truths of the Old and New Testaments both, obedience to God through faith in our Lord Jesus Christ. Among the commandments of God is the seventh-

day Sabbath, the creation Sabbath, the only weekly Sabbath ever mentioned in all the Bible, hated by all idolaters. False gods could never create anything but sin. It was hated by the Papacy, the very power which led the people away from the true Sabbath in order to set up a man-made sabbath in its place. That change is the highest evidence the Papacy can bring of its right to rule. When Protestants keep the Catholic Sunday-sabbath, they in that very act practically acknowledge the power and authority of the Papacy. This last message of warning to a fallen world will be nowhere popular with a world-loving church.

How Has This Message Been Enabled to Make Such a Wonderful Growth?

Here is the real kernel of the whole matter. This unpopular message never could have made the growth it has unless a power greater than that of humanity had attended it. From its first inception it has given marked evidences of divine power. God has been with it all the way along. We boast not of what we as men and women have done. We are conscious that far more could and should have been done had we as a people been always as whole-hearted and faithful and devoted as we should have been. We must confess that we could have accomplished more had our faith been stronger, our spirit of sacrifice greater, our love to God and man more unswerving. But it is not wrong to rejoice at what has been accomplished. It is right to feel happy in the knowledge that at least one hundred thousand souls are now rejoicing in God's message for the last days. What loyal believer can fail to be happy when he realizes that the blessed banner of light and truth is waving in all the great nations of the earth to-day? Who can but rejoice that in the darkest heathen lands on earth, in the strongholds of the Papacy itself — Spain, Portugal, Italy, in the states of South America — the third angel's message is being proclaimed to-day, and hundreds upon hundreds of honest Catholics are embracing it? Praise God, from whom all blessings flow, that in the dark strongholds of heathenism many are coming to believe in the true God. Something must be wrong with the hearts of those cold, critical ones who feel indifferent to these precious facts.

The Duties of the Present and Near Future

It was a blessed privilege to be at the recent General Conference, and to hear the reports from the great field, to look into the faces of faithful men of God from Russia, China, Japan, Korea, India, laborers in dark Africa, South America, and the isles of the ocean, yea, from all parts of the world. Praise God for men, and noble women, too, who have braved the perils of those hard fields for the sake of perishing souls for whom Christ died. The hearts of all present were ablaze with warm emotions, and longings to see the work go forward with still greater rapidity and power.

As a denomination we have no

thought of being content with what we are already doing. It is expected that before another General Conference, forty families, at least, will have entered China and become established in the various divisions of that great empire; and that these centers of light will begin to radiate in the dense darkness of heathenism. Medical missions will be established to relieve the sick and suffering as well as to point those in moral and religious darkness to the Light of the world.

We speak of China, because it is the leading heathen nation of the world. A forward movement will at the same time be going on in various other countries, as the last message is everywhere presented. The truth is for all the world, and our work is a work for the whole world. Of course the responsibilities resting upon us as a people will be greatly enlarged. Our obligations as a people to sacrifice of our means and thus assist in bringing the light of truth to the whole world will be vastly greater as the work goes on. As time grows shorter, the hold of the true believer on this world's riches should grow less and less. Here is a vast field for thought.

Bowling Green, Fla.

Statesmen and the Turkish Question

PERCY T. MAGAN

IN a previous number of the REVIEW I showed that the sixth plague is the great sign plague,—the only one of the seven last plagues which can be seen shaping up,—the one which gives warning of the coming of all the plagues, and of the close of probation.

In the last issue of this paper it was made clear that the opening scene in the drama of this scourge is laid by the waters of "the great river, the river Euphrates," which expression was shown to refer to the nation having for its domain the territory adjacent to this stream—the Ottoman empire.

Then from these premises it was established that when the "water" of "the great river, the river Euphrates," is "dried up," i. e., when the passing of the Turk comes, this is the signal for a tremendous movement on the part of "the kings that come from the sunrise," viz., the Oriental powers, who join in battle with "the kings of the whole world" at a place called in the Hebrew tongue, Armageddon.

Thus the settlement of the "Turkish question" is, according to the Scripture, the pivot around which the universal war program revolves. It is, as indicated by the Word of God, the flash-point of the situation.

Such is the prophecy of Sacred Writ, penned, under the inspiration of the Holy Spirit, two thousand years ago. And now it may properly be asked, Do the statesmen indorse the position of the Scripture? Do kings and prime ministers, chancellors and chief secretaries for foreign affairs, agree with the Bible

writers that the Turkish question is the flash-point?

To state that they do seems almost unnecessary; for all the world, to say nothing of statesmen, is talking about the Eastern question, and has been talking about it for nearly two centuries. Any man who has paid any attention at all to the international history of the last two hundred years knows that this is so. Any living man of ordinary information and intelligence knows that the "Eastern question" in our day has proved itself almost perennial. The "Turkish" is, and has been for years, the one great international "question." There is no British question, or German question, or French or United States question, but there is a Turkish question, and so much so that the expression has become a household phrase the world over. And in proof of all the above, if proof be needed, let me introduce the language of a great student and statesman—a noted figure in near-Eastern politics:—

"The Eastern question, which began with Constantine and Theodosius, stretches through the centuries. It is ever old and ever new, like a figure in mythology, or a siren who exercises a mysterious and irresistible attraction and destroys the victim she draws into her clutches. In vain it seems from time to time extinct like a volcano, or stifled by stratagem or brute force. After a rest, sometimes long and sometimes short, it comes to life again, often with greater vigor than before. Thereupon every one looks anxiously to the East; for the interests at stake are so important and complicated that Europe and Asia, and even America, can not stand by as unconcerned spectators of the struggle which recurs century after century for the possession of the Bosphorus, the Hellespont, and the Ægean Sea. The East has been the goal of every ambition of the Christian and barbarian powers alike. The Eastern question gave the spur to the politics of the twelfth, thirteenth, and fourteenth centuries, as much as to those of the fifteenth, sixteenth, eighteenth, and nineteenth, and bids fair to provide plenty of material for the diplomatists of the twentieth century. . . .

"Frederick Barbarossa and Baudoin, Stefan Dochan and Mohomet, Soliman and Charles V, John Sobieski and Peter the Great, Joseph II and the Empress Catherine, Napoleon and Alexander I, Lord Palmerston, Napoleon III, and the Czar Nicholas, Prince Gortschakof and Lord Beaconsfield, each tried in his own way to find a solution for this dangerous problem, and, what is still more significant, each one failed, each one sacrificed in vain some of the best years of his life, and most of them the blood of valiant soldiers. When they thought they were on the point of reaching their goal, they fell on the way, and their work did not survive the influence of their political genius. Could there be more instructive lessons than these for the politicians of to-day if only they would allow themselves to be guided by the precedents of history?"—*Mil. R. Ivan-*

ovitch, Art. "The Future of the Balkans," in London Fortnightly Review, June, 1909.

And there is a reason, a mighty reason, why the Eastern question is, like the poor, ever present with us. Not without reason is it "ever old and ever new." Not without purpose is it a fact that "in vain it seems from time to time extinct like a volcano, or stifled by stratagem or brute force." There can be no question over the statement that "after a rest, sometimes long and sometimes short, it comes to life again, often with greater vigor than before." Magnificently has Ivanovitch stated the truth when he tells how the greatest statesmen of Europe, from Frederick Barbarossa at one end of the line through John Sobieski and Peter the Great to the Earl of Beaconsfield at the other, have "each tried in his own way to find a solution for this dangerous problem, and, what is still more significant, each one failed."

Why, then, is the Eastern question, among all the great international complications, which from time to time have risen into prominence, the only one which, like the brook that turns the mill, goes on forever?

It is because God has set it for the great sign of the close of human probation and of the end of the world. He tells all mankind that it is the sign that the cases of all men living are soon to be decided, and their everlasting destiny sealed for weal or for woe.

God desires to warn all the world of this fact. He uses this sign to reveal to every man and woman on the earth where we are in the stream of time. He longs to save the children of men, and so he sets up and displays mighty, gigantic, and world-shaking events as signs, that men may know that now or never must they prepare to meet their God.

And this is why the Eastern question will not down. For years God has kept it ever before us. He has done this that by reading the Scriptures and watching the lining up of all the world powers around the Eastern question, which is the vortex of the whirlpool, we may know and realize that the unmingled wrath of heaven is about to fall; for when the Eastern question comes up for final settlement, events most vital to each individual soul will have been forever settled. But hear the historical authorities and the statesmen further:—

"During the war between Russia and Turkey in 1828-29 the Russian General Diebitsch marched his troops across the Balkans and proceeded straight to Adrianople. Here he was only one hundred twenty-five miles from Constantinople, the Ottoman capital. At the same time Paskerditch, another Russian commander, took Erzerum, in Asia; and a great authority says that "the two generals would doubtless have joined hands in Constantinople, but for the efforts of diplomacy, and the fear of a general conflagration."—*Historians' History of the World, Vol. XVII, pages 544-545.*

Prince Bismarck, chancellor of the German empire, speaking in the Reichstag in 1888, declared that it was only the

Congress of Berlin that prevented the Russo-Turkish War of 1877-78 "from putting the whole of Europe in a blaze."

In 1895, during the dark days of the Armenian massacres, the Emperor Franz Josef of Austria exclaimed, when a certain move was proposed: "No, that would set fire to the powder."

On Nov. 9, 1895, the late Marquis of Salisbury, then prime minister of England, made a remarkable speech at the Mansion House in London. These Mansion House speeches by British prime ministers are always intended to give to the world the policy of the British government relative to questions of universal interest. The world had been on the tiptoe of expectancy for several days, watching eagerly for the summing up of the Eastern situation, and in the following remarkable language did the chief minister describe it:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman empire fall, would not merely be the danger that would threaten the territories of which that empire consists, but that the fire there lighted would spread to other nations, and would involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger which was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, and that is a danger which has not passed away." —*Published by the Armenian Information Bureau, London, 1895.*

From all the above it is clear that statesmen of our own day realize very fully that the Turkish question is the flash-point. Their view of the situation tallies with the prophecy of the Scripture. And more than this, the emperor of Germany has publicly stated that when the Turk goes, it will be the signal for the Oriental nations to make their mighty move to try out conclusions at arms with the Western powers. Space will not permit of this quotation in this paper. Suffice to say that at least one European potentate sees in the destruction of the Turk the making ready of "the way of the kings that come from the sunrising."

And more than this, the statesmen know that all the moves which have been made to stay off the evil day of settlement of the eternal Turkish question are altogether temporary and artificial.

This was made very clear by Lord Salisbury in a conversation with Chedo Mijatovich, one of Servia's greatest statesmen. On this point he expressed the following opinion:—

"The Berlin treaty is altogether artificial. It created artificial conditions which probably, as you say, can not last very long. But what human work, and more especially what diplomatic work, is

not artificial? Not only diplomacy, but history also creates artificial conditions. The Berlin Congress had to deal principally with Turkey in Europe,—not only an artificial, but an unnatural creation in itself,—complicated with the temporary results of the last war, and with the more permanent international jealousies. If you wish to know my personal opinion, I will tell you that the only natural, logical, and healthy Balkan policy for Great Britain would be that one formulated by Mr. Gladstone: 'The Turks ought to be driven out of Europe with all their bag and baggage.' Unfortunately, the Eastern question is so complicated, and the European system so artificial, that I as Her Majesty's principal secretary of foreign affairs, can not apply the policy which I consider the only true and natural one."—*Chedo Mijatovich, in the Fortnightly Review, December, 1907.*

A great prime minister of Medo-Persia,—Daniel, the author of that book in the Bible which bears his name,—five hundred years before the birth of Christ, had written of the time of the passing of the Turk: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. And John, the seer of Patmos, told how the passing of the Turk would be the signal for the long-looked-for coming of the kings from the rising of the sun to do battle with the kings of the earth and of the whole world.

Almost indeed do the words of Chancellor Bismarck of Germany; Emperor Franz Josef of Austria; and the Marquis of Salisbury, premier of Great Britain, seem to be but the answering echo of the prophetic utterance of the Hebrew Daniel, the chancellor of that empire of the elder day. The one said that when that time came, there would be a time of trouble such as never was since there was a nation on the earth. The others said it would start the conflagration, set Europe in a blaze, set fire to the powder, and that the fire that is lighted by the demolition of the Turkish empire would spread to other nations, and involve all that is most powerful and most civilized in a dangerous and calamitous contest.

Madison, Tenn.

Show Mercy

ALBERT WEEKS

"MERCY and truth are met together; righteousness and peace have kissed each other." Ps. 85: 10. This text was fulfilled in the person of our Lord Jesus Christ. It likewise must have a fulfillment in the hearts of the children of God, to give them characters that can be made immortal. All hardness of heart must be supplanted by love.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

1 John 3: 15. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20.

Here is a test of our love to God. Our brother is one of God's creatures. We can see him. If we love God, we shall love him, and do all we can for him. More than that, our love must include all mankind, even those who treat us badly. Says the Saviour, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." Matt. 5: 44, 45, A. R. V.

How tenderly, then, should we treat those who are united with us in the bonds of Christian fellowship. Mercy should be blended with justice in all that sacred relationship. "Love thy neighbor as thyself" applies with full force here.

Says Paul: "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself." Phil. 2: 1-3.

As we can know all about our own lives, if we have true humility we can easily count our brethren better than ourselves, for we know little of their lives. There is no place for self-exaltation in the gospel of Christ.

Smith's Creek, Mich.

Defending the Truth

G. B. THOMPSON

WE sometimes speak of defending the truth. We have no special criticism to offer concerning this expression; yet we should not forget that the truth needs no defender. It is its own defense. It is well able to take care of itself. It has survived centuries of warfare.

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

A lion may be caged, but he is the "king of beasts" still. Only slip the bars and let him free, and he will defend himself.

