



Vol. 87

Takoma Park Station, Washington, D. C., February 24, 1910

No. 8

He Is Coming

HE is coming! He is coming!
 When the winter days appear,
 When the trees are gaunt and leafless
 At the closing of the year —
 When the snowflakes, softly falling
 O'er the earth, their mantle fling,
 Hark! the sound of voices calling:
 "He is coming! Christ our King!"

He is coming! He is coming!
 Though the night is wrapped in sleep,
 Yet the air is full of music,
 And the stars their watches keep;
 And the winds that murmur weirdly
 And the giant branches swing,
 Seem replete with voices calling:
 "He is coming! Christ our King!"

He is coming! He is coming!
 Yes, we feel it in our hearts;
 At the sound our pulses quiver,
 And the very life-blood starts.
 O, the time of mirth and gladness!
 O, the words that sweetly ring
 Through the vista of the ages:
 "He is coming! Christ our King!"
 — Rev. J. I. Cameron.



WHAT THE BOY IS MADE OF

H. T. MUSSELMAN discusses in a forceful article in March

LIFE *and* HEALTH

some of the vital features of Boyhood. W. H. McKee tells the story of the Byron Center Home. The Hookworm--- What It Is, and What It Does; Good News for the "Meat Strikers;" Tuberculosis Infection; How Cottonseed Oil Is Made--- These constitute a partial contents of the March number of LIFE AND HEALTH.

SOME time ago the editor of LIFE AND HEALTH attended a series of lectures by H. T. Musselman, editor of the YOUTH'S WORLD, and was so deeply impressed with the speaker's principles that he requested him to contribute a series of articles on "The Boy" to LIFE AND HEALTH. This Mr. Musselman consented to do, and the series is now running, and will continue for the entire year. In the March number Mr. Musselman deals with the subject, "What a Boy Is Made Of," outlining the elements which go to make up the character of our future generation of men.

This series of articles was introduced in February, but the writer fairly gets launched into his subject in the March issue, and the series promises to be one of unusual importance. Every Seventh-day Adventist parent should make it a point to get this magazine and follow these articles very closely. Mr. Musselman's closing paragraph this month indicates the trend of his discussion:—

"We have tried to point out the essential elements in the soul of your boy. All these elements are vital, and are nature's forces for the making of strong men out of real boys. If we take time to understand them and see their combination with other particular elements in each individual boy with whom we work, we shall be able to aid the boy in his unfolding manhood. If not, we shall hinder him rather than help, and only God knows what the end will be. Take time to know what the boy is made of."

Mr. McKee, superintendent of the Byron Center Home for Girls, tells the story of the founding of this institution in the March LIFE AND HEALTH. None who are interested in the uplifting of the fallen, should fail to get the March LIFE AND HEALTH and read this and other interesting articles which it contains.

You have heard about the hookworm, the little parasite which is as small as a fine needle, but which was big enough to set all of the South a-tremble when it was discovered not many months ago. We have been waiting to have some one who knows tell us about this wonderful little creature. We have such an article in the March number of LIFE AND HEALTH, by Dr. Newton Evans, himself a practitioner in

the South and instructor in two medical colleges in the city of Nashville, Tenn. Dr. Evans has made an extensive study into the subject of the hookworm disease, and presented a paper at the recent hookworm conference at Atlanta, Ga. His article deals mainly with the doings of this conference on the hookworm disease.

The vegetarian has plenty of company these days and is not the lonesome individual he has been painted, for there have been vast additions to the ranks of the body which they represent. Vegetarianism is the fashion to-day with great numbers, owing to the celebrated "meat strike." Down in Cin-

For Meat Strikers

Commissions on copies of "Life and Health" sold by agents in 1909 aggregated over \$18,000 Write to-day for terms

cinnati a few weeks ago, the foreman of the factory was discussing at the table the present high prices of meat. As the discussion grew tense and heated, he carelessly scribbled on a piece of paper a resolution which soon after he had typewritten and circulated throughout his factory, with the result that some scores of people swore off eating meat until the prices should drop. It was like a match applied to dry tinder. From hundreds, the numbers of "meat strikers" quickly grew into thousands. The agitation was rapidly carried from Cincinnati to other cities, and at once the movement spread throughout the country, and to-day there are thousands of "meat strikers" in all parts of United States.

Though the principle which actuates this strike is not food reform, but rather price reform, the situation

nevertheless presents an unusual opportunity, and this opportunity has been seized by the Editor of LIFE AND HEALTH to present to the readers an excellent article by Geo. E. Conforth on "Meals Without Meats." Whether you are a "meat striker" or not, this article can not fail to interest you.

The first thing that we want to know about any disease is how to keep from taking it. We have read a great deal about tuberculosis and tuberculosis conventions. The whole country has been stirred up in a general campaign against the horrors of the white plague. The magazines have bristled with articles on tuberculosis, and the articles in turn have bristled with facts, statistics, and percentages. All of these have been to good purpose, but one of the most practical things that have been written, is the article in the March LIFE AND HEALTH by Dr. Achard, of Ravenswood, Chicago, on "The Paths of Tuberculosis Infection." Dr. Achard's article is more than usually instructive upon a subject regarding which every one should be thoroughly informed.

With butter at 40 cents a pound in most of the large cities, and other shortenings at proportionate prices, the housewife to-day has to take as much interest in the subject of shortenings as a banker takes in current financial news. For this reason, we know that few women who receive LIFE AND HEALTH will miss reading Dr. Godsmark's article on "How Cottonseed Oil Is Made," in the March number.

The above are only a few of the leading features of this excellent number. There are a great many others of equal interest.

Stirring reports from the field indicate that the work of selling LIFE AND HEALTH constantly becomes easier for those who concentrate their efforts in a given locality.

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Editorial

Young People's Work.—The beginning of work for the youth and children was in the beginning of the advent message. While battling for a firm platform of truth, against a scoffing world, the early workers were not unmindful of the young people and their needs.

An Earnest Call.—The first published note regarding special effort for the children and youth is found in the *Present Truth* for April, 1850. A sister, Rebekah Whitcomb, wrote that her mind had been greatly exercised for the salvation of the children of the "remnant":—

My soul has been drawn out to pray almost continually for many days past over this subject. I feel sure that God did promise many years ago, in answer to prayer, to save my children, and I have relied on his promise; but now I have come in earnest to seek the fulfillment of it. . . . O brother, examine God's Word, and see what great and precious promises he has made to his people respecting their children. Why have they let go their hold of them? . . . I have long believed that the last two verses of Malachi would have a more complete fulfilment at Jesus' second advent than at his first.

The Children Respond.—As special effort was made for the young people of that day, the response came in surrenders to God. James White, then in Oswego, N. Y., where the paper was being published, appended this note to the sister's letter:—

A very interesting work is now going on among the children of the "remnant"

in this city. Their salvation has been the principal subject in our meetings for the last two Sabbaths, and God has wonderfully blessed us. The truth has had a good effect on us, as well as the children. In the evening following the last first-day, we had a meeting for their special benefit, and the Spirit of God was poured out in our midst. The children all bowed before the Lord, and seemed to feel the importance of keeping the commandments, especially the fifth, and of seeking salvation through Jesus Christ. This was one of the most interesting meetings that I ever witnessed.

Still the Personal Burden.—There have since come in the Sabbath-school, the church-school, and lastly the departmental young people's work,—agencies that were lacking in the early days. We thank God for them. Still the burden of prayer to God and of persuasive effort for the children and youth must be laid upon the heart of every parent and every believer; for now applies the prophecy of Malachi to which that sister referred: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

W. A. S.

Gathering Them In

It is the gathering time. The Lord's lost and wandering sheep are to be gathered into the fold of the truth of God for this last generation. For nearly a full generation, now, Seventh-day Adventists have had the commission to go "into all the world" to seek the wandering. The hour is late, and we are far behind. From the uttermost parts of the earth come reports showing that the Great Shepherd is going before us by his Spirit, seeking out his flock in the dark and most populous corners of the earth. From Sierra Leone, on the African West Coast, Elder D. C. Babcock sends the following report:—

During the year 1906 Brother and Sister R. P. Dauphin were engaged in mission work in the interior of Sierra Leone for the United Brethren in Christ. The Lord blessed their efforts, and two churches were raised up.

They became quite dissatisfied with their spiritual condition, and sought the Lord earnestly for a deeper work of grace in their hearts.

One night Mrs. Dauphin had a very remarkable dream. She said the place became very gloomy, and she felt something terrible was about to take place. She felt she was among a number of people who were going to receive the seal of God. They never spoke a word to one another, but hastened on to the place where they were to receive the seal. The worldly were beating drums, and

dancing (as the natives do), and looking after their business as usual.

As the company drew near to the place where they were to receive the seal, she saw a tent pitched, and looked about for her husband; at last he came, and they both entered the tent. When she entered the tent, she saw a table, and a white man behind it, with some colored people. She saw the people pass along and receive the seal, along with her husband and herself. She awoke, and was greatly troubled about it.

Five months after, they came to Freetown, and Brother Dauphin came over to visit me at the mission house. He soon embraced the Sabbath. His wife, however, opposed him; and when we opened our tent-meetings, he invited her to go, if only for one night. After several meetings had been held, she decided to go with him. As soon as she stepped into the tent, her dream came up before her, and she whispered to her husband about it. That night I took for my text Rev. 7:1-3, the seal of God. She soon saw that the seal of God and the Sabbath were the same. She whispered to her husband again, "I am going to keep the Sabbath." They are both faithful and earnest workers in the message.

What is the meaning of incidents such as these that come to us now with multiplying frequency from all parts of the world? I believe they are signals of encouragement to us, to cheer and hasten us on with the gathering message to all the tribes and tongues of earth. The Lord is thinking of those "other sheep." "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Eze. 34:11, 12.

W. A. S.

The Great Missionary

"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

In this brief Scripture quotation is comprehended the history of Christ's life on earth. He "went about doing good." This was the object with which he came to this world, and most worthily did he fulfil his divine mission. No little act or word was deemed too small, and no laborious, painstaking effort too great, in the prosecution of his purpose.

For all classes alike he labored. The poor were as welcome as the rich, the obscure and illiterate as well as the influential and learned. While he held

converse with the doctors of the law, instructed the learned Nicodemus, or healed the daughter of Jairus, he also graced the table of Levi, the publican, with his presence, touched with healing power the loathsome bodies of the poor lepers, and as a crowning evidence of his regard for virtue and not worldly station or influence, chose as his disciples twelve men from the lowly walks of life, because in them were found the principles of humility and obedience.

In his own home, in the church, and in the world, Christ bore out the character of one sent from God. Of him in early life we have the record that he was subject unto his parents. We can reasonably suppose that as the "carpenter's son," he bore his share of the family duties and burdens. Of his tender regard for his loved mother, even under circumstances of the most painful personal sufferings, we have evidence in John 19:25-27. As a church missionary we find him ministering to his disciples' needs after the multitude had retired. Patiently and painstakingly did he teach them as babes the mysteries of the kingdom. And for their physical needs and temporal necessities he likewise had regard. How often he manifested for them the tender solicitude expressed in Mark 6:37, we may never know. But "come ye yourselves apart into a desert place, and rest awhile," no doubt often greeted the ears of the weary disciples.

He labored as zealously for the great stranger world. He ministered to their physical and spiritual needs alike. He caused the blind to see, the lame to walk, the dumb to speak. He cast out devils, healed the lepers, and raised the dead. He fed the hungry, often ministering to the temporal as an avenue to the spiritual. In all this, Christ was representing God to the world.

