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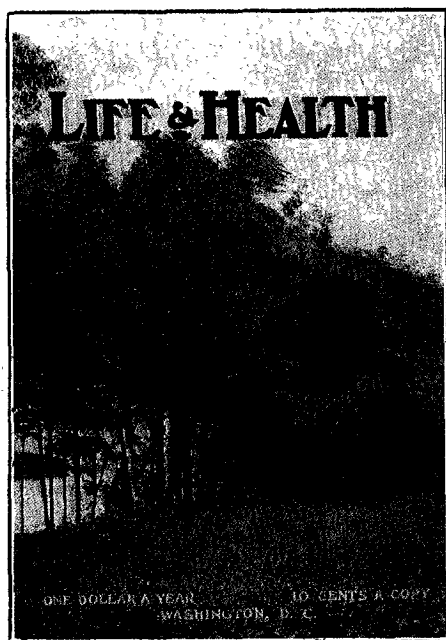
BY QUIET WATERS

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He
Cometh

Go to the Law and
to the Testimony

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THE REVIEW AND HERALD

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Editorial

The Special Providence of the Ingathering Campaign

IN 1908 about one hundred forty missionaries were sent into the fields abroad — almost double the highest record of any previous year. The situation in the fields really forced them out. Just here came in the special providence of the campaign with the Thanksgiving REVIEW for 1908.

What the 1908 Campaign Accomplished.

The sending out last year of one hundred forty missionaries, and the continual expansion of the work in the great mission fields, took every dollar of the mission income, including the extra amount brought in by the campaign. Except for last year's campaign — bringing in over thirty thousand dollars in crisp notes and shining coin — the Mission Board must either have held many of those workers back, fairly by main force, and sent out the word to cut down in every mission field, or it must have faced a shortage of thirty thousand dollars in the opening months of 1909. Either course would have meant a staggering blow to the inspiring program of missionary advance called for by the delegates from all the world at the recent General Conference. The Ingathering campaign for 1908 helped to save the day. It was truly a special providence, timed to the very hour of need.

The Need in 1909.— At the General Conference and in the council immediately following, forty-three married men, with their families, and seventeen single missionaries were recommended to go to fields abroad. As the mission treasury was empty, it was necessary at the very time of appointment to notify all these that except as increased means came in, no further workers could be sent on, save to self-supporting fields. Yet these one hundred three persons (counting the wives) were urgently needed at once in the fifty or more places to which they were assigned. Where some could not accept the call, others were to be secured. As funds have come in, fifty-one have been commissioned, and are either already off or soon to sail. The other fifty-two — who must fill, say thirty posts of need at the four quarters of the earth — ought to be hastened on without delay. But the treasury is obliged to constantly warn us that the work already in hand will consume all the ordinary income. This approaching campaign for 1909 seems the only extra source of income to look to for the money which will warrant the sending out of these workers in the closing days of this year or early in the next. Shall they go?

Specific Calls Now Delaying.— In the program of help agreed upon as the very least the fields could call for this year, the following appointments may be listed as delayed by lack of funds, though not in every case have all the workers been definitely secured:—

West Africa: Two men, and funds for two new stations, without which the advance can not be made.

India: Four men, for city work, book work, and work among the Karens.

Korea: Two men, one a physician, one for school work.

South America: Two men for Peru, one for Ecuador.

China: Six or more men to make up the ten or twelve recommended to be secured this year. China called for forty-two men in the next two years, to open each great division of its territory, which, roughly, is as though we were trying to place two lone workers in each State of the United States, only in that case the States would be better supplied, according to population, than China.

Japan: Four men, one a physician, to place in various parts of a great kingdom we have scarcely touched.

This is not the list of needs: far from it; it is the list of first necessities agreed upon, and which the Harvest Ingathering for missions may help to realize.

Watching for Help.— One of the most pathetic things in the Mission Board correspondence is the note of disappointment sometimes struck as the longed-for help does not appear. Just after the General Conference, and before returning to the French-speaking republic of Haiti, Elder W. J. Tanner was detained in hospital by an operation. "While on my back in the sanitarium," he wrote, "and while convalescent, I anxiously scanned every REVIEW for the name of that man who I fully expected would be appointed to Haiti to help me in the work there." The name he looked for has never yet appeared. It seemed impossible to the Board to add just now to West Indian appropriations. In the meantime it may be the man for Haiti will be found. But for this and all the constantly increasing calls the missionary income must be steadily raised. The Seventh-day Adventist people, whose only hope is in the finishing of this work, will lift the rising income higher and higher, and the message will speed on to every land.

Sound Reasons for Prohibiting the Liquor Traffic

SOME defenders of the liquor traffic give a false interpretation to the whole idea of personal rights (as if it involved the right to injure others), and declare that prohibition is an infringement of such rights. Others misrepresent the attitude of the advocates of prohibition, and loudly berate them for seeking laws which forbid the use of spirituous liquors. Both of these positions are dealt with effectively in the following extracts:—

The prohibitionist is by no means satisfied with defending his position with Scriptural or moral weapons. He claims that the community has a complete right to outlaw the liquor traffic, especially the saloon, because the traffic in no way enhances the well-being of the community. It brings no contribution to either life, liberty, or the pursuit of happiness. The prohibitionist does not aim to forbid the use of alcohol in the arts or as a medicine. Yet we can not ignore the fact that it is rapidly falling into disuse in the sick-room. A physician said to me that he had ceased to prescribe it, except in the crisis of a fever, when he used it as he would a whip to drive a horse through a miry place. One day he noticed that his patient grew bluer and bluer, instead of showing the glow of increased circulation. He watched cases with care, and learned that, though the

pulse became faster under the influence of alcohol, it lost volume and vigor. He prescribed it no more even for a fever. He is one of a growing number in the medical fraternity.

The old belief that alcoholic beverages increase for a time mental activity, and add to muscle strength and endurance, is demonstrated to be a gross fallacy. The most careful scientific experiments, especially in Germany, show that even a little weakens the arm, and retards the mind. Employers have learned that the man who takes simply his beer with his meal is less efficient than without it. His eye is less clear, his hand responds more slowly; accidents are more numerous, and his work is less satisfactory in quantity and quality. Corporations are discouraging the use of alcoholic liquors, or forbidding it altogether. It does no good. There is a certain hilarity, resulting from drink, or a temporary stupidity that forgets trouble; but it is safe to say that human happiness is not improved by intoxicants.

No one proposes a law forbidding the use of intoxicants. The enemies of prohibition claim that more liquors are consumed under prohibition than under license. If so, personal liberty is not violated by prohibitory laws.

Holy Writ assures us that no man liveth unto himself. It is most certain that no man drinketh unto himself. The drink business affects the whole nation. It is the great impoverisher. It receives voraciously, but never gives. Without the least compensation, it absorbs from one billion five hundred million to three hundred billion of the national wealth each year. It is true that money paid over saloon counters for drinks is not burned or buried. But the money is lost to individuals, most of whom can least afford it. The capital invested in the traffic, the time of the men employed, the time lost by drinkers, the lessened energy of brain or muscle of workmen in all walks of life, the loss through drink-caused sickness, the depreciated future value of the state of children whom drink-impooverishment robs of an education, at least one half the cost of criminals, insane, and poor, and other charges beyond enumeration, make a financial indictment against the traffic equal at least to the vast sums just mentioned. Every one would be richer but for this heavy drain on our national resources, and every one has a right to demand the prohibition of the pauperizer.—*Rev. Henry Colman, D. D., in the North American Review for March, 1909.*

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram-shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor-saloons than to any other source. The sale of such liquors in this way has, therefore, been, at all times, by the courts of every State, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of the saloon before a glass of his liquor can be thus disposed of, but restrictions may be imposed as to the class of persons to whom

they may be sold, and the hours of the day and the days of the week on which the saloons may be opened. Their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality, and not of federal law. The police power of the State is fully competent to regulate the business, to mitigate its evils or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of the citizen of the State or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or continued to be permitted under such conditions as will limit to the utmost its evils.—*Justice Field of the United States Supreme Court, Crowley Versus Christiansen (137 U. S., 86; 11 Sup. Ct., 13).*

Those who contend for the existence of the liquor traffic and its protection by law seem to overlook the terrible results which have attended this business. In spite of the statistics of crime, in spite of the ruin of homes and families, and in spite of the wasting of mental and physical vigor, there are some who demand that the manufacturer and the seller of this liquid curse shall be protected in the exercise of their so-called "rights." We protest against such a perversion of the true idea of personal liberty, and urge the use of all legitimate means for the suppression of the liquor traffic.

W. W. P.

National Reform Purposes

Democracy, Theocracy, Hierarchy

IN a declaration of the Rev. J. S. Martin, at the recent National Reform institute, that there should be such a change in the national Constitution as would permit a religious test for office holders, and in the declaration of the Rev. J. M. Wylie, that this republic should be changed from a democracy to a theocracy, we have in a nutshell the whole working formula of the National Reform Association. At the close of one of Dr. Martin's addresses, he was asked this question:—

Would you advise eliminating from the national Constitution that clause which declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States"?

To this Dr. Martin replied:—

Yes, I would want that modified. The state has a religion of its own, and ought to make recognition of that fact. The state ought to make such provision as would see to the carrying out of the principles of that religion in the administration of its affairs. I do not see how the state can ask men to go into office and administer its affairs who are literally out of sympathy with the administration. I do not mean that there should be any ecclesiastical test.

Questioned by a judge in the audience as to what modification of that rule he would propose, Dr. Martin answered:—

I do not know but that I would be satisfied with the simple elimination of that clause altogether, if we had in the preamble of the Constitution a recognition of the Christian religion. Then I think it would work itself out. I think the framers of the Constitution went a little out of their way to get that in there.

It seems to us that the speaker's suggestion in this matter is entirely gratuitous. The framers of the Constitution understood the situation with which they were called to deal, and framed a document designed to protect the people from the very conditions which the National Reform Association is now seeking to bring about. Religious tests had been applied to office holders, and in certain States even the right of franchise was restricted to members of the established church. Out of these conditions came that Constitution, embodying principles upon which all could unite. No religious test which any one of those constitution makers could frame would be acceptable to the others who were helping to frame that document. Out of that strenuous turmoil came this white dove of peace, union, harmony, and tranquillity.

These constitution makers were framing a document which was not to be the creed of a church party, or the constitution of a select organization of men, but a document which was to guarantee equal rights to every citizen in the republic. The framers of that Constitution were not disrespectful to the Author of religion, the Head of the church, but they took him at his word. He said, "My kingdom is not of this world." On that foundation they builded, and a nation came into being under the benign provisions of that document, which has stirred the admiration and wonder of the world. To its shores have flocked the oppressed from every nation under heaven. This Constitution has guaranteed not simply the rights of some of the people or the leaders of the people, but guaranteed the rights of all the people, whatever their situation, regardless of religious professions, birth, or previous conditions; and the influence of the nation thus created, has, by the just and impartial provisions of its fundamental law, helped to ameliorate the conditions of the poor and down-trodden in all quarters of the world. The insertion of that provision into the fundamental law of the land was the nation's declaration of its guaranty to every citizen, and to every soul who came to its shores, that equality and exact justice should be meted out to him on the basis of his own manhood, rather than on the basis of any religious profession which he might make or fail to make. If its insertion stands for that, for what will its elimination stand?

The elimination of that clause from the Constitution would stand for favor-

itism between man and man, putting a premium upon the profession of religion, and thereby belittling religion in making it a bait for unprincipled politicians. During all the ages, true religion has flourished more under the hand of oppression than it has when showered with the favors of a fawning state. There is no worse enemy of the true church of Christ than he who flatters her with pomp and prestige, and puts a premium upon the profession of religion.

It is for this reason that we look with the utmost degree of disapproval upon the suggestion of the National Reform Association that the Constitution should be so amended as to make a religious test in any way a qualification for any office or public trust under the government. When such a test has been made, it is *prima facie* evidence that ecclesiasticism is in the ascendant in the government, and that the individual's rights are being, by the same ratio, relegated to the background. It will then be evident that the church and the state have been joined in that unholy alliance which has cursed the world for ages.

Said the Rev. J. M. Wylie in his address at this convention on August 13:—

It is a hierarchy to which persons are opposed when they say they do not want a theocracy. The rule of the priesthood in civil life has always resulted in evil; but the rule of God which is a theocracy has brought blessing. The Hebrew theocracy was only a democracy acknowledging God.

But the Lord himself chose Moses to be the leader of his people. Moses was not elected by those people to be their leader, as is the case in democracies. In that theocracy, God himself, and not the people, enacted the laws by which the people were governed. He made the laws, and gave the people the choice of obeying them or not. They did not declare, "We the people, enact thus and so," but, "All that the Lord hath said will we do, and be obedient." Israel was not a democracy in any true sense of the word; and when Israel had broken her pledge to God again and again, we hear the Ruler of the universe making this sorrowful declaration:—

"And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the miter, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The possession of the miter and the crown by one ruler, clearly indicates a theocracy, a union of church and state, in that government so represented. The miter stood for the spiritual side of the

rule, and the crown for the temporal side. The removal of both these symbols of rule indicates a discontinuance of that system which God instituted at Sinai.

Because God made that declaration in reference to the close of that theocratic system of government, there came a time when the veil of the temple was rent in twain from top to bottom, and when a voice in the temple was heard saying: "Behold, your house is left unto you desolate." That ended the theocracy in this world for all time, and God declared it should be no more until he should come whose right it is, and he (Jehovah) would himself confer upon Christ the rulership of the kingdoms of this world.

In this address, the speaker declared that to teach that the authority is from the people is to "lay the foundation of political despotism and religious intolerance." But that principle, the rule of the people in temporal affairs, is the basis upon which the government of this nation has been carried on from the time of its establishment to the present day; and the testimony of those most opposed to its principles, namely, the leaders in the Catholic Church, is to the effect that in no country in the world is there so great freedom. Religious intolerance has been very largely eliminated; and where it has manifested itself, it has invariably been where some skeleton of the colonial system of government has been reclothed and revived by those who still believe in the union of religion and the state.

In taking the position that the rule of the people in this country must lead to "political despotism and religious intolerance," and that "*not the will of the majority of the people*," but the law of God as interpreted by the clergy, must be the supreme law of the land, the National Reform Association has struck at the very foundation of our national structure, and set itself against the dearest purpose of the founders of the republic. More than that, they have adopted the identical principles of the Roman Catholic Church as expressed in the following:—

The virtue and intelligence of the American people are not sufficient to secure the free, orderly, and wholesome action of the government. . . . The government commits, every now and then, a sad blunder, and the general policy it adopts must prove, in the long run, suicidal. It has adopted a most iniquitous policy, and its most unjust measures are its most popular measures. . . . Religion is the power or influence we need to take care of the people, and secure the degree of virtue and intelligence necessary to sustain popular liberty. . . . But what religion? It must be a religion which is above the people and controls them, or it will not answer the purpose. . . . It can not be Protestantism, in all or any of its forms. . . .

We want religion, as we have seen, to control the people, and through its spiritual governance, to cause them to give the temporal government always a wise and just direction. . . . We have no security unless we have something more ultimate than they [the people], something which they can not control, but which they must obey. . . . It is evident from these considerations, that Protestantism is not and can not be the religion to sustain democracy. . . . The Constitution, as a restraint on the will of the people or the governing majority, is already a dead letter. . . . It is a religion that can and will govern the people, be their master, that we need. If Protestantism will not answer the purpose, what religion will?—The Roman Catholic, or none. . . . We repeat, the religion which is to answer our purpose must be *above* the people, and able to *COMMAND* them. We know the force of the word, and we mean it. The first lesson to the child is *obey*; the first and last lesson to the people, individually or collectively, is, *OBEY*;—and there is no obedience where there is no authority to enjoin it.

The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above, and able to command them,—and such a religion is the Roman Catholic. It acknowledges no master but God, and depends only on the divine will in respect to what it shall teach.—"*Essays and Reviews*," Brownson [*italics and small caps his*], pages 370-381.

The attitude of the two organizations is thus shown to be practically identical in principle, the difference being simply as to who shall be the master of the people.

C. M. S.

The Up-to-Date Christian

THE Christian should have an up-to-date experience. He can not afford to live in the past, nor to depend upon old-time experiences. Such experiences may be recalled to strengthen faith, but fresh blessings are needed to meet present, living issues.

An up-to-date Christian lives in the consciousness of daily divine acceptance. This he can do only by daily communion with God, by daily confession of sin, by daily surrender and consecration. There are many professed Christians whose sins are not forgiven up to date, and they are not forgiven because they are not confessed up to date. Every day should see an acknowledgment of every error and a righting of every wrong. This will prevent the holding of a grudge, the cherishing of envy, malice, and suspicion.

It is said that in the experiences of William Carey and his collaborators, while working under the trying climatic conditions of Bengal, one day of every week was set apart as a day of righting up things in the mission family. Wrongs were confessed, forgiveness sought, and a new start was made for the week to

come. This perhaps accounts in some measure for the great work done by these missionary pioneers.