So with truth. It has in itself an inherent power. It may be bound about with environment, and seemingly crushed, but when the crucial moment comes, it will arouse, and like a giant, scatter and defeat the legions of error.

Truth is light, and light has more power than darkness. It is considered greater than locks and bars. When I was a boy, I can well remember that stores, shops, banks, etc., when the business of the day was finished, would put up strong shutters, turn out the light, and leave all the goods, money, etc., in total darkness. This was pleasing to the burglar. With his improved implements of mischief, he worked in the dark to advantage, and took from the safe the money it contained. In walking the

streets of a large, modern city recently, I was impressed with the different method now in use. Instead of shutters and darkness, as a safeguard they have *turned on the light*. The blinds are off, and the electric light is left burning all night. Over a safety vault a strong light made everything as open as the day. I thought, Light without locks is better than darkness with locks.

And so it is in spiritual matters. God's Word is truth, and it is light. John 17: 17; Ps. 119: 130. Light is stronger than darkness. It can dispel the darkness. You enter a large room; all is dark, you strike a match, or turn an electric button, and the darkness is gone.

Before God's people are periods of darkness and great tribulation. A time of trouble such as mortals have never seen draws near. Darkness will cover the earth, and gross darkness the people. Earthquake and storm, flame and flood, and cataclysm of nature are increasing on every side. Soon the seven last plagues of God's wrath will fall as the earth sinks into a millennium of darkness, the result of the curse of sin. But through it all the Israel of God will be safe. The truth will be their shield and buckler. Instead of Israel defending the truth, the truth will defend them. Let us be thankful for the truth.

Takoma Park, D. C.

"In Such an Hour as Ye Think Not"

T. E. BOWEN

THE entire passage of Scripture from which the above is taken reads as follows: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 42-44.

In Mark we find the same statement recorded in these words: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 35-37.

These words are addressed, it must be remembered, to the *followers of Christ*; for Jesus was talking privately with his disciples upon the mount of Olives. He was answering their most earnest questions, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Hence, these words are addressed to those who are watching for the return of the Master at the time when these signs predicted shall take place.

But will Jesus come unheralded, "suddenly," upon his own people? Will he come as a thief upon them? Will everything continue in its regular course up to the very hour when, as the light-

ning shining out of the east, by its sudden flash lights up the west, the Son of man in power and great glory bursts forth upon a surprised and waiting people, including a lost world?—Such a construction of these passages of Scripture does violence to other portions of the Word, upon which shines clear light.

Speaking of the second appearing of Christ, Paul wrote: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 1-4.

To come at once to the point under consideration, let us view these texts first cited as having their fulfilment in that most important of all events, which comes *unheralded* to saint and sinner alike — when Jesus ceases his work of ministration as high priest in heaven, and throws down his golden censer to exclaim, "It is finished;" "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Here is an event that marks the climax in the plan of redemption — an event second to none. The destiny of every human soul is here sealed for eternity. Really, in these solemn words the real end of the world is reached. True, there follow other important events in quick succession; for following these words above quoted, Jesus says, "And, behold, I come quickly." But these following events are but the outworking, the after-results, as it were, of that other solemn hour when the destiny of every living soul is forever fixed.

The passing of this hour is marked by no event on earth. The sun rises and sets as usual on that day. It is as the approach of the muffled tread of the thief in the night, bent on the spoils of the house while its occupants are entirely unconscious of his presence. Jesus makes this point clear by saying, "If the goodman of the house had *known* in what watch [time] the thief would come, he would have watched, and would not have suffered his house to be broken up." But he did not know. Neither will the church know the passing of this terrible hour of crisis to the world. Hence, the importance of heeding Jesus' command to "watch," and be "ready," and let not this hour find us asleep spiritually.

Further evidence is given us that the above application in the Saviour's instruction to the church from Mount Olivet applies to the time when probation closes, rather than to his second personal appearing on the cloud, in "Testimonies for the Church," Vol. II, pages 190, 191. Here we find these words: "Jesus has left us word, 'Watch ye therefore: for ye know not when the

master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.' We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly he find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to his return from his ministration in the most holy place of the heavenly sanctuary, when he lays off his priestly attire, and clothes himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still.'

"When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with his servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for his appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared.

"If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of his coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think he will come, and defer the preparation."

More might be quoted, but this is sufficient to make clear that this passage in the wonderful prophetic discourse of Christ given on Mount Olivet, which speaks of the suddenness of his coming, applies to that time when he ceases his work of intercession for sinners, and *not* to his personal second coming in power and great glory. Upon this point it is very important that we should not become confused.



A Song of Welcome

O HAPPY house! where thou art loved
the best,

Dear Friend and Saviour of our race,
Where never comes such welcome, hon-
ored Guest,

Where none can ever fill thy place.

O happy house! where thou art not for-
got

When joy is flowing full and free;
O happy house! where every wound is
brought,

Physician, Comforter, to thee.

Until at last, earth's day's work ended,
All meet thee in that home above,
From whence thou camest, where thou
hast ascended,

Thy heaven of glory and of love.

—Karl J. P. Spitta.

A Deplorable Custom

MAGGIE G. RICHARDSON

WE boast of living in a land of en-
lightenment and progress, and often
speak in pitying terms of the heathen
and their foolish customs, but at the
same time follow some of the most ab-
surd practises ourselves; and not only
absurd, but those which destroy one's
self-respect and lower the regard for
others.

Not long ago in a letter from one of
our workers in China, the native mar-
riage ceremony was described. After
the ceremony the different members of
the family gather about the young
people, she in the women's apartment
and he in the men's, and find great de-
light in teasing them, each about the
other. This is kept up for days, until
gradually all become accustomed to the
new situation, and finally settle down
to the ordinary ways of life.

In our enlightened country there is
the still more ridiculous custom of
teasing young unmarried men and
women about each other; and in some
families even boys and girls not yet in
their teens are made the objects of
sport in this way.

Not young people alone are found in-
dulging in this foolish habit, but par-
ents, who should mold the character
of their children by directing their con-
versation into profitable channels. The
mind of a child when given into the
care of the parents, is a blank, but
easily molded and impressible.

Fathers and mothers, can you afford
to have written upon the pure, innocent
pages of your child's mind foolish and
degrading thoughts by your careless
conduct and idle words? Your own
words and actions, if your influence is
what it is your privilege to make it,
will have a greater impression upon

your children than those of any one
else.

The apostle Paul writes to the
Ephesians: "Let no corrupt communi-
cation proceed out of your mouth, but
that which is good to the use of edify-
ing, that it may minister grace unto
the hearers. . . . Neither filthiness, nor
foolish talking nor jesting." To the
Philippians he writes: "Let your con-
versation be as it becometh the gospel
of Christ;" and to the Colossians he
says: "And whatsoever ye do in word
or deed, do all in the name of the Lord
Jesus."

Peter says: "But as he which hath
called you is holy, so be ye holy in all
manner of conversation;" and, "What
manner of persons ought ye to be in
all holy conversation and godliness,
looking for and hastening unto the com-
ing of the day of God?" Can we who
are looking for that day afford to en-
gage in light and trifling conversation
in the presence of young people and
children? Our Saviour says: "Let
your communication be, Yea, yea;
Nay, nay: for whatsoever is more than
these cometh of evil."

Takoma Park, D. C.

Cake Without Chemicals

MRS. W. W. WHEELER

THE teachings of the Testimonies
and of science agree in their state-
ments that it is not well for us to
prepare our food with chemicals. Must
we, then, dispense with cake?—Not
necessarily. Here is a recipe for one
that will be found excellent in the prov-
ing (eating), and it is one that can be
eaten with a clear conscience as far
as chemicals are concerned. Neither
can it be classed with rich and therefore
unhealthful cakes:—

In the morning before kneading out
your bread save out one large cupful
of the thin sponge. Break three eggs into
a bowl. If you wish, save either one
white or one yolk to use afterward in
the filling. Beat the eggs light, and
then add slowly one cup of sugar, con-
tinuing the beating. Add five table-
spoonfuls of olive oil. Now with a
spoon stir in the cup of bread sponge.
Carefully fold in two-thirds cup of
sifted flour. Oil three pie-plates, and
divide the dough equally into each. Let
stand for two or three hours where it
will not be too warm. It may appear
to rise but little, but it will come out
all right; the standing is necessary.
Bake in an oven of even heat, the same
as for any cake.

The reserved white makes a good fill-
ing when beaten stiff, with one table-

spoonful of sugar and two of thick,
sweet cream added to it. Beat very
little after adding the cream. Flavor
to your taste. If you saved the yolk,
make a cream sauce for the filling.

You will have better success if you
use magic or compressed yeast.

Ambato, Ecuador.

Dependable Young Folks

"You needn't worry a mite," said
Mrs. —, when her niece fretted for
fear the boy she had engaged to take
a parcel to the five-o'clock train would
be late. "John is a dependable boy, and
he'll be here."

"But boys of thirteen are so heed-
less," lamented the young woman. "I
wish I had found some one more re-
liable."

But the words were scarcely out of
her mouth when the boy arrived, and
the parcel was delivered in time. "I
always keep my word," he said, in an-
swer to her many cautions. "Of
course, I might fall and break a limb,
but you need not worry at all."

I really do not know where boys and
girls just entering their teens received
the reputation for being wholly un-
trustworthy. Some of the best, and
brightest, and most trustworthy boys
and girls I know, are hovering around
that age, but still I hear people say
you can't put dependence in them.

Just a few weeks ago a girl gave up
a chance to go to a picnic, in order to
stay at home and take care of the
baby, because her mother had a head-
ache. Does that look like heedless-
ness? And only last year a boy of four-
teen sat with his hand under the spout
of a gasoline can holding it shut till
his mother reached home. He was stiff,
as well as cramped and tired, but he
was afraid to let go. No one was near,
and if the oil had escaped, it would
have set fire to the building, for a
wood fire was playing in the shed, and
by accident a big lad broke the spout
to the heavy can. He ran away in fear,
but the plucky little lad held on and
saved the house from destruction.

"If you are anything in the world,"
a mother used to say to her boys and
girls, "be reliable. Be sure that peo-
ple can depend upon you, and you can
not fail in life. And above all things,
be faithful in the little things."

And do you know the little things are
the hard ones? If we do them well, we
may rest assured that when the big
ones come, we shall know all about
managing them. A boy who longs to
dash into a burning building and rescue
a child from death, almost shed tears
when his mother asked him to weed
the onion bed last week. You see dash-
ing into the building would take only a
few minutes, and he feels sure he would
get out all right, but it takes pluck to
work faithfully when the sun is doing
its best to scorch his back.

But the boys and girls who can be
depended upon now are the ones who
will be the successful men and women
by and by.—Selected.

I Can Take Care of Myself

THIS is the favorite answer of the heady, high-minded, and reckless, who propose to disregard good counsel and follow the devices of their own hearts. A young man, when warned against strong drink, says, "I am able to take care of myself." But it is frequently the case that before the end of his career, he needs two or three policemen, a number of sheriffs, constables, lawyers, judges, jailers, turnkeys, and sometimes a hangman, to take care of him. He is by no means as independent as he supposes.

A girl says, "I can take care of myself." She goes from her quiet home, plunges into the whirl of some great city, spends everything she can earn for vanity and folly, perhaps starves in a garret or dies of consumption, when she might, in her quiet country home, have lived a happy and useful woman, a blessing in the world, and blessed and honored by all around her.

"I can take care of myself," says a business man, when, riding on the tide of prosperity, he oppresses the poor and needy; but by and by financial troubles come, and he finds himself straightened and borne down into the whirlpool of bankruptcy and disaster, and all his bravado is gone.

"No man liveth to himself." Neither men nor women are able to defy their fellows, or to reject the friendship or disregard the sympathies of their kind. We all of us need something with which we can not supply ourselves. We are dependent on others for a thousand friendly offices, and it is well for us to acknowledge our dependency, and also to listen to the counsels of those who advise us for our good. "Pride goeth before destruction, and a haughty spirit before a fall." He who claims that he can take care of himself is very likely to be poorly cared for, and to require much more assistance than those who are less self-confident, and more willing to accept the counsel of their friends.—*The Christian*.

THE *Osservatore Romano*, the newspaper organ of the Vatican, utters a timely and vigorous criticism of prevailing fashions in woman's dress. It says: "All the present-day fashions are designed to excite the passions. They are the shipwreck of virtue. Cleanse these unholy wardrobes. Rid them of their dresses which make the wearer's guardian angels weep. Let your wives and daughters make their own clothes rather than wear dresses which grieve the Holy Spirit and the Father of Truth." Who will say there is no need of such condemnation and warning?—*The United Presbyterian*.

"THERE are two ways of praying. One prays to get what he wants, and the other to know what God wants him to get."

THE WORLD-WIDE FIELD

German East Africa

A. C. ENNS

WE left Kisumu the last of May, Brother Raessler and I, to find an opening for a new field of labor. We arrived at Shirati the next day, but found that all the country next to Shirati is infested with the sleeping-sickness plague. Several sanitary officials have themselves been infected, and two British physicians have died this year of it. The German authorities have been working ever since

Since arriving at "Bursegwe," which name we have adopted for our mission station, we have had some interesting experiences. First the chief's sons came with a drill as soldiers that is known only in the German army. They presented front, and in a chorus said, "Tamekuja Bwana Mwalim" (We've come, Mr. Missionary). "Well, what is it you want, my sons?" I said. "We want to learn to read, during which time we want to live with you." "Well, but you can not appear before me again naked [all were entirely nude], nor so dirty." After a moment of quiet, as they evidently were struck with my firmness, they began to get uneasy. Finally they took breath and asked: "But what shall we do? We have no clothes. Shall we wear skins of goats?" "No, indeed! don't appear in goat-skins. Buy clothes, and keep yourselves clean." "But we are too small to hoe and plant our own fields, so we can sell peanuts and buy clothes. And mother's field is not enough to eat and sell also." "All right, I am building a school, for which I shall have need of thatch and sticks. You may work for me until my school is finished, which will be enough to pay for your clothes" (consisting of a white jacket, and a piece of American cloth to tie about the loins). "But how many days will we have to work?" "Twelve days, if you work all day fast." "Ndie Bwana Mwalim" (Yes, Mr. Missionary), was the answer in a chorus, and with considerable satisfaction off went the whole squad, keeping step as well as they could, which was not faultless.