Christ is our example. By doing as he did, we will represent him to men. Are we truly representing him to-day? Are we going about doing good — missionaries in the home, the church, and the world? If we are not missionaries in the home, we are not fitted for such service in the church, and if we are not missionaries in the home and church, we have no calling for the unconverted world. The duties nearest us should first claim our attention. Faithfulness in the performance of those, however small they may appear, will fit us for more abundant labors in the service of our missionary Master. Caring for one's own, not alone in temporal matters but in the spiritual as well, is the distinguishing characteristic between the worshipers of true and false gods. Too many to-day have a burden for foreign missionary labor who have never demonstrated in their own homes their love for souls. Labor for

God is not confined to great achievements. Assisting a weary wife or mother, giving a welcome, cheering smile to the tired husband or father, administering to the poor, the sick, the despondent, and the discouraged on every side,—all this is missionary labor of the highest and most practical Christlike character.

F. M. W.

A Work Worthy of God

FROM Adam's time till time shall end, God's work in the earth is that of gathering a people out from among the contaminating environments of sin to stand loyal to the government and person of the Creator throughout eternity. It has been a work worthy the hand of the Almighty.

But when that work is complete, when the inhabitants of this world have made their final decision for or against God, and the loyal ones have had the seal of God placed upon them, then begins that other work — that sad work — of cleansing the future home of the redeemed, removing sin and all who have identified themselves with it. This is the work to which the prophet Isaiah refers in the following scripture:—

"Jehovah will rise up as in Mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth." Isa. 28:21, 22.

The prophet speaks of it as the Lord's strange work and his strange act because the executing of judgment is not a work of pleasure to him who created man. It is a "strange work" in another sense. Never before has God brought judgment unmingled with mercy. All the punishments heretofore brought upon mankind have been brought for the purpose of making rebellious men sense their condition, thus opening the door for their return to the Father. When everything has been done that divine love can do, those who are still unyielding, still rebellious, still refusing to give up their sin, will be punished with everlasting destruction. This punishment is not meted out as a lesson to future generations; for there will be no future generations. It is not meted out to bring sinners to Christ; for all will have decided before the execution of that judgment whether they will be the Lord's, or whether they will not. The purpose in it will be the eradication of sin from the entire universe of God. It will accomplish that purpose; for every root and seed of sin will be burned out in the searching and sin-consuming fires of that day. Both the root and the branches of sin will be consumed in that fire. See Mal. 4:1.

The complete finishing of that work is brought to view in the following words of the Saviour: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." When all that causes offense, and all who practise iniquity, have been gathered out of this earth and consumed, the work will have been done for all eternity. It will never need to be repeated. Angels and men will have seen the consequences of Satan's work in the long, sad history of this earth under his usurpation. The terrible tragedy which has left its cruel marks in the hands and side and feet of the Son of God will never need to be re-enacted for the warning of any of God's creatures.

With the universe freed from sin and every possibility of its repetition, Christ will establish his throne on the scene of his humiliation and victory. "There shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him." Rev. 22:3. Where the seed of sin has been industriously sown for six thousand years, the blessed tree of life shall bloom again. Where hate has bedewed the world with tears and blood, love will then strew it with fadeless flowers and fill it with everlasting peace.

C. M. S.

The Fire at Our Chinese Press

LETTERS from Shanghai tell of the fire, on December 28, at our Chinese press quarters. The Chinese press has the burden of printing for four hundred million people. It is the greatest of the mission fields. Yet, after sixty-six years of the message, we have not yet a publishing house of our own in China. Provision for such a plant is made in the \$300,000 Fund. Small though this fire loss was at Shanghai, the experience calls upon us to make haste in the establishment of a proper printing-office in safe and sanitary quarters, to take up in real earnest the printing of the message for China's millions.

Quartered as they were, in native houses, our brethren of the press were continually threatened with disaster. Dr. H. W. Miller wrote of experiences just before the fire:—

During the last week three fires have occurred within a small radius of us; the first was two rows of Chinese flats. As we watched them burning, our minds turned to our office, and we thought that if a fire started in that series of flats, it would sweep us out. Last Saturday night a fire broke out in the drying-room of the Commercial Press, adjoining us,

and it looked for a time as if the whole establishment was to go with the flames, but it was checked without doing a great deal of damage.

Our Chinese publishing work has been growing in a most encouraging way. Dr. Miller writes:—

In order to get out the work we had in hand we have been obliged to practically double our press staff since September 1. One new platen press was added, as it required one press going all the time to print the covers of our monthly paper, the circulation of which has steadily grown. Already we have received orders for the February number of the (Chinese) *Signs of the Times* to the amount of fifteen thousand. We

And now comes his account of the fire:—

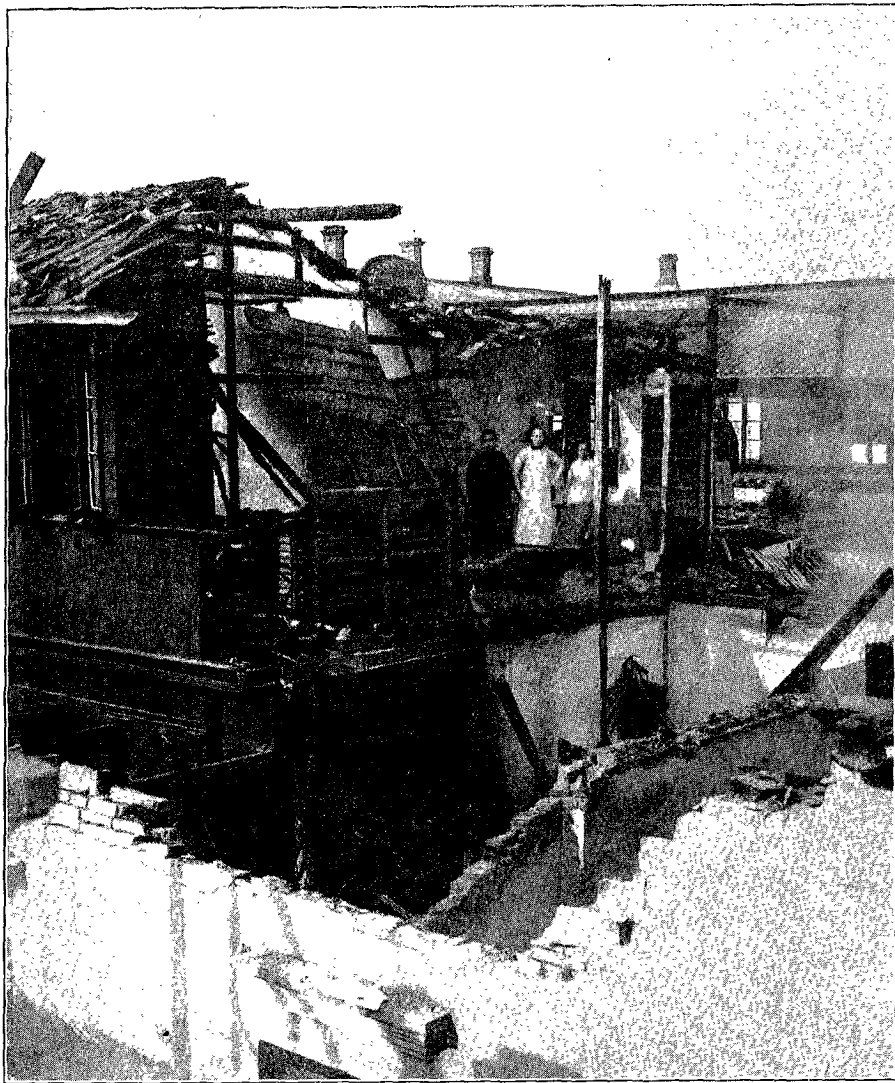
Last Tuesday morning, at a little after 1 A. M., a fire broke out in the kitchen of a Chinese house, two houses to the north of our printing press, in the same row of flats. These houses were used as binderies by the Commercial Press. The fire spread very rapidly, and by the time any of us living near by could be called, the fire had begun to mow down the buildings to the north and south. It was a still night, otherwise nothing could have been done to check the flames. The city fire company will not bring the engines outside of the concession, and the water was at very low pressure. Pieces of hose were secured and attached to the

surrounded by a mass of the débris of bricks, tiles, and half-burned wood, with melted type spattered over them. The little Army press was on the second floor in the type-room, and it went down with the débris. Quite a little of the Wenli stock was damaged by water, although the greater part can be saved. Some of the English type was melted in the cases, but most of it is in good condition. Several hundred dollars' worth of paper stock was saved. All the office furniture, the foundry, machinery, matrices, and subscription list were saved. The library books were all saved, with slight damage due to being thrown out of second-floor window. We believe most of our machinery can be put in shape again.

Our greatest loss was on the Chinese type. It is covered by insurance, however, and we see no reason why we should not recover most of its value. The financial loss will not be the most important matter; the setback given to our publishing work at this time is what we deplore. The Sabbath-school lessons for the first quarter were mostly off the press, and would have been sent out this week, but nearly all the plates were melted and the printed stock burned or spoiled by water. We have the translators at work on them, have gathered out our matrices, and are putting the job in the hands of the Commercial Press at once. We hope to print our cover pages for the paper on our own platen presses, but the other matter we will hire done. We are therefore turning off over half of our staff, and keeping only the translators, the man for the foundry, and the men for the platen presses. We will use up our stock of paper and occupy only half the former building until we can make some other arrangements, or until we get into our own buildings.

We do not feel justified in again buying new fonts of type and employing as many workmen as we had, with no place of our own for them to live in, having them scattered about in this wicked city. For the past year and more those connected with the management of the press have felt that we should be out of the heart of this city.

We feel of good courage, though it seems that the publishing work in China has a struggle for existence. It weathers all storms, however, and steers right ahead. Yesterday the mail brought a word of good news from Brother Han, saying that a young minister who came to Ying Shang to look after the interest of the Chinese Christian Union there, had, through literature and Bible studies, begun keeping the Sabbath, and was sending our literature to his friends in Shan-tung. Such reports are continually coming to us, and letters have been received from tracts and papers sent into Manchuria. The literature issued last year has brought its returns from many quarters of our field. While we feel called to greater activity than ever before in producing and circulating our publications, yet we believe that the light given us to move out of the cities with our institutions is intended as much for China as for other countries. And now before any institutions are actually begun, and at a time when consideration must be given to the establishment of a publishing house, sanitarium, training-school, and educational work, should we not consider what bearing the present



RUINS OF OUR CHINESE PRESS

had just printed and shipped to the field sixty-five thousand Sabbath calendars before the fire.

Never have we witnessed such prosperity in the publishing work in this field as during the past few months. We have perhaps realized as much as any one the unsuitableness of Chinese houses for operating a printing house even on a small scale: the scrap paper about such an office, where a foundry is a necessity; the lighting by lamps, and the constant use of gasoline, all of which must be in adjoining rooms of a very combustible house, is a condition that has given us much anxiety at times. We carried an insurance on the machinery and stock, but the rate was very high, owing to the existing conditions.

nearest hydrants. While these were being put in operation, the Chinese used small hand pumps, which spurted about a pint of water at a time; others carried water in pails. At last those who had the hose, wet down the buildings, beginning at our office, at about the middle of the building, and were able to check the flames at that point. Our pressrooms and type-rooms were in flames before any of our brethren arrived, and practically everything in them that was combustible burned. The Chinese type, amounting to about four thousand pounds' weight, was melted. The two platen presses, the hand-power cylinder press, the stitcher, saw-bench and tools, some printed stock, plates, and a few cuts were in the pressroom, and are lying

trying experience just passed through should have in guiding us to make the right move forward?

We are not planning in any wise to relinquish our efforts in the circulation and production of literature. We must do many times more than has been done. It became necessary to remove the treasurer's office in order to provide room for the press in the half of the building left us.

The Lord's Day

THE apostle John declares that he was in the Spirit on the Lord's day, and that he was given a vision of celestial glory. To what day does he refer? Some there are who teach that this was Sunday, the first day of the week, but it is safe to say that there is no Scriptural authority for such teaching.