A living communion with God can not be maintained through dependence upon public prayer. Alone with God, each child must open his heart to divine influences, and receive strength and courage for personal conflict. Here is where many fail. Some in our schools and institutions depend upon the prayers at chapel exercises. Some in families depend upon the prayers at the family altar. These are all blessed means of grace, but above these the value of daily personal devotion stands paramount.

The up-to-date Christian will partake daily of the spiritual food God has provided in the Scriptures. He may teach the word to others, but first of all he must study the Word for himself, and listen, while he studies, to hear God speaking to his own soul. Sweet will be the communion, when, shut in with God, he listens to his Word as a message to his own heart.

The up-to-date Christian will be a working Christian. He will not rest content with what he has accomplished. He will crave new and living experiences, and his heart will reach out with longing desire for others that they may partake of the same heavenly manna. In his own home, in his neighborhood, in the church, in the great wide world, he will find many saddened lives and grieving hearts, who need the sympathetic touch of human kindness to lighten their burdens, and a star of hope to point their way to God.

This experience is not a theory; it is the living, practical experience of every one who has come to abide in him. May it become in its fulness, the experience of both writer and reader.

F. M. W.

A Child the Agent of Deliverance

IN the times of 1662, in England, when ministers were being ejected from the state churches for non-conformity, a Mr. Rogers was expelled from his church. He lived near a persecuting magistrate, Sir Richard Craddock. Being very bitter against dissenters, the magistrate set spies to watch Mr. Rogers, and was glad when he could summon him for preaching at a place near by. The preacher, and several of his friends who attended the service, were condemned to prison. The magistrate was in another room making out the papers.

Sir Richard had a little granddaughter, who had met Mr. Rogers and been petted by him. She was a wilful child, so hysterically impatient of restraint that she had once injured herself with a knife when contradicted. On this account, through fear that she would do

something desperate, Sir Richard had given orders that she should be given her own way in everything. She came in and learned that her friend was to be sent to prison. The account, as quoted in an old volume of the *Christian*, continues:—

She ran immediately to the chamber where her grandfather was, and knocked with her head and heels till she got in, and said, "What are you going to do with my good old gentleman here in the hall?"

"That is nothing to you," said her grandfather: "get you about your business."

"But I will not," she said; "he tells me you are going to send him and his friends to jail; and if you send him, I will drown myself in the pond as soon as they are gone; I will indeed."

When he saw the child was peremptory, it overcame him. He stepped into the hall, with the mittimus in his hand, and said, "I had here made out your mittimus to send you all to jail, but at my grandchild's request, I set you all at liberty."

They all bowed and thanked him. Mr. Rogers stepped up to the child and laid his hand upon her head, and lifting up his eyes to heaven, said: "God bless you, my dear child! May the blessing of that God whose cause you now plead, though as yet you know him not, be upon you in life, at death, and throughout eternity."

Many years after that, when Mr. Rogers had died, his son, Timothy Rogers, known as an author of a book on religious melancholy, was visiting the home of a Mrs. Tooley, of London, a lady famous in that day for her hospitality to religious workers. Here he told the story of his father's deliverance. Mrs. Tooley listened with great interest, and said, "And are you that Mr. Rogers's son?"

"Yes, madam," he answered.

"Well," she said, "as long as I have been acquainted with you, I never knew that before. And now I will tell you something you never knew before: I am the very girl your dear father blessed. It made an impression upon me I could never forget."

Then she told her story. She had inherited her grandfather's estate, and as a young girl had followed all the fashionable gaieties of the world. But there was no satisfaction in it. At the ancient Roman town of Bath, where she was visiting the springs for pleasure and health, an old doctor got her to promise to read the New Testament for her health. It made her only the more uneasy for the moment. Back to London she went. One night she had a dream about being in a place of worship, and she was so impressed that she told her lady companion that she was going to search for the church she saw in her dream. Sunday morning they started out and passed a number of churches. They came at last to the

narrow lane called the Old Jewry, off Cheapside, and saw people going as if to church. The account continues:—

She mixed herself among them, and they carried her to the meeting-house, in the Old Jewry. So soon as she had entered the door, and looked about, she turned to her companion, and said, "This is the very place I saw in my dream." She had not long stood, till Mr. Shower, minister of the place, went up into the pulpit; as soon as she looked on him, she said, "This is the very man I saw in my dream; and if every part of it hold true, he will take for his text, 'Return unto thy rest, O my soul.'" When he rose to pray, she was all attention, and every sentence went to her heart. Then he took for his text that very passage; and there God met her in a saving manner; and she at last gained what she had long sought in vain elsewhere, rest in Christ to her troubled soul.

W. A. S.

The Answer of Faith

SEVERAL years ago it was thought that our publishing houses could not operate and meet their expenses unless they took a large amount of commercial work. Accordingly, in connection with the Review and Herald Publishing Company and the Pacific Press Publishing Company large commercial departments were maintained. Solicitors were sent out to secure work from outside firms, and a large proportion of the work was for outside interests.

It was advised that this policy should be changed. Very plain instruction was received that much, if not all, outside work should be eliminated, and our denominational publishing houses devote all their energies to printing the truths of this message. Efforts were made to follow this instruction, nevertheless with concern and uncertainty as to the future.

After the Review and Herald plant in Michigan was burned, it began operations in its present quarters with the avowed determination to devote all its energies to the denominational work. This was thought by some to be a hazardous undertaking, and from the worldly wise business standpoint it was. The same fear was felt when the Pacific Press entered upon the same policy after its disastrous earthquake and fire experience. But the excellent results which have attended the work in both institutions have more than justified the revolution in plans.

All the energies of the Review and Herald Publishing Association have been devoted to the publishing of denominational literature, and its resources have been taxed to the utmost to meet the demands which have been made upon them. At the present time that office is behind with its orders, and the future holds out the promise of still greater demands upon the facilities of the factory. The same is likewise true of the

Pacific Press Publishing Association. A recent communication from Brother C. H. Jones, the manager, gives this cheering word:—

We are rushed with work in every department of our office, and have been for several weeks, and have been working overtime right along. Five cylinder presses, two job presses, and our large web perfecting press have been in operation almost constantly, and this, too, on denominational literature. Not a single job of commercial work has been done since the fire.

This is only one item in this great movement which demonstrates that obedience to the instruction of the Lord brings success to this work, even though reason and philosophy may not see the outcome. God knows the end from the beginning, and if we but follow the instruction he gives, he will assume full responsibility for the results. The success to us and to his work in following the right way will be a thousandfold greater than in following worldly policies and human devisings. F. M. W.

The Great Campaign for Missions **The Program Outlined**

To assist you, dear brother, dear sister, in planning for the part that you will act in the forthcoming campaign in behalf of our foreign missions and missionaries, we present the following information:—

1. The beautiful Missions number of the REVIEW, to be given away during the Harvest Ingathering campaign for missions, will be ready for delivery by Oct. 1, 1909.

2. All orders for the special REVIEW should be in by Oct. 1, 1909, so as to insure delivery in ample time for use during the first week of the campaign, Nov. 1-6, 1909.

3. The General Conference Committee recommend that our churches everywhere give special consideration to the Harvest Ingathering campaign during October and November, as follows:—

Sabbath, October 9

Present to the people the needs of the mission fields, following the program outlined in the second Sabbath reading, which will be mailed to all the churches.

Sunday, October 31

All supplies of the special REVIEW, printed canvasses, circulars, etc., having been received, let the church officers call the members together for a drill on the canvass, assignment of territory to each member, and other necessary instruction.

Monday, November 1

Let every Seventh-day Adventist take a good-sized bundle of the special REVIEW and start out, bright and early, to visit the neighbors, friends, and townspeople in his territory, leaving a copy of the paper with each family, and soliciting liberal donations for missions.

Tuesday, November 2, to Friday, November 5

Put in another full day's work for foreign missions. Finish working territory untouched on Monday. Help to finish up the territory of the weak or faint-hearted members.

Sabbath, November 6

Hold a missionary rally, giving opportunity to the workers to relate their interesting experiences gained during the week's campaign. This should prove to be the best Sabbath meeting of the entire year. Let the missionary secretary (librarian) of the church record the actual number of copies of the REVIEW distributed, number of workers, average hours worked, and total amount of donations received for missions, then forward these valuable statistics to the conference tract society office. At the close of the meeting make a call for those who would esteem it a privilege to engage in the campaign the following week. Let all who are willing, continue the work, and if a sufficient number volunteer for service, repeat the program of the previous week.

4. If, for any reason, the REVIEW and other missionary supplies do not arrive in time, appoint November 7-13 as your first campaign week, and proceed as previously outlined.

5. Copies of the special REVIEW will be sent free to all who will use them in soliciting funds for foreign missions.

6. Order papers, circulars, and solicitor's cards from your conference tract society office. If the address of the tract society is not known, or in case there is no tract society in the conference, order supplies direct from A. J. S. Bourdeau, Takoma Park, Washington, D. C.

7. The campaign last year was a great success. Nearly 700,000 copies of the Missions number of the REVIEW were distributed. The needs of our foreign missions were presented to many thousands of people. This alone proved the campaign a decided success.

8. In addition to the moral and educational value of last year's campaign, enough funds were collected from non-believers to pay for all of the copies of the special REVIEW, for the actual expense of the campaign, and enough more to make up \$30,000 extra for the support of our missionaries.

9. The \$30,000 collected during last year's campaign enabled the Mission Board to send twenty-five missionaries to needy fields, and support them for one year.

10. To support the workers sent out last year, and to answer the many new calls for laborers, make the burden of the Mission Board still heavier than before. These twenty-five additional workers sent out last year must be supported, and at least an equal number of new workers should be speeding to the needy fields this year. Shall we not, therefore,

distribute *twice* the number of copies of the REVIEW, and collect *double* the amount for foreign missions, that we did last year? Ask your church missionary secretary (librarian) to order supplies to-day?

A. J. S. BOURDEAU,
Missionary Secretary.

Opportunity for Ministerial Students

SURELY a hundred of our younger ministers, and laborers with the evangelistic work definitely in mind, ought to take the studies in New Testament Greek soon to open in the General Conference Correspondence School. A resolute purpose just now to begin the course and follow it up, and the student will be stronger in all his future work. The workman gains time sharpening his tools. We do not know how the names are coming in for this special study, but hope fully a hundred young men now out in the field will take hold of it. W. A. S.

Christ and Socialism

WHILE Charles A. Stelzle, of New York, superintendent of the department of church and labor in the Presbyterian Church, was discussing Socialism at the recent Christian Endeavor Convention at St. Paul, Minn., he gave utterance to the following statements, which the Socialistic clergy would do well to consider:—

Socialism is one of the most important of the movements which have arisen from time to time because of the economic injustices of the day. Its exponents insist that the church must advocate their cure for the evils of society, and they scorn the preacher who does not accept their program. They tell us that working men are rapidly turning toward Socialism, and that if the church does not advocate Socialism, working men will be forever alienated from the church. But this would not prove that Socialism is right. Ministers who have preached Socialism have never filled their churches. We are told that Jesus himself was a Socialist, and therefore the church must advocate Socialism. But while Christ denounced the social evils of his time as no other man dared denounce them, he never advocated the introduction of a particular social system. Instead he began to change individual men.

Therein lay the secret of his success over all systems of human origin. No reform can be permanent that does not reform the heart. That no human organization or human legislation can do. He who is reformed from within through the converting power of the gospel of Jesus Christ, needs no rules of any human organization and no code of human laws to make him conduct himself properly toward his fellow men. God's law of love implanted in the individual heart will accomplish what Socialism or human legislation can never do.

CONTRIBUTED ARTICLES

In the Dawning

INITA S. CHILSON

In the dawning, O my Saviour!
I shall see thee face to face,—
Thou in thy transcendent beauty,—
And behold thy matchless grace,
When with host angelic winging
Earthward their majestic flight,
Thou descendest, mid the singing
Of heaven's choir of angels bright.

In the dawning, O my Saviour!
First of all thy face I'll greet,
Clasp in mine thy hands once bruised,
Kneel and kiss the nail-pierced feet.
Haste the dawning, O my Saviour!
We have waited for thee long,
Haste the time when thy redeemed shall
Sing the great redemption song.

Haste the dawning, O my Saviour!
Speed thy coming, O my King!
When throughout the endless ages
Thy dear praises we shall sing;
When through golden fields of Eden,
With our loved ones we shall roam;
No more weeping, no more parting;
But forever "home, sweet home."

Day is dawning, O my Saviour!
Light is breaking through the gloom,
Soon the coming of the morning
That shall open wide the tomb;
Soon the sound of thy dear footsteps
Through the heaven-illuminated sky;
Soon — ah, soon — the glad ascension
To our glorious home on high!

"That They All May Be One"

MRS. E. G. WHITE

THE Lord has given me a special message for the churches that claim to believe the truth for these last days, and especially for those who carry responsibilities in connection with our school and sanitarium enterprises for the education and training of the youth for the work of God.

Those who hold positions of trust in the work of God are in need of constantly seeking the Lord; for there is a great missionary work to be accomplished. It is a work similar to that of the one whom the prophet Isaiah describes as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

All who profess to believe the truth for this time need to make the Word of God their constant study; its principles are to be brought into the life experience. As a people we need to understand that the time has come when all differences should be acknowledged and put away,

when everything that is not in accordance with the Word of God should be taken out of the life. Probation is soon to close, and God's people need to humble their hearts before him, seeking him with humility of mind for grace to perfect a righteous character.

Disunion among professed believers is a great dishonor to the cause of Christ; but in unity there is convincing proof of what the word of the Lord will accomplish for those who humble themselves before him and seek him in earnest prayer. Believers in Christ are not to see how far apart they can draw, but they are to draw together in the bonds of love and faith. A united communion with God on the part of his church is something that is greatly needed at this time.

Christ's Prayer for Unity Among His Followers

If we would study the prayer of Christ recorded in the seventeenth chapter of John, we would understand what a grievous mistake we make when we introduce into the church those things that create division and strife. Christ prayed that his followers might be one with him as he was one with the Father. He desired that they themselves should pray earnestly to become one in faith and understanding of his Word. The closeness of the relation that he would have exist between himself and his people is brought to view in the words, "All mine are thine, and thine are mine; and I am glorified in them."

One of Christ's last works for his disciples before his betrayal and crucifixion was to commit them to the keeping of his Father, and to pray that the spirit of unity and love might be always manifest in them. "I am no more in the world," he prayed, "but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

There is no genuine sanctification except through the truth. Everything depends upon our sacredly cherishing and advocating the truth we hold. Those

who are saved through faith in Christ will exert a saving influence upon others. And wonderful will be the results of the influence of those whose words and works express their faith in Christ. Their lives will be made a convincing power in the great work that Christ came to the world to do. Their unity and love will convince men and women that God has sent his Son into the world with saving grace for all mankind.

"As thou hast sent me into the world, even so have I also sent them into the world," Christ continued. "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Here we see the need of faith leading to harmonious action. A spirit of harmony and love in labor is to give evidence of our faith in Christ. This unity of sentiment and works is not revealed among Christ's followers to-day as he desires it should be; and because of this, objections to our faith are raised by some. The presence of the Holy Spirit with any people will lead them to speak the same thing and to work the will and works of Christ. This is the most convincing of all arguments.

"The glory which thou gavest me," Christ declared, "I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Let those who are ready to differ and to separate into factions, consider the teachings of this prayer. When as a people we see the necessity of maintaining a sacred unity among ourselves, remarkable changes will take place in the hearts and lives of some who are now eagerly striving for the supremacy. Every verse in this chapter contains instruction of the highest and most essential kind,—instruction that every church should have. If there are higher attainments to be reached than are here brought to view, where shall we learn about them? where are they to be found? Christ presents eternal principles for our study that we may answer his prayer in our own experience. O that these teachings might be brought more fully into the religious life of our people, and its refining, purifying, unselfish principles be truly appreciated!

(To be concluded)

The Colored People

J. W. CHRISTIAN

FIFTY years ago the dark, threatening storm-cloud of war was rising over the horizon of this fair republic. It was not a foe from across the sea that threatened us, nor the sister kingdoms to the north or south, but a mighty struggle within our own borders.

This country, which had extended to the oppressed of every nation an invitation to share the blessings proclaimed in the Declaration of Independence, which declares that all men are created equal, and possess certain inalienable rights, among which are life, liberty, and the pursuit of happiness, had within its own territory over three million human souls in the shackles of slavery. From its earliest history, the right of one man to hold another man in slavery had been challenged by men in both South and North. This ever-widening breach culminated in the Civil War. For more than four years the republic breathed heavily under the tremendous war strain and the anxiety for its final outcome. When Lincoln signed his name to the famous emancipation proclamation, the death knell of slavery struck. A little later the terrible war closed. Nearly four million colored people were thrown upon their own resources, with no master to direct them in the struggle for their livelihood; and helplessly ignorant of the ways of the busy world, they sank into a condition almost worse than slavery. With no schools, no churches, and no one to care for their development, how could this unfortunate race face a more fearful situation?