The next day not only the chief's sons, but also about thirty others came, asking whether they might now start work. They carried thatch, while the grown people built the grass hut and the school. From day to day the number increased. The girls also began to come, and we soon had quite an army of little folks at work. In two weeks we finished our grass hut, my schoolhouse, and one hut for my personal boys (the one who does the cooking, the wood and water carrier, and the one who looks after my room and does the washing and ironing and dish washing), and also a kitchen for Brother and Sister Raessler.

When all was finished, I had to leave for Shirati, to make arrangements concerning the land for the mission station, and to buy provisions, and also to get all the tools for the expedition out of the customs, consisting of about one hundred fifty loads of eighty pounds each, in boxes. Brother Raessler went to meet Sister Raessler, who was plan-



BROTHER ENNS AND HIS MUGANDA LANGUAGE TEACHER

it appeared, but as yet have been unsuccessful in their efforts to stop the plague. A certain district has been placed under quarantine by the government. The fly (*glosina palpalis*) which carries the disease is found in a certain marsh tree which grows in the water only.

But as we were anxious to get a station as near to the lake as possible, to make transportation cheaper, we decided to take the country south of the Mara River, which is healthful, except for malaria. By shutting out the mosquito at night, so avoiding infection, this disease can be almost entirely avoided.

The next day, June 2, we took a small sailboat and went to Nyanangi, south of the Mara River. The small boat costs only five dollars, or single loads of one hundred fifty pounds, twenty cents. We made an eight-day march, looking over the country. We found two excellent sites, one in Majita, near Bukerewe Island, on the mainland, and one in Buzanaki. On the latter site we decided to build. As Majita will naturally be the center, or head station, later, I decided first to help Brother Raessler to get started.

We have finished building a primitive schoolhouse, forty-five by forty-five feet, in one end of which I have my room, and in the other the school. Brother and Sister Raessler live in a straw hut. We now have half the sun-dried brick ready. The roof we expect to cover with corrugated iron.

ning to arrive in Shirati by June 26.

I had told the children that I would bring the clothes with me when I returned. In the evening I could hear their conversation, which invariably was about my return and the clothes I would bring with me. "The *Bwana Mwalim* will bring each of us clothes. I wonder if they will be large or white. What will we wash them with?" "O," said one, "they must be washed with soap and water." "Yes, but where will you get it from?" "And then we shall learn to read and write, and to make doors and windows," said another, "and do blacksmithing," "and to sew our own clothes, and to read the Word of God, and to pray. O, there are so many things, and such peculiar-shaped instruments, how nice they all are made! O, the *Warunga* [Europeans], how they can make everything, and all this they want to teach us! Shall we be able to learn all this?"

It is inspiring to listen to the harmless, childish talk. Indeed, if we will not turn and become as little children, we can in no wise enter the kingdom of heaven. How beautiful are the feet of those preaching peace and salvation! and how beautiful is the work of preaching peace, knowing that the present constantly increasing spirit of strife will soon be over, and eternal peace reign supreme.

When we returned to the station, it was dark; so after the boxes had been placed under cover, all had to go to bed, after we had evening worship. The next morning all were to appear, the grown people for work and the children for school. At eight o'clock school began with fifty children present, fifteen girls and thirty-five boys, ranging all the way from eight to eighteen years of age. The number constantly increased, until now I have about eighty, all from the one district, Bursegwe. There are about eight districts with independent chiefs, most of which are larger than Bursegwe, which can easily be worked from this station, under one or two European workers, by starting out-schools in all these districts. Then there are eleven tribes, each having a different dialect, which would have to have mission stations of their own.

Our mission, Bursegwe, consists of the territory east of Lake Victoria and south of the Mara River, with twelve tribes, having a population of about one hundred twenty-five thousand. I expect that either Majita, or one of the missions in Ururi, will eventually have to be the center. Each will be a center for part of the stations in the inland back of them. We can figure on two stations in Ururi, next to the lake shore, taking their water-supply directly from the lake, and one in Majita, also next to the lake. These will always be accessible by sailboats. Perhaps we shall be able later to procure one of our own. A medium-sized one costs about four or five hundred dollars, but I think by chance one could be secured for a little over half that amount. One would pay for itself in one season, carrying pe-

nuts to Shirati. A boat takes about one hundred loads at seventeen cents each. The trip can be made in a day and a night. During the season these boats go continually. Then we would save all our own transportation expenses from Shirati to the mission, such as carrying cotton, which we expect to raise in order to cover at least part of the running expenses of the mission. Cotton does very well here, and the government is giving us sufficient land to cultivate, so that we are in the most favorable circumstances to be able to start several stations with less means than we otherwise could.

I have finished preparing a tract in Muganda on the Sabbath, and another on the second coming of Christ, which will be sent to Hamburg to be printed. These will come out, I hope, the last of the year.

Bursegwe, Post Shirati.

A Canvassing Trip in the Philippines

R. A. CALDWELL

HERETOFORE my country trips have been limited to towns easily accessible to Manila. This time I planned to go almost to the terminus of the railroad, which is, however, no great distance. Moreover, I made a detour which brought me in touch with a number of towns some distance from the railroad. This side trip took me over eighty miles or more of roadway. When seeking a place to stay overnight, I usually tried to reach a town that had an American teacher. These towns are poor and small. Even the municipal buildings in some places are incomplete, and the market-places frequently resemble a group of pig-pens. It was in these towns that cholera found many victims last year. The larger towns near the line have lately been provided with good drinking water by the means of artesian wells. Many of the towns have a few Protestants, and in several ways Catholicism has lost many of its members.

One Sabbath I had several talks with school-teachers, and read to them from the Bible about Christ's return to the earth; I also read the commandments, with which they were very unfamiliar. The same day I saw two funerals of little babies. Infant mortality is very great. No coffin was brought into requisition, not because of poverty, I understand; for a priest had been engaged to march in one of the processions, at a cost of ten dollars; but because in these isolated places it is the custom. The little things were carried on a small chair, and were gaily dressed, and so were in harmony with the women and children mourners, and the noisy band. The older people were unceremoniously wrapped in a mat, which in some cases is reserved for further use.

Some of the experiences of this country trip were quite unique. It was instructive in many ways. These people are ignorant to a greater extent than the city people. The country where I

went is near the Igarotte tribe, and I noticed a number of men leading a string of dogs on their way to the hills. These creatures are bought from the possessor for a quarter, and sold to the consumer for a dollar or more.

One stage of the trip was over a road that was impassable to the ordinary passenger vehicle. A springless conveyance of two cumbersome wooden wheels, with bamboo body and light palm covering, is not the most comfortable carriage. I greatly admired the little Indian ox with its sleek sides and pretty head, especially when passing bravely through difficult places. Many times the water was over the wheel tops, and of course over the bottom of the cart. On such occasions I had to carry my hand baggage on side tracks of higher elevation. It was a slow journey, though at times we had good roads and made good progress. I reached the town before Sabbath, and had a good rest. On Sunday I canvassed the few families who could read Spanish. While here, I met a young Spaniard who obtained "Desire of Ages" in Singapore four years ago, and well remembered me. At this place no vehicle could be obtained, so I hired a pony, and started out at 4 P. M. for the next town, a distance of about eight miles. When half-way, it began to rain, in no half measure either, so I arrived at the teacher's house at dark in a sorry plight, and my grip, which was to arrive by the carrier who was to take the pony back, did not show up until late the next morning; hence I had to accept my host's hospitality in more ways than one.

This tour occupied almost three weeks. The expense item was very heavy, but as the number of orders totaled two hundred thirty-four dollars, it was quite satisfactory, with such a book as "Patriarchs and Prophets."

Just here I wish to say that I have been impressed as never before that this work is God given. For a canvasser to have much success in a language with which he is entirely ignorant, and among strange people, clearly shows — which should encourage the young and inexperienced worker — that the success of the work depends not upon the ability of the canvasser, but upon the Lord, and like his grace and mercy, is inexhaustible.

THE American Baptists, the Friends of Great Britain, the Methodist Church of Canada, and the Methodist Episcopal Church are said to be uniting in an effort to erect at Chentu, in the province of Azchuan, West China, a great Christian university. Colleges are to be maintained by the different denominations mentioned above, to act as feeders for the university, which is to be a joint affair.

WE can close out the sunshine from our homes by blocking up the windows. The sun shines all the same. So we can also refuse to admit the sweet, life-giving sunshine of Christ's presence and sunshine into our lives, but he shines forth, the light and joy of souls, all the same.—*Rev. Henry W. Little.*

British New Guinea

S. W. CARR

WHILE staying recently at a plantation about one hundred fifty miles east of Port Moresby, I had the opportunity of visiting several villages in a *lakatoi*. The Papuan *lakatoi* consists of two or more canoes lashed together and boarded over. The sail is large and peculiarly shaped, and is made of native



TREE HOUSE IN BRITISH NEW GUINEA

mats; all ropes are native made, and seem to be as strong as the machine-made article, and similar to it. Sometimes one end of the boat is the bow, sometimes the other, and at each tack the large flat piece of wood, about seven feet long and eighteen inches wide, which acts as the rudder, is dragged to the stern, and there secured and manipulated with a pole by the steersman.

After a few hours' sail in this strange craft, we ran up a small river to a native village to purchase food. The village was new, and consisted of seven houses grouped around the eighth, which was the largest of all. This was the *dubu*, or men's house, and no woman is ever allowed to enter. Here, too, the lads of the village are initiated according to native custom into manhood, and remain there for from three to twelve months without being allowed to see any woman during that time.

In the semi-darkness of this building, I soon had a number gathered, and with the aid of an interpreter was able to tell them the old, old story of the cross. With what interest they listened as the story was told in Motuan and interpreted into their dialect! How strange it all seemed to them — God in heaven, his Son sent to earth as a little child, his life of good words and works, his cruel death, his resurrection and ascension, and the promise of his soon return! Exclamations of wonder escaped their lips, especially when the resurrection was

mentioned. How could such a thing be possible? All knelt in prayer to hear from the lips of the *misineri* a fervent petition for a Father's blessing upon the words spoken in weakness, and that the darkened minds of the hearers should not long remain in heathen ignorance.

The day following, the same story was told to a gathering on the beach near another village, and was listened to with the same interest.

One's heart goes out to them in their darkness and ignorance. There is no missionary, white or black, along seventy miles of coast, and none inland. Apparently this was the first time that any of those present had heard the gospel. The government also has not yet full control, for during our stay in Dedele there were two massacres by inland tribes, twenty-two in all being killed. We believe it is rather through ignorance than real wickedness that these fruits of barbarism still continue, and we long for the time when these people, dear to our Lord and dear to us, will be "sitting at the feet of Jesus, clothed," and in their "right minds."

Port Moresby.

The Christian's Experience

TEMPTATION is a common experience of man. The Christian man is more keenly conscious of its power than the



A TYPICAL VILLAGE, PAPUA, BRITISH NEW GUINEA

man of the world. It often happens that in the experience of the soul newly yielded to Christ this fact causes great perplexity; and it may be well, by way of introduction, to say one or two words concerning it.

Why is it, the young Christian, especially, often inquires, that since I yielded my life to Christ, I have been more tempted than ever? The explanation always lies in the very fact of that surrender. Directly the human soul ranges itself on the side of Christ, it becomes peculiarly the object of enmity on the

part of Satan and his emissaries. The devil is ever busy attempting to spoil God's fairest work, and to prevent the perfecting of the life received in the mystery of the new birth.

Another reason arises out of the very nature of the Christian life. With the new life there has come a new consciousness of evil, and a new sensitiveness in its presence. Temptation which came yesterday, but was hardly appreciated, comes again to-day, and it is felt in all its force. It is well to remember this. The holier a man is, the more acutely conscious he is of temptation. The stronger a man is in all his moral fiber, the more does temptation appeal to him. It is not the weak man who feels the real force of temptation, for he yields resistlessly to it. It is not the impure man who suffers under temptation, for his moral fibers are no longer sensitive, and the suggestion of evil brings no pain. But the man in whom there has begun to move and thrill the pure, strong life of Christ, the man whose spirit is dominated by the Holy Spirit, he it is who feels the full force and pain of temptation. That thing was temptation to me yesterday, ere I had met the Christ; but there was no pain in it, no strain, no tug, only a willing yielding. But when I yielded myself to him, a new force came into my life, ennobling and purifying, and when temptation comes, there is now resistance; my consciousness of it is keener, not only because the enemy is more earnest in his attack, but because my sensibility is greater. Let me say to the young child of God who is troubled by temptation: Take heart. Be of good courage. The man held fast in the grip of vice knows nothing of the pain of temptation. Take heart, and know that your sensitiveness to temptation is sure evidence of the new life, the new purity and power working dynamically through your personality.—*Rev. G. Campbell Morgan.*

It takes courage to maintain our religious work and faith. Our work in the church and out of it is often so burdened with discouragements that it takes the heart out of us, and we feel like giving up the struggle. To be patient and persevering in these circumstances, to keep our temper cool and our zeal warm, to work with unreasonable men and yet be reasonable ourselves, this tries one's soul as surely as the opposition of open and armed enemies. And yet we must at times contend earnestly for our faith itself. Open infidelity is not so dangerous an enemy to our faith as the subtle pessimistic spirit of the world that may envelop us in a gray mist of doubt and discouragement.—*Western Recorder.*

"VOLUNTEERS are wanted on the battle plain,
Soldiers brave are falling ne'er to fight again.
Who will take their places in the deadly fray?
Who will march with Jesus to the front to-day?"