To one who will take the Scriptures of truth as his guide, it is clearly evident to what day the apostle refers in this scripture. We need only to read the great law of Jehovah as contained in the ten commandments. There it is plainly stated that "the seventh day is the Sabbath of the Lord thy God," and that the Lord, because he rested on this day himself in the beginning, blessed it, and made it holy, and constituted it man's rest day.

He refers again to this day through the prophet Isaiah, when, in pronouncing a blessing upon those who observe a true fast, he says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day . . ." The Lord himself, when he was on this earth, plainly distinguished between the days of the week, and he signalized the seventh day of the week—the Sabbath, which God had made in the beginning and given to man—as the particular day of which he was the Lord. He says: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is lord also of the Sabbath."

Tracing the history of the days through the Holy Scriptures, we find that the seventh day of the week is the only day which has been especially honored by the designation, the Lord's day. We must, therefore, conclude that the day on which the apostle John was in the Spirit was the seventh day of the week instead of the first day; and truly what more appropriate time could have been chosen than God's holy Sabbath for him to begin to reveal to John the mysteries contained in the book of Revelation?

On lonely Patmos, shut out from all the world, in the quiet hours of the Sabbath day, God came near to his lonely, trusting servant, and gave him such revelations of his glory, and such communion with his Spirit, as the human heart is unable to fathom. A measure of this Sabbath blessing given to John is in store for every one who

will still give to God his own in Sabbath service. "Blessed is the man that doeth this, and the Son of man that layeth hold of it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil."

To one who seeks this blessing the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

F. M. W.

The \$300,000 Fund

DURING the last General Conference, no resolution seemed to awaken a deeper interest, or receive more hearty response, than that which provided for what is known as the \$300,000 Fund. This is doubtless because of the objects to which the fund is devoted.

In America our institutional facilities have been greatly multiplied. We are glad for every facility we possess for the furtherance of this message; but in only a few of the other lands, with their teeming populations, has even a beginning been made in securing like facilities in ever so modest proportions. There our chief, and many times only, asset is the missionary who has left a comfortable home and a salubrious climate to carry the message to the less favored lands; and too often have our minds been shocked and our hearts saddened to hear of these God-fearing men and women, after great toil and sacrifice, losing their lives in the fever-stricken regions where they have been compelled to live in unsuitable and insanitary quarters; and thus the work has apparently been set back for years.

The resolution that gave birth to this effort to raise the \$300,000 Fund very clearly and concisely outlines the object and scope of the movement. It is as follows:—

We recommend that the General Conference Executive Committee at once start what shall be known as the \$300,000 Fund for institutional work, and missionary homes in foreign fields, a certain portion of this money to be raised each year during the succeeding quadrennial term.

Four years were allotted to this work, which makes the task a feasible and comparatively easy one. But already 1909 is in the past, and we are well into the year 1910. We must be up and doing at once, if this task is to be accomplished in the appointed time.

It is now designed to raise the fund

in three yearly efforts. It is gratifying to note that already some conferences have made a decided start, and by resolution have decided to give this work the right of way over pressing local affairs. If this spirit generally prevailed, a speedy and successful termination would be assured.

The REVIEW AND HERALD will contain each month a statement showing by conferences the progress of this work. The report in this issue (on page 13) is for funds received up to the last of January, 1910. Minnesota is the banner State, having been the first conference to pay into the General Conference treasury the full amount of its yearly instalment. It is expected, however, that other conferences will rapidly follow.

The work is now on. The needs are urgent. Shall we not all, conference officers and members, make a quick and successful campaign, and thus gladden the hearts of our brethren in less favored situations, and place their work on a more favorable basis?

W. T. KNOX.

The Value of Medical Missions

THE value of medical missionary work in carrying the gospel into the great regions beyond is being demonstrated at the present time in nearly every mission field. Where one medical missionary was laboring a decade ago, there are a score at the present time. The nearer the church approaches to the methods of working pursued by the Lord in seeking an avenue to men's hearts through ministering to their temporal needs, the more potent will be its efforts. This is true especially in labor in heathen lands. Speaking of the work of this class of missionaries, A. T. Pierson, the editor of the *Missionary Review*, in the January number of that magazine, speaks as follows:—

Perhaps no one sign of the times is more impressive than the multiplication of healing agencies on the foreign field. Hospitals, dispensaries, manned and equipped most completely and conducted by men of the highest culture, are continually multiplying; as fine physicians and surgeons can be found in the foreign fields as at home. Some of the most promising men have gone forth, from both England and America. There must be some mighty impulse at work, for there is no adequate temporal advantage that attracts.

Garibaldi said to his soldiers in 1849: "I can offer you only hunger and danger; the earth for a bed, the sun for a fire; but let whosoever does not despair of the fortunes of Italy follow me." Men of brilliant promise are finding their own life worth the living because losing their life for the sake of others. As Dr. Josiah Strong says: "Jesus found servitude a badge of dishonor; he made it a badge of distinction."

CONTRIBUTED ARTICLES

Arise! He Calleth Thee

WORTHIE HARRIS HOLDEN

ARISE! he calleth thee!
Not to a conflict fraught with woe,
Where carnage reigns and death-floods flow,
But to a warfare armed in light
With triumph sure, for God is might,
And faith gives victory.

Arise! he calleth thee!
Not unto grief with hopeless fear,
Stricken, alone, midst midnight drear,—
But unto suffering with Christ thy Lord,
Sharing with him his blest reward
Of joy through eternity.

Arise! he calleth thee!
Not to the pomp earth's plaudits win,
Fickle, and fleet, and smirched by sin,
But to a mansion in the skies,—
Effulgent glory, where the wise
Shall shine eternally.

Called art thou to a robe and a crown;
Called to proclaim where God's treasures abound;
Called to be constant, and loyal, and true,
Doing with thy might what he bids thee to do,—
Called to excel in thy faith, hope, and love,
Knowing that triumph awaits thee above.
Portland, Ore.

*Faithfulness in Health Reform*¹

MRS. E. G. WHITE

I AM instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles.

God's purpose for his children is that they shall grow up to the full stature of men and women in Christ. In order to do this they must use aright every power of mind, soul, and body. They can not afford to waste any mental or physical strength.

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, for both our physical health and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.

Those who have received instruction regarding the evils of the use of flesh-meats, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to in-

dulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before his people can stand before him a perfected people.

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.

There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life-practise, are hurting their own souls, and leave wrong impressions upon the minds of believers and unbelievers.

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness, "Repent, . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard, "Behold, the Bridegroom cometh!" They have the theory of the truth, but they have no oil in their vessel with their lamp. Our faith at this time must not stop with assent to belief in the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness.

If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give no decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. Occasionally their feelings are stirred, but they do not fall upon the Rock, Christ Jesus. They do not come to God with hearts that are broken in repentance and confession. Those who experience the work of true conversion in their hearts will reveal the fruits of the Spirit in their lives. O that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature, and escape the corruption that is in the world through lust!

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour has said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements. This is true worship.

God requires continual advancement from his people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.

If we could be benefited by indulging the desire for flesh-meats, I would not make this appeal to you; but I know we can not. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown.

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that are known to be unhealthful. Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged: Deny your appetite of those things that are doing you in-

¹ Sermon at the General Conference, Washington, D. C., May 31, 1909.

jury. Serve the Lord by sacrifice. Let the children have an intelligent part in this work. We are all members of the Lord's family, and the Lord would have his children, young and old, determine to deny appetite, and to save the means needed for the building of meeting-houses and the support of missionaries.

I am instructed to say to parents, Place yourselves, soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands that God makes on his peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God.

There are many who feel that they can not get along without flesh-meats; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of his guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment. Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self.

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God? We as a people should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please.

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves.

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear rays.

(To be concluded)

My Lodge Experience—No. 1

GEO. O. STATES

Why I Left the Lodge

IN writing this series of short articles for our good old REVIEW, I wish to state that it is with "malice toward none, good will to all." It is not my desire to create any controversy with the lodges as such. My position, in few words, is that the whole secret-society principle is unscriptural and unchristian.

In the past few years, I am sorry to say, I have seen a growing slackness coming in among us in regard to this question. People are baptized, taken into fellowship, placed in official positions in the church, and the question of lodges is never mentioned. In so doing I believe we are doing an injustice to the individual and to the church. I hold that when the lodge enters the church, it is out of its place; and always has made trouble, and always will, wherever there are earnest, God-fearing Christians.

While engaged in business a number of years ago, I found that many of the leading business men with whom I was associated were members of a certain lodge. I finally decided to join; and so one night in January, 1880, found me in the anteroom, where I was blindfolded and then put through the initiation. I was not half through before I became disgusted with myself and those who were carrying it on. The only thing that saved the man who went through the initiation with me from having his leg broken was the fact that the spear with which he was being punched was broken. I do not care to say more respecting this disgusting initiation. "For it is a shame even to speak of those things which are done of them in secret." My repugnance to the lodge increased every time I attended and took part in the initiation ceremonies; but I was a member, and found it very hard to withdraw, for pressure was constantly brought to bear in order to keep me from so doing. I affiliated with them about a year, my own heart condemning me all the time. One thing always worried me, and that was, in all the religious ceremonies, Christ was never mentioned. He was never spoken of as the sinner's only hope.

In order to be received into these lodges, one must profess a belief in God as a supreme being. This profession, however, is merely nominal, as indicated by this prayer, taken from the ritual of the Knights of the Maccabees, edition of 1902:—

Prayer

"Chaplain: Supreme Ruler, strengthen our hands in building up the Order. Aid us in carrying out the great principles of fraternity, which underlie it. Aid us in bringing peace on earth and good will toward men. May the deliberation of this body be conducted in that spirit of harmony so necessary to success. May our Order grow and prosper. May its usefulness be enlarged and its protecting arms extended so that we may be better able to provide for the

widow, protect the orphan, and care for those dependent upon us. May we so speak and act as not to bring reproach upon the Order nor disgrace any of its humane principles. Make us a power for good in this land, and worthy exponents of the brotherhood of man."

This is a fair sample of the prayers in all lodge rituals, the name of Christ never being mentioned.

Not long after I became a member of the lodge, our chaplain was absent one night, and another member was asked to read the opening prayer. This man was noted for his profanity outside of the lodge room. This was a great shock to me, and brought to mind 2 Tim. 3:5: "Having a form of godliness, but denying the power thereof: from such turn away." These things worried me very much, for I could see that the obligations of the lodge were at war with the family and church. Although some of my associations in the lodge were pleasant, yet I must say the general tendency was demoralizing to a true religious experience. I soon found I was becoming more interested in the lodge than in the church. There were many things in lodge work that I could not harmonize with my convictions of the principles and teachings of the third angel's message. The more I thought about these things, the more I became convinced that sooner or later I would have to drop the church or the lodge.

In my next article I will relate some of my experiences in dropping the lodge.

Cedaredge, Colo.

History of the Hebrew Sanctuary—No. 5

J. O. CORLISS

Its Establishment in Palestine

IT already has been pointed out that the ark was held by the Hebrews to be their guarantee of God's presence. That they at least counted it as their shield from danger is shown by their carrying it to battle when strongly pressed by the Philistine host. 1 Sam. 4:3. Indeed, the people were trained to that belief from the time they entered Palestine. It will be remembered that, in order for Israel to cross the Jordan safely, God caused the waters of that river to stand "upon an heap," and thus the waters were "cut off" before the priests who bore the ark, that the people might pass over on foot. To insure the waters remaining "cut off" until Israel "rushed across" (Heb. of Joshua 4:10), the ark was retained in the midst of the river bed until the last person was "clean passed over." The ark was then removed to the river bank "right against Jericho," and the river immediately resumed its natural course.