But little has been done for the colored people by various Christian denominations. To-day there are over ten million colored people scattered all over the United States. The great masses, however, are in the Southland. It was not until 1895, only fourteen years ago, that Seventh-day Adventists began work in this needy field. How well we remember with what eagerness we read of the work of the missionary steamer, the "Morning Star." God blessed in these humble efforts. Danger, seen and unseen, allowed of no discouragement, and fearlessly the early pioneers moved forward. Souls were converted, and are rejoicing in this message. Churches were organized, and small schools established.

We have at present about fifty small mission schools in operation, three small sanitariums, and only one training-school for the whole colored people. Every step in the establishment of these institutions has been a step of faith. Means are needed properly to equip these institutions. We do not want large unwieldy schools and sanitariums, but where we have one school to-day, we should have at least one hundred.

The evangelistic work shows a steady, healthy growth, as will be seen by hasty comparisons of conditions fourteen years ago with the present time. At that time there was but one ordained minister and one licensed missionary laboring among the colored millions of the South. To-

day we have about one thousand colored Sabbath-keepers in this field. These are organized into forty churches, and have upward of twenty meeting-houses. We have about twenty colored ministers and licentiates proclaiming the third angel's message in this field, and God is blessing the unselfish labors of these men. This is truly encouraging.

Through the spirit of prophecy the Lord told us years ago that we should educate Negro men and women to work for the colored people. These must have opportunity for training, which means that we must plan not only to sustain the schools now in operation, but to open many more.

On every hill and mountain, in every valley and plain, are souls, precious souls for whom Jesus died, that we must warn. Daily hundreds of these blood-bought souls are going down into Christless graves. We can almost hear their death-cry as they sink beneath the horizon of life: "You held the torch of life in your hand; why did you withhold it from me? I am dying, but without God and without hope. My blood shall be upon your garments."

God calls for us to redeem the time. From an unpublished Testimony I quote: "I awoke. But my soul was so burdened! There was presented before me the situation of the Southern field. The work which should have been done in that field has not been done. God has given warnings, but they have not been heeded. Church-members in America, who have pleasant homes, should remember the Southern field. It is in need of special attention and support. Let the work go forward. Encourage the people to help in this field."

The General Conference Committee has set apart the first Sabbath in October as a time for special consideration of this field, and for us to bring our offerings to help extend the work. May God move upon us to make large gifts to this needy field. Let us do for this poor benighted people as we would wish to be done by if we were in their situation.

Nashville, Tenn.

The True Purpose of Song

CHARLES P. WHITFORD

IN the thirty-fifth chapter of Isaiah we have a pen-picture of this sin-cursed earth when it shall have been restored to its Edenic beauty.

When the children of God are permitted to go to that beautiful country, it is said of them: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Again, in Isa. 65:14, the Lord, speaking through his prophet, says, "Behold, my servants shall sing for joy of heart."

The true purpose of song is beautifully expressed in Ps. 21:13: "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power." True song is an expression of gratitude to our Heavenly Father. "For great

is the Lord, and greatly to be praised." 1 Chron. 16:25.

Our Heavenly Father and the dear Saviour should be the objects of all praise and adoration in our singing; but I have often thought that many times the true purpose of song was either forgotten or not at all understood. The gift of song was not bestowed to gratify the perverted tastes of those who know not God, and who do not love him. It has a higher and nobler mission than simply to please or excite.

Singing is only another way of preaching; and when we sing "with the spirit," and "with the understanding also" (1 Cor. 14:15), it becomes a means of instruction in spiritual things. It is not pleasing to God for us to sing the words of a hymn simply for the melody to which they are attached, or to make a display of the gift God has given us. Neither is it pleasing to God to sing the words of a hymn in a careless and irreverent manner.

We should seek to realize the full import of the words we are singing, and then articulate distinctly so that every word may be understood by the listeners. We should always remember the admonition in 1 Cor. 10:31: "Whatsoever ye do, do all to the glory of God."

Daytona, Fla.

The Lord's Supper—No. 2

L. F. STARR

"As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." What is that? The Lord's death?—Yes, ye proclaim the Lord's atoning death,—the death he died in propitiation for our sins. Ye proclaim the Lord's death in its atoning character for the sins of the world,—the death suffered for our sins, according to the Scriptures. Remember this sacred relationship, and proclaim the Lord's death as an atoning sacrifice for the sins of the world. It is, then, a memorial service. That is one name by which it is called, but there is another.

It is also a communion,—a coming together of the children of God,—the disciples of the Lord Jesus commingling with Christ at meat at his table, and having his gracious presence to cheer their hearts. Nor are these all. It is not only the communion of my soul with its God and its Master, but it has another significance. As he meets with us, so we are expected to meet with one another in his name and spirit; to be brethren and sisters in Christian communion. It is a duty, and we can not escape from it. As Christ comes and enters into a close, loving, and tender relationship with us, so we must come into kindly, loving, and tender relationship with one another, and our differences must be forgotten and forgiven, and that forever. It must stand as a receipt in full, up to date, or we eat and drink unworthily, and bring condemnation to ourselves.

What is revealed in our own hearts by our examination? What is found there? What is our condition? Are we guilty

sinner? Have we backslidden from his grace, and been disobedient to the spirit of his love? Have we gone astray, like lost sheep, from him? If that is what we have found, if that be the relationship in which this service must be taken by us, if we be sinners and under condemnation, then "let a man examine himself, and so let him eat of the bread, and drink of that cup." That means those of us who bear his name, whether we have backslidden or not.

And what shall be done when we have sinned, and know that we have violated our promises to God and have gone astray from him? We should come relying upon the atonement, and renew our oath of allegiance; come just as we are; come as sinners, but as repentant sinners; come making mention of his death; come with thoughts of his atonement in our hearts; come remembering the thought of his redemption from our sins, and looking for rest in him. "Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls." Matt. 11:29. We should learn daily at his feet the true humility and meekness of Christ; learn to be more like him. Then it will be as easy to forgive others as it was for him to forgive those who had shamefully mistreated him in the hour of his terrible agony.

Necessity of Prayer

FRANK S. BUTZ

THE prayer of faith is the key to unlock heaven's storehouse. The individual who has faith in Christ and keeps the commandments of God has access to this wonderful storehouse of treasure. When this key is used according to the plan of him who gave this privilege, rich are the blessings of wisdom, grace, and strength gained; and it is only by this plan that the individual will be successful in the formation of a character that will stand in the judgment.

The one who has learned to find these treasures has found the source and fountain of all joy and peace. He has also found the great fount of wisdom, grace, and strength which will enable him to overcome the trials and buffetings that Satan brings to bear upon the life of him who accepts Christ and has hope in his salvation. The Saviour of the world said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Look back over the pages of sacred history, and you will find that the only men who accomplished great things were men of constant prayer. Enoch, the seventh from Adam, who was translated, walked with God. This is evidence that he communed with the Author of his faith, and by continually placing himself in this attitude, was able to live a sinless life. Abraham was a friend of God, and talked with him daily. His life was governed by the direction of God's Spirit. It was by constant

prayer that Ezra and Nehemiah were able to confute the plans of their enemies in the rebuilding of Jerusalem. Powerful and sublime are some of these prayers, as recorded in God's Word. Every important move was first planned, and then presented to the Lord before it was executed.

Daniel prayed three times a day when he knew the decree was signed by the king, and that by so doing his life was in danger; but he also knew that his only strength was in God, and by obeying that decree he would be sacrificing more than life.

Our Saviour loved to commune with his father. He was always in an attitude of prayer. We find him, when others were asleep, withdrawing a little way aside to gain strength from above for new trials. It was by so doing that he gained power to overcome Satan and death, that you and I might through him be conquerors in this great conflict. He not only prayed for himself, but for his disciples; and precious is the thought that he also prayed for you and me! Listen to his words as he poured out his soul to him on whom he himself depended for strength: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word."

Satan knows that if he can get the Christian's mind so involved in the things of this world that he will neglect prayer and think it not essential, he can soon have the mind that was once pure so engrossed with evil thoughts and intents that the individual will forget God.

If ever there was a time when the Christian needed extra strength it is now, as Satan has gone forth with great power to make war on the saints of God, knowing he has but a short time in which to work. For this very reason let us, by the strong arm of prayer, wield heavy blows against the enemy of all righteousness. Let us realize that by the strong arm of prayer Enoch, Abraham, Ezra, Nehemiah, and Daniel of old won their great victories over Satan, and that through their faith in the Son of God they will have part in the first resurrection.

Let us always remember that if prayer was necessary for these great achievements in the past, much more is it necessary to us if we are to overcome in this last great conflict which is now on and so near its close. "Pray without ceasing."

God's Thoughts

H. E. SAWYER-HOPKINS

Does the Lord think upon me? is a question that sometimes arises in our minds. Not for one moment does he fail to think of his children; he says in his Word that they are constantly in his thoughts. "How precious also are thy thoughts unto me, O God! how great is the sum of them! . . . They

are more in number than the sand." Ps. 139:17, 18. "O Lord, thou hast searched me, and known me. Thou knowest my downsittings and mine uprising, thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Verses 1-4.

Some may think, as did King David, "Such knowledge is too wonderful for me; it is high, I can not attain unto it." We know the words of the Lord are true.

The query may arise, perhaps, "Does he not forget us sometimes?" We may have felt so, but we will let the Lord, through his prophet Isaiah, answer: "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Chapter 49:15.

The Lord knows our frame, he knows that we have need of him, and he can make our faith strong in his promises. Those who trust will not be confounded.

If the Creator of heaven and earth, with whom all things are possible, gives us wisdom, guidance, and good judgment, in fact, every needed assistance, why is it not our blessed privilege to be ready without a shadow of doubt to accept all he holds out for our benefit? Would we refuse a favor of an earthly friend?—No; we would be in fear of hurting his feelings to do so. Then let us trust, and wait upon, the Giver of all our blessings.

Pomona, Cal.

Submission

GEO. O. STATES

RECENTLY as I looked over the REVIEW and read the sad news of the death of Elder J. M. Rees, whom I had known so long, and then called to mind that for over five years my health has been so broken that I could do but little to advance the cause which is dearer to me than life, and that all that time my financial circumstances have been such that I have had to draw from the precious tithe for support, it seemed to me there was certainly a mistake somewhere. I left the house and went down into the woods by the creek, and pleaded with the Lord. I said, "Lord, you know I can't labor to advance the message, and you know how tired I am; why can't you lay me away to rest until the first resurrection?" It seemed as though my lot was more than I could bear. As I was pleading with the Lord, after a time these words came to me as forcibly as if spoken with an audible voice: "Be still, and know that I am God."

Then I thought of Paul's experience, — of his thorn in the flesh, and how the Lord said, "My grace is sufficient for thee: for my strength is made perfect in weakness." As if satisfied, the apostle adds: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Then came thoughts of Elijah's experience as he sat under the juniper tree when tired nature had given out. "He

requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." I carefully read his experiences as recorded in the nineteenth chapter of 1 Kings. While he slept, the angel ministered to his necessities. How did God look upon his suffering servant? Did he forsake him because despondency and despair had seized him?—O, no. Elijah was prostrated with discouragement. All day had he toiled without food. When he guided the chariot of Ahab, running before it to the gate of the city, he was strong of courage. He had high hopes that Israel, as a nation, would return to their allegiance to God, and be reinstated in his favor. But the reaction which frequently follows elevation of faith and marked and glorious success, was pressing upon Elijah. He was exalted to Pisgah's top, to be humiliated to the lowest valley in faith and feeling. But God's eye was still upon his servant. He loved him no less when he felt broken-hearted and forsaken of God and man than when, in answer to his prayer, fire flashed from heaven, illuminating Carmel.

Those who have not borne weighty responsibilities, or who have not been accustomed to feel very deeply, can not understand the feelings of Elijah, and are not prepared to give him the tender sympathy he deserves. God knows, and can read the heart's deep anguish under temptation and sore conflict.

As I read these things over, and remembered that for years I have worried over various matters pertaining to the third angel's message, I thought, as in Elijah's case, God has thousands who are firm for the truth and will stand amid all the surrounding influences. I want to say to those who have grown gray and have worn out in the message, God loves us, and this message is going soon to swell into the loud cry which we have talked about for so many years.

Cedaredge, Colo.

A Model Man

A CHRISTIAN man should be not only the most just man in the community, not only the standard of taste and of good conduct, of right doing and right dealing, but he should be the happiest man in the community. My religion is unreal to me until it makes me break out into a song. The Christian man should have in him such light and love and fragrance that people shall feel the magnetic influence of his presence wherever he goes, and the children feel that there is a man of God near them, and the poor and the helpless feel there is a source of counsel and wisdom and help, and this great world, given over so much to dust and noise and discord, be made a brighter place, sweeter, simpler, more typical of heaven, more prophetic of the time of brotherhood and of peace.—*Selected.*

"Be not defeated in a worthy object: surmount difficulties."



"Bleached Flour"

It is a well-known fact that the bread of to-day, whether home-made or from the bakeries, lacks the nutty flavor and nutrition found in that which "mother used to make." This lack in the home-made article is very generally laid to the fault of the present generation of housewives. Bearing on this point, the editor of the *American Grocer* recently said, editorially:—

"It is said that ninety per cent of the flour milled is bleached, or, as some designate it, 'aged,' by a chemical process. The excuse is that the people demand white bread. We doubt it. Consumers want sweet, nutty bread, of natural color, and they fail to get it because the flour of to-day is lacking in flavor. We do not know why, but we do know that appetizing bread is scarce; that the art of home-made bread-making is on the decline. Whether bleaching the flour, which naturally comes through age, is in part responsible or not, we can not say."

In an address recently delivered by Professor Ladd, he refers to the subject in this wise:—

"The purpose of flour bleaching carried on by the use of nitrogen peroxid is a chemical process, and not any part of the milling process. It is not, as some claim, an 'aging' process, but it is, as practised, for the purpose of deception and fraud; and the ingredient used to bring about the change is an active chemical that causes changes to take place in the oil, renders the flour and bread made therefrom less digestible and less nutritious, destroys its characteristic sweet and nutty flavor so much sought for, until the bread produced from such flour at the present time is far from what it should be."—*Selected.*

Faith of a Little Child

I WAS walking along the streets of London one cold and wet night with a desponding friend, trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While talking together, a little child stepped forward and said, "Any lights, sir?"

"No, Topsy," I replied, "I don't want any; I do not smoke."

"O, but please, sir, do buy a box!" she persisted, in a pleading tone.

"No, no; run away, Topsy," I continued; "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"O," she replied, "I go to school in

the day, and after four o'clock I come out here."

"But why do not your father and mother take care of you?"

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence to-night."

"Yes, I shall, sir."

"Well, how much have you now?"

She seemed inclined not to let me know, but I said, "Come, Topsy, you must tell me all about it." So, half afraid, she drew some coppers from a pocket in her cotton dress and counted out threepence halfpenny.

"Well now, you will never get sixpence to-night," I said.

"O, yes, sir," she answered, "I shall! I always take home sixpence."

"Now, Topsy, tell me what makes you so sure of getting sixpence."

For some time she would not answer, but after a little pressing, she said: "Because, before I come out, I kneel down by my mother's bed and say the Lord's prayer, and mother says our Father will help me to get sixpence; and he always does."

"O, but I thought you said your father had run away?"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes; but you don't mean to say he hears you about a sixpence."

"Yes, he does, sir; and he will send me sixpence."

"Well, if I were to give you two-pence halfpenny, what would you do?"

"Why, sir, I should run home to mother, because my Father had given me all I asked for."

It is needless to say that the two-pence halfpenny was produced, and suitably acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was, "There, —, you have got your lesson." We forthwith separated—I to my bachelor chambers, he to be led into hope and righteousness by the faith of a little child.—*The Christian.*

"CARRY your present load firmly, correctly, cheerfully; and some one will surely note at the proper time that you are equal to a larger one."

THE WORLD-WIDE FIELD

Solusi and Somabula Missions

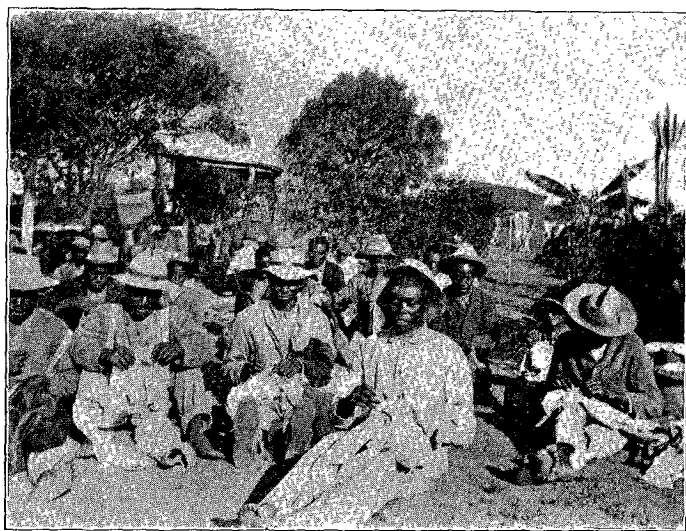
R. C. PORTER

FROM Barotseland we went to the Solusi Mission. This is our oldest and best-equipped station. The farm land is about as thin as the poorest farm land in the South, yet under the skilful management of Elder M. C. Sturdevant, it is yielding an abundance of mealies, monkey nuts, Irish potatoes, sweet potatoes, and other vegetables. They now have one hundred head of cattle. The larger share of these are oxen, but they have a sufficient number of cows and heifers to be able soon to carry on dairy farming, which will be more satisfactory and remunerative, as butter is from sixty to seventy-five cents a pound, and the grass affords pasture the year round. The soil is better adapted to dairy farming than to raising mealies. New fields, broken up, produce good crops for some time, however.