Harvest Ingathering for Missions

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

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

Summary of Last Year's Thanksgiving Fund

Revised to October 1

THE publication of the previous summary in the REVIEW of September 23, created a healthy interest in the great missionary effort of last year.

The present summary submitted by our General Conference treasury department shows all returns received up to Oct. 1, 1909. It also rectifies a few errors in the previous summary, due to the failure of one or two conference treasurers to segregate the Thanksgiving remittances from other foreign mission funds sent in, and also to a few credits given to the wrong conferences. These few inaccuracies, however, did not affect the standing of the various union conferences.

The number of copies of the REVIEW sent out last year remaining the same, every remittance now received on last year's fund improves the standing of the conference remitting.

It is encouraging to note that of the sixty-six local conferences reported, only two now show a "balance short." A small church in the South came to the rescue of its conference by taking up a collection equal to the "balance short." A few days later a second donation came in from the same territory, for the same purpose, thus placing the conference in the "balance over" column.

In glancing over the list, we note that the New Jersey Conference made a splendid record, considering the number of copies of the REVIEW taken. Each copy of the paper circulated brought in over eleven cents for foreign missions.

A comparative summary of the average amounts raised for foreign missions by each union and local conference, per capita, would make interesting reading. Figured on that basis, the Atlantic and the Northern union conferences stand perhaps the highest in the list.

Another interesting set of comparisons might be drawn out by estimating the amount of returns received by each union and local conference for each copy of the REVIEW circulated.

How much did you assist, dear reader, in the campaign carried on in *your* union and local conference? and what part are you planning to take in the present Harvest Ingathering campaign for missions?

A. J. S. B.

The Campaign Program

THE special second Sabbath program of October 9 is now in the past. The next item on the program is the special preparatory meeting to be held in each church Sunday, October 31, for the purpose of assigning territory to the

Statement of the 1908 Thanksgiving Fund to October 1, 1909

Conference	Reviews Taken	Cost	Amt. Paid in	Short	Over
Atlantic Union Conference					
Central New England	16466	\$ 329.32	\$1102.10		\$ 772.78
Greater New York	12493	249.86	1520.04		1270.18
Maine	4866	97.32	324.05		226.73
New York	16476	329.52	651.28		321.76
Southern New England	8084	161.68	778.16		616.48
Vermont	6175	123.50	306.07		182.57
Western New York	20462	409.24	975.81		566.57
Totals	85022	1700.44	5657.51		3957.07
Canadian Union Conference					
Maritime	764	15.28			
Ontario	4535	90.70	473.99		361.11
Quebec	345	6.90			
Newfoundland			29.41		29.41
Totals	5644	112.88	503.40		390.52
Central Union Conference					
International Publishing Assn.			779.75		779.75
Eastern Colorado	15492	309.84	1214.94		905.10
Western Colorado	4641	92.82	12.30	\$ 80.52	
Kansas	20642	412.84	705.10		292.26
Nebraska	26077	521.54	2476.18		1954.64
North Missouri	4330	86.60	347.26		260.66
Southern Missouri	8393	167.86	414.45		246.59
Wyoming	4660	93.20	433.97		340.77
Totals	84235	1684.70	6383.95	80.52	4779.77
Columbia Union Conference					
Chesapeake	6309	126.18	353.25		227.07
Eastern Pennsylvania	14538	290.76	1450.36		1159.60
West Pennsylvania	6652	133.04	717.95		584.91
Ohio	25275	505.50	1368.33		862.83
Virginia	5470	109.40	284.25		174.85
West Virginia	1886	37.72	162.35		124.63
New Jersey	9148	182.96	1256.42		1073.46
District of Columbia	6707	134.14	588.04		453.90
Totals	75985	1519.70	6180.95		4661.25
Lake Union Conference					
East Michigan	27455	549.10	823.12		274.02
Indiana	19885	397.70	1234.14		836.44
Northern Illinois	13446	268.92	1250.12		981.20
North Michigan	7188	143.76	390.12		246.36
Southern Illinois	5467	109.34	418.15		308.81
West Michigan	26694	533.88	1366.27		832.30
Wisconsin	14036	280.72	2239.35		1958.63
Totals	114171	2283.42	7721.27		5437.85
Northern Union Conference					
Iowa	33402	668.04	2588.12		1920.08
Minnesota	14087	281.74	1392.93		1111.19
North Dakota	5327	106.54	779.17		674.63
South Dakota	5011	100.22	1081.67		679.45
Totals	57827	1156.54	5841.89		4685.35
North Pacific Union Conference					
Montana	3768	75.36			
Southern Idaho	2960	59.20			
Upper Columbia	13347	266.94	2236.42		1293.16
Western Oregon	12342	246.84			
Western Washington	14746	294.92			
Totals	47163	943.26	2236.42		1293.16
Pacific Union Conference					
Arizona	2095	41.90	264.12		222.22
California	46843	936.86	1770.67		833.81
Southern California	26718	534.36	2049.33		1514.93
Utah	1650	33.00	148.80		115.80
Totals	77306	1546.12	4232.92		2686.80
Southeastern Union Conference					
Cumberland	8924	178.48	226.74		48.26
Florida	4500	90.00	214.67		124.67
Georgia	3633	72.66	283.79		211.13
North Carolina	5717	114.34	116.34		2.00

Conference	Reviews Taken	Cost	Amt. Paid in	Short	Over
South Carolina	5240	\$ 104.80	\$ 169.30	.....	\$ 64.50
Not specified .....	.....	.....	221.50	.....	221.50
Totals	28014	560.28	1232.34	.....	672.06
Southern Union Conference					
Alabama	3024	60.48	279.08	.....	218.60
Kentucky	2973	59.46	262.42	.....	202.96
Louisiana	3430	68.60	24.35	44.25	.....
Mississippi	2250	45.00	153.69	.....	108.69
Tennessee River	7375	147.50	399.25	.....	251.75
Totals	19052	381.04	1118.79	44.25	782.00
Southwestern Union Conference					
Arkansas	6678	133.56	305.60	.....	172.04
Oklahoma	15179	303.58	1078.27	.....	774.69
Texas	17606	352.12	834.20	.....	482.08
New Mexico	2471	49.42	121.00	.....	71.58
West Texas .....	.....	.....	94.23	.....	94.23
Totals	41934	838.68	2433.30	.....	1594.62
Western Canadian Union Conference					
Alberta	2457	49.14	.....	.....	.....
British Columbia	1538	30.76	723.08	.....	596.18
Manitoba	2350	47.00	.....	.....	.....
Saskatchewan .....	.....	.....	62.80	.....	62.80
Totals	6345	126.90	785.88	.....	658.98
Foreign					
England .....	.....	.....	28.75	.....	.....
Bermuda .....	.....	.....	43.60	.....	.....
Panama .....	.....	.....	1.00	.....	.....
Cuba .....	.....	.....	2.50	.....	.....
Central America .....	.....	.....	6.00	.....	.....
Mexico .....	.....	.....	1.25	.....	.....
Unknown .....	.....	.....	12.33	.....	.....
Totals	6154	123.08	95.43	27.65	.....
Grand totals	648852	\$12977.04	\$44424.05	\$152.42	\$31599.43
Total net balance for foreign missions .....	.....	.....	.....	.....	\$31447.01

members, drilling them on the REVIEW canvass, and giving other necessary instruction.

Campaign week opens November 1. On that Monday morning let all able-bodied Seventh-day Adventists take a good-sized bundle of the REVIEW and start out, bright and early, to visit the neighbors, friends, and townspeople in their assigned territory, leaving a copy of the Missions REVIEW with each family, and soliciting liberal donations for our foreign missions.

On Tuesday, Wednesday, Thursday, and Friday following, let the good work be continued, each member putting in at least a *second full day's work* for foreign missions. On these four days let all unfinished or abandoned territory be thoroughly canvassed.

Finally as a fitting conclusion of the week's effort, the General Conference Committee recommends that on Sabbath, November 6, a missionary rally be held in each church, opportunity being given to the workers to relate their interesting experiences. This will doubtless prove to be the best Sabbath service of the entire year.

If, in some churches, the special REVIEW and other campaign supplies do not arrive in time, it is recommended that such churches appoint one week later, or November 6-13, as their first campaign week, holding their special preparatory meeting Sunday, November 7, and proceeding the remainder of the week as previously outlined.

A. J. S. B.

Let Us All Take Part

ALL should participate in this great effort in behalf of our foreign missions. Let the following be our campaign motto: "Our sisters, the youth, the middle-aged, and those of advanced years may all take part in the closing work for this time."

The following considerations will help to inspire our workers with courage:—

1. God says to us: "Go work to-day in my vineyard." All of his commands are enabling promises.

2. God says: "Ye are my witnesses." Isa. 43: 12. As such we should not burden ourselves with fruitless attempts to *convert* people, nor to *argue* with them. We are simply to *witness*,—to tell them what we *know* of Jesus. God alone can *convert* people.

3. God requires not great ability, but only "a willing mind." He says: "If there be first a *willing mind*, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

4. Christ sends us to the world as missionaries. "As thou hast sent me into the world, even so have I also sent them into the world." John 17: 18.

5. God's angel is the advance agent, guide, and protector of every consecrated house-to-house worker. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23: 20.

6. Jesus himself is praying for his missionaries, and also for those we visit

in his behalf. "Neither pray I for these alone, but for them also which shall believe on me through their word."

Can we possibly afford to disappoint God and retard the progress of his precious cause in our hearts and in the world, by refusing to answer his loving, urgent call to service?

The thirty-one thousand dollars collected during last year's campaign enabled the Mission Board to send twenty-five new missionaries to needy fields, and support them for one year. To support the workers sent out last year, and to answer the many additional calls for laborers, makes the burden of the Mission Board still heavier than before.

Shall we not, therefore, distribute at least *twice* the number of copies of the REVIEW, and collect *double* the amount of money for foreign missions, that we did last year? "Who then is willing to consecrate his *service* this day unto the Lord?" 1 Chron. 29: 5. A. J. S. B.

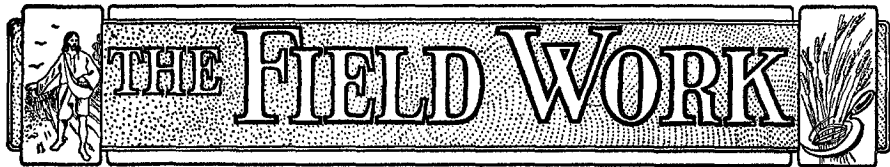
Bearing His Cross in India

It was the sultry evening of a still more hot and sultry day. In a little chapel in the city of Poona, India,—a city in a country where Christian churches are the small places of worship, in a sad minority,—there had gathered a few missionaries of different shades of belief, with a few other Christians, about a score all told, in the weekly union prayer-meeting. An earnest Christian from the British army, wearing the uniform of his regiment, asked permission to read a letter. That letter was short and simple, but it gives an insight into things as they are. This soldier had given a New Testament in English to a Jain boy whom he had met in the Punjab. This Jain boy, solely from reading this Testament, became possessed of a desire to become a follower of Jesus, but for two years he had not the courage publicly to take the step. Now he wrote:—

"I am glad to let you know that your prayers and the prayers of your friends are answered. Last Wednesday I went to —, and took an open stand for Christ. Some of my people tried to drag me away, but I got away from them. Last Sunday I was publicly baptized. My relatives came in a crowd to take me away forcibly, but the minister protected me. Then my mother, having taken down her hair, seated herself on the steps and began to weep for me, vowing that she would never again taste food until I had returned home. But O! I had learned of Jesus, and I could not give him up. I have lost my mother, my family, my friends, and all I possess, but I have Jesus. I dare not return home again, as I fear what my relatives will do. Pray for me that I may neither be kidnapped nor poisoned."

To one of the higher castes it means everything to become a Christian in India. O how slow we are to do our part in the seed-sowing campaign among these millions! May this brief glimpse stir young people to volunteer for service.

GEO. F. ENOCH.



THE FIELD WORK

The Novo Hamburgo Conference

THE last of the series of Brazilian conferences, the Rio Grande do Sul conference, which was held February 23-28 at Novo Hamburgo, has just closed. Hamburgo is a town with about three thousand inhabitants, mostly Germans. It is near the Catholic center of this state, and about twenty-two miles distant from the capital. It is surrounded by quite a number of German colonies. Unusually heavy rains weeks before our meeting had filled rivers and made the roads bad. Therefore we did not expect a large number of our brethren. But we were happily surprised to see more than one hundred ten at our meeting. Some had come by rail, others on horseback and in farm wagons and ox carts. Some brethren traveled about four days; they had to overcome many difficulties. During the early part of the meeting the weather was not very favorable, but during the last days it was excellent.

The evening meetings were well attended by people from Novo Hamburgo and vicinity. It is estimated that at one evening meeting four hundred strangers were present. The one lecture on alcohol and tobacco made quite a stir, and many were thankful for the light received on the subjects. There are many interested souls at this place, and we hope they will take their stand on the side of the truth.

For the first time since we have held conferences in Brazil, almost all our people lived in tents made by our brethren here. It was the first real camp-meeting ever held in Brazil. The conference owns a meeting-tent, a dining-tent, and a goodly number of dwelling-tents.

The interest manifested on the part of the brethren was good, and it was certainly a time of rich blessing to all whose hearts were open to receive the good things the Lord had to give. Inasmuch as about one third of those present were Brazilians, meetings were held in both the German and Portuguese languages, or in case the entire conference was addressed by one speaker, his talk was translated into the other language.