But before this was permitted, twelve stones from the center of the river bed were taken to the shore, to be set up in Gilgal as a memorial of the day's transaction. The people were there taught to reply to inquiries regarding the meaning of that heap of stones, that they were there to commemorate the holding back

of the waters by the *presence of the ark* in the river bed. Verse 7. And yet, they were told that "*God dried up the waters*" until the people all crossed over. Verse 23. Coupling these statements with the miracle of the occasion, it must not be thought strange that the people were led to invest the ark with that peculiar sacredness which made them afterward stand in awe of its latent power.

The first night of the Hebrews in Palestine was passed in Gilgal. Just how long they remained there is not definitely known. Shortly after the capture and burning of Ai, however, we find the "camp" of Israel at Makkedah (Joshua 10: 21), ten or twelve miles south of the present Jerusalem, which would imply that the sacred tabernacle was also there. But be that as it may, it seems that about this time, the division of the territory among the tribes was, in a measure, settled. This, however, was not the end of trouble to them; for their experience had only begun in the promised land. They were now to enter upon a campaign of extermination with the warlike nations of the country, whom they expected to supplant.

The first place to engage the attention of the Hebrews was Jericho, the "city of palms." Gilgal, being about five miles west of the Jordan, was almost a suburb of that famous city, lying close under the range of the whitish-gray mountains of Judea. Spies had already visited the place, and had reported favorably the situation to Joshua. Joshua 2: 1, 23, 24. This first place to be taken, being high and "fenced up to heaven" (Deut. 9: 1) and filled with savage warriors, it would not do to let the people suppose themselves left alone to cope with so powerful a foe. Some visible representation of God must not only accompany them, but take the all-important part in capturing the citadel. The "ark of God," chosen for this purpose, was therefore taken from the sanctuary and carried in procession around the city walls once each day for six days, and on the seventh day seven times. By a preconcerted arrangement, at the close of the last circuit, seven priests going before the ark were to blow a long blast on their ram-horn trumpets, and at the same time all the people were to shout at the top of their voices. This was done as agreed, and the wall of the city "fell down flat."

This early use of the ark by the Hebrews, would seem to imply that it was regarded as the important factor in establishing their relation to God. Its location, therefore, would naturally determine the situation of the sanctuary itself, which was designed for God's "habitation." As already seen, Gilgal was its first resting-place in Palestine. We next find it at Shiloh, a city of Ephraim. This seems to have been the unanimously chosen site for the sanctuary, since the entire assembly of the people were there present, at the erection of the holy tabernacle. Joshua 18: 1. It probably seemed fitting that this Canaanite Taanath (Joshua 16: 6) should become a permanent "rest" for the "house

of God," since it was located in the midst of Ephraim, one of the sons of Joseph, the first-born of Jacob's beloved Rachel. Joshua and the people doubtless believed that God recognized Joseph's birthright title to the ascendancy among the tribes (1 Chron. 5: 1, 2; Gen. 49: 26), and probably this carried some influence in settling upon the principal city of Ephraim as the sanctuary's resting-place and the capital of the nation.

It is true that in the time of the judges Shechem became a central and important place in the affairs of Israel. Even in Joshua's day, it had begun to assume a phase which betokened its future greatness, as the coronation city of the realm. Joshua 24: 1; 1 Kings 12: 1. One thing which gave the place its material standing in the eyes of the people was the fact of its being the site of the venerable oak consecrated by both Abraham and Jacob as a sanctuary. Joshua 24: 26. It was also the burial-place of their ancestor Joseph, whose bones were brought thither from Egypt (Joshua 24: 32), and the home and burial-place of Joshua. Joshua 24: 25-30.

But notwithstanding this prominence of Shechem, the Levitical city of refuge in Mount Ephraim (Joshua 20: 7), the sanctuary remained undisturbed in Shiloh from the time of its location there, for more than three hundred years. As before cited, the ark was then removed from its resting-place in the tabernacle, in the days of Eli the high priest, and borne to the field of battle, where it was captured by the Philistines. "The ark of God was taken," is the sacred record of the event. 1 Sam. 4: 11. Not only this, but the two priests accompanying it, Hophi and Phineas, were slain, and when the news of the calamity reached the ears of Eli, the high priest, he, too, fell down and died. So the tabernacle was forsaken of God; for he had "delivered his strength into captivity, and his glory into the enemy's hand." Ps. 78: 60, 61.

This indeed was a deep loss to Israel; for by it their sanctuary service was greatly interrupted. So great, indeed, was the grief of *all* the people at the captivity of their "ark of God" that the irregular services in the rival sanctuary at Dan were then brought to a close. Judges 18: 30, 31. See also God's condemnation of this rival worship in Ps. 78: 58-64. But if Israel's grief was great at the loss of the ark, the men of Ashdod were alarmed with its possession; for their own fish-god, Dagon, had been found prostrate, and broken before it. Being thus made weary of their captive assets, the ark was taken to Gath. Here men and boys were smitten with a most painful disorder, when they in turn sent the sacred chest to terrified Ekron. From that place the distressing cries of the people "went up to heaven," as they prepared to send the ark back to the land of the Hebrews.

Left to themselves, the cows, which drew the cart bearing the ark, went direct to Beth-shemesh, a city seven miles away from Ekron, on the northern bor-

der of Judah. The people of Beth-shemesh, after offering in sacrifice the cows which had brought the ark to them, became inquisitive regarding the contents of the ark, and foolishly attempted to view its interior. Many thousands of them died in consequence. Because of this they desired the ark removed from their city, and so sent for the people of Kirjath-jearim (a place on the borders of Benjamin, eight miles west of Jerusalem) to come and take it away. This was done, and the ark was carried into the house of "Abinadab in the hill," and Eleazar was appointed as its keeper. Here the ark remained twenty years (1 Sam. 7: 2), but the tent of the sanctuary was still at Shiloh.

Mountain View, Cal.

The Purpose of Affliction

U. P. LONG

ELIPHAZ truly said, "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job 5: 6. The afflictions of the righteous do not come upon them by accident or chance. The Lord reigneth! He ever sees and knows the trials of his children and intervenes and controls in their behalf. Job 1: 10; Ps. 91: 11, 12. His angels keep watch over his children, delivering them from every assault of Satan. They permit his attacks only when the intended harm can be overruled for the good of God's servants. Job 34: 23. Otherwise the Lord withdraws the affliction, heals up the wound, and his hands make whole. He will not lay upon man more than is right, and he shares in all the afflictions of his children, ever suffering with them. Isa. 63: 9.

He has a purpose in these afflictions. Job 5: 17. They are for our correction, that we may return to the path of right.

God speaks to us by his Word, and even by visions and dreams, but we do not heed. Then he permits affliction to come upon us. We are chastened by sickness and severe pain. We become emaciated, our bones stick out, and we draw very near death. He does this only that he may open our ears, so dull of hearing, and that he may withdraw man from his proud purposes, and preserve him from destruction. See Job 33: 14-30.

"Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job 33: 29, 30.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. 34: 19.

"THERE is one Christian minister for every 500 of the population of the United States, and there is but one for every 114,000 in Japan, one for 165,000 in India, one for 220,000 in Africa, and one for 437,000 in China. There are 405,297 temples and shrines in Japan, and only 1,635 churches, chapels, and preaching-places, nearly 250 times as many places to worship myriad gods as to worship the living God."



Singing on the Way

I THINK we are too ready with complaint
In this fair world of God's. Had we
no hope

Indeed beyond the zenith and the slope
Of yon gray blank of sky, we might
grow faint

To muse upon eternity's constraint
Round our aspirant souls. But since
the scope

Must widen early, is it well to droop,
For a few days consumed in loss and
taint?

O pusillanimous heart, be comforted,
And, like a cheerful traveler, take the
road,

Singing beside the hedge. What if the
bread

Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be
said,

Because the way is short, I thank thee,
God.

— Elizabeth Barrett Browning.

Don'ts for Mothers

Don't coddle the child. Gratify many
wants, and you will make a slave of him.
Your husband is probably a better man
than your boy is likely to become, be-
cause he had to rough it.

Live in simplicity. Stick close to na-
ture, and you are sure not to go wrong.

Don't dismiss your child to an igno-
rant hireling. If you have never seri-
ously tried the companionship of a little
child, you have missed one of the great-
est pleasures of life.

Join the child's game. Solve his
doubts. Answer his questions. Become
a child again yourself.

Don't deceive your child. Keep your
promises. Let your word to your child
be your bond.

Don't make your child an epicure.
Better for his health and happiness that
a child be brought up more as a Spartan
than as a sybarite. Simple food is best
for the health. Don't lead him to the
belief that he lives merely to eat, and
does not eat to live.

Don't tell ghost stories. The Penn-
sylvania Dutch delight in ghost stories,
and how many horrible nights I spent as
a boy in consequence! I used to be dis-
tracted at the figure of a tree or the
shaking of a bulrush, and affrighted at
my own shadow.

Don't surfeit your children with severe
religion, unless you want to turn them
against it. Christianity is not a cynic.
The gospel message is joy.

Don't make home irksome. If you
would not have your children lost in
after-life, make home happy to them
when they are young. Don't force the

children to look elsewhere than at home
for pleasure.

The home evenings present a field rich
with possibilities of lasting influence. It
is one of the misfortunes of our times
that neither men nor women spend many
evenings at home. In neglecting the cul-
ture of our own homes, we let our chil-
dren slip from us forever. The boy or
girl whose evenings are spent on the
streets almost inevitably turns out bad.

Make the home life for the evenings
so pleasant, so attractive, that the chil-
dren will not want to leave it for any
amusements.

Don't grow away from the spirit of
childhood. Never become old in heart.
Grow always toward youth. If you
grow old, it will be bad for your house-
hold.

In some homes children are expected
to wear a countenance grave enough to
break an undertaker's heart. All the joy-
ousness of their nature is suppressed. It
is a crime to repress gladness and make
children stately. Make childhood joy-
ous, playful, bubbling over with laugh-
ter. Put as much sunshine into child-
hood days as possible. Provide all the
happiness you can, and let your chil-
dren have so much fun at home that
every place outside will seem dull to
them.

Don't exaggerate. The great want of
Americans is accuracy. If a man is to
be accurate, he must be taught in his
childhood, or he will never learn it. As
a small mistake in leveling an arrow at
the hand makes a great difference at the
mark, so a small mistake in the notion
of truth makes a wide difference in the
telling of the truth.

Don't be affected. A child is never af-
fected naturally; he must be made af-
fected either by imitation or by instruc-
tion.

A great deal of bigotry comes from
wrong education in the home circle.
Never caricature or jeer other denomi-
nations that differ from yours. That
kind of education often results just oppo-
site to what was expected.—*Dr. Madis-
son C. Peters.*

A Valuable Temper Fumigator

MRS. H. E. WARNER

It seems to me that most people do not
appreciate the value of fresh air as a
temper fumigator. More bad temper
can be blown away by a good ten-minute
walk than can be gotten rid of indoors
in two or three hours. The other after-
noon I was very much discouraged. I
had been needlessly disappointed by some
one. I had tried very hard not to think
the disagreeable things that came to my

mind, but had ended in thinking them
over and over. I was lying on the
couch, reflecting on my own and other
people's sins, when a walk was sug-
gested.

At first I demurred. I was too blue
not to demur at any suggestion whatso-
ever. But the sight of the snowflakes
won me over, for there is nothing I
like better than a walk in the snow.

So I went. And an hour later I came
back. But not the I of the "blue mood."
No, indeed! an entirely made-over "I"
—a magnanimous "I" who freely for-
gave my dissembler,—a hilariously
cheerful "I," who walked the mile, say-
ing,—

"The world is so full of a number of
things,

I am sure we should all be as happy
as kings."