The school work is doing well at this station. It was our privilege to meet the assistant educational inspector during our visit here. He spent two days at the Solusi Mission school. Before leaving, we asked him how this school compared with other native schools in this territory. He replied that this was one of his very best schools. The students remain longer in school here, and they learn more. He said the industrial training they receive is far in advance of any of his other schools. As our Somabula station is also under his supervision, we inquired how that station compared with

of the third angel's message, that they are counted among the best in their school work.

Both the Solusi and the Somabula missions are working toward the point of being self-supporting. Elder Sturdevant writes that they are not only planning to make their station self-supporting, but they hope to be able to render some substantial aid toward starting a new mission farther up-country in the near future. During our visit to these stations, the superintendents spared no pains to assist us in gathering all possible information with reference to present methods of operation, and plans for the future. The Solusi Mission has now fifty-five students, and more are applying for admission. It has six out-schools, with an average attendance of twenty-eight in each school. They are planning to open up two or three new schools soon. Brother Victor Wilson is now the only white teacher at Solusi. Brother H. C. Olmstead, who was called to that station



MENDING DAY AT SOLUSI MISSION

rebuilding their native huts, and will soon build two brick cottages for the white superintendent and the teachers.

We have become much better acquainted with our mission work from this visit, and our interest and sympathy with these pioneer workers has correspondingly increased, as we have witnessed their isolation from white people, and the many privations and sacrifices they endure to carry the truth to the needy colored race. If the readers of the REVIEW could see what we have seen of the sacrifices they make, and the risk they run during the fever season each year, they would feel it a privilege to share with them in their labors by contributing of their means to relieve in part their exposure, by preparing suitable homes and equipment for their work. We are thankful to God that there is such a hearty co-operation from the home field in this direction. May it continue until the work is finished.

Cape Town.

The Dutch General Meeting

L. R. CONRADI

IN The Hague, the city that is noted as being the headquarters for the Tribunal of Peace, the brethren from Holland and Flemish Belgium met August 4-8. The German Union Conference having donated a tent to Holland last year, Brother R. Klingbeil spent two months and a half trying to secure the necessary permission to pitch it. He met obstacles of all sorts at every step—difficulties placed in his way by the police, by the fire department, and by the neighbors. They feared that the



PORTION OF PEANUT CROP AT SOLUSI MISSION

Elder M. C. Sturdevant sitting on bags, Brother Victor Wilson standing

the station at Solusi. He replied that it was equally as well organized, and its work as well systematized, the character of the work being in every way as good, only it was newer, and had not all the facilities that we had at Solusi. It was very encouraging to these workers to learn, aside from their work as missionaries in the interests of the proclamation

ing to sacrifice all self-interests that these poor black heathen boys and girls may be brought to the light as it is in Christ. He works unceasingly from early morning till late at night. God will richly repay these young men for their unselfish labor of love.

Elder W. C. Walston, superintendent of the Somabula Mission, met with us

Socialists would make him much trouble. Finally, Elder Klingbeil was able to impress a high police commissioner with the importance of our work. He showed the commissioner the picture of Christ in one of our books, and the man said: "That is my patron; when I was in great difficulty last year, he helped me out." Taking up this statement, Elder Klingbeil told the man that the Lord may have placed him in his position at this time to secure for us the permission necessary for our pitching the tent. This made such an impression on the officer that he soon overcame all the difficulties, and Elder Klingbeil was granted permission to hold public meetings in the evangelical tent. The people have been flocking to the tent every night for the last two weeks. As a great deal of the land adjoining the city belongs to the municipality, a lot on the outskirts of the place had to be secured. Quite a number of police came to the tent, and were surprised to find everything passing along smoothly.

Our conference sessions were held in the local hall, while the evening and Sabbath services were conducted in the tent. As help from without, Elder J. H. Schilling and the writer were present. All the brethren were glad indeed to welcome at this meeting for the first time, a representative of the Dutch colonies, Elder G. A. Wantzlick, who had been laboring for several years in Sumatra, but is now in Germany on a furlough, and had been sent to the Holland meeting by the German Union Conference. Elder J. W. Hofstra was also present. He is spending a few months in Holland before going on to Java. Owing to the interest which the Holland brethren and sisters feel in the Netherlands East Indies, they were naturally much pleased to meet these workers; and the workers were glad to become acquainted with the cause in Holland.

We were grateful to see so many new faces in the meeting,—faces of those who had accepted the truth since the last annual meeting. We were also impressed with the number of young people whom God has given our Dutch work. During the last twelve months, there have been seventy-six additions in this mission field. The largest church is that at The Hague, where we have seventy members; then Amsterdam, with forty-five members; Brussels, with forty-three; Rotterdam, with twenty-six; and Antwerp, with eighteen. In Flemish Belgium we have sixty-one members, and there are one hundred ninety in Holland.

Considering the membership of the field, the attendance was really remarkable, there being over one hundred seventy of our own people. Among these were nine from Aix la Chapelle, of the Rhenish Conference; so that the Holland meeting was really quite international in character. About four thousand dollars was spent in the gospel work of the Holland and Flemish Belgium Mission last year, half of which the field itself produced, while the rest was given by the German Union Conference. There are twenty-nine canvassers in the field, and

the sales for last year amounted to five thousand seven hundred dollars. The Dutch paper has a circulation of six thousand. There are engaged in the field work, four ordained ministers, and four other gospel workers — a small force for the nine million people here. At this meeting it was voted that the coming year the churches begin to send their regularly authorized delegates, thus taking a further step toward the organization of a regular conference.

As the Holland Mission has sent a number of students to Friedensau, the brethren felt quite an interest in assisting worthy young people, and this interest was shown by their raising in a short time about four hundred fifty dollars for the educational fund, and also to assist in strengthening the general canvassing fund. This is by far the largest donation we ever secured in this field.

Elder Klingbeil was again unanimously elected superintendent of the Holland and Flemish Belgium Mission. As this mission will be a part of the West German Union Conference, beginning with Jan. 1, 1910, Elder Schilling improved the opportunity of visiting some of the leading churches in Holland and Belgium.

I stopped with our Dr. Rahden. He is a well-known physician, living in the center of the city. He accepted the truth some years ago. For a number of years he was a physician in the Dutch colonies, and now he has a good practise in The Hague. He and his wife know the Malay language well. He was happy indeed not only that his wife embraced present truth some time ago, but that at this time his son, a bright young man, was going forward in baptism; and as they have some relatives in England, the young man will attend the Watford school, and fit himself for the work.

Although much still needs to be done for this great field, yet we are assured that bright prospects are before us, and that soon there will be quite an ingathering of souls. For this we pray.

Hamburg.

Mission Notes

No male missionary may preach the gospel to any but the lowest caste women of India, and even these listen with timidity and are ill at ease in the presence of a strange white man. The missionaries' wives work among them; but the affairs of their households, the claims of their children, and the necessary and legitimate sharing in the plans and burdens of their husbands, prevent them from being able to meet adequately the great demand for a female evangelistic and teaching agency. If the women of India, the home-makers and mothers of Hinduism, are to be evangelized and taught the gospel of Jesus Christ and saved to honored and worthy womanhood, this must be done by unmarried women from Christian lands preparing a band of native women workers to carry the gospel into secluded zenanas in the cities and to mohallas in the villages of that populous land.—*Selected.*

In the United States there is one minister to every seven hundred people. In China there is one ordained minister to every one million people.

As yet the Koreans have had access to only the New Testament in their own language. They are calling very earnestly for the Old Testament. One gentleman, for example, over seventy years old, said: "I wish I could live until I could read the Old Testament in my own language." They have been able to pick up some from the Chinese versions, but this is very difficult for a Korean. The British and Foreign Bible Society hope to have the Korean Old Testament ready during the present year.

The people in Korea are reported to be thorough Bible students. One missionary said: "I have gone through a theological seminary, but these Koreans know their Testament better than I do." One woman walked over three hundred miles with a bag of rice (her provision while away from home) on her head, so that she could engage in the study of the Bible for ten days where classes are held for Bible study. Others bring their rice, and in addition strap their babies upon their backs, and walk long distances to attend. Surely Korea is ripe for the last gospel message.

To a criticism by a church-member, that preachers and other church leaders talk too much about money, an editor replies sharply that if church-members were not so niggardly and tardy, the talking would not be necessary. It is possible that the manner in which the talking about money is done has as much to do with the restiveness under asking as the asking itself. A blunt, perfunctory, censorious tone and manners do not open pocketbooks, even of those in whom the grace of giving is well developed. A promoter who wants to interest Mr. Moneybags in his scheme, is not careless as to the manner in which his approach and appeal are made. Why may not the "children of light" learn lessons from the "children of darkness" here? — *The United Presbyterian.*

REV. J. G. DUNLAP, of the Presbyterian Board, speaking of the work in Japan, says: "A general feeling of discouragement pervades the church in Japan at present. We are passing through a reaction such as has not been felt in a dozen years. In several departments of the central government a dead-set is being made against Christian work, notably in the department of education, and in the army, and the church is feeling the effects. Everywhere it is harder to get people to listen to Christian teaching, and weak-hearted Christians are falling out of the ranks. The victory of an Eastern nation over a Western has given to many a new faith in the East and its ways and beliefs, and we are witnessing revivals of Buddhism, Shintoism, and Confucianism. Meanwhile, the growing suspicion and hostility of the West toward the Japanese is driving the latter back upon themselves."

THE FIELD WORK

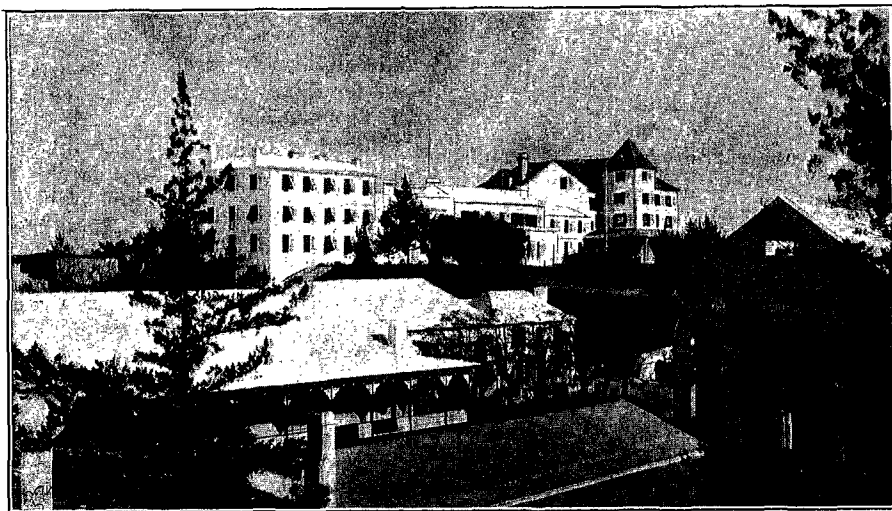
Bermuda Islands

SITUATED on the Atlantic, seven hundred thirty miles due south of Halifax, Nova Scotia, and seven hundred miles southeast from New York, the Bermuda Islands, with a population of about eighteen thousand, appear as a mere speck on the map. Yet our island home seems to us who live here quite a place after all. Only about one third of the people are white. There is not a more equable climate in the world than is found in Bermuda. With the sun nearly overhead for about three months, the heat is not so extreme as one would imagine, and sunstroke is seldom known. The

our members are Home Department members.

Elder Morrow has visited and scattered reading-matter everywhere, and has held meetings in the most important parts of the islands. For over two years, Sister Morrow taught the children of Sabbath-keepers, with some others. We know that her faithful work with these children will produce eternal fruits.

We began the erection of our church building Jan. 3, 1906, and the first meeting was held in it six months later, July 14. As the building now stands, unceiled, with the lot, fifty feet wide and eighty-five feet long, it costs about £400 (\$1,-



A VIEW IN HAMILTON, BERMUDA ISLANDS

winters are very mild, and snow never falls. Jack Frost can not cross the Gulf Stream. Lying between the North and the South, the climate is semitropical. Miasma is unknown, and the fevers of the tropics find no place here. Crops grow, and flowers bloom, the year round. This is indeed a land of perpetual summer.

Such, and more, is Bermuda; but sin prevails, and disobedience is just as marked here as elsewhere. However, "where sin abounded, grace did much more abound."

After a residence of a little over sixteen years, my wife and I rejoice that there are at present about one hundred Sabbath-keepers, including the children, though there was not a resident Seventh-day Adventist when we came.

After a stay of six years and four months, Elder J. A. Morrow and wife, who came here from the tropics to recruit their health, left us, to attend the last General Conference; and as they have been assigned to labor elsewhere, the work is left for us to carry on.

As a result of the faithful labors of Brother and Sister Morrow, eighteen natives and nine Portuguese are live members, with their names on the church roll. There are six Sabbath-schools on the islands. The only large Sabbath-school is at Hamilton, with a membership of about fifty. Two of these schools are made up of parts of two families; the other three are family schools. Some of

920). We raised about one half the amount. By following the directions found in "Testimonies for the Church," Vol. VI, pages 102, 103, as far as we could, we paid, last year £25 (\$120), and we have on hand another £25, to pay August 5. This will reduce our indebtedness £50 (\$240). For this we praise the Lord. How the remainder will be paid, we know not. We began by faith, and we are holding on by faith. Matt. 18:19. When we began to build, times were not so close as they have been since. This has not been through failures of crops, but because the New York market has failed us for three years, and the farmers have not only lost all, but they have been placed in inextricable indebtedness to the merchants. We have faith still that our debt will be paid. Praise the Lord!

M. ENOCH.

The Iowa Camp-Meeting

THIS meeting was held in a beautiful grove adjoining the sanitarium grounds at Nevada, Iowa, August 19-29. The attendance was much larger than the Iowa brethren had seen at any similar gathering for a number of years. From fifteen to eighteen hundred people were encamped upon the ground during the meeting. A number of those in attendance the first week returned to their homes before the close, so the average was about fifteen hundred for the entire time.

Sister E. G. White and Elder W. C. White were present the first five days of the meeting. Dr. A. C. Selmon, of China, and Elder H. H. Votaw, of India, were in attendance during the entire meeting. Elders Louis Christian, S. Mortenson, and M. L. Andreasen labored in the interests of the Scandinavian people. Elders Kunkel of North Dakota, Jackson of Minnesota, and Watson of South Dakota, and other members of the Northern Union Conference committee were also present to labor in the meetings.

Sister White spoke three times with great freedom. Hundreds in attendance had never had the privilege of meeting her, or of hearing her speak. This was a great privilege for such, as well as for all in attendance. The servant of the Lord spoke with great power to very large audiences.

In connection with this meeting the sanitarium erected at Nevada was dedicated. Also the graduating exercises of the nurses' training class of the Iowa Sanitarium were held one evening during the camp-meeting; the class consisted of nine members. All these special features had more or less attractions in drawing a large attendance. There was a good attendance of those not of our faith at the camp-meeting, especially on Sundays and during the evening services. At times hundreds were unable to find seats. The Scandinavian meetings were also well attended in another part of the camp.

Over five thousand five hundred dollars was donated in cash and pledges during the camp-meeting, the most of which was for foreign missionary work. The conference pledged at least twenty-five per cent of its tithes to the General Conference work.

Brother E. W. Wolfe was ordained to the gospel ministry, and he and his wife will accompany Dr. Selmon to China, as Chinese laborers, Iowa pledging their support and transportation.

In view of the call of the General Conference for Elder M. N. Campbell to take charge of the mission field in India, and the call for Brother Chris Juhl to go to Denmark to take the business management of the Skodsborg Sanitarium, there was considerable anxiety and interest manifested as to who should take the places of these prominent laborers in the Iowa Conference. Brother Juhl has had charge of the business interests of the conference for some little time, and his removal will be felt. Although a strenuous effort was made to secure an experienced man to take Elder Campbell's place as conference president, at the close of the meeting no one had been found whom the brethren felt clear in electing to that office. Hence the conference re-elected Elder Campbell as president, with the understanding that as soon as the General Conference could secure for them the proper person to take the presidency, they would release him. It is hoped that this may be accomplished within a few weeks, so that Elder Campbell and family may be able to go forward to India this fall.

Seventy or eighty persons presented themselves for baptism, but owing to the unsatisfactory condition of the stream where this ordinance could be performed, the most of the candidates were recommended to be baptized in their own home churches. Some one will be sent to the churches at once to perform this rite.