All the business of the conference was transacted with the greatest harmony. In accordance with the recommendation of the South American Union Conference Committee, the president, Elder John Lipke, was released by the conference, in order that he might engage in the educational and young people's work, while Elder Waldemar Ehlers was elected as his successor.

Financially the conference had not been as prosperous during the year 1908 as during former years. In various places of the conference locusts and droughts have caused the crops to be almost an entire failure. But the prospects for the present year are good. Still for the last two years the conference had a surplus tithe of nine hundred dollars, and of this they voted six hundred dollars to the South American Union Conference.

The brethren here took a deep interest in the institute to be held for workers

in Sao Paulo, and decided to send a number of their promising young men to attend the course of instruction. The meeting-tent remained to follow up the interest. We hope that as a result of the effort there may be a good harvest of souls.

F. M. SPIES,
JOHN LIPKE.

India

I HAVE started a school among the Santals, with Matta in charge. We have twenty-eight boys attending, and shall have a few more. They are very poor, so I am having them pay one anna each for the first book, other schools charge two annas. When they take up the second book, we shall increase the tuition.

They are going to build a schoolhouse, and I wish you could have seen their enthusiasm last Friday. The head man wanted us to come and say what each parent must do to have a school. So Prova and I went and met all the fathers. We drew up a paper, and took the names of all, telling them that each one was to bring so much wood and straw, and that all were to come together this week and build the house. It really meant as much to them as building our sanitarium will to us. We hope that by the time our building is ready, our Bengali Brother Dey will be here to open up school work. One aged brother and his wife are requesting baptism, and I think they are about ready for it; for they are living up to the light they have received.

DELLA BURROWAY.

From Inland China

DR. MRS. EMMA LAIRD writes encouragingly of the work in Chang-sha, Hunan. She says:—

"We have been reading our good *Bulletin*, which tells of the world-wide work. It is indeed inspiring to read these accounts of how the Lord is putting his hand to this work. This is none the less true right here at Chang-sha. Our little work is making slow and steady progress. We might sometime wish we could see quicker results, but the seed has been sown, and we must await patiently the time for the harvest.

"We are looking forward to the time when some one can come to baptize those who have been waiting a long time for that sacred rite. It is felt that a church organization would strengthen our work and help to bind our workers closer together. We praise God every day for the faithfulness of those who are obeying God's commandments.

"In spite of threats against them there are a few who are bold enough to come and inquire for themselves about the truth. Their testimony invariably is that we have the truth. Others who would probably not come for other reasons, wish to be fitted for spectacles, and thus are brought into contact with the truth. This does not apply to Chang-sha only, but being the capital city, inquirers from other parts of the province come with their questions as to why we differ from

their respective churches in our teachings. As an illustration of this, last week there were two teachers from a station not far from the Hunan-Kwangtung border who called to see us. Thus we keep working and praying, daily doing the best we can, teaching all who come."

Our Scandinavian Tent in Minneapolis

ON July 1 we pitched our tent on the corner of Riverside and Twenty-first Avenues, South. We scattered about three thousand hand-bills. The tent seated over three hundred persons. Through the generosity of the Minnesota Conference we were provided with many conveniences essential for our work. From the first meeting, the attendance was good, and the interest keen.

The Scandinavian field offers much encouragement to the worker. The Norwegians, Swedes, and Danes are conceded by all to be among the very best immigrants coming to this country, capable of adapting themselves to new conditions and environment. They are intelligent and independent, and illiteracy is not found among them.

The Scandinavians are naturally conservative about adopting new things, but when a follower is once gained, he becomes a staunch believer. They adapt themselves readily to our customs, and learn the English language quickly, make great progress along all lines, and are giving their American brethren a merry chase for offices of trust and emolument. "The Norwegians are found in every public office except those filled by Swedes," is a common witticism in Minnesota and the Dakotas.

The message has made good progress among these people, and while a large number of the converts are found in American companies, many Scandinavian churches have been raised up. We experience a great dearth of competent Scandinavian workers, because the process of establishing schools, or departments in our American schools, for our Scandinavian workers, has only begun. This department of our work must be strengthened. Our Scandinavian workers need, above all else, a liberal education.

Our services at the tent were conducted entirely in the Scandinavian languages, principally Danish and Norwegian. We had no Swedish worker with us; nevertheless large numbers of Swedes came to our meetings.

Elder L. H. Christian, who is at the head of the Norwegian-Danish work in America, was our principal speaker. His sermons carry conviction to the hearts of the hearers.

The tent-meetings are to be continued as long as the weather permits; then a suitable hall will be engaged for the winter.

On the seventh of September, when I parted with this tent company, to take up again my duties at the Washington Foreign Mission Seminary, many of those who had attended our meetings were standing in the valley of decision. It was wonderful indeed to see how the Spirit of the Lord was striving with them, to reprove sin and to turn their hearts to God. I believe that there will be a goodly company coming out from this effort to join the army of the Lord

and to strengthen the Scandinavian church of Minneapolis.

Scandinavian tent-meetings were also held at St. Paul and Fergus Falls, Minn. The reports are encouraging.

We ask our American brethren to join us in prayer for the "adopted children" of the Scandinavian north.

GABRIEL LOFTFIELD.

Eastern Pennsylvania

SABBATH, August 28, was a special occasion for the brethren and sisters at Souderton, where I organized a church of twenty-seven members. About fifty were present, including Brother and Sister Freed, of Allentown.

A number of the charter members of this new organization were formerly members of the First and North Philadelphia churches, who, with brethren and sisters holding membership elsewhere, settled from time to time in the vicinity of Souderton. This new member of our conference will be known as the Fairhill church, which is beautifully situated, overlooking a number of thriving towns a few miles distant. The brethren are building a plain but neat meeting-house twenty-five by forty-five feet.

In building the church, provision will be made for the church-school, which is enjoying a successful second year under the able direction of its first teacher, Miss Anna Worrall. There are twenty-two pupils in attendance this term.

The following officers were elected: Elder, Irvin Fisher; deacons, H. Gerhart and H. Zearfoss; treasurer, H. J. Sterner; clerk, T. W. Webb; librarian, G. W. Hollman.

The possibilities for the material and spiritual growth of the Fairhill church are many and favorable, and I am glad to say that the brethren are conducting successful Sunday evening meetings. Pray for them. W. H. HECKMAN.

Burma

IN the matter of our literature in Burma, God has signally worked for us. It is difficult to sell sufficient small tracts and pamphlets to make a livelihood, but a brother was especially burdened to labor in this way. All over Burma the government has rest houses, where the officers can stop when traveling. I went to the government, and asked if our brother canvasser might have the same privilege. I approached the governor's assistant secretary first, and he said, "That is a pretty tall order." That dampened my enthusiasm a little; but the more I thought about it, the more firm was my faith that God still works in the affairs of men; so I went to the chief secretary, who gave me a very kind hearing, and said, "Write it out." And when I wrote it out and sent it in, the reply came that the governor in counsel is pleased to grant the request that this brother be allowed to occupy the bungalow free of charge.

Just before coming away [to attend General Conference] one of the sisters in our church came to me and said, "I was very much impressed in talking with my tailor who sews for me. He said, 'Mistress, many things in the world aren't right to-day.' I said, 'Yes, what do you mean?' He said, 'The Chris-

tians do many things that the Bible prohibits. They aren't careful even in matters of eating and drinking, and you know to a Mohammedan a pig is the filthiest thing in the world.' Then he said something upon another subject, using a term in his language meaning that it is time for him to appear. I said, 'Whom do you mean? Mohammed?' 'O, no,' he replied, 'I mean Jesus Christ.'"

The Mohammedans are expecting Christ. I have talked with many educated Mohammedans, and they have told me that it is almost time for Jesus Christ to come and set things right. Isn't God going before us to prepare the nations for this message that we bear? I do not see how we as a people can listen to the suggestion of the enemy that God can not finish this work. Brethren, we make a fatal mistake if we try to limit the power of God. When I think of what there is to be done, it seems impossible; but when we turn to the infinite power of God, it seems as easy as can be, and God places before us those things which show that the end is approaching, and that very rapidly. H. H. VOTAW.

The Simcoe (Ontario) Meeting

SELDOM has it been my privilege to attend a camp-meeting more favorably located than the one held at Simcoe, Ontario. In a well-shaded greensward, in the very heart of the village, the camp was neatly located. The place had already been consecrated by a long series of tent-meetings held by Brother M. J. Allen and wife, and other helpers. Several had given their hearts to the Lord. The night meetings were well attended, and on Sunday morning at nine o'clock we had a baptism, in which twenty-seven candidates went forward.

The meeting passed off pleasantly, and it was a great pleasure to me to be present. I met some of the workers with whom I had labored in past years, and I rejoiced to find them actively advancing the third angel's message.

Brother H. T. Curtis made a report of the operating of the Lornedale Academy, and it brought good cheer to the hearts of all present. This school is doing a good work for Ontario, and it deserves the support and patronage of all the believers in the conference.

I met some bright young people at this meeting, whom I hope to see connect with the work of the message soon. Ontario is a splendid field for labor. The people of that province are religious, are lovers of the Bible, and are earnest in their service to the Lord. There should be a rich harvest of souls gathered into the garner of the Lord in the coming years. I. H. EVANS.

Southern Illinois

I AM glad to report through the columns of the REVIEW that the laborers in this conference are of good courage. There are three tents in the field at the present time, and each company reports an excellent interest.

At Flora, two ministers are studying the truth. One of these, a man of prominence in the place, has advised his people to attend the meetings held in the tent. One person has already begun the observance of the Sabbath, and the prospects are bright for others.

During the month of September I baptized seven,—four at Alton, two at Jacksonville, and one in Springfield.

As a result of the meetings conducted in the city of Springfield by Brother L. W. Browne, seven have been baptized and united with the Second Springfield church. Several others have accepted the Sabbath truth, and are expected to join the church soon.

The prospects all through the conference were never better for the speedy triumph of the message than now. S. E. WIGHT.

Indiana Local Camp-Meeting

THIS meeting was held at Linton, September 9-19, for the benefit of those residing in the southern part of the State. The attendance from this section was good, there being about one hundred fifty persons present. From the first, the spirit of the meeting was excellent. On the first Sabbath most of those in the camp earnestly sought a greater consecration. On the second Sabbath, many others joined them in seeking the Lord.

It was also voted at this meeting that the business sessions of the conference be held in connection with our general camp-meeting. The matter of new tents, also the refurnishing of the Beechwood dormitories, and a special donation for mission fields, was presented, and the people heartily responded.

The Beechwood Academy and Wabash Valley Sanitarium were each represented, and recruits were added to the classes in both institutions. There were a goodly number of bright young people at the meeting, and they had interesting meetings twice each day. A good work was done, we believe, for the youth here.

There was a good outside interest, and the meetings were continued for one week on the camp-ground, by Elder C. J. Buhalts and the writer. The former has now gone to La Fayette to take up the work assigned him there, and Elder U. S. Anderson has joined me, and we are now moving into the town, where we shall continue the meetings. Elder F. W. Spies, of South America, and Elder Allen Moon, of the Lake Union Conference, gave excellent help in the meetings. W. A. YOUNG.

Japan

KARUIZAWA.—We were much encouraged to hear of the missionary spirit at the General Conference, and hope to see all the good resolutions carried out as soon as financial help can be secured. We are much in need of a place for a sanitarium, school, and publishing house; but we are also in need of more workers. There are two large islands in which our work is started, without a foreign worker. Two other large islands and one group are waiting.

At the end of nine months' hard study, June 1, I was ready for a rest, or at least a change, so we left Kobe for the mountains. By coming here, I have been able to continue study all summer. In one week we shall return to Kobe to study a short time, then shall move to Shikoku. I could profitably study Japanese for three or four years yet; but it will be much better to spend at least half the time working among the people, and the other half in study.

Miss Cornish arrived, and began work on the language the following week, and is making good progress. I believe much time might be gained if we had several good evangelistic workers studying the language.

The brethren are holding meetings at Wakamatsu this month, for the native believers north of Tokyo. Our people spend part of each day visiting the people of the village. The interest is good, and some nights the tent will not hold even the visitors, so our people and a number of others often are compelled to stand outside. Our health is good, and all are of good courage.

WALTER L. FOSTER.

Tent-Meetings for Colored People

LAST October Elder T. B. Buckner and the writer pitched a tent in Pensacola, Fla., for about six weeks. Owing to cool weather and a poor tent, we were forced to close. About ten became Sabbath-keepers as the result of this effort. I followed the interest with Bible readings, and a few others were added.

In May I pitched the tent in the western part of the city, with Brother Geo. E. Peters assisting. The results were much better. Our motto was, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. The dear Lord graciously fulfilled his promise. When I presented the Sabbath, thirty-four gave their names, pledging to observe it. Our company now numbers about forty faithful Sabbath-keepers, paying their tithes and offerings.

Fourteen were baptized, and about the same number are now awaiting the solemn rite. Our hearts are grateful to God for his blessing. The people were kind and benevolent. We met with much opposition, and one Sunday discourses on the Sabbath question were given in all the churches. Some of our sisters have suffered much, but are still of good courage.

We have secured two good lots, and we hope soon to have our church building up. Elder A. J. Haysmer visited us, and spoke twice to a full tent. I sincerely beseech the readers of the REVIEW to remember this young company in their prayers.

I left them for Montgomery, September 5. Brother Peters is stationed at Pensacola, and has a mission school started. He writes that others have recently taken a stand for the truth.

I hope to pitch a tent in Montgomery next spring, and, with the Lord's help, I am expecting good results.

JOS. H. LAURENCE.

Western Oregon

THE last few months have been busy ones. It was my privilege to attend the closing exercises at both the Meadow Glade and Laurelwood schools. The former is located a few miles from the Columbia River in Washington. By request of the graduating class, I delivered the address. There was a fine class of young people here, a number of whom went into some branch of the work. It was my privilege to preach the closing sermon at the Laurelwood school. Here was also a graduating class of excellent young people. A good spiritual atmosphere pervades this school. By rightly relating themselves

to the Lord, these schools may be mighty factors in fitting strong young men and women to finish the work of warning the world of the coming of the Saviour.