This is not an argument for letting
one's passions rise; far from it! merely
a suggestion that, when you feel blue,
instead of staying in the house and re-
pressing your feelings, you go out for
a walk, or take a run in the garden, and
get rid of your depressed spirits.

How about it? Isn't it a plan you
might with benefit apply to your family,
or even to yourself?

Clintonville, Conn.

Speech Vulgar and Profane

THERE is no need of going to Webster
for the definition of a cigarette. Every-
body knows that it is a little cigar. It
is a bit of tobacco rolled up in a bit
of paper, and made to look both attractive
and harmless. It is a cigar in its in-
fancy. In time, if the one who indulges
in cigarette smoking lives long enough,
it will grow into a cigar. But the vile
weed done up in the fine style of a ciga-
rette is not thought to be quite so offen-
sive and vulgar as when enjoyed in the
form of a pure Havana or a 'big black
Conestoga, or a clay pipe. It is tobacco
all the same, filthy and poisonous,
whether held together by a leaf from
its own stem, or wrapped up in curl
papers, or crammed into the bowl of a
meerschaum. For obvious reasons it is
the cigarette that is most affected by
ladies.

However, it is not with cigarette smok-
ing that we are now concerned, but
with cigarette swearing. For there is a
kind of profanity which bears the same
relation to the coarser sort of taking the
name of the Lord in vain that the tempt-
ing little cigarette does to the full-grown
cigar. This, too, is the form of swearing
which is most indulged in by the fair
sex. It is not often, fortunately, that
one hears a round, plump oath from the
lips of a woman. When one does, it is
unutterably shocking, especially if it be
from the lips of a mother in the com-
pany of her children.

But profanity akin to this loud-
mouthed and repulsive type, and which
suggests a very strong inclination to use
the more emphatic words, were it allow-
able to do so, is not uncommon in the

conversation of large numbers of our well-meaning and even cultivated ladies. At every turn of surprise in the talk that is going on, on every little occasion when there seems to be a call for protest, it is "Good Lord!" "Good heavens!" "My gracious!" and so on through the list. Sometimes there is more boldness in the expletive employed, and one whose opinions on actions are not satisfactory is denounced as a "blank idiot." Every one who hears the expression knows exactly what the speaker wishes to say, and the softened substitute does not much relieve the situation, nor atone for the suggested blasphemy.

Now there is no need here of wandering off into wide ethical discussions, and trying to fix the precise measure or the comparative measure of guilt in God's sight which there may be in this or that or the other form of profanity. It is enough to say that the cigarette habit of swearing is not good. It is a mild type of profanity; and because it is mild is more frequently put in evidence by women than men; but it is not good. It is an offense to a refined taste. It is a debasement of language, and tends all the time to reduce one's vocabulary of choice and appropriate words. It lowers the mental tone of individuals and circles, and under the delusive guise of vivacity reduces thought to the cheap quality of a bargain-counter.

The atmosphere of a home which is filled with these explosives is not a wholesome one for children to breathe. It is bad anywhere and everywhere. It is impossible to believe that a disciple of our Lord can be quite so spiritually minded, can live in quite so close and vital a relationship with him who made that startling deliverance about our responsibility for even the idle words that we use, and be quite so much like him in mind and aim and character, if there is no restraint of the kind of speech which savors, even in a mild degree, of the profane. If one can not express one's opinion, and say one's say, whether man or woman, without swearing, or so much as indicating a desire to swear, it is better to remain silent.—*Northwestern Christian Advocate.*

Put Yourself Into Your Gift

CYRUS gave up a cup of gold to Artabazus, the courtier, while to Chrysanthis, his favorite, he gave only a kiss. Thereupon the courtier demurred: "Sire, the cup you gave me was not so good as the kiss you gave Chrysanthis."

Many hearts are hungry, vacant, aching, after receiving costly Christmas gifts, because the giver is not in the gift. The precious gold, frankincense, and myrrh laid by the three kings at the feet of the Christ-child would have been shorn of their value had not the offerings been accompanied by the hearts of the givers. Who gives of himself gives that which is above rubies, that which alone can satisfy and uplift humanity—love, "the greatest thing in the world." — *Success.*

THE WORLD-WIDE FIELD

From Russia to Ethiopia

L. R. CONRAD

THE day our last meeting in Russia closed, Oct. 31, 1909, Dr. F. W. Vasenius and wife and myself departed on the steamer "Tschihatschow" for Alexandria. Dr. Vahon Pampaian went with us also as far as Constantinople, at which place we did not arrive until Monday evening, for our third-class passengers had to go ashore as we entered the Bosphorus, to pass the quarantine. Several brethren called on us in the evening. Next morning we went ashore; and, so different from former days, no official troubled us about passports or anything else. When we reached the house of Elder Z. G. Baharian, we found



MOHAMMEDANS OF THE COAST

quite a company gathered awaiting us. Brethren E. Frauchiger, Guy Dail, Baharian, R. S. Greaves from Smyrna, Onik from Nicomedia, F. Scior, and C. Voigt, who had lately arrived from Germany, were present at the council; Dr. Pampaian, and later Elder H. F. Schuberth and Dr. E. Meyer, from Germany, joined us. The presence of a number of new workers seemed to indicate that a new era was dawning upon our work in the Turkish field. While in the past we have gained some foothold and have about two hundred thirty members, yet of late years the progress has been very slow. There have been many reasons for this,—plenty of obstacles, much sickness, and troubles from within and without; but now, in God's providence, the doors have been opened wide. The time has indeed come for broader and more progressive plans.

But while it is necessary to plan well, yet great success in the saving of souls, of whom millions are about us who know nothing of the precious truths God has

entrusted to our care, is assured only by earnest, hard work. Accordingly, the council decided that Brethren Frauchiger, Scior, and Baharian should labor for the present among the million people in the great capital itself; Elder Greaves, in Smyrna and Albania; Dr. Pampaian and Elder Buzugherian in southern Asia Minor. Considerable attention was also given to the matter of securing more literature in the Turkish, Greek, and Armenian languages; and as Brother Voigt, who has gained considerable experience in the Hamburg House, has gone to Constantinople to establish not only a branch, but also to look after the circulation of literature, we hope for greater results in this direction.

On the morning of November 4, our steamer pulled out again, Elder Greaves going with us as far as Smyrna, where we called next day on Mrs. Greaves and some Greek Sabbath-keepers. After a short stop at Piræus, where the presence of several foreign men-of-war was evidence of the insurrection which had recently occurred in the small Greek navy, our steamer arrived at Alexandria, November 8, and by evening we had reached Cairo. As Brethren G. Keough and Awada were conducting a series of meetings at Luxor, we met only Mrs. Keough, and Brother E. Hartmann who had lately come to this field from Germany, and Brother Bezirdjian. While the work has moved slowly in the Turkish field, this is still more the case in the Arabic field, both in Egypt and in Syria. For years we have tried to secure workers who would stick to the field,—become real "apostles" to it, learning to know not only the Arabic language but also the people,—but sickness and a number of other difficulties have defeated our attempts. We now hope that brighter days are also before us here. As there are millions of souls everywhere, and many Europeans as well as natives, there is no reason why earnest efforts should not assure success. But workers are needed who will stick,—persevere,—and have that overcoming faith which, by the power of God and his truth, conquers every obstacle.

Early on the tenth we left Cairo for Suez. One of our Armenian sisters, with her three children, went with us, to join her husband at Port Sudan. After various vexations — necessary accompaniments of Oriental travel — we boarded our steamer "Prince Abbas," one of the Khedivial line, and at 5 P. M. pulled out into the Red Sea. Quite a change had taken place in the temperature, and the heat became more and more oppressive as we neared the Sudan. On Sabbath, November 13, early, our steamer entered its chief port, Port Sudan, where a fine express-train awaited

the passengers at the docks; to take them in twenty-four hours, through mountains and desert, to Khartum, Sudan's noted capital.

What great changes have been wrought in this region, especially during the last twenty-five years! Up to the nineteenth century, there was no permanent connection between Egypt and the Sudan. About two hundred miles of desert and the Nile cataracts were effective barriers, behind which Ethiopia extended, a land almost unknown. The noted Mohammed Ali broke the spell, however, conquering, between the years 1819-38, the provinces of Dongola, Berber, Kassala, Sennaar, and Kordofan, founding Khartum as its capital. The Turkish sultan conveyed this territory to the viceroy as the "Egyptian Sudan." Mohammed Ali sent three expeditions to find the sources of the Nile, but not until 1860 could Speke and Grant notify the world, "The Nile is settled." About the same time Sir S. Baker created another self-governing province between 2° and 6° north latitude, called the "Equatorial." To this, in 1874, the province of Darfur was added. But Egyptian rule proved a failure; the twelve hundred seventy miles between Cairo and Khartum, with no proper means of connection, gave too much freedom

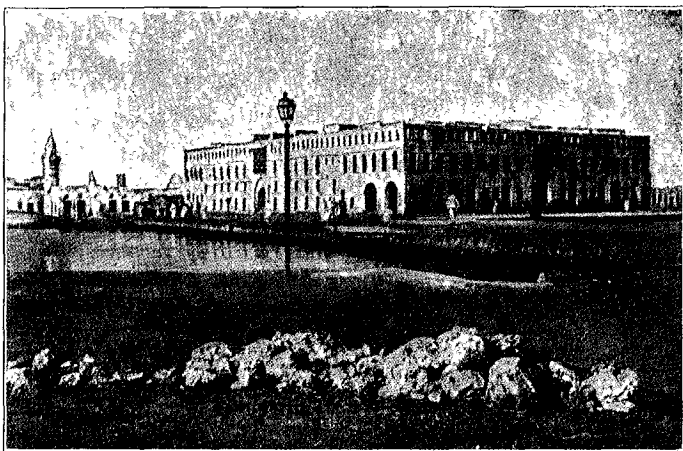
to the local governors, who so pressed the Sudan with taxes that the Sudanese called the Egyptians "devils covered with men's skins."

About 1840 a common ship carpenter at Dongola had a son born to him called Mohammed Ahmed. He not only committed the Koran to heart, but passed with success the theological schools at Berber and Khartum, became a wandering monk, and finally settled on an island in the Nile, where many pilgrims flocked to this "saint," and quite a settlement sprang up. The government summoned him to Khartum, but he refused to go, and withdrew to the mountains. Expedition after expedition was sent there from 1880-83, but all in vain, and the provinces became the spoil of this so-called Mahdi. Khartum itself was threatened, and General Gordon was sent to remove the seat of government. But he chose to remain there; and after a noble defense Khartum became the prey of the Mahdi, January, 1885, and Gordon was killed.

Two months later the Mahdi died, and Calif Abdullah succeeded. He conquered Sennaar and Kassala shortly after, and in 1888, advanced into the very heart of Abyssinia. He now threatened Egypt, but sixteen thousand dervishes perished in the battle of Toski to save

their country; however, the Equatorial province became his prey. Meanwhile the English invited the Italians to occupy Eritrea, and their army defeated the dervishes, and took Kassala in 1894. France also advanced to the Upper Nile, and Captain Marchand planted the *tricolour* at Fashoda, July 10, 1898. To check this advance of France, England, who had built a railway some two hundred twenty miles long, through the desert, sent General Kitchener, with twenty thousand men and much artillery, to take the new capital of the Mahdi, Omdurman. Sept. 1, 1898, the dervishes suffered a dreadful defeat, and by September 19, five English gunboats appeared before Fashoda, and the French flag had to recede from the Nile. But not until 1899 was this Mahdi finally defeated and killed.