Prof. P. T. Magan was present the latter part of the meeting, and labored with much acceptance to the people. Following Sister White's discourse on the first Sabbath, about two hundred persons came forward to seek the Lord; among these were a number of unconverted ones. However, on the last Sabbath's meeting there seemed to be a general move throughout the entire camp, and five or six hundred came forward to seek God earnestly; quite a number of these were making a start for the first time.

The triweekly paper of Nevada gave quite a full account of the meeting. The business of the conference was transacted with great despatch, occupying only about three days of the meeting. This demonstrates that it is not necessary, in connection with a camp-meeting, to weary the people with prolonged business sessions. There were only two business meetings a day, and these were very brief, not occupying over an hour at any one time. I think the meeting in this respect was a marked success, and a model of business meetings. On the whole, the meeting was one greatly enjoyed by the brethren, bringing much cheer and encouragement to all in attendance.

The Iowa brethren, in sending away Brethren Campbell, Juhl, and Wolfe to foreign fields, are giving of their best laborers, and we trust God will return in rich measure his blessing, not only in raising up new laborers, but in greatly watering the souls of believers in the conference.

It was voted not to hold a general camp-meeting next year, but to hold four camp-meetings in the field, located in different parts of the State, so as to reach all parts of the State with less expense, and give several localities the benefit of a camp-meeting.

R. A. UNDERWOOD.

The Ohio Camp-Meeting

THE annual camp-meeting of the Ohio Conference was held on the banks of a beautiful lake in one of the city parks of Lima. The grounds were only about five minutes' ride from the two principal railway stations, and not more than fifteen minutes' walk from the heart of the city. In consequence, there was a good attendance from those unacquainted with the truth, and they listened with great eagerness. One hundred forty tents, with their highways and byways, composed the temporary city in which were housed those Seventh-day Adventists who had come up to attend the annual feast of God's people. There were about six hundred fifty who had left their farms and fields for this purpose.

Unlike the annual maneuvers of national armies, all the exercises of this encampment were spiritual. The Captain of the Lord's host was there, and in his presence the people were blessed. The different phases of work—educational, young people's, medical, etc.—were well organized and well cared for. Elder A. G. Daniells was there, representing the General Conference, and his instructions were both helpful and strengthening. Elder A. J. Haysmer, of Alabama, visited the camp one day, in the interest of the work in the South.

The camp-meeting was one of the best. Each day the truths presented seemed more practical, and the work grew in strength. On the last Sunday

of the camp, twenty-nine were baptized. The people gave, in cash and pledges, \$683.65 to Mt. Vernon College, and \$950.50 to foreign missions, or a total of \$1,634.15.

During a revival, the last Sabbath afternoon, two who had been under conviction for over four years, surrendered to the truth. The following night, after the presentation of the Sabbath question, two strangers from the city publicly signified their intention to begin the observance of the Sabbath. As there was no business connected with the meeting, no items can be reported from that standpoint. The Lord certainly blessed in this gathering, and the work in Ohio will feel the results of the good spirit which came in.

B. G. WILKINSON.

Hunan, China

CHANG-SHA.—When we understand that the people of Chang-sha are dropping their subscriptions for newspapers, which they used to share between little groups, to save cash, we are thankful to God for enabling us to sell a few *Heralds* from store to store.

Daily our prayers arise that God will lead us out to another center if he desires us to change our location. Last month the eye-work gave some excellent opportunities for testimony, praise God! Yesterday I was called several times to meet guests and preach Jesus. One was a fine fellow, a B. A., for four years in a responsible position at Chang-sha.

Brother Lu writes from Hankow, with praise on his lips for God's leading him to find a temporary home there while selling from three hundred to four hundred cash' worth of books daily. Yesterday morning Brother Huang came in with his face all aglow, telling of a precious experience with a family who had invited him to go and stay overnight with them, and explain the Scriptures to them. They live outside the city, and the gate closes early.

Mrs. Chang did her first bit of missionary work by going to a neighbor's and talking the gospel for a few hours. I wish you could have seen Brother Chang when he told me how he praised God for this token of his blessing. "Last year," he said, "she would not believe."

P. J. LAIRD.

North Missouri Camp-Meeting

THIS meeting was held at Chillicothe, August 5-15. Last year the Missouri Conference was divided into the North Missouri and the Southern Missouri conferences; and as the division did not leave a sufficient number of family tents, the brethren planned this year to have many of the Sabbath-keepers take rooms near the grounds. While this may have some disadvantages, it also has its advantages, as was proved at this meeting; for our brethren and sisters living about the town with different families became personally acquainted with them, and not only took them to the meetings, but were also able to do missionary work in the homes where they were lodging. The result at Chillicothe was a splendid attendance from the outside, and the brethren were hopeful that the tent-meeting which was to follow the camp-meeting would result in establishing a good church at that place.

There was an earnest spirit of devotion at all the meetings, and also a spirit of liberality when the needs of the work were made known, especially when foreign missions were presented. While the division of territory left this conference to struggle with finances, yet all expenses had been met, and the members had given to missions more than ten cents a member each week; and although the conference committee have had to plan with the greatest care during the past year, they unanimously voted to appropriate to foreign missions five hundred dollars from their small surplus, as they felt anxious to share with the other conferences in America in sending a portion of the tithe to the needy fields beyond.

Two new churches were admitted to the conference. At the business sessions Elder A. R. Ogden was re-elected president, and broad plans were laid for an aggressive year's work.

Elders E. T. Russell and J. S. Wightman, Mrs. J. S. Wightman, Prof. C. C. Lewis, and C. G. Bellah were the union conference laborers, and Elders H. H. Votaw and J. W. Westphal, and the writer were the laborers from abroad.

H. R. SALISBURY.

North Carolina Camp-Meeting

To say that this was a good meeting states it but mildly. The workers present were reminded of a meeting nearly nineteen hundred years ago, when the disciples of Christ, to the number of one hundred twenty, were assembled to seek God for the outpouring of the Holy Spirit, as promised before Christ's ascension. About the same number of God's dear children of the North Carolina Conference gathered at Cleveland, August 12-22, to seek the Lord for the outpouring of the latter rain. The promise that when we draw near to God, he will draw nigh to us, was verified. Both Sabbaths of the meeting were seasons of great refreshing. Great and decided victories were gained by burdened hearts and enslaved souls. Husbands and wives, parents and children, brothers and sisters, fell upon one another's necks, and with tears streaming down their cheeks, confessed wrongs committed and sought pardon for their transgressions.

Fourteen were baptized at Cleveland. Six others wished to be baptized at their home churches. The citizens of Cleveland and its vicinity responded to the invitation to join in the services. The people crowded the tent during the evening and Sunday services. A few decided to obey the truth. Elder R. T. Nash, with Brother and Sister A. G. Holmes, conducted a three-weeks' meeting before the camp-meeting. Elder Nash and other workers were left to follow up the interest, band the believers into a company, and more fully instruct them in the truth.

The business meetings of the conference were filled with the Spirit of God, and were much enjoyed. Elder G. W. Wells was elected conference president, with Elder M. H. Brown as his associate, acting as secretary and treasurer. Elder Brown is enjoying his labors in the South, and is in good health, as well as prospering spiritually.

Elders W. A. Westworth and K. C. Russell, Brother V. O. Cole, and the writer were the laborers present, be-

sides the regular workers of the North Carolina Conference.

The conference, though small in constituency, is in a prosperous condition. The Lord is blessing the Southland! Souls are responding to the message preached, and God's children are of good courage.

During this meeting three hundred eight dollars was contributed for home and union conference interests; six hundred twelve dollars was contributed for missions, besides thirty-five dollars in Sabbath-school offerings. Nearly one thousand dollars for a little band of one hundred twenty believers, poor in this world's goods, shows their love for the truth, and their anxiety to see their Saviour come.

The work for the colored race received considerable attention. The brethren sense the responsibility of doing more aggressive work for this benighted race. North Carolina, as well as the other conferences in the Southeastern Union Conference, is organizing for this work, and a strong effort will be carried forward for this people during the year to come. But little money is in sight with which to carry forward the work, but the brethren are walking out by faith. Hearing the call of God to take hold of this work, they know he will supply the facilities when they show their willingness to do their part. Bright days are ahead for North Carolina.

R. T. DOWSETT.

Porto Rico

WE arrived here safely, and are now located in Mayaguez. This seems to be about the center of the island geographically. All points are easier reached from this place than from San Juan, although that is a larger and wealthier place. Living is extremely high, unless one subsists on yuca, beans, and garbanzas. We are told that later there will be a greater variety of vegetables and fruits.

As yet we have found no Sabbath-keepers on the island, but we have not visited Arecibo. Next Sabbath I hope to gather a few interested ones and start a Sabbath-school. We have rented a house that will seat from thirty to forty persons, and as soon as possible will begin to hold some public meetings each week. However, we desire to visit Arecibo and Aguadilla first, where, it is reported, some are already keeping the Sabbath.

There is nothing new to write about the people and their customs, as they are about the same as in all Spanish-American countries. So we can fall into line without much difficulty.

WM. STEELE.

Guatemala

GUATEMALA is a land of opportunity. We consider the countries of Central America as about half-civilized. This conclusion is warranted to some extent by the general conditions prevailing throughout the countries. There are about two million inhabitants in Guatemala, three fourths of whom are unable either to read or write.

Religion is professed by nearly all, but it is a form and an expediency, and not a conviction. One man said, "We are all Catholics, but we do not practise it.

I have not been inside of a church for ten years." Many of the government officials do not attend church at all. One must not conclude, however, that such persons are seeking for the true religion. On the contrary, they are interested in other things more material. It seems that in their minds all religions are simply matters of form, and that one is about as good as another.

There is an awakening among the leading classes, but it seems to be an awakening similar to that of Japan. The country is suffering from an unstable money system, which retards its material prosperity. It welcomes anything which gives impetus to financial prosperity. The government even encourages Protestant missionaries, no doubt believing that their work will add to the general prosperity of the country. But as yet there is a lack of religious and moral awakening, which must follow to make effective the mental awakening.

This awakening can take place only under the efforts of faithful Protestant missionaries. There are a million and a half of Indians in this republic, for whom practically nothing is being done by Protestants, and nothing educationally by Catholics. It seems to me that we as Adventists shall neglect a great opportunity if we do not open mission schools among them, and carry on work similar to the mission work being done in Africa. It is not English that the people here need, but they do need to be taught to study the Word of God in their own language. I believe that mission schools would be favored by the government. The government is very favorable to the English school, and I believe that if we should care to take the necessary steps, appropriations could be secured to add to the facilities of the school. Though the attendance is not large, the school is doing good work, and is laying a foundation for future success as an English school. We have the support of the leading paper of the city.

The privileges of the church have been very much curtailed by the last two administrations of the government. Her property, except churches, has been confiscated, and she is prohibited from conducting monasteries, from holding land or dealing in property. Jesuits and friars have been driven from the country, and are not allowed to return. It is said that the church is very poor; and outside of a few of the largest cities, the church buildings are much dilapidated, and have but few priests. Why there are not more Protestant missionaries working here is a question I have not been able to answer. The republics of Central America have very few Protestant missionaries, compared to the number which South America has, in proportion to the population, yet South America has been called the "Neglected Country." Accordingly we must call Central America the "Abandoned Country." The efforts being put forth by our own workers in South America are being blessed with ample fruit, even in republics where the Catholic religion is the authorized state religion. Had we the workers to preach the truth, there is no reason why similar results should not be found in these countries, where the Catholic Church has less influence.

The Indians of this country are not lazy. Both the men and the women work hard. Many of the tribes are

clean and frugal. Some, I have been told, forbid spirituous liquors to be brought among them. A great many of these people, however, spend nearly all they earn for liquor. It is pitiable to see the poor Indian bring in his scanty pack of produce on his head or on muleback early in the morning to the market, and by noon to find him staggering around drunk, having thus spent all his money. But his soul is surely as precious as that of the white man, and his need is certainly not less. Shall we not work and pray that God may help us reach these people with the truth? Do not their needs appeal to us?

WALTER E. HANCOCK.

North Michigan Camp-Meeting

THIS meeting was held at Bay View, a suburb of Petoskey. The camp was located on the shore of Little Traverse Bay, a beautiful sheet of water on which the city of Petoskey is situated. In many respects the location was ideal.

The annual conference of North Michigan was held in connection with the camp-meeting. The business moved on pleasantly, and occupied only one hour each day,—from 9 to 10 A. M. The hours for preaching and social service were not interrupted in any instance.

Elder J. J. Irwin was re-elected to the office of president; E. A. Bristol was elected treasurer of the conference and tract society; Miss Edith McClellan, educational secretary; and H. W. Johnson, field missionary agent. A competent conference committee was chosen to aid the president. E. A. Bristol was ordained to the gospel ministry.

The conference begins a new year with harmony prevailing, and the prospect for a successful year was never better. One good church was raised up the past year, and added to the conference. Still another was ready, but not sufficiently organized. This company consists of more than twenty members. Twenty-six willing souls went forward in baptism during the progress of the meeting. The majority of these were young people, for whom a good work was done on the ground, by Brethren Johnson, Peterson, and Straw, aided by Elders G. B. Thompson and Morris Lukens.

From the first, the interest in the services was excellent. The attendance was not so large as on some former occasions, but all present seemed impressed with the importance of the time in which we are living. Elders Thompson and Lukens were the principal speakers, and they dwelt upon themes appropriate to the occasion. Their testimony was well received and appreciated. Elders Irwin and Guild, and others took part.

The North Michigan meeting is the only one so far that the writer has been privileged to attend from its beginning until the close. The company present contributed to missions abroad, to the work in the South, and for other purposes, nearly one thousand dollars.

The reports of the progress of the book work were very encouraging, and those engaged in this kind of Christian endeavor were filled with enthusiasm; not alone for the reason that they had been successful financially, but because of the excellent opportunity afforded for accomplishing good in the cause of the Master. One could not refrain from concluding that if the Lord can bring

about success in the midst of copper and iron mines, rocks, and jack-pines, certainly no one has any reason for discouragement in that kind of work. Other young people will engage in the sale of our literature the coming year in that field, and the work is onward. Now is the time of labor; but rest will come sure and soon. The machinery that is in active service does not rust out.

ALLEN MOON.

Report From Elder J. N. Loughborough

My last report was written from Kimberley, South Africa, May 25. From Kimberley, in company with Elder E. R. Williams, the president of Cape Colony Conference, I visited the following places: Grahamstown, Rokby Park, Maranatha Mission (conducted by Elder F. B. Armitage), Uitenhage, and Port Elizabeth. This last point brought me down to the seaside again. From Port Elizabeth we sailed to Cape Town, over four hundred miles. The remainder of my time in Africa was spent in the vicinity of Cape Town, at the sanitarium, Claremont Union College, and with the churches of Cape Town, Kenilworth, "Rustica"-Wynberg-Plumstead, and the two Kafir churches of Salt River and Parow.

On July 19, after ninety days of labor in the South African field, about thirty of our people gathered at the departure of the steamer "Goorkha," of the Union Castle line, to wish me "God's blessing, and a prosperous trip to Europe." Of the ninety days in Africa eight were spent in traveling two thousand five hundred miles. Thus only eighty-two days were left for meetings. On those days I attended one hundred eighteen meetings. In one hundred eight of those meetings I preached. I enjoyed much of the Lord's blessing during my labors in Africa. Our people rejoiced in the tokens presented showing the Lord's leading in this great second advent movement. Tokens of their appreciation of the work were shown, not only by words, but in substantial help for my journey.

Of the voyage from Africa to Europe, I would say, to the Lord's praise, the first half day, when coming into the Atlantic, the sea was a little rough, but all the way after that was calm and smooth sailing. Our sail from the Cape to Southampton was made in twenty-four days. We were landed at Southampton at 9 A. M., August 11. At 2 P. M. I was at the Caterham Sanitarium, seventeen miles southeast of London. On August 15 I left Caterham for the Yverdone, Switzerland, camp-meeting. Thirteen years ago I was at a camp-meeting at Yverdone for the French and Germans of Switzerland and France. Our meetings then were in a fifty-foot tent, which was only about half full of our people. This year the meeting for the French of Switzerland was held in a fifty-by-ninety-foot tent, which was well filled with our people, camping in fifty tents.

From the Swiss meeting I went to Vergèze, some fifteen miles west of Nîmes, France, about fifteen miles from the Mediterranean Sea. This meeting was in the extreme south of France, to accommodate those coming from Spain, Portugal, and Italy. On this campground were twenty-five camping tents,

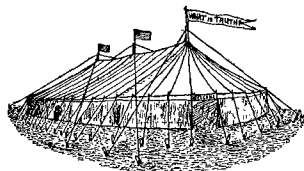
and a meeting tent fifty by seventy feet, which, on the Sabbath day, was filled with our people. On Sabbath afternoon Brother Steiner was ordained to the work of the gospel ministry, and is to enter northern France to open up the work in that field. In Switzerland and France there are now about fourteen hundred Sabbath-keepers. Eleven were baptized at the Vergèze meeting. There is a good interest aroused among citizens, and tent-meetings are to be continued in the place.