The Lord is blessing his work in the city of Portland. Early in the season, Elder C. J. Cole and myself, assisted by Brother T. L. Thuemler, held a short tent-meeting in Woodlawn, a suburb of this city. The Lord blessed our labors in giving us fruit. At the close of this effort we pitched the seventy-foot circle of the large pavilion in a prominent place on one of the main thoroughfares of the city. We seated the tent with chairs, put in electric lights, decorated the tent, and thoroughly advertised the meetings. From the first, the attendance at the services was good. A number of evenings the three hundred chairs would not seat the people. The smallest attendance at any time was one hundred twenty-five.

We were joined here by Elder J. M. Comer, of Minnesota. The Lord blessed the meetings. As a result of these two efforts, seventeen have taken a stand for the truth. Ten have been baptized, and a deep interest has been awakened.

The daily papers gave extended notices time and again, and commented favorably upon the meetings. Our collections amounted to one hundred twenty-five dollars.

These meetings have not only been a great factor in bringing the truth before those not of our faith, but they have aroused our own people to more active labor. Some of them had not had the privilege before of hearing a connected line of discourses on the points of the message, and it confirmed them and strengthened their faith. The Lord is adding to the church such as will be saved. I love the message, and by God's grace intend to triumph with it.

W. F. MARTIN.

New Zealand

CHRISTCHURCH.—A service of more than usual interest to the church in this city was held on Sabbath, August 7. At eleven o'clock, immediately following the Sabbath-school, the congregation went to the municipal bath-house, and there the writer baptized thirteen precious souls. It was a bright, sunny day, and the sunlight of God's blessing also rested on the scene. It was an occasion of blessing to all present, we trust. The candidates were all adults. One interesting fact in connection with this solemn service was that three married couples were among the number of those baptized. On the following Sabbath these persons, with two others who had been baptized a short time before, were received into the church, making an addition to the church-membership of fifteen. Of those baptized all but three have recently accepted the truth as a result of the tent-meetings and house-to-house labor.

Since the close of our tent-meetings we have held services in the church on Sunday nights. We have begun a series of prophetic studies on the important points of the message. The outside attendance has been encouraging. There seems to be an increasing interest on the part of many to hear the truth for this time. Our time is fully taken up in visiting, holding cottage meetings and Bible studies.

J. L. McELHANY.

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - Secretary

Western Normal Institute, Lodi, Cal.

SCHOOL opened with one hundred forty-seven in attendance,—thirty-seven more than last year,—a very intelligent class of students. There are yet a large number to come, as the crop season is late this year. The prospects are bright and encouraging. The student homes accommodate seventy-two, and eighty have applied for admittance. We are looking forward to a successful school year under the blessing of the Lord.

E. D. SHARPE.

Cumberland Industrial School, Daylight, Tenn.

THERE are many evidences which indicate to my mind that the pillar of cloud still lingers over this place. Since my last report to the REVIEW, I have had the privilege of visiting the home of Sister E. G. White, and of talking with her about the work in the South. I told her of our work, and how we came to locate here seven years ago. She gave me much encouragement in my work here, and I feel that this is where God wants me to be.

To-day one of the pupils in my advanced Bible class read a passage of Scripture especially well. I said, "You read that the best I ever heard you read." Later she said, "I asked the Lord to help me read that—something I never did before." Our opening lessons had touched the subject of prayer and the help we may expect through prayer.

Our small school home is plastered now, and each room is occupied. We expect to put up another building this fall. Our first week's enrolment is only about a score; but our numbers are increasing. A class in simple treatments and care of the sick, conducted by a trained nurse, is a new and helpful feature of our work.

A letter received from an old college friend to-day says: "I have watched with interest the progress of your work in Tennessee, and am glad you are coming through severe struggles victoriously." I am glad, too. It is the "good fight of faith;" and faith that is seen is not faith. I am deeply thankful for the kindly interest so many have shown in this part of the Master's vineyard.

CLIFFORD G. HOWELL.

South Lancaster (Mass.) Academy

OUR school opened in the South Lancaster Academy with the largest attendance in its history. Every seat and all the chairs were filled with students. Students are coming in fast daily, and at present we have an enrolment of about two hundred eighty-five. There are many others who are yet to come, and there is no doubt that we shall soon pass the total enrolment of last year.

It is most inspiring to look into the earnest faces of our students and to know that they are here for the sole

purpose of the work of the Lord. Earnestness seems to be expressed in the countenances of all. The Lord has wonderfully blessed our Friday evening students' meetings, and we trust that ere the school closes, every student will be converted. We are of excellent courage, and the future looks bright. We need your fervent prayers and the blessing of God to make our work a success.

C. S. LONGACRE.

Eufola (N. C.) Academy

AFTER careful consideration, we have decided to change our name to "Eufola Agricultural and Mechanical Academy." This is more descriptive of what we are and are doing than the old name. We have a forty-acre farm besides our shops. While we have seven or eight students in the shops and on the farm now, yet our regular fall "opening" will not take place till November 1. We have prospects for twenty-five or thirty students, though we could have more if we were able to furnish board to a number who want to work their way through school; but we now have all we can care for on this basis.

J. O. JOHNSTON.

Emmanuel Missionary College, Berrien Springs, Mich.

OUR school is moving along nicely. The enrolment has already passed the one hundred mark, which it did not reach until the beginning of the winter term last year. I think our students will average better than last year; that is, they are more advanced in grades, and on the whole they are a very fine class of young people.

Our crops are turning out well. We have already shipped about six thousand baskets of grapes, and will have about twelve thousand more to ship. There is room for one more boy in our men's dormitory, and two or three have already written that they will be here next week; so the prospect is that our school is going to be pretty well filled this year.

O. J. GRAF.

Fireside Correspondence School

THE first and last session of the Fireside Correspondence School opened Monday, October 4. Its opening exercises were simple and unostentatious, partaking of the same practical, businesslike nature that characterizes, at least in purpose, all the work of this school. They were held in the principal's office on the third floor of the General Conference Office building, and consisted in the enclosing and mailing in the city of Washington, D. C., by the principal of the school and his office assistant, of the first lessons to the charter members of the Fireside Correspondence School. There were no instrumental or vocal solos, duets, or quartets, and no congregational hymns, but there was the music in the soul that comes from something attempted, something done. There was no assigned "invocation," and no one was called upon to lead in prayer, but there accompanied these exercises a fervent prayer in the heart that the work of this school may turn out to mean much more to its students, its promoters, and the cause with which it is connected, than any of us have been able to foresee.

The Correspondence School family is

steadily increasing in number and growing more cosmopolitan as the days roll by. Every State in the Union has its representatives; and as we enrolled recently two young men in the Emerald Isle, one young woman in Argentina, South America, one believer in Costa Rica, Central America, and one laborer in Syria, on almost the same day; and as we think of the applications that have come in from several countries in Europe, Africa, and the islands of the sea, — none of these foreign countries having had any advertising matter to interest them except these articles in the REVIEW, — we seem justified in concluding that the work of the Correspondence School will follow the message wherever it and the English language may penetrate. And not only this, but the school is enjoying the rather unusual favor of having some honor in its own country, if indeed it may be said to have a country; for the General Conference Office and the Review and Herald Office are not without their membership in our family.

The reason we have not been talking much the last two or three weeks, is that we have had to work. We have hardly dared to know whether it was hot or cold, day or night, dinner time or bedtime; just one thing we had to know, — that everything must be ready to open the doors of the Fireside Correspondence School bright and early Monday, October 4. And they opened. We now have more sympathy with the correspondence students, many of whom are very busy people, yet who have, like us, set some definite point or standard before them to work to. During the past few weeks we have been obliged to put the principles we have been setting forth in these columns, severely to the test. Our work upon lessons and other preliminaries has had to be as portable as the work upon the lessons in the hands of the correspondence students will often have to be. To this truth the street-cars, waiting stations, shops, and sidewalks in and around Takoma Park, will bear witness. We recognize that this is the best preparation we could have for this new enterprise. No teacher can successfully impart what he has not himself experienced, and the best preparation for aiding and sympathizing with others is to pass through the fire before them. We thank God for timing and doing all things well.

The work of the Correspondence School is beginning at a highly favorable season of the year. The pure, bracing air of autumn exhilarates the spirits and stimulates to greater activity the ambition we already have to be something better than we are and to know something more than we know. The evenings are growing longer, and fires are beginning to be lighted on the hearthstone. The most attractive spot in the home is now coming to be the family circle around the fireside. It is the sacred spot where many a long and useful career had its small but substantial beginnings. Young man, young woman, are you going to permit the precious hours of these winter evenings to be whiled away aimlessly? Grown-up brother and sister, you who had to leave school young in order to help at home or for any other reason, do you realize that "it's never too late to mend," that in the prime of your natural strength you can, with a little patience and resolution, set your mind at work to redeem lost opportunities? Father and mother, do you know

that among our applicants for correspondence study are numbered several from forty to fifty-five years of age, two who are sixty, and one who is seventy? While time is rapidly passing into eternity, will you not all, youth, grown-ups, and parents, resolve this day to admit the Fireside Correspondence School into your family circle?

Let it be clearly understood by all that the doors of the Fireside Correspondence School are not to be closed for sunshine or for frost. Students will be admitted any day in the year, and for any number of studies they can pursue with thoroughness. Announcements and registration blanks can be procured from any State young people's or educational secretary. After filling out the blanks send them direct to Fireside Correspondence School, Takoma Park, Washington, D. C. Do not remit with a personal check unless you add ten cents for collection. All currency is sent at the remitter's risk. In remitting, send both the tuition and the matriculation fee of one dollar. The postage may be paid by enclosing a two-cent stamp with each lesson sent in.

Be very explicit in naming the particular subject you want, using the terms employed in the announcement. If you do not find in our list exactly the subject wanted, select some other to begin with, then write and tell us what you want that is not listed. All such requests we are placing on file to serve as a basis for developing new courses. We already have on file a large number of such requests, and hope to have some new courses ready to announce early in 1910. Meanwhile, make sure that your preparatory work for a given subject is strong. It would be far better to take a thorough review of a preparatory subject by our method, than to try your hand on some advanced study for which you have not an adequate preparation. *Be strong in fundamentals*, is a principle that can not be emphasized too much.

We have arranged with the Review and Herald Publishing Association, 32 Union Square, New York City, to act as our supply house. All books and supplies should be ordered direct from there. We now have ready a complete printed list of text-books and supplies needed for all our courses. A copy will be supplied to prospective students.

W. E. HOWELL.

Schooling for the Unfortunate

THE following case probably is representative of a large number of young people similarly situated: —

A girl now thirteen years old was born blind. Her mother has been dead some years, and her father is opposed to the work of the Adventists. The girl has attended a State school for the blind. Before going to this school, she began to keep the Sabbath, and wanted to be a missionary, playing and singing the gospel songs. She was recently baptized, and united with the church. She has a desire to copy "Early Writings" and "Steps to Christ" in the braille writing for the blind, in order that other blind persons may read it. Her friends fear to have her return to the State school because of influences there not favorable to the training of workers for this message. What can be done for the education of quite a large number of cases of young people similarly situated?

At College View we are favorably sit-

Current Mention

uated for carrying on education for the blind. Connected with the office of the *Christian Record* are six or more blind persons who have been well educated, and are able to teach the two leading systems for the blind. They believe, however, from their own experience, that the best way to educate the blind is to have them enter the regular classes with seeing pupils, listen carefully to the recitations, and take notes for reference in the point language. This system our blind workers here will teach them if they do not already understand it. The rest of their education will be obtained in the regular school. Students will be ready to assist such pupils by reading and studying the lessons with them. This is the way Brother Miller, the editor of the *Christian Record*, obtained his education at Healdsburg College, and he believes this is the best way to educate the blind. The director of our music department, Prof. C. N. Roberts, is also a blind man. He was formerly editor of the *Christian Record*.

There is another class of unfortunate people in whom we are greatly interested — the deaf mutes. A little work has already been done for them. About eight or nine years ago Sister Katherine Kroeker became interested in this class of people, and learned the sign language. She has studied and taught this a long time under great discouragements, until she has become quite efficient. She is now studying the latest method of teaching the dumb to speak, and to read the lips of those who speak to them. She has persevered in this work from her love for the unfortunate, and her desire to do them good. The past two years she has had a few pupils. One young man, brought up in a Sabbath-keeping family, spent three months with her, and went back to his home, rented a farm for himself, and is faithfully keeping the Sabbath, having gained an experience which he did not have before. Another young man, who already had a good experience, spent last year in school. She took him to the various classes, and interpreted the recitations to him by means of the sign language. He worked in our broom shop last year. A little boy, who made great improvement in conduct as well as in knowledge, was also under her care. Probably these represent the wants of many similar cases in the denomination.

We are able at Union College to conduct work for both the deaf mutes and the blind by the methods already described. The greatest difficulty will probably be that many of these are not able to meet their expenses, which will be about fifteen or sixteen dollars a month, the same as for other students. In some instances the friends of these students are able to meet the expenses. In other instances we hope there will be philanthropic people who will be willing to meet the expenses for them. We shall be glad to correspond with any who have such young people as we have described under their charge. Please write me their conditions and circumstances as fully as possible, stating whether you are able to meet their expenses, and if not, how much you will be able to pay. Give me also the addresses of benevolent persons who might be willing to assist in meeting their expenses. Please address, as soon as possible, C. C. Lewis, President Union College, College View, Neb.
C. C. LEWIS.

— At Potsdam, Germany, October 2, Orville Wright, in his air-ship, sailed to an elevation of 1,600 feet, the greatest height that has ever been attained by a heavier-than-air flying-machine.