England and Egypt now rule over the vast Sudan, the flags of both countries are on all public buildings, but naturally



VIEW OF SUAKIN

England rules, and Egypt provides most of the men and money. The railway is now being pushed from Khartum up the Nile; steamers ply clear to Gondokoro in Uganda, and all this vast country is opening up to missions. A number of Catholic missionaries, who work in the upper Nile region, went with us. One of them had been laboring here for twenty-one years, in spite of heat and fever. Thus far there are only a few Protestant mission stations in the Sudan. When will Seventh-day Adventist missionaries enter this vast open field? These thoughts filled our minds as a few of us called on Mr. Toumaian, and then in his house had a little Sabbath prayer-meeting, the first, undoubtedly, held in the Sudan. There is one Sabbath-keeper here, at least, to witness for the truth.

Port Sudan is a modern town and port, of easy access, with harbor spacious enough to shelter quite a fleet. Sunday morning the freight steamer "Mahalla," of the same line as ours, entered the port, coming from Jiddah, the entrance port for Mecca. With it came Brother Toppenberg, who had traveled in a German East African liner with our East African missionaries as far as Suez, and left there on November 8. The same afternoon we went to Suakin, the an-

cient port of the Sudan, connected now also by rail with Port Sudan. The walls and fortifications are still there — evidences of the conflict with the Mahdi, at which time this port played an important part. As the port is small, and the town lies low on an island, and there are sand-banks at the entrance to the harbor, it has cost a great deal of money to create Port Sudan. Here we transferred from our mail-steamer, which ends its journey there, to the "Mahalla," as ancient a steamer as I have ever traveled on — about sixty years old.

Early November 15, we left Suakin, and on the sixteenth the high mountains of Abyssinia greeted us; by noon our steamer was safely anchored at Massawa, the port of entrance for northern Abyssinia. We were now in the Italian colony of Eritrea. Brother Lindegren had been waiting for us some days, and after patiently toiling to have our goods pass the custom-house, he took us to a lodging-house near the landing. Sixteen days on the Black Sea, the Mediterranean, and the Red Sea had taken us from the great Northern Empire to Ethiopia. We had touched ports in Turkey, Asia Minor, and Greece, traversed the delta of Egypt, been in the Sudan, and now set foot on ancient Ethiopia. Suakin and Massawa are both noted for their pearl fisheries. We had brought pearls of inestimable value — would they be appreciated and accepted?

Hamburg, Germany.

The Cape Colored People

D. C. THEUNISSEN

THIS term is used to designate a race of people distinct from the white man and the original natives of Cape Colony — a mixture of these two, but more especially of the white settlers and the Hottentots.

In former years they were in slavery to the Dutch. But in 1834 they were liberated by the English, who bought their freedom for three million pounds. This act naturally created a warm feeling toward the English; and in their many wars against the Kafirs, the Cape colored people were always ready to help them, until these tribes were subdued. As a reward, they received tracts of land free from taxes, where are now found some settlements, the franchise also being granted them in a limited sense. At present they number between fifty thousand and sixty thousand. The Cape Dutch language is used; but a great many, having been employed by the English as servants, or having received some education, can speak English fairly well.

But, generally speaking, notwithstanding they were freed from slavery nearly thirty years before the American colored people of the South, yet their condition is in many respects similar to-day to that of the American Negro. Drink, the curse of the age, although kept away by law from the raw native, has done its deadly work among them, and disease

and vice have helped to carry hundreds to an untimely grave, with no hope beyond. However, through the self-sacrificing efforts of the white missionaries who have labored among them, thousands are now respectable members of the church, and are able to read and write, and not a few have learned trades, and have property and business of their own.

In the providence of God, the writer was one of the first, if not the first, among them to receive the present truth, now over seventeen years ago. And, with a very limited education and but little training, he offered himself to the conference to labor for his own people, and was accepted.

His work for a number of years has been in the city of Cape Town and its suburbs, and with the blessing of God a goodly number have accepted present truth. At the beginning of the year 1909 one little church was organized at Salt River, another at Paron, while another company worships at our city church in Roeland Street [Cape Town].

The believers in our Cape Colony Conference now number over sixty adults. Poor in this world's goods (there are scarcely any who own any property), yet they are faithful to God in their service to him, and I believe there could not be found anywhere a people more staunch to the truth and more willing to sacrifice in its cause.

At our last conference a resolution was passed that a ward for the colored people be built to our sanitarium at Plumstead as soon as means could be obtained. This building is well under way, I understand, and before this appears in print, it may be completed. In Dr. Geo. Thomason the colored man has a friend in the best sense of the word. He has been faithful in relieving their sick and giving of his means toward the erection of the above-mentioned building, to the end that the sick may be under his immediate attention.

I might add that these people are scattered all over the colony. The women are employed as domestics, and the men on the farms, etc. Much work is to be done to reach them all with the truth; but I pray that the Father may raise some from among them to come to my help. I am now laboring at Worcester, about one hundred ten miles from Cape Town. A few thousand are living here. My knowledge of our health principles has been a great help, this being indeed the "right arm" to open doors that otherwise would have been shut. The prospects are encouraging. One intelligent young woman has already yielded to the truth, and I trust others will follow her example. Pray for the effort among the Cape colored people.

Worcester.

A West Indian Experience

E. W. WEBSTER

I REMEMBER that while laboring in the West Indies years ago, we had a poor blind sister who was dependent upon the church. Its members furnished her a

room in which to live, and carried her food by turns, or gave her a penny as they could spare it. Sister B. was happy in her Father's love, and trusted him and the church.

One day the deacon's wife called to sell Mrs. Webster some fruit.

Mrs. Webster said, "Well, Sister M., how are you this morning? and how is Brother M.?"

She replied, "I am well; and my husband is tolerably well, only this was his day to give Sister B: her portion, and as he had only a threepence this morning, he just sent it to Sister B., and went to his work without his breakfast. But he is well, praise the Lord, and happy."

At another time we were raising a fund with which to get some tracts for the church to use in missionary work in the city. All were anxious to do something. Even the children caught the enthusiasm. Some gave a shilling, some more, some less. What one little girl of eight said when she brought her offering is only a sample of what many others did:—

Elder: "How did you get so much money? Did it not take you a long time to earn all this?"

Girl: "You see, elder, I worked for mama, and she gave me some pennies. Sometimes I sold some sweets, or some tracts and papers, and sometimes I said to mama, 'Mama, give me my penny for my breakfast this morning [they often gave them a penny and let them go out and buy their food]; I want to take it for my pledge to the tract fund. I will go without eating to-day.'"

This spirit prevailed largely in the church at that time, and a good harvest was gathered from the effort a few weeks later. Do you wonder?

Tampa, Fla.

How a Heathen Read the Bible

W. C. HANKINS

A FEW days ago we received a letter from a heathen druggist asking us to come and start work in his city. Elder N. P. Keh went to see him, and last evening gave this account of his trip:—

The first day he did not go directly to the man's house, but spent the day in inquiring among his acquaintances as to what kind of man he was. He found that he was a man of good reputation and was well thought of by both heathen and Christians.

The next day he went to see the man, and stayed with him several days, studying the Bible with him and answering his questions. The man had quite a number of Christian friends who had given him literature and tried to persuade him to go to church with them; but he would never go. He read the books they gave him, and also read the Bible; but in the meantime he watched the Christians and studied their lives, with the result that he saw so great a difference between their lives and the teachings of the Bible that he would never go to their churches.

One of the greatest inconsistencies

that he observed was that they kept the first day of the week instead of the seventh; for it seemed to him that the Bible very plainly said that the seventh day is the Sabbath. Finally he learned from a young preacher of one of the other missions, who was himself interested in the truth, that there was a people who kept the seventh day as the Sabbath, and he was so anxious to know more that he wrote asking us to come to see him.

Elder Keh says that the man was planning to keep the Sabbath, and that there are a number in the same section who are going to keep it with him, some from among the heathen, and some from the other churches. The young preacher, mentioned above, has been studying the truth for about a year and has quietly sown much seed, especially among the heathen. He himself has fully accepted the truth and has been baptized, and is now working—without pay—to help one of our evangelists organize the work in that section.

God is opening the doors before us almost faster than we can enter them. The interest in the Kityang district, near Swatow, is steadily increasing, as is the interest throughout that whole country around Chow Chow Fu and Swatow. But every one of these openings calls for a greater consecration on the part of God's people, both here in the field and in the home land. We must have more men, more means, more prayer.

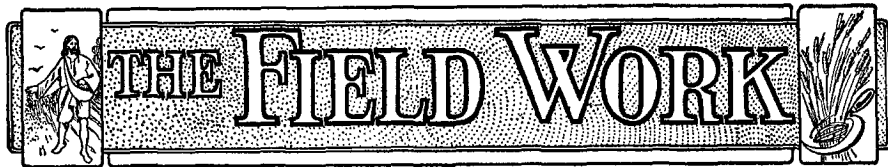
We earnestly ask you to pray for this needy field, and would like to suggest that as many as can do so will consecrate a few minutes during the noon hour to offer special prayer for God's blessing upon the work in this dark land.

Amoy.

Three Hundred Thousand Dollar Fund

Statement to February 1, 1910

<i>Atlantic Union Conference</i>	
Central New England	\$ 45.40
Greater New York	8.71
Total	54.11
<i>Central Union Conference</i>	
North Missouri	191.82
West Colorado	1.00
Wyoming	274.15
Total	466.97
<i>Lake Union Conference</i>	
Indiana	75.16
<i>Northern Union Conference</i>	
Minnesota	2660.10
<i>North Pacific Union Conference</i>	
Western Oregon	10.00
<i>Southern Union Conference</i>	
Florida	94.50
North Carolina	5.00
Total	99.50
<i>Miscellaneous</i>	
New Zealand	102.27
England	490.00
India	15.00
Total	607.27
Grand total	\$3,973.11



THE FIELD WORK

Be Strong

Be strong!

We are not here to play, to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle; face it; 'tis God's gift.

Be strong!

Say not the days are evil — who's to blame? —

And fold the hands and acquiesce — O shame!

Stand up, speak out, and in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long.

Faint not, fight on! To-morrow comes the song.

— Selected.

British Columbia Conference

THE ninth annual session of the British Columbia Conference of Seventh-day Adventists convened in the chapel of their commodious school building, at Pitt Meadows, January 20-23. There was practically a full delegation present. It was a pleasure to meet these brethren and sisters from the different churches in British Columbia, and to see their love and zeal for the Master's work.

The report of the conference president in his address to the delegates showed a gain of twenty-five per cent in the membership during the past year, a portion of this number having moved in from other parts of the field. Two new church buildings were erected in the conference during 1909. The tithe shows a gain of about eighteen per cent over the previous year.

The Sabbath-school work is prospering. More interest has been taken in the study of the lessons, and the donations have increased. One feature of interest was that all the Sabbath-school donations went to the support of foreign missions.

The school work is receiving due attention. The Manson Academy has an enrolment of between thirty and forty students. This good school has been struggling under some difficulties, but circumstances are beginning to brighten, and those in charge are much encouraged. Brother Kenneth R. Haughey is principal of the school, and is giving good satisfaction.

The book work has not been so prosperous as was hoped, owing to certain reverses which it suffered, but the prospect is good for a prosperous year in 1910. A competent man has been secured to take charge of this work in the conference, which will add strength and courage to the canvassers.

A good interest has been taken in the matter of donations to missions. More than ten cents a week for each member in the conference has been raised dur-

ing the year. This is a considerable gain over the year 1908. The conference also voted to raise its part of the \$300,000 Fund to be given by our people in North America during the next three years, for the great work to be hastened on in China and the Orient. It was also voted to continue the ten-cent-a-week plan for the support of the missionaries already in the field.