On August 28 and 29 I made my return trip to London. On the thirtieth I came up to Watford, where I am at this writing. This is surely a fine place in the country for the printing plant, food factory, and school. The workmen are now engaged in laying the foundation for the new school building. From this place, in company with Elder W. J. Fitzgerald, I go to attend the meetings at Glasgow, Scotland. Then the meetings in South England, Wales, and North England are to follow. I am booked to sail for New York on the steamer "Arabic" of the White Star line, October 2. To the praise of the Lord I can say that with my over thirty-nine thousand miles of travel, by sea and land, since July 13, 1908, I am in better health than when I left California. The Lord is good; his tender mercies are over all his works; he is a present help to all who put their trust in him.

J. N. LOUGHBOROUGH.

Pennsylvania

WEST PHILADELPHIA.—The tent-meetings were in progress just ten weeks. The tent was blown down by a terrific storm July 18, but was repitched and ready again for meeting the following night, with an increased attendance. Our average Sunday night attendance was six hundred; the collections amounted to



three hundred twenty-five dollars. Our visiting list consisted of three hundred families. We have forty new Sabbath-keepers, and many others are in the valley of decision. We thank God, and rejoice. Remember us in your devotions.

O. O. BERNSTEIN.

Winter Canvassing in South Carolina

WITH much interest I have been noting the campaign looking toward a more constant effort the year round by our canvassers. I am sure it is a step in the right direction.

"But I can't stand the cold weather; I must care for my health," some will say. I have an answer for that. Come to South Carolina, where you can canvass the year round without mittens or overcoat,—where the winters are not so cold and long. The summers are warm, to be sure, but not unbearable; and the nights are mostly cool, even in midsummer. The people are kind-hearted, and will buy books if some one will offer them for sale with appropriate zeal and earnestness.

The hours spent and orders taken in this Southland compare favorably with the record of any other section. When earnest effort is made, it meets its reward. Come to South Carolina to canvass. H. B. Gallion, of Anderson, S. C., is our State agent. He will gladly give you any information desired. Come and help us in this great needy field.

T. H. JEYS,
President S. C. Conf.

Nebraska

VALENTINE.—The Lord blessed in the series of tent-meetings held in this place, and as a result, a church of fourteen members was organized, eight of whom accepted the truth during the meetings. To God be all the glory, for it is his work.

IRVIN F. BLUE,
F. M. CORBALEY.

New Brunswick

BUCTOUCHE.—Meetings were started in the tent in this place Sunday afternoon, July 4, with a good attendance, considering the fact that only about one tenth of the population are Protestants. The rest are French Catholics. We had a regular attendance throughout the meetings. On many occasions the Lord was present by his Spirit in a marked manner to impress hearts with the solemnity of the message for this time. Many, as they sat in the meetings and listened to the soul-stirring truths of the third angel's message, were convinced of their duty.

Six adults decided to obey God by keeping his commandments and "the faith of Jesus." We rejoice in having a part in this closing message. May the Lord raise up many faithful laborers to carry the gospel of the kingdom to all the world in this generation.

L. D. LONGARD,
A. A. LIVINGSTON.

Canada

At the last session of the General Conference it was recommended that Elder O. K. Butler, of Walla Walla, Wash., make Montreal his field of labor; but as he could not move until the first of September, it was thought best for me to unite with the church in Montreal in labor during July and August. This I did, and I have enjoyed the work, and the Lord has blessed the efforts of the church. During August three persons cast their lot with us, and began the observance of the Sabbath. Several others are convinced of the truth, but have not yet sufficient courage and faith to obey.

A considerable amount of reading-matter has been placed in the hands of the people in Montreal by our faithful colporteurs and other church-members during the past year, and many are reading the message for this time. When these people realize the importance of heeding the exhortation, and claim the promise of the Saviour (Matt. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," they will keep the commandments of God and the faith of Jesus. The outlook for the work in Montreal is hopeful, and the believers are all of good courage.

The new church building is well lo-

cated, and supplies a long-felt need in this great city, the metropolis of Canada. We bespeak for Elder Butler and family a hearty welcome and faithful co-operation by the Montreal church.

The practical piety of the church, truth lived and imparted, the proclamation of the gospel by the minister from the pulpit, followed with house-to-house work, the placing of the message in the homes of the people in printed form, all accompanied with faith and prayer, will certainly bear fruit to the glory of God. We are messengers with a message, and we are debtors to the world for the truth the people so much need. We are in the last days of human history and of the gospel work, and faithfulness should characterize every believer in the third angel's message.

W. H. THURSTON.

West Pennsylvania Conference

THE gospel tent that was pitched in Johnstown, Pa., closed its effort Sunday evening, September 5. The services have been conducted by Elder J. W. Watt, G. L. West, and the writer and his wife. Every evening since July 14 has been devoted to the tent service, with a good interest. For the last three weeks Sabbath services have been held in the tent, and we are glad to report that ten adults are keeping the Sabbath. Fifteen others have acknowledged that the seventh day is the Sabbath, but they have not kept it as yet. A hall has been rented for Sabbath and Sunday night meetings, to reach those who have not yet taken their stand, also to accommodate those who are keeping the Sabbath. One of our number is the principal of one of the Johnstown public schools, having charge of eight large rooms; he has taught for twenty years. His wife, an estimable Christian woman, has been an active worker in the church where they have held membership. She and their little daughter stand with him in obeying the truth. We praise God for what he has wrought in bringing souls into the truth. The tent has been taken down, and the work will be followed up by the writer. The ministers, with the object of hindering the work, are scattering D. M. Canright's tracts at present; but God will turn it to his glory. Our courage is good in this glorious message of truth.

W. F. SCHWARTZ.

Cape Conference, South Africa

A NUMBER of white people have recently accepted the truth at Cape Town, Kimberley, and other places in this conference. The workers seem of good courage, and are taking hold together to carry the work to a triumphal finish. Elder J. N. Loughborough's recent visit to this field has been a great blessing to our churches, and his recital of the experiences in the early part of the work, and especially in connection with the spirit of prophecy, was very much appreciated.

In my report of work in the Orange River Colony some months ago, I referred to Solomon Molotsi, a leading Bechuanan minister, who became interested in the truth, and who invited my wife and myself to speak in his church at Bloemfontein, which we did, presenting the soon coming of Jesus and the third angel's message. Some of his people accepted our teaching, and Molotsi

became somewhat afraid of what the result might be; so after we had left Bloemfontein, he closed his church to our people, he himself taking a somewhat negative position with reference to the message. The truth has been working nevertheless, and recently I received the following letter from Joseph Rasmeni, one of our native brethren who accepted the truth some months ago. We give the letter in his phraseology. He says:—

"DEAR ELDER WILLIAMS: I received your letter, and was very glad to hear about you. We are all well. O, about the church of S. Molotsi, you know that old Mrs. Molotsi and her family they are glad to hear about Elder Williams, and they give themselves to join the Seventh-day Adventists. This is done on the first of August, 1909. You may remember that all this is from your preaching at Kroonstad. So to-day your free to preach at Molotsi's church. We praise God, who opens the door that was shut. Molotsi and Mrs. with kindest regards to you and Mrs. Williams. Also Mr. Mtinkulu has his family. We are all kindest regards and best wishes unto you and all brothers. J. RASMENI."

I also received a letter from Brother Mtinkulu, our native worker in Bloemfontein, saying that Molotsi had invited him to speak in his church, that he had done so, and had an excellent interest.

Molotsi has charge of about three thousand natives, and also has a number of native ministers working under his direction, several of whom are interested in the message. Of course we can not tell yet what the result of all this will be, but we expect to see many of these people identify themselves with the Lord's closing work.

There are about twenty thousand natives in the location at Bloemfontein alone. In all the towns in the colonies there are thousands of these people, many of whom seem anxious for the truth. We have only one native worker (J. R. Mtinkulu) among this great multitude scattered throughout the Cape and Orange River colonies. We ought to have a number of others, and there are several good men who are doing all they can, and who would be glad to spend all their time working among their people if we were able to support them. These men can be maintained for about ten dollars a month. As soon as our finances will permit, we expect to do much more for the native people in the colonies. This conference, on account of the depressing times, has been having a hard struggle, and has been running behind for some time. But through the mercy of God, we are beginning to catch up a little.

It has been thought, by many, to be impossible to carry on the canvassing work successfully in Africa on a self-supporting basis, on account of the hard times. So in the past three years there has been paid in salaries to canvassers about sixteen hundred dollars. As the conference has run behind nearly four thousand dollars during this time, it was thought best at the time of the last conference session to make some changes in the plans. The matter was quite fully discussed, and inasmuch as it was clear that the Testimonies discourage the conduct of the book work on this basis, it was decided to discontinue the payment of salaries to canvassers.

The book and periodical sales for the three years—1906, 1907, and 1908—amounted to approximately \$4,900, \$5,800, and \$5,000 respectively. Since the

change, instead of the sales falling off, as might have been expected, they amounted to about \$4,000 for the first six months of the present year. So we may always expect success when we follow right principles, and the Lord's instruction. Our canvassing work has only begun, and we expect before the end of the year to have a number of others join the canvassers' force. We are earnestly looking for a visit from Brother E. R. Palmer to assist us in getting the canvassing work on a good firm footing, and we heartily thank our American brethren for all they are doing for us in this needy field.

E. R. WILLIAMS.

Peru

WE are having interesting times here with our Peruvian canvassers. At the close of the first institute eight entered the field for the first time. Some are doing well. During the first six weeks two of them secured over three hundred subscriptions for the *Señales* (Signs of the Times, in Spanish), besides their book sales. One was put in prison for not taking off his hat when the procession on Corpus Christi day was passing. Brother A. N. Allen and I went to the *ministerio del gobierno* about it, and the director said he would inquire into the affair. Church and state are united here; however, things are changing, and there is hardly one man in a hundred in Peru who believes in the priests.

I shall be here for a few days, disposing of the old edition of "Patriarchs and Prophets" in Spanish. The time I have put in canvassing here in Lima has given me, on an average, about two and one-half orders an hour. Not so bad for the capital of Peru, where there is so much style! I have on my list three of the four station masters here in Lima. One day I took sixteen orders in three hours.

"O where are the reapers that garner in The sheaves of the good from the fields of sin?"

From here I intend to go to Chile to hold an institute commencing August 2. We are beginning to see the importance of canvassers' institutes in South America.

We believe we are in the time of the latter rain; but the Holy Spirit will never take away our responsibility, nor excuse us from personal effort. Let us all have a part in the work of the third angel's message.

THOS. H. DAVIS,

Field Agent for South America, West Coast.

Union College Summer School

THE second session of Union College summer school opened July 7, and continued for six weeks. The enrolment, numbering eighty-five, consisted of church-school teachers and intermediate-school teachers from the Northern Union and Central Union conferences, also of college students making up back work or working for college credits. The following course of study was provided, and in most of the subjects offered classes were organized and good work done: Old Testament history, New Testament history, the sanctuary and its lessons, the Testimonies and the spirit of prophecy, Bible nature, physical geography, elementary physics, descriptive geog-

raphy, physiology and hygiene, botany, agriculture and school gardening, eighth grade arithmetic, advanced arithmetic, algebra, English grammar, rhetoric, literature, manual training, pedagogy, educational psychology, school management, primary methods, general history, denominational history, history of missions, United States history, civil government, drawing, painting, elocution, and teachers' review.

College credits for one term's work were granted to students who completed in six weeks the work usually done in twelve weeks by college classes. This could be done only by those students who devoted all their time to one or two subjects, with a possible exception of a few who were doing review work largely.

The faculty consisted of C. C. Lewis (president of Union College), J. G. Lamson, H. R. Johnson, W. H. Buxton, D. E. Huffman, H. U. Stevens, S. A. Smith, Mrs. C. C. Lewis, Miss Elsie Andrews, Miss Edna Schee, Lawrence Anderson, and B. E. Huffman. Besides these, Miss Katherine B. Hale spent two weeks giving instruction to the teachers in primary methods and Bible nature. Prof. Gerhard Gerritson spent two weeks with us introducing his system of teaching sight singing, and Prof. M. M. Hare, educational superintendent of Iowa, assisted part of the time in the review classes. Examinations were given the teachers in the order indicated below:—

July 14, penmanship; July 18, United States history and physiology and hygiene; July 21, United States Constitution; July 25, civics; July 28, orthography; August 2, geography; August 4, reading; August 8, grammar; August 11, Bible; August 15 and 16, all remaining examinations.

Although the weather was unusually warm, the several classes did very good work, and the summer school marked an advance step in the development of our educational work. Our teachers go to their schools with a new inspiration and zeal for the perfect work of Christian education. B. E. HUFFMAN.

An Urgent Need

WE who are in the South are very grateful for the help which our brethren and sisters have given the great work committed to our hands. Yet we feel that the message must advance much more rapidly in the near future than it has in the past, and we are hopeful that the urgent need of the millions of colored people in the South will so appeal to our friends that the collection of October 2 will greatly exceed any similar offering of previous years.

The various interests of the message demand that this shall be so. We must not think of slackening our efforts just when great victories are in sight. Years of patient effort have been spent in establishing the work on a solid foundation, and now is the time to make mighty attacks on the strongholds of the enemy. Because of existing conditions, a few dollars now will go much further than in the earlier years.

We can already see many evidences of success; and especially is this apparent in our educational work. For several years Oakwood Manual Training School has been endeavoring to do its part in the training of workers for various important responsible positions in connection with our denominational work for the colored people; but on account of a

lack of proper facilities, the results attained have not been as great as they should have been. However, it is very gratifying to know that several consecrated workers have gained their preparation at the school, and are now in the field, earnestly working for the salvation of their people.

In the recent past the school has received some financial help, and as a result the equipment has been materially improved. Still there are other needs which are imperative, if the institution is to be what the Lord has said it should be.

We should be able to care for at least one hundred students, but at present our dining-room accommodations will not permit so large an attendance, to say nothing of the unhealthful location of the basement apartment now being used for this purpose. Plans have been drawn for a new dining-room and kitchen, but the management is not able to move ahead with the enterprise, because of a lack of funds with which to purchase the material. The work on our school buildings is nearly all done by student help, and it is the aim of those in charge to make this work educational to the student, as well as profitable to the institution. By this plan important improvements can be made, if funds with which to buy the material can be secured. We think it would be pleasing to the Lord if we could have our new dining-room this fall; but if such be the case, speedy help must come forward.

A small but neat building has been erected for a sanitarium, yet the work is crippled because the building is unfurnished. Shall we allow it to remain in this condition when we are receiving appeals for help from those who need the blessing of the institution? The expenditure of a small sum would enable the sanitarium to open its doors and bid the sick ones to come for a blessing.

Our first nurses' class of five young women will be graduated the present fall, and be ready to minister to the sick. We are looking for great things from the nurses' training department of our school, but its work must be strengthened by the immediate completion of the sanitarium.

In connection with the institution, faithful teachers are earnestly laboring to build up the work. Their support quite largely depends on the October collection, and we feel sure that they should be encouraged by receiving their small allowance regularly, as do other laborers. In the past this has not been so, but in many instances they have been obliged to wait a long time for their pay.

In view of these important interests, which are so largely dependent on the generosity of our people, we are persuaded that a liberal contribution will be made for the colored work the first Sabbath in October. W. J. BLAKE,

Principal Oakwood Manual Training School.

Fireside Correspondence School

THIS is not the announcement of a new correspondence school. It is merely the naming of the youngest member of the educational family, whose birth has already been announced.

Heretofore "The Correspondence School" has had no distinctive name. The number of such schools in the country is growing so large that it seems very fitting, if indeed not requisite, that this one bear a name that will identify it

among the multitude, and which, like the Bible custom, may be suggestive of its mission.

It is characteristic of this school to bring educational privileges into the home. We have accordingly chosen "Fireside" for its specific name as being a close synonym for home. The term "Home" itself is used by another correspondence school. It was around the fireside that Abraham Lincoln laid the foundation for his great and useful career. It was there that Whittier improved his boyhood hours in feeding upon the purest and best in his father's scant library of thirty books, including the Bible, and thus caught the inspiration that ripened into the purest and best of literature in the defense of righteousness and freedom in a nation's crisis. It was at his own fireside that Luther forged the weapons of his spiritual warfare in one of the greatest crises the church ever passed through.

It is to inspire and help both young and old at home, that our school has been established. May every Seventh-day Adventist fireside be blessed and cheered by the admission of this new member.

There Is Yet Time

It is not yet too late to enrol in the Fireside Correspondence School before its first and last opening, October 4. Every State in the Union is now represented among the applicants several times over. From outside the United States applications have come in from Canada, Mexico, the Canal Zone, the West Indies, England, Ireland, Norway, Italy, and Sierra Leone, West Africa. While the school will be open all the year round for the admission of students at any time, why not enrol among its charter members? A multitude are seizing opportunity by the forelock; why not you? There is yet time. W. E. HOWELL.