— An investigation of the quarter-master's department of the Russian army at Moscow, Russia, recently resulted in the discovery of irregularities in that department amounting to more than one million dollars.

— By the use of powerful electric lights surrounding a baseball field in Chicago, it has been made possible to play the game at night. It is expected that similar arrangements will be made in other large cities for playing this game in the evening.

— The British steamer "Macintosh," belonging to the Madras Steam Navigation Company, is reported to have blown up at sea. Every man on board, with one exception, is said to have perished. This vessel was on her way from Rangoon to Calcutta.

— After several postponements the trial of the two American missionaries in the Kongo Free State has begun. These missionaries are accused by the Belgian government of "calumnious denunciation," because they have been telling the world of the terrible atrocities practised on the natives in the rubber country.

— Captain Knud Rasmussen, of Denmark, has sailed for Greenland to question Dr. F. A. Cook's Eskimos in reference to the matters in controversy between Dr. Cook and Commodore Peary. Two eminent Danish scholars have been appointed by the Danish government to examine Dr. Cook's observations and records.

— Through the aid of wireless telegraphy prompt assistance was rendered to the steamer "Carib," of the Clyde line, when in distress off Cape Hatteras, on September 20. The vessel had 300 passengers on board, and would have been at the mercy of the sea but for the means of communicating with other vessels by wireless telegraph.

— Advices from Saragossa, Spain, indicate that there is a virtual reign of terror in Barcelona. It is stated that not a day passes in Barcelona without bombs exploding in the streets. The anarchist agitations have increased since the arrest of the anarchist leader Ferrer. The anarchists are demanding "Ferrer's liberty or the king's head."

— Mr. Geo. H. Cove, of Summerville, Mass., has invented a solar thermo-battery which is claimed to produce enough electric current during ten hours' sunlight to supply thirty tungsten lamps for three days. This turning of sunlight directly into electric light has great possibilities before it, and opens up a new field of exploration for inventors.

— Reports received at Havana, Cuba, on September 23 state that a cyclone of great destructive force visited the province of Pinar del Rio, killing ten persons, and destroying crops and other property to the value of \$2,000,000. Two thousand persons are homeless as a result of this storm, and the Cuban congress has been called in special session to provide for the sufferers.

— At Parnell, Ill., October 6, a head-on collision between two trains resulted in the death of four persons and the injury of about thirty others.

— Ten men were killed and six probably fatally injured by a collision between a freight- and a passenger-train at Chicago on September 28.

— There was completed at Seattle, Wash., October 6, a relay automobile run which began at Philadelphia September 25, thus completing the journey from Philadelphia to Seattle in twelve days.

— The swiftest vessel in the United States navy is the torpedo boat destroyer "Reid," which has just completed her speed trial at Rockland, Maine, making thirty-four and one-half knots an hour.

— At Nanaimo, B. C., on October 5, an explosion in a coal-mine resulted in the death of thirty miners. Twenty-five others, who had been imprisoned at the time of the explosion, were rescued.

— On October 6 Prince Henry of Prussia presided at the meeting of the directors of the Zeppelin Air-Ship Expedition to be undertaken under the auspices of the German Society. A party will go to Spitzbergen early next summer with equipment for the operation of an air-ship in the polar regions.

— On October 6 there was unveiled, in the city of New York, a statue of Giovanni de Verrazano, an Italian navigator who entered New York harbor in the year 1524, eighty-five years earlier than Henry Hudson. Previous to its unveiling there was a parade through the streets of New York City of 20,000 Italians, in honor of the occasion.

— Because of the injury of Bishop Boggiani, of Adrea, Italy, during an anticlerical demonstration in that city, the Pope of Rome has excommunicated all the inhabitants of the city. This excommunication is not only general but personal. The report states that this is the first general excommunication of a city during the reign of the present Pope.

— The National Geographical Society has invited Commander Peary and Dr. Cook to present their data as early as possible for examination by the society. Commander Peary has signified his intention to comply with the society's request, and Dr. Cook promises to submit to this society his records at the same time that they are submitted to the University of Denmark.

— On the second of March, 1912, Russia purposes to come into line with the rest of the world in the matter of reckoning time. For a long time the two kinds of reckoning have caused more or less confusion in the Russian empire; but on the date mentioned the Russian passover falls upon the same day that will be celebrated as Easter in other parts of the world, and from that date on she will follow the Gregorian calendar.

— The great Gunnison Tunnel in the mountains of Colorado, which has been driven through a mountain a distance of six miles to bring water from one valley where it was not needed to another where it was greatly needed, was opened by President Taft on September 23. The water brought through the tunnel by this tunnel will reclaim for agricultural purposes 140,000 acres of rich land. This was the largest of the government's reclamation undertakings in the West.

NOTICES AND APPOINTMENTS

Camp-Meeting Notice

SOUTHEASTERN UNION CONFERENCE

Florida, Orlando Oct. 21-31

Addresses

The address of Elder J. H. Krum is now Keene, Tex.

The address of Elder Anoe Grundset is via Brindisi, Italy, Poste Restante, Asmara, Eritrea, East Africa.

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. F. McIntyre, Box 116, Trumbull, Neb., desires *Signs, Watchman*, and tracts.

Tom C. Hege, Fayetteville, N. C., would like denominational literature till Christmas for city work.

"What Is the Matter With the Churches?"

In the October number of the *Delimitator*, this question of intense importance to Christendom is interestingly discussed from the view-point of prominent clergymen of different denominations, including Protestants, Catholics, and Jews. Most, if not all, of these clergymen agree that there is something the matter with the churches, and some of them state what it is, and offer recommendations to cure the conditions.

The November number, of the *Watchman* will take up this question from the view-point of Holy Scriptures, and consider the matter in the light of what God has placed upon record. The *Watchman* articles will suggest the remedy which God has placed within the reach of all who are inquiring for truth and knowledge. Do not fail to secure a large number of this magazine for distribution among your friends and neighbors. It will certainly be a number affording great assistance to the agent who devotes his time to the selling of periodicals, for with such a subject made prominent in the magazine it will advertise the paper at once.

This is a reading age, and it stands our people in hand to work mightily with the periodicals containing present truth. There is still opportunity to do a great work, and the *Watchman* will keep abreast of the important movements which bear relation to God's prophetic word.

Send in your orders at once. Special rates to agents and clubs. Address the *Watchman*, Nashville, Tenn.

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.

RELIGIOUS SPECIALTIES.—We are wholesalers of religious specialties. Send us 25 cents, and we will mail you at once five beau-

tiful samples, post-paid; also literature and full particulars concerning our lines. Don't delay. Write to-day. The Waterbury Specialty Co., Wholesalers, Brandon, Wis.

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

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

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

WANTED.—A strong, experienced Seventh-day Adventist lady for first cook in private sanitarium. Must be competent. Wages, \$5 a week, with board, room, laundry; church privileges, and treatment if needed. Do not write unless you will stay some time. Address Jared Sanitarium, 1128 Broadway, Logansport, Ind.

RIPE OLIVES.—By the time this notice appears, we expect new crop olives at 50, 70, and 90 cents a gallon, in 5-gallon cans. Pure olive oils, corn and cotton oils. Pure extracted honey, 7½ cents in 60-lb. cans. Address W. S. Ritchie, Corona, Cal.

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

LET me send you my little catalogue of watches, it is valuable to you wherever you buy. My 20-years' experience is at your disposal. Probably only Sabbath-keeping railroad watch inspector in the world. W. H. Merrill, Washington, N. J.

WANTED.—At once, single man, well recommended as a graduate nurse of ability and Christian integrity, capable of taking charge and running treatment-rooms. State age, also wages required. Capable cook also wanted. Address J. E. Cross, 652 Congress St., Portland, Maine.

Obituaries

SHELBURG.—Helen A. Shelburg was born Aug. 19, 1908, and died at Mt. Hamil, Iowa, Sept. 16, 1909, aged one year and twenty-seven days. She was a lovable child, and leaves a father, mother, two brothers, three sisters, and other relatives to mourn their loss. But they are cherishing fond hopes of meeting little Helen on the morning of the resurrection. Comforting words were spoken from Jer. 31:15-17, by the writer.

M. W. LEWIS.

WILSON.—Died at Omaja, Cuba, Sept. 8, 1909, Sister A. A. Wilson, wife of Brother W. J. Wilson. Sister Wilson was born at Woodhull, N. Y., Feb. 27, 1844, and has been a member of the Seventh-day Adventist Church since 1860. In the fall of 1906 she came to eastern Cuba, her husband having arrived from Nebraska a few months earlier. Although our personal acquaintance with Sister Wilson was limited, the spirit of sacrifice she manifested in coming to a new and untried field, attended with hardships, could not but command our admiration. While laboring for the Cuban people, in the vicinity of Omaja, she permitted nothing to detain her from rendering whatever assist-

ance she could in the meetings. Although her loss will be felt by the church and by all who knew her, we are certain it will not be felt the least by the Cuban Sabbath-keepers who loved to listen to the songs she sang to them. Truly it can be said of her as of Mary, "She hath done what she could." She leaves a devoted husband and two sons to mourn their loss, but they sorrow not as those who have no hope. "Weeping may endure for a night, but joy cometh in the morning." Words of comfort were spoken by Brother C. J. Blake of the Seventh-day Adventist church of Omaja.

E. W. SNYDER.

GOURLEY.—Died at the home of her parents at Long Beach, Wash., Sept. 3, 1909, Augusta Caroline, youngest daughter of Sister Eleanor Gourley, aged two years and nine months. Little Gussie, in spite of her youth, was a sweet singer; her favorite song was "God Is Love," which she sang at intervals all day long. We believe that God hath indeed permitted this in love, and that if we are faithful, we shall meet her on the resurrection morn. Words of comfort were spoken at the grave by Rev. Morris, Presbyterian, from Jer. 31:15-18, and Psalm 121.

ELEANOR GOURLEY.

HAUGHEY.—Died in Assyria Township, twelve miles from Battle Creek, our aged and respected brother, John Quincy Adams Haughey. This death occurred July 1, 1909, and at that time he was 80 years, 4 months, and 19 days old. The disease was pericarditis, attended with affections incident to old age. Brother Haughey was born near Bowersville, Ohio, Feb. 12, 1829. He was the eighth of a family of twelve children. The parents' names were John and Patience Haughey. On April 4, 1853, our brother was united in marriage to Lavina Paullin, who still survives. Through this union four sons were born, three of whom still live and were present at the funeral. Besides these there are now living seventeen grandchildren and five great-grandchildren. The deceased remained on the farm in Ohio until the fall of 1875, when he removed to Battle Creek, Mich. Here he lived for more than thirty years, and was ever known as a good citizen, a man of integrity, and an earnest Christian. Respecting his religious life, although a person of excellent morals, he made no open profession till the fall of 1857. At this time a series of tent-meetings was held in the village of Bowersville by Elders J. H. Waggoner and I. D. Van Horn. These were attended by Brother Haughey and his wife, and as the result both were converted to the views of the Seventh-day Adventist Church. Since that time the decedent has been known as a man of prayer, a man of faith, and a very active Christian. While his educational advantages were only those obtained at the country district schools, yet he informed himself by continually reading books of a scientific, medical, and general character, and thus kept abreast of what was taking place in the world. Being a lover of music, he occasionally composed religious poems, and some of these he had set to music and published. Brother Haughey constantly endeavored to advance the cause of present truth. To this end he wrote a thirty-two-page tract on the second advent, and in the year 1900 more than one hundred seventy thousand copies of these had been circulated. The same was translated into the Spanish language and scattered. Our brother was a very philanthropic man, and used his means liberally in doing good. He also distributed thousands of the papers and publications issued by our several publishing houses. As the end approached, he realized what was before him, and he came down like a shock of corn fully ripe. During his sickness many were the expressions dropped which showed that his thoughts were mainly on the blessed hope. He passed away peacefully, without a struggle. The funeral services were conducted on the Sabbath, at the residence, by G. W. Amadon, assisted by M. B. Miller. The interment was in the country burying-ground. "Blessed are the dead which die in the Lord." G. W. AMADON.

WETMORE.—Sister Harriet Wetmore, aged nearly sixty-nine years, died May 13, 1909, after a lingering illness from cancer. Sister Wetmore had been a firm believer in the message for about forty years, and had been a living example of the truth before her neighbors. She leaves two daughters and one son and a large circle of friends to mourn her death, but not without hope of her coming forth in the morn of the first resurrection. Words of comfort were spoken from Rev. 14: 13 by the writer. I. N. WILLIAMS.

RAU.—Margaret Rau was born July 3, 1870, and died Sept. 1, 1909. Afflicted with that dread disease consumption, she nevertheless lived a Christian life. She rests in hope of a part in the first resurrection. Together with her husband, she accepted present truth about two years ago, and rejoiced in the knowledge of her Saviour till the very last. The bereaved husband and three children await the day when the Life-giver shall call forth the sleeping saints, never more to be separated. J. A. LELAND.

(Hausfreund, please copy.)

HOOL.—Died at Compton, Quebec, Aug. 17, 1909, of general debility, Elijah Hool, aged eighty-nine years. Brother Hool accepted the advent doctrines in the 1844 movement, and a year or two after the disappointment he began keeping the Sabbath. He moved to Quebec, being one of the first Seventh-day Adventists in this province. He gave much of his means to help the cause of God, and left a gift to this conference at his death. The funeral service was conducted in a schoolhouse, near his home, where a goodly number of his friends and relatives met and followed him to Sleeper Hill Cemetery, where he was laid beside his wife, to await the coming of his Lord, for whom he had long waited. The writer spoke from the text, 1 Cor. 15: 19. GEO. H. SKINNER.