Elder John G. Walker was elected president of the conference, and Sister Bertha Lofstad secretary and treasurer. Brother E. R. Potter was elected to take charge of the canvassing work. Elder W. M. Adams plans to take a much-needed rest, and had requested to be released at this time. Elder Walker is a man of experience in official work, having served as president of the North Dakota Conference a number of years. The brethren in British Columbia have given him a warm welcome. While we regret to see Elder Adams leave Canada, yet he feels that it is best to take a vacation, and we wish him much of the Lord's blessing.

Everything considered, I believe this, though not so large as some, was one of the best conferences I have ever attended. The Lord was present to help us in a special manner, as was manifest to all who were there. Our brethren and sisters returned to their homes full of courage and hope, and with a determination to be loyal to the cause of truth so dear to this people in all the world. May the Lord bless these faithful servants as they labor to hold up the light in the British Columbia Conference.

H. S. SHAW.

North Carolina

HIGH POINT AND LEXINGTON.—Last November, under the direction of our conference committee, I began work in High Point, a thriving little city of about eight thousand inhabitants.

My first work was from house to house, with the Family Bible Teacher. I soon found one hundred families who were glad to take a full set of the readings, each family paying me twenty-five cents a set, two readings to be delivered weekly, Mondays and Fridays.

This plan worked well. I had never heard of its being tried, but desired to do away with those little troubles which are continually arising under the old plan; namely, losing the readings, handling soiled and crumpled leaflets, losing time waiting for some one to find the reading, and many other annoyances.

My readers are the leading families in the city, and all have enjoyed the lessons. I keep close watch of each family, and know whether they are reading or not. Sometimes they are away when I deliver. I ask such questions as, What number did I deliver to you last? What lesson has especially impressed you? Sometimes they lose a number; I always replace it, impressing from the very first the importance of preserving and rereading the leaflets. Many are sewing them together.

I have many blessed experiences with the people. I never enjoyed a work more in all my life.

I have also about twenty-five families, each paying fifteen cents a month for the weekly *Signs*. I deliver these also.

When I find one especially interested in any one subject, I take him additional helps. I have sold "Daniel and the Revelation," "Coming King," and other books to my readers. I can not tell yet what the visible results will be, but I do know that many precious souls are reading present truth; and as long as they will read, I will see to it that they get reading-matter. I am sure that this is the Lord's means in warning the world.

Besides my regular readers I am visiting scores of homes, placing in them the good papers and tracts our brethren are sending me for free distribution. We are very thankful for this literature, and as soon as I get these papers and tracts from the post-office, I put them in the homes where they are read.

In Lexington we have a small company of believers as the result of our camp-meeting there, and the faithful labors of Elder T. H. Jeys two years ago. I visit this company twice a month. The interest is good, and we hope soon to have a protracted meeting for the upbuilding of the work. Pray for the work in these places.

W. L. KILLEN.

British Central Africa

MATANDANE MISSION, NYASSALAND.—Last Sabbath we had one hundred at service and Sabbath-school. After service I went to six villages and talked to the people there,—one hundred twenty-five,—and my house boy went in the opposite direction to three villages, and found sixty-eight. Thus nearly two hundred more heard the blessed word. We are grateful for any sign of progress. The people come to the house of God with nice, clean clothes, and some have on new white sheets. And they are more orderly in God's house than many of our people at home. When they come, even in school, they sit down and bow the head, and will then rise if the congregation is standing.

We have nearly eighty in our school. The little ones are memorizing the law of God. The older ones have just finished 1 Corinthians 13, and they have a great deal of charity for their people, and will divide with one another. We have two teachers. The head teacher lost his two-days'-old baby. We did all we could to save it. Early Sabbath morning we buried it. Mrs. Konig-macher found a few wild sweet peas, and gave them some nice new white cloth to wrap the little one in. I placed grass in the bottom of the grave, and after they put the baby in, I covered it with more grass. I then read 1 Thess. 4: 13-18, sang two songs, and said a few words. One of the boys prayed. It was a Christian burial, conducted in the native language; and, although the time was early, some were at the grave.

We are getting hold of the language, and find that when able to speak to the people in their own tongue, we can reach them much better. On Sabbath I tried my first sermon. Mrs. Konig-macher helped some; and also the boys, who understand the way the white man speaks, can put one right if he makes a mistake. With every effort comes more

strength. It is absolutely necessary to get the language. On going to a new country, do not surround yourself with English-speaking natives. Get the raw native, and you will get the language much more quickly.

I visited some of the missions farther up country, and learned many helpful things. Most are industrial, and are surrounded by fine plantations. Before the people go to work in the morning, there are sometimes three hundred on some of the plantations. The missionary has worship with them all. Thus many hear the word who would not come for any other reason than to earn money. The natives are also surrounded by the Christian influence of the mission. There are many out-schools, with a white teacher to supervise them. Some stations have a number of cattle, goats, and sheep. A good work is being done. After the morning labors, all the younger children come to school.

I also visited the Catholic mission. They are putting up a fine church. As I passed through the villages, I saw the beads hanging from the necks of the poor people.

We are very anxious to enter Portuguese territory. It is a difficult place to get into, but God will open the way. One wrote and asked what is needed in a mission field. It is all summed up in this: "a close connection with God." Unless God is with us, and works through us, our efforts will not be successful. It is impossible to teach darkened hearts like these without the power of God. We must live the truth before them.

S. M. KONIGMACHER.

Korea

SEOUL.—We foreigners have just had our good prayer-meeting, and the Spirit of God was present in abundant measure. Our hearts were lifted up in behalf of our mission and of the whole world—for our dear people in the home land, and for our brethren at the head of this great work. And how grateful we feel for the assurance that earnest prayers are ascending to the throne of God for us.

We are indeed thankful for the privilege of being in Korea. And now that we have come, and that for a purpose, we desire, above all things, to be of service to these people. Our hearts go out in love and sympathy to them. O, if we were only able to administer to their needs! Yet we are studying hard day by day to master the language; we can not do much else. We believe that God is blessing us in acquiring it. We have been in the field now just a little over two months. Twice I have spoken at Sabbath services through an interpreter. How these hungry souls gaze, and grasp every word, both from the speaker and from the interpreter, as only a very hungry man can act at a meal. And what a truth we have, what a message of hope to these poor Koreans!

RUFUS C. WANGERIN.

The Book Work in Florida

THERE seems to be a revival in the book work in Florida, and whereas there was but one canvasser in the field the twentieth of last October, and he had to go home to care for his orange crop, there are now twenty-six, fifteen of

whom are devoting all their time to the work; the others are women who have home duties, but who find time every week to devote several hours to this blessed work. It is the little streams that swell the current.

For the month of January (and, by the way, January is always considered the dull month of the year) the book sales in Florida, not counting the time devoted to delivery, will aggregate a sum beyond the thousand-dollar mark, with the tendency still upward. The second week in February our King's Messengers plan to take one thousand dollars' worth of orders, and even more if within the range of possibility. I shall let the readers of the REVIEW AND HERALD know the result of that one week's work.

A brother from Memphis, Tenn., who recently accepted the truth, came to Florida last week to take up the canvassing work, and after five-hours' work from house to house with the State agent, during which time he took notes, he started out, and his orders the first day of seven hours amounted to \$27.15. And they were all good orders, too, for they were taken on Terra Ceia Island, the garden spot of Florida.

E. R. BUTTON, *Field Agent.*

Florida Conference and Camp-Meeting

THROUGH an oversight a report of this meeting has not been given through the columns of the REVIEW, but we believe many who are interested in the progress of the work in Florida will be glad to have the details of this meeting even at this late date.

The camp was pitched on a commodious lot in the center of the city of Orlando. The Florida Conference did everything in its power to make the campers comfortable, and the meeting was a most pleasant one, as well as very profitable. It was the opinion of many that it was the best meeting that the Florida Conference had ever held. The laborers from abroad were Elders A. G. Daniells, W. A. Westworth, C. B. Stephenson, Brother V. O. Cole, and the writer.

The conference was held two days before the camp-meeting proper began. Nearly all the churches in the conference were well represented, and the business passed off very harmoniously. Elder R. W. Parmele was re-elected president, with a strong committee to sustain him in his administration. Mrs. R. G. Stringer was re-elected secretary and treasurer. Brother E. R. Button, who had recently entered the State, was elected field missionary agent.

During the year there was a gain in membership of about one hundred persons, and three new churches had been organized. There was a gain of over two thousand dollars in the tithe receipts, and a substantial gain in the amount of offerings contributed to missions, so that Florida will average twelve cents a week a member for 1909, while in 1908 the average was but five cents a week a member. There was an encouraging increase in the number of books sold during the year. Florida starts out with good prospects of doing some real aggressive work for the current conference year.

Elder Daniells's labor was very much appreciated by the brethren and sisters in attendance. The meeting throughout was a most excellent one. The preaching services were very practical, the evening services being devoted to the outside interest. Elder Parmele, with several of the Florida workers, had held meetings for a few weeks preceding the camp-meeting. We had the pleasure of seeing some take their stand for the truth as the camp-meeting progressed.

The brethren gave in cash and pledges nearly seven hundred dollars for the work in the local and union conferences; and nine hundred dollars was given toward missions. The conference also voted to appropriate two hundred fifty dollars of its tithe to the General Conference. We believe this is the first conference in the South to make a move in this direction, and we are glad to see the cause rising in the great Southland.

The Florida Sanitarium has enjoyed a good patronage for the first year of its existence. The force of workers has been small, but excellent work has been done, and a number of patients have been greatly benefited. There is a bright prospect for the Orlando Sanitarium. Its location is ideal; and with so many natural advantages, the institution is placed where it can be a great blessing to suffering humanity.

The brethren in attendance at the meeting returned home with greatly renewed courage and a determination to do more in the future than has been done in the past.

R. T. DOWSETT.

South Carolina

GREENVILLE.—I am glad of the opportunity to write concerning the school here, which I opened Oct. 4, 1909, with six pupils. Although there were many discouragements, we feel grateful to the Lord for his goodness to us. From the enrolment of six the school has gradually increased to thirty-one.

The school has made a very deep impression upon the community, insomuch that children have been withdrawn from public schools and sent to our school. Our school room is very limited, otherwise I could take more children, though it would tax me to do justice to a larger number.

From daily Bible talks to the children, they have become deeply interested, and sometimes they ask me to continue the study longer. One of the leading men of this city told me that our mission school here is doing much good.

There is nothing like Christian education. The third angel's message is the life of the world in all of its phases. Surely our work is a progressive work.

We would be glad to have a few Bibles and song-books for the use of the school; may the Lord impress some one to send us the help we need. My address is 601 Green Ave., Greenville, S. C. By way of industry, I am teaching sewing.

MRS. J. F. CRICHLAW.

DURING the year 1909, forty-three believers have been baptized in the republic of Mexico. There are fully thirty-five more who have requested baptism, and are only waiting until one of our two ordained ministers can visit the localities where they reside.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

D. H. KRESS, M. D.
L. A. HANSEN

Field Secretaries

The Hookworm Disease

THE wide-spread agitation over this subject at the present time reveals to a thoughtful person something of the importance of this dreadful disease which is causing so much poverty, sickness, and distress in a certain part of our fair land. There has just been held in Atlanta, Ga., a conference of leading medical men and other scientists, numbering several hundreds, from all parts of the Southern States for the consideration of this subject and the eradication of this pest. It was the privilege of the writer to represent our denominational medical work in this conference, and I shall endeavor to give here a short synopsis of the conclusions arrived at there.

When we realize, as has been demonstrated scientifically, that in the sandy and sandy loam regions in the Southern States, from Virginia to Mexico, whether in the coast region, along river courses, or in upland regions, from twenty-five to eighty per cent of the population are infested with hookworm, and when we consider the dreadful results following in the wake of this disease, and realize the ease with which the disease might be eradicated, we appreciate to some degree the importance of quick, vigorous, and determined effort to do away with this scourge.