Religious Liberty Notes

UNDER the heading, "Mr. Taft's Crime," the London *Daily Express* of Sept. 1, 1909, publishes the following: "Mr. Taft is pilloried in the New York *Times* for sending for a barber to cut his hair last Sunday, at Beverly, Maine [Massachusetts], where he is spending his holiday. Under the State sabbatarian laws he is liable to a £1 [\$5] fine."

An editorial in the Portland (Vt.) *Herald* of August 19 reproduces liberal extracts from No. 2 of our Religious Liberty Leaflets, on "Sunday Laws; Their Origin, Nature, and Object," adding, "We shall find, on the most casual examination, that the history of the legal sabbath, or Sunday, is interwoven with the beginning of that diabolical wedlock of church and state which the Reformation dissolved."

The New York State Sabbath Association has adopted resolutions of censure against judicial rulings unfavorable to what they are pleased to call "the spirit of the law regulating Sabbath observance;" and these resolutions urge churches to refrain from inviting to their pulpits and platforms any judge or magistrate who has been guilty of rendering such decisions, or "publicly held up to ridicule the advocates of law-enforcement and the maintenance of the Christian sabbath." Turkey threatens her enemies with a "holy war;" the American church intimidates hers with the "holy boycott." W. A. COLCORD.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

Summary of Last Year's Thanksgiving Campaign

THROUGH the courtesy and efforts of our treasury department we are able to present the clear-cut, concise "Statement of the 1908 Thanksgiving Fund" found in this department. It includes all returns up to Sept. 1, 1909.

Of the 692,000 copies of the special Thanksgiving REVIEW printed, 648,852 copies were ordered by our conferences, and 35,148 were used in advertising the campaign.

It is interesting and encouraging to note that not a single one of the twelve union conferences listed had a "balance short" after the cost of its supply of the Thanksgiving REVIEW was paid. And, of the sixty-six local conferences reported, only six show any shortage at all. A splendid showing, indeed!

The actual cost of the papers and the campaign expenses made each copy of the Thanksgiving number of the REVIEW cost the General Conference two cents. Figured on this basis, the 648,852 copies circulated by our people among their neighbors and friends resulted in donations amounting to \$43,902.16, or an average of nearly *seven cents* a copy, *five cents* of which went directly to our foreign missions. This is truly encouraging.

Last year's Thanksgiving campaign for missions was the greatest missionary effort ever taken by our people. The distribution of nearly 700,000 copies of our church paper, the REVIEW, filled as it was with inspiring reports, statistics, and appeals, gave our neighbors and friends a much broader view of the work of the third angel's message. Previous to this effort many people, even our intimate friends, had very limited ideas of our work, supposing it to be confined largely to proselyting in the home field. In view of the nature of that splendid campaign, it seems very fitting that this summary be published in our Missionary and Publishing department. It is through just such home missionary efforts as this that this promise of the Lord (Isa. 60:22) is fulfilled to even the timid and the fearful worker: "A *little one* shall become a *thousand*, and a *small one* a *strong nation*." A. J. S. B.

Our Next Summary of Magazine Sales

We are sure that all will be interested in the "Summary of Magazine Sales for August," which will appear in this department next week. The publishers of the ten-cent magazines report good success on the part of their agents in the field. As yet it is a little too soon to look for reports from our agents handling the new bimonthly magazine, *Christian Education*. A. J. S. B.

Statement of 1908 Thanksgiving Fund to September 1, 1909

Conferences	Reviews Taken	Cost	Amt. Paid	Balance Short	Balance Over
Atlantic Union Conference					
Central New England	16466	\$ 329.32	\$1899.18	.....	\$1569.86
Greater New York	12493	249.86	1483.72	.....	1233.86
Maine	4866	97.32	90.35	\$ 6.97	.....
New York	16476	329.52	278.32	51.20	.....
Southern New England.....	8084	161.68	778.16	.....	616.48
Vermont	6175	123.50	151.97	.....	28.47
Western New York.....	20462	409.24	975.81	.....	566.57
Totals	85022	1700.44	5657.51	58.17	4015.24
Canadian Union Conference					
Maritime	764	15.28	472.99	.....	360.11
Ontario	4335	90.70			
Quebec	345	6.90			
Newfoundland .....	.....	.....	29.41	.....	29.41
Totals	5444	112.88	502.40	.....	389.52
Central Union Conference					
International Pub. Assn.....	.....	.....	779.75	.....	779.75
Eastern Colorado	15492	309.84	1214.94	.....	805.10
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	3094.92
Columbia Union Conference					
Chesapeake	6309	126.18	353.25	.....	227.07
Eastern Pennsylvania	14538	290.76	1437.62	.....	1146.86
West Pennsylvania	6652	133.04	717.95	.....	584.91
Ohio	25275	505.50	1361.78	.....	856.28
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	6161.66	.....	4641.96
Lake Union Conference					
East Michigan	27455	549.10	811.02	.....	261.92
Indiana	19885	397.70	1234.14	.....	836.44
Northern Illinois	13446	268.92	1250.12	.....	981.20
North Michigan	7188	143.76	23.70	120.06	.....
Southern Illinois	5467	109.34	418.15	.....	308.81
West Michigan	26694	533.88	1272.63	.....	738.75
Wisconsin	14036	280.72	2239.35	.....	1958.63
Totals	114171	2283.42	7249.11	120.06	3006.19
Northern Union Conference					
Iowa	33402	668.04	2586.80	.....	1918.58
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	5840.37	.....	4683.85
North Pacific Union Conference					
Montana	3768	75.36	2236.42	.....	1293.16
Southern Idaho	2960	59.20			
Upper Columbia	13347	266.94			
Western Oregon	12342	246.84			
Western Washington	14746	294.92	943.26	2236.42	.....
Totals	47163	756.26			
Pacific Union Conference					
Arizona	2095	41.90	216.27	.....	219.37
California	46843	936.86	1749.62	.....	812.76
Southern California	26718	534.36	2049.93	.....	1515.57
Utah	1650	33.00	148.80	.....	115.80
Totals	77306	1546.12	4164.62	.....	2663.50
Southeastern Union Conference					
Cumberland	8924	178.48	226.74	.....	48.26
Florida	4500	90.00	214.67	.....	124.67
Georgia	3633	72.76	283.79	.....	211.13
North Carolina	5717	114.34	112.45	1.89	.....
South Carolina	5240	104.80	169.30	.....	64.50
Not specified .....	.....	.....	221.50	.....	221.50
Total	28014	560.38	1228.45	1.89	670.06

Conferences	Reviews Taken	Cost	Amt. Paid	Balance Short	Balance Over
Southern Union Conference					
Alabama	3024	\$ 60.48	\$ 279.08	.....	\$ 218.60
Kentucky	2973	59.46	267.42	.....	205.96
Louisiana	3430	68.60	24.35	\$ 44.25	.....
Mississippi	2250	45.00	153.69	.....	108.69
Tennessee River	7375	147.50	362.30	.....	150.80
Totals	19052	381.04	1086.84	44.25	684.05
Southwestern Union Conference					
Arkansas	6678	133.56	305.60	.....	172.04
Oklahoma	15179	303.58	1078.27	.....	744.69
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	.....	1564.62
Western Canadian Union Conference					
Alberta	2457	49.14	723.08	.....	596.18
British Columbia	1538	30.76			
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	\$43902.16	\$232.54	\$31157.66
Total net balance for foreign missions.....					\$30,925.12

Current Mention

—Official German statistics, published at Berlin for the second quarter of 1909, show that 1,051 dogs have been slaughtered for food under government inspection, and 29,785 horses.

—The campaign to restrict Negro suffrage in Maryland was opened at Baltimore, Md., on September 16. It is proposed to adopt an amendment to the State constitution which will disfranchise a large number of Negro voters.

—The British antarctic expedition which is now being fitted out for exploration in the Antarctic Ocean, and which will attempt to locate the south pole, expects to keep in touch with the world by the means of wireless telegraphy.

—Eight armored cruisers of the United States Pacific fleet sailed from San Francisco September 5 for Asiatic waters by way of Honolulu. When these cruisers have joined the war-vessels already in the Philippines, the united fleet will engage in battle practise.

—The British government is about to lay a telephone cable under the English Channel, to be connected with the present land lines at Dover and Calais. It is expected to improve materially the communication between London and Paris.

—President William H. Taft, in his speech at Chicago, on September 16, declared that the administration of criminal law in this country is a disgrace to our civilization, and that the time is now ripe for the appointment of a commission by Congress to inquire into the matter and suggest remedies.

—The second section of the Denver and Rio Grande train No. 5 was held up near Malta, Colo., on the night of September 16. The express car was dynamited, and the robbers escaped.

—The town of La Paz, the oldest settlement in either of the Californias, was destroyed by a hurricane on September 8. The hurricane was accompanied by so heavy a storm that the streets were filled with water to the depth of four feet. Quite a number of persons lost their lives in the ruin of the town.

—The American aviator, Glenn H. Curtiss, who won the international cup at Reims, France, recently, for the greatest speed, accomplished a similar feat at Brescia, Italy, on September 12, winning the grand prize of \$6,000, and covering the distance of thirty-one miles in forty-nine minutes and twenty-four seconds.

—A report from London dated September 12, states that the Norwegian steamer "Eksposit" sailed from Copenhagen on that date to bring down from Greenland the Eskimos who accompanied Dr. Cook in his trip to the north pole. They are to be brought to civilization for the purpose of corroborating the claims made by Dr. Cook in reference to his discovery of the north pole.

—The discovery and the exploration of the Hudson River and the sailing of the first steamboat on that river are to be commemorated by what is known as the Hudson-Fulton Celebration, from September 25 to October 9. War-vessels of many different countries are to take part in the exercises on that occasion. One of the features of this celebration will be a vessel built after the exact pattern of the steamer Robert Fulton constructed and sailed on that river.

—A tidal-wave, on September 4, swept over the port of Mulege, on the east coast of Lower California, overwhelming the town, and destroying a number of lives and considerable property.

—A report from Germany states that the German emperor has consented to act as protector of the enterprise known as the German Arctic Air-ship Expedition. This expedition purposes to make scientific research over the polar seas by the means of a dirigible balloon.

—Reports from Galveston, Tex., state that hundreds of Mexicans are crossing the border from Texas into Mexico with the purpose of joining the forces of General Reyes. The federal army officials continue to receive rumors of an intended insurrection. The situation is said to be rendered more perilous by the present disorganization of the railroad system as a result of the recent floods.

—A report from Mexico states that Prof. Ramon Mena, who headed a government expedition to Otumba, has uncovered a buried city of great antiquity. A pyramid, similar to that discovered at San Juan de Teotihuacan, has been exposed. The pyramid is sixty feet in height and measures 200 feet square at the base. The ruins indicate that the city was built by the Toltecs.

—Through the purchase by United States Ambassador Thompson of the Pan-American Railroad in Mexico, and the launching of a project by American capitalists to connect that road with the Panama Canal by rail, an all-rail journey from the Great Lakes to Panama is assured. It is expected that it will take seven years to complete the line from the terminus of the Pan-American line to the canal.

—The attack recently made upon the administration of the Department of the Interior by the chief of the Seattle division and others, has been investigated by the President, and as a result of the investigation the chief of the Seattle division, L. R. Glavis, has been discharged from the service. The matter has occupied a considerable portion of the public attention for some months, as the accusations alleged extensive fraud in connection with the location of certain coal lands.

—As a result of the Pennsylvania law which prevents prisoners from working outside of the prison walls, and which results in almost complete idleness for the majority of the prisoners, a large per cent of Pennsylvania's State prisoners are going insane. One week's work is followed by forty days of idleness and brooding. Because of this condition the warden is asking that each county which has prisoners in the State prison appoint a commission to inquire into the sanity of its convicts and take away those who are hopelessly insane.

—Interest in the disease that has recently come to public attention and is known as pellagra, has become so widespread throughout the country that Surgeon-General Wyman of the public health and marine hospital service has decided to issue a weekly bulletin dealing exclusively with the developments of that disease. This step is taken as a result of the requests which have recently come in from all over the country from physicians and boards of health who are watching the progress of that disease with much concern.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

CENTRAL UNION CONFERENCE

West. Colorado, Grand Junction... Sept. 16-26

LAKE UNION CONFERENCE

Wisconsin, Milwaukee... Sept. 23 to Oct. 4

SOUTHEASTERN UNION CONFERENCE

Florida, Orlando... Oct. 21-31

The Virginia Conference

THE twenty-sixth annual session of the Virginia Conference will be held in Lynchburg, Va., Oct. 26-31, 1909. The first business meeting will be at 9 A. M., Tuesday, October 26. We hope for a full representation. We have the promise of good help from both the General Conference and union conferences. We are facing very important questions. Advance steps must be taken. Let all who can possibly do so, plan to attend this important meeting. All churches should attend immediately to the election of delegates to the conference, and send credentials to A. M. Neff, Newmarket, Va.

H. W. HERRELL, *President*.

Utah Conference

THE eighth session of the Utah Conference of Seventh-day Adventists will convene in Salt Lake City church, October 5-9, to elect officers, and also to transact such other business as may come before the conference. The first meeting will be held Tuesday, October 5, at 2:30 P. M. Each church is entitled to one delegate for its organization, and one additional delegate for every five names of its membership. We urge that each church select its delegates at once of those who will be in attendance at the conference.

S. G. HUNTINGTON, *President*.

International Publishing Association

THE sixth annual meeting of the constituency of the International Publishing Association will be held at the office of the International Publishing Association at College View, Neb., beginning Oct. 5, 1909, at 9 A. M. The meeting will be held for the purpose of electing a board of trustees and counselors, and for the transaction of all other business which may properly come before the meeting. The constituency of this corporation includes the executive committees of the General Conference, Central Union Conference, Northern Union Conference, and the Southwestern Union Conference.

WM. ASP, *Secretary*.

Union College

Additions and Changes in Faculty

B. E. HUFFMAN: New Testament history, United States history, and superintendent domestic work.

W. S. Butterbaugh, M. D., Edgemont, S. D.: biological sciences.

E. G. Salisbury, South Lancaster, Mass.: preceptor East Hall.

Percy A. Field, North Platte, Neb.: preceptor College Hall.

Mrs. B. E. Huffman, College View, Neb.: preceptress.

Mrs. J. L. Jones, Keene, Tex.: matron.

Mrs. P. A. Field, North Platte, Neb.: nurse.

Miss Eunice Crawford, Elroy, Wis.: assistant in Old Testament history and arithmetic.

J. F. Harder, Oklahoma: assistant in German department.

Mrs. C. C. Lewis: domestic sciences,—cooking, household management, laundering,—with advisory relation to the Home.

Miss Ruby Owen, Nashville, Tenn.: sewing.

Industrial Manual

For years Union College has been developing a system of industrial education, which is now in a measure perfected. The means employed are: industrial studies, trades, domestic work, and general labor. The detailed description of these subjects constitutes the four leading chapters of a fifty-page pamphlet entitled "Industrial Manual of Union College." Another chapter describes in detail the academic-industrial, the agricultural, and the domestic science courses. Since this pamphlet is the outgrowth of practical experience as well as earnest and long-continued study, we hope it may be of use by way of suggestion to other schools, as well as to teachers and others interested in industrial education. It will be sent post-paid for ten cents in stamps, or in packages of twelve for five cents each. Address President's Office, Union College, College View, Neb.

To Union College Students

We very much desire to get the names and present addresses of all who have ever been connected with Union College. Our records are out of date, and it is probable we could reach only a few of our old students with the addresses on our books. Please write the undersigned as soon as you see this, and add a word about your present work, your country, and its people, and your courage. We want to send you something interesting about "Old Union."

C. C. LEWIS.

In a Nutshell

WHAT wonderful possibilities are contained in the shell which encases the seed. The old saying, "Tall oaks from little acorns grow," comprehends a mighty truth.

Our periodicals have been the means under God of bringing many souls into the light of present truth. May we not claim that in this respect these papers have been seeds?

Among these seeds the *Watchman* enjoys the blessing of Him who "gave the word." We ask you, dear reader, are you doing anything in behalf of placing this monthly magazine into the hands of the people? It is necessary, of course, to be a subscriber yourself. If you are not, please send us your name and address, and we will send you a sample copy for your consideration. Special terms to agents and reduced rates for clubs. Address the Watchman, Nashville, Tenn.

Notice!

WE wish, through the REVIEW, to say a word to all those who expect to attend the meeting of the General Conference Executive Committee to be held in College View, Neb., beginning October 5. All who anticipate coming to this meeting should send their names to the undersigned at an early date. We wish to state to those coming that, on arrival in College View, they should report at the college business office in the basement of the college building, where they will be met by members of the locating committee, and be assigned to their lodging places.

F. M. BURG,

For Committee on Entertainment.

Central New England Conference

THE annual business session of the Central New England Conference will be held at South Lancaster, Mass., from Wednesday, Sept. 29, to Sunday, Oct. 3, 1909, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. On account of the date of this meeting being changed to a week earlier than it was first set for in order to avoid a conflict with another important meeting, this notice will be rather short, so all the churches should attend at once to the election of delegates to the conference. Send credentials to H. B. Tucker, South Lancaster, Mass.