OSBORNE.—Sister Elizabeth Osborne fell asleep in Jesus, Sept. 5, 1909, at the home of her daughter, Mrs. H. L. Bowman, at Lodi, Cal. Our dear sister had suffered long with lung trouble, but her life was sweet with patience through it all. For thirty-five years she had been a staunch believer in, and supporter of, present truth. The sad thoughts of separating from loved ones, were quieted by the remembrance that Jesus is soon coming. The burden of her prayers was that those near and dear to her might meet her on the resurrection morn. During the last days of her illness she was greatly comforted by the presence of all her children. By manifestation of her faith in God, and the earnest consideration she had for others, we believe she has been instrumental in binding together in Christian love not only the hearts of the family, but many others. Assisted by W. S. Holbrook, the writer conducted the services; thus we laid her away in the bright hope of soon seeing her again. T. H. WATSON.

NEAL.—Samuel Neal was born in Indiana County, Pennsylvania, May 3, 1835. He died of malarial fever Aug. 12, 1909, in the Chico (Cal.) Sanitarium, and was laid to rest in the cemetery at that place, to wait the call of the Life-giver. Brother Neal was a member of the Huntington (Pa.) church. Sept. 15, 1909, a memorial service was held in remembrance of our beloved brother, conducted by Elder W. F. Schwartz. Words of comfort were spoken to the bereaved friends from 1 Corinthians 13. Thoughts upon the second coming of Christ and the resurrection of the dead were presented by the speaker, a theme which the deceased loved to dwell upon, and which was to him a blessed hope. Brother Neal was married in 1860 to Miss Nancy McDivitte. Sister Neal accepted the truth in 1887 through the efforts of the writer, and Brother Neal one year later fully embraced the message under the labors of Elders Baker and Peabody. The gospel of the kingdom was more precious to them than all else in this world, and they cheerfully responded to every call. Sister Neal preceded her husband to the grave six years ago. Brother Neal was a man of sterling worth. He leaves four children, five grandchildren, three sisters, and

two brothers to mourn their loss. We miss him, but we sorrow not as others who have no hope. We expect to meet him soon in the kingdom of God. J. D. MULHOLLEN.

YOUNG.—Mrs. Georgie Young died at her home near Lone Wolf, Okla., Sept. 1, 1909, of typhoid fever and other complications. The funeral services were conducted by Reverend McWilliams, after which the body was laid to rest in the Lone Wolf Cemetery. Sister Young was born Sept. 26, 1866; she embraced the truth and was baptized in March, 1909. She leaves a husband and seven children to mourn their loss. During the last days of her illness, she prayed much, and very earnestly and touchingly, for her children. God grant that the prayers be answered. MRS. DAISEY A. CRAFT.

MCDANIEL.—Mrs. C. A. McDaniel was born in the State of Ohio, Oct. 13, 1843, where she resided until the year 1868. After several moves with her husband, she settled in the State of Illinois, and during this time her attention was arrested by the preaching of the third angel's message in the town of Lovington, by Elders C. H. Bliss and G. A. Colcord, about thirty-five years ago. She spent the latter part of her life with her son, James Harrison, of Decatur. During her long-continued sickness, she clung to her hope of eternal life, and remained faithful until the last. Four of her five children attended her to the grave, one not being able to do so. She fell asleep Sabbath, Sept. 18, 1909, at the age of 65 years, 11 months, and 5 days. Remarks were made by the writer, founded upon Job 14: 14. S. E. WIGHT.

BALSOR.—Brother Willard Rease Balsor was born in Anapolis County, Nova Scotia, Dec. 19, 1858, and died at his home near Farmington, Wash., Sept. 10, 1909. He went to North Dakota in 1884. In 1889 he married Miss Margaret Stewart. They soon after accepted present truth. In 1901 he, with his family, moved to Alberta, Canada, where he resided a little over a year, and then moved to Farmington, where he lived until his death. Fourteen children were born to them, of whom twelve, with their mother, survive to mourn their loss, but not without hope of again meeting when Jesus comes. Funeral services were held Sunday in the Christian church, where a large concourse of sympathizing friends assembled and followed him to the cemetery. Words of comfort were spoken by the writer, from Heb. 6: 13-20. L. H. ELLS.

MASON.—Sister Sarah Mason died at her home in South Lancaster, Mass., Sept. 20, 1909, at the age of eighty-two years. She was a great sufferer some of the time before her death, but she bore up under it with grace and courage. Sister Mason accepted the truth under the labors of Elder William Gabe in her home at Walpole, N. H., in 1874, and ever since has been a faithful servant of the Lord. She was matron of the South Lancaster Academy for four years, and was a great missionary worker. She leaves three sons, one daughter, and one grandson to mourn; but they sorrow not as those who have no hope. The funeral services were conducted by Elder C. S. Longacre, assisted by the writer, and the South Lancaster Academy closed during the funeral, the students marching to and from the church in a body in memory of her services for the institution. We believe she will be awakened with His likeness when he shall appear in glory. F. C. GILBERT.

SIMKIN.—Brother Wm. Simkin died at his home near Wellsville, N. Y., Aug. 2, 1909, of kidney trouble. He was born in England, Sept. 19, 1840, and was reared as a Friend. He was converted at the age of twenty, and in 1877 he accepted present truth through a tent effort at Wellsville, N. Y. His family united with him, and they have ever since been light-bearers in the community where they live. Brother Simkin served as elder of the Wellsville church for many years, and it was noticeable that by humility and faithfulness he was ripening for the change that has come to him. Brother Henry Simkin, of

Nashville, Tenn., who is well known as a laborer among us, was at the funeral. Two other sons, George and Arthur, and one daughter, Sister Mary Allen, were also present, who with a devoted wife and mother, deeply mourn their loss. Brother Simkin will be missed in the home, in the church, and in the community which he has so well served. The funeral text reads, "I have fought a good fight, I have finished my course, I have kept the faith." H. W. CARR.

ROGERS.—Died at College Place, Wash., Aug. 24, 1909, Sister Mabel Rogers, aged 18 years, 9 months, and 9 days. Mabel was a devout Christian, and was preparing for usefulness in the Master's vineyard. A father, three brothers, and a sister are left to mourn, but not without hope. We laid her away to await the call of the Life-giver. Words of comfort, based upon 1 John 2: 17, were spoken by the writer to a large circle of friends. W. W. STEWARD.

COOPER.—Mrs. Susan Marie Cooper died Sept. 23, 1909, from an accident occasioned by a fall. Mrs. Cooper had reached the advanced age of eighty years, and for the past nineteen years had been totally blind. For years she had kept the Sabbath of the Lord, but never had identified herself with any church. Funeral services were held at the home near Partello, Mich., on Sunday, September 26, attended by a large number of relatives and friends. S. D. HARTWELL.

BURSAW.—Mrs. Sylva Pearl Bursaw (née Melvin) was born near Caldwell, Idaho, March 22, 1886. At the age of fifteen she, with her mother and stepfather, came to Portland, Ore. July 22, 1903, she was married to Denton O. Bursaw. At the age of eleven she was baptized and joined the Seventh-day Adventist Church at Boise, Idaho. She taught her children to fear God and to love the Bible. She fell asleep Aug. 18, 1909. Her husband and two children, mother, stepfather, one sister, and four brothers survive her. Words of comfort were spoken by the writer. W. F. MARTIN.

HARRINGTON.—William Arthur Harrington, who moved from Traverse City, Mich., to Knoxville, Tenn., where he has been residing for the past eight years, died Sept. 15, 1909, at the age of sixty-one years. He leaves a wife and one son to mourn his death. Brother Harrington has been an Adventist for twenty-three years, and a member of the Seventh-day Adventist church at Knoxville during his residence here. He was loved by the members of the church, and esteemed by his neighbors for his exemplary Christian character. He was a kind and loving father and husband. The funeral service, conducted by the writer, was largely attended, by a great number of friends and neighbors of the family who were not members of the church. CYRUS SIMMONS.

MINNICK.—Joel R. Minnick, son of Mr. and Mrs. Noah Minnick, was born at Robinson, Ill., Sept. 29, 1856, and died at Oblong, Ill., Sept. 8, 1909. At the time of his death his home was in Terre Haute, Ind. When death came to him, he was working on his brother's building, dying on the scaffold, of heart failure. Mr. Minnick was married three times; his third wife, two sons, one daughter, and five stepchildren survive to mourn their loss. About half of the latter part of his life was lived in Indiana, mostly in Terre Haute and La Fayette. His first Christian experience was in connection with the United Brethren Church. After moving to La Fayette he identified himself with the Friends Church. Upon hearing the truths of the third angel's message, he gladly accepted the same, ever remaining true and faithful to the Seventh-day Adventist faith. We hope to meet our brother on the resurrection morning. Services were conducted by the writer at his home in Terre Haute, to a large concourse of relatives and friends. Text, Rev. 14: 13-15. A. L. MILLER.



WASHINGTON, D. C., OCTOBER 14, 1909

W. A. SPICER EDITOR
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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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ARRIVING in Washington last week from Tennessee, Elder G. G. Lowry and wife are on their way to India. They are to join the India party in New York this week. Brother and Sister Lowry expect to locate in South India and labor among the millions in the Telugu district.

RECENT changes in the management of the Southern Publishing Association make Brother R. Hook, Jr., general manager, and Elder S. B. Horton circulation manager. This association operates in a needy field, and we hope these brethren, with their associates, will be supported by the earnest prayers and hearty co-operation of our people throughout the field.

A GENERAL interest from all parts of the field is being taken in the Ingathering campaign which begins November 1. The present outlook promises a much greater distribution of the Missions REVIEW than last year, and a consequent larger ingathering of funds for missions. Let every Seventh-day Adventist have a part in this good work.

FRED LEE and wife have been spending a few days visiting his parents here in Washington before leaving for California on their way to China. They left for the West Tuesday of this week. Brother Lee is among the first to respond in answering the call for forty families for China.

ORDERS for the Harvest Ingathering number of the German paper, *Christlicher Hausfreund*, should be mailed to the International Publishing Association, College View, Neb. This will be the only foreign publication in this country issuing a missions special this year. By ordering as above, delay will be avoided in getting the papers.

WRITING from a Western seaport to say that he had just seen a party off to the missions, a brother added: "I was almost sorry it was not my privilege to go with them, but possibly my time will come in the future." When he wrote this, a letter was already on the way to him from the General Conference Office, inviting him to go to a needy mission field.

THE superintendent of circulation of the Carnegie Library, Pittsburg, recently wrote to Elder N. S. Ashton, of that city, requesting that he recommend several books on our denominational history and belief, as inquiries were being made by readers for such books. Such a request suggests that our churches in towns with libraries might well see that a few of our standard books are supplied for the library shelves.

It is interesting to note that the city of Rochester, N. Y., at one period in pioneer times the headquarters of this movement, has a substantial church building for the representation of our work. According to the *Rochester Evening Times* of October 1, our brethren have purchased the Bronson Avenue Baptist church. We trust that this may prove the means of a great revival of our work in that important city.

As No. 202 of the Bible Students' Library, appears "The Spirit World and the Future Life," a pamphlet of ninety-six pages, by Prof. Geo. W. Rine. Price, ten cents. The writer demonstrates by many testimonials the genuineness of psychic phenomena, and shows that these manifestations are a fulfillment of prophetic forecasts, and that their influence and character prove them to be of satanic origin. This is an intensely interesting number. Order of the Pacific Press Publishing Association, Mountain View, Cal.

WITH courage and high hopes for the success of this latest educational enterprise in our denominational history, Prof. W. E. Howell, as principal, opened the Fireside Correspondence School October 4. An excellent class of students, representing nearly every section of the United States and some from other lands, have enrolled as charter members. The hearty response to this movement from every quarter insures from the outset that the school will prove a valuable factor in educating workers for this cause.

MRS. FANNIE D. CHASE, editor of the *Youth's Instructor*, returned last week from Chicago, where she had been attending temperance conventions, in the interests of the work she represents.

LAST week Friday Miss Estella Secrist reached Washington from California, stopping a few days before going on to New York to embark with others for India. This company for India is the first one the Mission Board has been able to make up of outgoing missionaries since General Conference for the far East.

WE are in daily receipt of contributions to the columns of the REVIEW. We seek to utilize as many of these articles as possible, and are thankful to all our friends for thus remembering us. Some of these articles, however, we can not use on account of their great length. The demand is for short, pointed articles, on various phases of Christian experience, Bible doctrines, etc. Especially would we be glad to receive contributions from some of our home-makers for our Home and Health department, on various practical phases of household affairs. Our church paper, representing as it does so many varied interests, is now all too small to meet the demands made upon it. Hence articles containing from five hundred to one thousand words are much to be preferred to long prosy ones. We give to the readers of the REVIEW a cordial invitation to write for its columns. Write briefly, write pointedly, condense your thoughts, and give us your best. From these various contributions the editors of this paper will use their best discrimination in selecting that which should be printed in its columns. Let us co-operate heartily and earnestly in making the REVIEW that which it should be, a general representative of our church thought and interests. All contributions should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C.

Campaign Notes

BROTHER D. K. ROYER, secretary-treasurer of the New Jersey Conference, orders five sample copies of the special REVIEW to eighteen ministers and other conference workers who will visit the churches during October in the interests of the Harvest Ingathering campaign.

"Last year Indiana's orders totaled just a little short of twenty thousand copies of the REVIEW," writes Brother R. C. Spohr, the missionary secretary of that conference. "My desire this year is to equal that number of papers, and to double or triple the amount of money received from their distribution."

Brother G. Washington Morse, our aged missionary worker in Ontario, is still engaged in the campaign started last year. He says: "It is a comfort to me to know that I gathered the one-thousandth part of the Thanksgiving fund of last year. After working —, I think of going on north, to the great mining country. I used three hundred fifty or more copies of the REVIEW last year, and shall want as many or more copies this year." May God bless the efforts of this eighty-year-old hero in missionary warfare.

A. J. S. BOURDEAU.