H. C. HARTWELL, *President*.

Utah Conference Corporation

THE fifth annual meeting of the Utah Conference Corporation of Seventh-day Adventists is appointed to convene in connection with the eighth annual session of the Utah Conference of Seventh-day Adventists in the Seventh-day Adventist church, at Salt Lake City, Utah, Friday, 2:30 P. M., Oct. 8, 1909, for the purpose of electing officers for the ensuing year, and transacting such other business as may come before the meeting. All accredited delegates to the conference are members of this corporation.

S. G. HUNTINGTON, *President*.

Business Notices

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

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

Conditions

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

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

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

WANTED.—Some one to teach a church-school; must be able to furnish references. Wages, \$15 a month and board. For any other information desired, correspond with Geo. R. Apsley, Rock Hall, Md.

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

WANTED.—A good lady nurse who understands surgical work as well as the giving of bath-room treatments. Also a girl to help with housework. Both must be Seventh-day Adventists. Address Fayette Sanitarium, Connersville, Ind.

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

WANTED.—Renter for quarter section; two miles from town. Six-room house, barn, well, pasture. Seven acres cultivated. Rent in work. Unimproved land for sale adjoining. References. Would sell. Address Hattie B. Walker, Mercer, N. D.

FOR SALE.—Ten acres, peaches, raisins, prunes, and alfalfa. Good house, tank house, barn, etc. 1¼ miles from church and from Central California Intermediate School. For further particulars, address W. F. Locke, R. F. D. 2, Lemoore, Cal.

WANTED.—Competent Seventh-day Adventist woman, of some experience as teacher, able to instruct in music; also to take partial care of household affairs in family of three children and two adults. Address H. E. Longley, East Falls Church, Va.

WANTED.—Man and wife to take full charge of 640-acre farm, either for wages or on shares. Horses, implements, and seed supplied. Duties to begin November 15. Good chance for the right man. None but a competent man need apply. W. A. Whitman, Box 207, Arcola, Sask., Canada.

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.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12; Peanut Oil, used same as Olive Oil, \$2 a gallon; 50 pounds Coconut Oil, \$7; 57 pounds Vegetable Cooking Oil, in 6 cans, \$6; freight paid, \$6.50. Cash with order. Vegetarian Meat Co., Washington, D. C.

SPECIAL OFFER.—Send \$10 and get 225 of our new beauties. The whole world is waiting for a new Father and Mother motto, size, 12 x 16. Father and Mother motto, if taken alone, is \$12 for 225. Beautiful roses and pansies with many other nice flowers. We pay all express charges; so try a nice order before the holidays. We expect to sell one million of the Father and Mother motto alone. Address Hampton Art Co., Hampton, Iowa, or L. N. Muck, College View, Neb.

Obituaries

HARBAUGH.—Mrs. Nannie May Harbaugh was born Nov. 18, 1884, and died Aug. 13, 1909, aged 24 years, 8 months, and 25 days. She was baptized into the third angel's message in 1906, and united with the Johnstown church. She remained faithful, and fell asleep in Jesus, to await the morning of the resurrection. She leaves a faithful husband and little daughter four years old to mourn their loss; also a father, mother, one brother, and two sisters, and many friends. The funeral service was conducted in the Wesleyan M. E. church, and words of comfort were spoken by the writer from Revelation 14. She was laid to rest in the Hillside Cemetery in Hillsdale, Pa. W. F. SCHWARTZ.

STUART.—John Andrew Stuart was born in Holland, May 23, 1830, and died at his home in Harpers Ferry, W. Va., Sept. 2, 1909, aged 79 years, 3 months, and 9 days. At the age of twelve he went to sea, and continued in the merchant service until he attained the rank of captain. On a cruise to America, he decided to make this country his place of residence. At the time of the Mexican War, he served with distinction in the United States Navy. In the year 1854, he was united in marriage to Miss Henrietta Papke, in the city of Buffalo, N. Y. Soon after this he removed to the State of Michigan, where, thirty-two years ago, he heard and embraced present truth. Before his death, he expressed his desire to be at rest, and made all arrangements for his funeral. He is survived by a wife, four sons, and six daughters, besides several grandchildren and great-grandchildren, four generations being represented at the funeral, which was conducted by the writer, from his late residence in Harpers Ferry. We laid him to rest to await the call of the Life-giver. JAMES E. SHULTZ.

GAGE.—Departed this mortal life at Lake Muskoka, Ontario, Sept. 1, 1909, our beloved daughter, Mrs. Katherine M. Gage, wife of Fred W. Gage, of Battle Creek, Mich. The cause of her death was valvular disease of the heart. For nearly two months she took treatment at the sanitarium, but not improving, it was deemed best to go to the Muskoka region. There, accompanied by her grown-up son and a faithful nurse, she improved for a while, but later it was only too apparent that all hope of recovery was delusive. Attended only by her dear son and nurse, she quietly passed away far from home and loved ones. The deceased is survived by her husband and four sons, the youngest being a year and a half old, her parents, G. W. Amadon and wife, and an only sister, Miss Grace E. Amadon, and a foster-brother, C. D. Amadon, and family, who also reside in Battle Creek. At the time of her early departure our daughter was 43 years, 5 months, and 16 days old. In February, 1887, she was married to F. W. Gage, of this city, where she has always lived. For quite a time she was a laborer in the Review and Herald Office, serving as a compositor and proof-reader. In early life the deceased gave her heart to God, and has since been a conscientious member of the Battle Creek church. During her illness it was the joy of her heart to receive visits from her father for relig-

ious conversation and prayer. The day before the end came, she said, "O that I could hear my father's voice again in prayer!" But it pleased God to let her rest in that far-away region of Muskoka. The casket was brought to Battle Creek, and appropriate services were conducted in the Tabernacle by Elder C. N. Sanders, assisted by the pastor of the church. The interment was in the Oak Hill Cemetery. At this hour of deep grief our stricken hearts can only say, "Thy will be done." "God is love."

G. W. AMADON.

NEAL.—Samuel Neal was born in Indiana County, Pennsylvania, May 3, 1836. He died in Chico, Cal., Aug. 12, 1909, aged 73 years, 3 months, and 9 days. Brother Neal was married to Miss Nancy McDevitt, July 23, 1860. Sister Neal died Aug. 16, 1903. They leave four children. Brother and Sister Neal embraced the present truth in 1888. They were both faithful until death. About two years ago, Brother Neal and his daughter came to California, settling at Marysville. His illness was of short duration, and he died without a struggle. Words of comfort were spoken by the writer, taking as a text Prov. 16:31. A good impression was made upon those who attended. Many expressed a determination to live a better life.

J. W. BRESSIE.

Faithful Workers Fallen

PHELPS.—Elder H. F. Phelps, a loved minister and pioneer in this cause, fell asleep in Jesus, Sept. 7, 1909, at his residence in Minneapolis, after years of prolonged illness, suffering from tuberculosis. Elder Phelps was born Dec. 17, 1839, at Antwerp, N. Y., being 69 years, 8 months, and 20 days old at the time of his death. He was married to Miss Lydia Griffin, Feb. 20, 1861. From this union five children were born, four sons and one daughter, all of whom are living, three in Minnesota and two sons in Montana.

Elder Phelps gave his heart to Christ at an early age, and began the observance of the Sabbath of the Lord when only a youth twelve years old. At the time of his death he had been keeping the Sabbath over fifty-seven years. He had labored more or less actively in the ministry for forty years. A portion of this time he was unable to do active work, owing to ill health. He acted as secretary of the Minnesota Conference for a number of years. About twelve years ago—owing to feebleness—he became less active in labor, and later he published, what many of the readers of the REVIEW will remember, a little paper, entitled *Save the Boys*. He also published a number of leaflets under the same caption. He continued the publication of this paper until nearly three years ago, when he became too feeble to continue its issue.

Brother Phelps was beloved by all who knew him. His faithful wife, who stood by him and cared for him through these many years of his affliction, will greatly miss her companion. Elder Phelps was conscientiously loyal to his convictions of duty, and was one of the most loyal Seventh-day Adventists I have ever met. In his later years, when unable to engage in active labor, he wrote many articles for the secular papers in Minneapolis and elsewhere, setting forth especially the lines of truth covering the principles of religious liberty and the fundamental principles of Protestantism. These articles have had a wide circulation. His articles were always clear in expression, and although setting forth the truth in a pointed way, they were so written as to be inoffensive even to those who might disagree with him.

At my last visit to Brother Phelps's home, just before I left for the Iowa camp-meeting, we had a precious season of prayer together. He expressed his strong faith in the soon coming of Christ, and in reply to the question, "Do you feel it is well with your soul?" he said, "Brother Underwood, by grace I am saved." As I took his hand, he, realizing that his end was approaching, bade me good-by, expecting never to see me again in this life. We laid him peacefully to rest to await the call of God when he shall gather

together his saints, those who have made a covenant with him by sacrifice.

Words of comfort were spoken by the writer at the home of the deceased, Sept. 9, 1903, from Rev. 22:3-5. Elders S. E. Jackson and J. G. Lamson and Brother T. D. Gibson assisted in the burial service.

R. A. UNDERWOOD.

WILSON.—Died Aug. 23, 1909, at his home in Pueblo, Colo., Elder James B. Wilson, in the seventy-first year of his age. Elder Wilson was born in West Virginia, but at an early age moved to Ohio. When the War of the Rebellion broke out in 1861, he was among the first to respond to the call of his country, and served four years and three months, and was honorably discharged at the close of the war. He was a member of Company H, Eighty-first Ohio Volunteers. At the close of the war he came West, and in 1871 located in Longmont, Colo., where he resided a number of years. During his stay in Longmont he had the privilege of hearing the third angel's message, and yielded obedience to present truth. He almost immediately entered the ministry, and many souls are living in Colorado who acknowledge Elder Wilson as their father in the gospel. For nearly twenty-five years he had been actively engaged in ministerial work, but for the last two or three years his declining health had been such he could do but little. The immediate cause of his death was congestion of the brain, brought on by over-exertion in the hot sun. He leaves to mourn their loss a widow and little boy, at home, besides a number of married sons and daughters and a large circle of friends and acquaintances who gathered at the home of his youngest daughter, Mrs. Frank Reed, to pay their last respects to their departed friend. Words of comfort were spoken by the writer, based on John 14:1-3, and he was laid to rest in Mountain View Cemetery, there to await the call of the Life-giver at his soon coming. GEO. M. ALWAY.

SCHNEPPER.—Died at College Place, Wash., Aug. 24, 1909, of anemia, Elder Hugo John Schnepfer. Brother Schnepfer was born at Elberfeldt, Germany, Oct. 3, 1864, being nearly forty-five years old at his death. He came to America in 1886. Two years later he was married to Miss Marie Knoche. There are five children living, who were present at the funeral. Brother Schnepfer's acquaintance with the third angel's message dates from his earliest recollection. Before our first missionary went to a foreign country, Elder Ertzenburger had come to America from a company of Sabbath-keepers in Germany to learn more perfectly about the truth, and to secure help for those in his country desiring to know about the third angel's message. Elder Schnepfer and his wife were both fortunate enough to be children in this first company of Sabbath-keepers in Europe. When first coming to this country, he taught German one year in Battle Creek College. He then taught a church-school in Kansas for two years, which is said to be the first church-school among our people. He then labored in the ministry in the Iowa Conference and in the Western Oregon Conference before coming to the Upper Columbia Conference, about eight years ago. During this eight years his time has been occupied either in the ministry or in teaching; part of the time being connected with the faculty of Walla Walla College. Although Brother Schnepfer had been in poor health for more than a year, he had hoped to recover and continue in the work, until a few days before the end came. He failed to recover from the long, tiresome trip to the General Conference. While attending our camp-meeting and conference at Spokane, he realized that he was failing, and knowing what was before him, he expressed a desire to come to College Place to die, and be buried where two of his children are buried. While his family deeply mourn their loss, they are comforted in the hope of meeting their loved one in the soon-coming resurrection. A large congregation gathered on the College lawn at the funeral. Comforting words were spoken from Rev. 14:13, by the writer, assisted by Elder H. A. Washburn in English, and by Elder John Isaac in German.

OSCAR HILL.



WASHINGTON, D. C., SEPTEMBER 23, 1909

W. A. SPICER
F. M. WILCOX
C. M. SNOW
W. W. PRESCOTT

EDITOR

ASSOCIATE EDITORS

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

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ALL interested in the coming missionary campaign should read what Brother A. J. S. Bourdeau, the missionary secretary, says on page 7. Read, plan, and act.

ARE you preparing to engage in the next great missionary campaign, with the special missionary number of the REVIEW, beginning November 1? Rich blessings will be gained by those who take part in this work, and much good will result from the effort. You may share, if you will, in the blessing.

THE new bimonthly magazine, *Christian Education*, is out, and is a bright and readable and thoroughly practical journal. We hope it may have a large circulation. Our educational workers generally are evidently uniting to supply material which will make it not only a journal for teachers, but a magazine of interest in the home and to the general public.

THIS week Elder Chris Juhl and wife and two sons, of Iowa, sail from New York for Europe, in response to a call from Denmark.

LAST week Elder W. W. Prescott returned to Washington from New England and the East, and has gone on this week to the Wisconsin camp-meeting, at Milwaukee.

THE General Conference Committee has invited Elder E. W. Wolfe, of Iowa, and Dr. A. G. Larsen, formerly of Union College, Nebraska, to join the workers in China. They have accepted, and plan to sail in October.

WE are glad to learn from the *Pacific Union Recorder* that the California Conference has secured a favorable location for their college, eight miles from St. Helena. There are buildings already on the place, so that their school is to open very shortly.

THE article from Elder J. W. Christian on page 9, and the appeal from Brother W. J. Blake on page 19, very clearly set before us the needs of the Southland. An opportunity to relieve in some measure these great needs is found in the offering for October 2.

THE annual announcement of the Oakwood Manual Training School comes to us, printed by the school press. It is a bright and interesting calendar. This school is prepared to do stronger work than ever in preparing colored students for missionary service. The establishment of sanitarium work in connection with the school will add to the facilities for an all-round training. Send for calendar to the principal, W. J. Blake, Box 414, Huntsville, Ala.

THE Foreign Mission Seminary opened on the fifteenth, Elders A. G. Daniells and G. B. Thompson giving addresses. A good number were present, with their faces set toward needy fields at home and abroad, and others will come in later, being held by the closing up of their season's work. We would gladly see in the Seminary still others of our younger ministerial laborers, and other workers with good experience in the field since leaving our training-schools, who would put in a year or less in special work, and be on hand, ready to respond, as the calls are coming in from the needy mission fields.

THE new school year in our various educational institutions is beginning. It is encouraging to know that the large majority of the young men and women who attend these schools, do so with the definite purpose of fitting themselves for a place of usefulness in connection with this work. Some, doubtless, will be disappointed in that they will not be able to attend school as they had planned. To such we earnestly commend the Correspondence School, which begins October 4. One or more classes taken in this school during the coming year will prove of great advantage for future work in academy or college.

WE regret that Prof. P. T. Magan's article, in his series on "Turkey in Prophecy," is crowded out of this number. The series will be resumed next week.

FOR use in work for our friends and neighbors the "Home Bible Study Series" of the *Signs of the Times* weekly will be found most valuable. This series begins October 6, and continues through twenty-five numbers. It will present in a clear, concise manner the great truths of this last-day message. Price of series, seventy-five cents. Order of *Signs of the Times*, Mountain View, Cal.

A CORRESPONDENT asks if the second Sabbath missionary program, which the Mission Board sends out to all the churches, is designed to be used in churches where there is a settled pastor. Of course; no pastor can afford systematically to miss the opportunity of giving a church the benefit of this program. When led by the pastor, and with various members called into service in presenting different portions of the program, these second Sabbath services may be made most profitable and encouraging occasions to all. Let all unite in making them seasons of refreshing.

Special German Paper

A SPECIAL Missions number of our German paper, the *Christlicher Hausfreund*, will be issued early in November, corresponding with the Missions number of the REVIEW. This paper will be made up from the matter and illustrations of the special REVIEW, and will help greatly in reaching a large portion of the nine million German-speaking people of this country. The papers will be furnished free to those who will use them in soliciting funds to sustain our foreign work, in the same manner as the REVIEW, and we hope that our German and American people will use them liberally among the German people. Send all orders to the secretary of your conference tract society, or if this can not conveniently be done, send direct to the publishers, International Publishing Association, College View, Neb.

Let Us Lift Heartily

AMPLE notice has already been given through the REVIEW regarding the collection to be taken in all our churches Sabbath, October 2, for the work among the colored people in the South. Many good reasons have been presented in behalf of a liberal offering. Our people are in sympathy with the efforts being made for the colored race, and approve of this annual offering. This is a year of good crops, an abundance of work, and high prices for everything. It is doubtful if Seventh-day Adventists were ever in a better position to render financial assistance to the cause of God than at this time. Why then should not the offering this year be a large one? The work for the colored people is being more thoroughly organized each year, and better results are being secured from our labors and gifts. Thus there are good reasons why we should push forward with courage and assurance.

A. G. DANIELLS.