Aside from the introduction of slavery and its attendant evils into the United States, no greater curse has come to the Southland than the hookworm. Hundreds of people annually surrender their lives to this intestinal parasite. Thousands are incapacitated for any kind of labor. Millions are having their life-blood sapped and their usefulness impaired. These are demonstrated facts of science.

Introduction of the Disease

The fallacy of the old saying, "Even exchange is no robbery," is seen in the evils growing out of an indiscriminate mixing of two races so different as the Caucasian and Ethiopian races. To our colored brother we as a white race have given the dread disease tuberculosis. This disease is destroying the colored race among us three times as rapidly as it does the white race; that is, tuberculosis is three times as fatal to the black man as to the white man. We shall not be able to discuss the reasons for this here. On the other hand, the Negro has brought to us the hookworm, which is many times more fatal to the white man than to the black. The adage should be revised to read, "Even exchange is multiplied robbery."

The Worm

Male and female worms exist in the proportion of about one of the former to four of the latter. The female is about a third of an inch in length, and about the size of a thread. The habitat of the parasite is the intestinal canal, preferably of the human being. It attaches itself to the mucous lining of the

intestine just beyond the stomach, sucks and bores its way into the wall of the intestine, sapping the blood and injecting a poisonous secretion into the circulation. This probably causes the greatest amount of damage to the individual, or host, harboring the worm. Attached thus to its host, it begins its threefold work of sapping the life current, injecting its deadly poison, and laying eggs. Of these latter the female lays at the rate of several a minute, and seems to be able to keep up the rate indefinitely. It may continue this work for many years, and thus probably lays millions of eggs in all. There may be from one to many thousands of these worms in the intestine of a single individual. Microscopical examination will reveal their presence when as few as a dozen, or possibly fewer, of the worms are present. So few as a dozen worms may not cause any noticeable symptoms, but large numbers cause very serious disorders. The eggs are ejected from the female, and later from the host in the excreta. These eggs probably hatch only outside of the human body. Deposited in the damp, warm sandy soil, they find favorable conditions for hatching. The little worms, or larvæ, are liberated in the soil, and there await their opportunity to gain access to the body of a new host. This opportunity comes when the skin, as the feet, hands, or other parts of the body, comes in contact with the moist earth. Drying kills the larvæ and destroys the eggs.

Having gotten access to the skin, these tiny worms, which in this stage are invisible to the naked eye, begin to burrow into the skin around the hairs, and into the sweat- and oil-glands. After a few hours they have worked their way through the skin into the lymphatics, a part of the circulation. From there they proceed through the lymph channels to the heart, and are pumped with the blood to the lungs. Here they encounter difficulty in passing through the fine capillary tubes of blood-vessels in the lungs, and lodge in the small blood-vessels. Being quite active, they again begin to burrow, and soon reach the air-passages in the lungs. They work their way along these tubules until they reach the trachea (windpipe), when they come up into the throat and are swallowed, pass through the stomach into the intestines, and there attach themselves and begin their life-work. It will be asked if this is the only way the worm may gain access to the intestines. It may be possible that a very few may enter with the food, but it is very unlikely that infection takes place in this way.

Symptoms and Results of the Disease

These are varied:—

1. The most constant and certain symptoms are "ground itch," "dew itch," or "barnyard itch," as it is called. This most often appears on the feet, but may be seen on any part of the body exposed to the soil. Any person having this symptom will most certainly have hookworms in the intestines within a few weeks after such manifestations. Any person who has had ground itch at any time in his life most likely still has hookworms unless he has been freed from them by treatment.

2. Anemia. Lack of blood from the two causes—the sucking of the blood by the worm and the poisoning by in-

jecting toxin—manifests itself in the pale, pearly skin, blue lips, and white sclera of the eye. The anemia is especially noticeable in the forehead and the ala of the nose.

3. Loss of strength and vigor. When this disease was called anew to our attention a few years ago, some newspapers announced the discovery of the germ of laziness. It is true that a great deal of the inactivity of people where this disease prevails is due to this cause, but it is no more a thing to be treated lightly than any other severe infection. If half the people about us had from a few hundred to several thousands of bloodsuckers, or ticks, or even mosquitoes, sucking their blood continuously, we would think it time something was being done. Is it any the less urgent because these parasites are hidden in the intestines?

4. Emaciation. Many of those suffering from this disease are thin in flesh, flabby of muscle, small in stature, and older looking than normal. Often men and women of age will look like children of seven or eight years as far as development goes, but will have an old, drawn, anxious look.

5. Dropsy. A noticeable puffiness under the eyes is often seen in this disease. The feet and ankles may be swollen, possibly the hands. The abdomen contains excessive fluid, and becomes enlarged and pendulous, causing a "pot-bellied" appearance.

6. Winged scapula. The shoulder-blades seem lifted from the back. This may be to such an extent that the hand can be pressed in behind the shoulder-blades several finger breadths.

7. The evidence upon which the absolute diagnosis of the disease is based is the finding of the eggs by means of the microscope in the excreta from the bowel. This is the most certain, easy, and generally accepted evidence, and is the one sought in every scientific diagnosis. There should be no hesitancy in submitting to this kind of procedure on the part of any one who suspects he has the disease, or who is in a locality where this disease prevails. To refuse to do this or to hesitate is folly, based on false modesty. Science is exact, and should not in this most important disease be frustrated by foolish sentiment.

Treatment

One of the best lessons I ever learned in grammar was the application of this sentence, which was given for analysis: "Pitt's perplexing question was, 'What are you going to do about it?'" That is the question before us now. There is no disease known to medical science that could be eradicated more easily than hookworm disease. One year's time should, in a civilized nation, completely exterminate this disease which is costing us so dearly. It is not the late war, it is not the slavery question, it is not the race problem, it is not the tariff, not even the liquor traffic or tuberculosis, that is the great menace now to the South, but it is the hookworm. There is nothing under the shining sun that can demonstrate so conclusively and promptly and completely whether we will observe simple sanitary rules and adopt simple measures for doing away with this scourge as will our attitude toward this most important question in the near future.

What, then, is the conclusion of this whole matter? I will summarize it

under three heads; namely, 1. Educate; 2. Educate; 3. EDUCATE.

1. Educate the people concerning the necessity of sanitary conditions about their premises. The spread of the disease would be impossible if sanitary rules were observed. All excreta from the bowels must be thoroughly disinfected, and must not under any circumstance be deposited in or on the ground until this is done. This same precaution would diminish the number of cases of typhoid fever and some other diseases by ninety per cent. This new agitation over the hookworm may add force to our long-standing demand for better hygienic conditions everywhere. In this way the disease may be a blessing in disguise.

Proper sewerage must be provided in cities, and sanitary dry closets in the country are absolute necessities. We must not longer follow the primitive custom of heathenism in polluting the ground, else we shall continue to reap the results of this defiling habit. Water-tight buckets must be provided for our closets, with dry earth, slaked lime, and an occasional administration of chlorid of lime to keep the buckets free from odor. Cesspools for closets are dangerous because of drainage toward adjacent wells, as well as on account of foul odors. Where used, however, they must be kept dry and odorless with dry earth, slaked lime, chlorid of lime, etc.

2. Educate the people to recognize the symptoms and appreciate the dangers of the disease. This can be done by physicians, ministers, teachers, lecturers, and mothers and fathers. Any one who tries to calm your fears about this dreadful disease lacks wisdom. Every person living in a sandy country in the Southern States or in California should know by having a proper examination made whether or not he has the disease.

3. Educate the people to seek treatment for the disease. This should be given only by a competent physician. The treatment is very simple, is certain, costs but little, and does not incapacitate a person at all for his daily duties. It is well, however, for a person under treatment to take one day off for this purpose. The treatment consists in the proper use of Epsom salt or other saline, thymol or beta-naphthol, in proper doses. There is therefore no excuse either for further infection or for a person to suffer longer with this easily curable but devastating disease. As a preventive measure it is well for those living in a region where the disease prevails to wear boots or shoes to protect the feet from the moist earth, and also to keep his hands as free from the soil as possible.

Next week I hope to make some propositions to enable our people to join in this warfare against the greatest scourge of the sunny Southland.

W. A. R.

Medical Missionary Work in Bolivia

WE are thankful for the openings God has given and is giving us in Bolivia. We felt that the best way to begin operations here would be to introduce the medical work first, as we could render efficient service in that, even though we did not know the language.

We were informed that there was a

great deal of prejudice toward all foreigners engaged in medical work; but we trusted the Lord for guidance, and in a quiet way let it be known that we understood how to care for the sick. Soon we received a call from one of the first Bolivian families. This family is so prominent that the two physicians on the case would not dare turn us down, even if they felt so inclined. I also visited other doctors, and explained our methods (most of them understand German). They admitted that these were new to them, and they gave me a case at the hospital, to demonstrate our treatments before them. Not having any conveniences, I am having an interesting time. But the Lord is blessing, and our methods are gaining the favor of the physicians.

At the present writing, I am also nursing an Englishman, assistant manager of the new railway. He is very ill. Many Englishmen and Americans have called upon me since I have been on this case, saying they were thankful that there was a man nurse in Bolivia. These men are far from their home land, and the Lord wants them to hear the last warning message — some for the first time, others to receive the call again.

We are rejoicing that the Lord is in the medical work, and our prayer is that it may indeed prove an effective means of advancing the cause of God in this part of the field.

F. A. STAHL.

Sanitarium Relief Campaign

The Relief Campaign

THE reception that is being given the campaign for relief of our sanitariums is a very encouraging one. There are objections to meet and some unfavorable conditions. These give way, however, to a general co-operation in the movement. The very fact that it is launched by our brethren as a general movement is sufficient reason to many for taking hold of it. The very situation of need makes a strong appeal. Apparently but very few are disposed to hold back after giving the proposition thoughtful consideration.

Up to this time where the campaign has been presented at our union conference meetings, it has had a hearty support. To all appearances it will go forward readily and steadily.

The Southern Union Conference

To this union conference really belongs the credit of having made a move in this direction even before the matter was taken up by the General Conference Committee at the council held at College View last October. Elder C. F. McVagh there reported that they were already selling "Ministry of Healing," and were realizing some of the benefits of the effort.

At the recent conference session at Nashville the matter took formal shape in the adoption of the recommendations dealing with it. Dr. W. A. Ruble presented the general situation, calling for a relief campaign. He also outlined the favorable development of the sanitarium work, calling attention to many features in connection therewith that give great cause for gratitude. A number of others expressed their appreciation of the prog-

ress and results of this branch of our work.

The proceeds of the campaign for this conference are to be devoted to the relief of the Nashville Sanitarium. This institution is well established, but has met with some reverses by fire, boiler explosion, serious break in patronage, and much difficulty in securing an ample water-supply, entailing heavy expense. Coupled with this there is an initial building debt. The financial statement as read at the meeting showed that if the institution could be relieved of its interest account, it would be more than earning its way.

It has for some time been enjoying a very good patronage, its capacity being well tried. It has on its register names of persons from seventeen different States. This list includes several prominent educators, from Nashville and elsewhere, quite a few physicians, ministers of various denominations, legislators, public men, and a number of other persons of influence.

One physician experienced such marked improvement and was so well pleased that he became quite active in influencing others to go to the sanitarium. At last accounts about eighteen persons had come as a result of his work.

Surely there is a good future for this institution, which has manifestly been blessed of God, and which seems so well situated to fill a useful place in this "Athens of the South."

The management is faithfully applying every dollar received from the relief campaign toward meeting the standing indebtedness of the institution.

The Central Union Conference

In this conference the matter was taken hold of in a businesslike manner at its recent conference meeting at St. Joseph, Mo. The committee on plans gave an entire session to the consideration of it and to drafting recommendations suitable to local conditions. The Boulder-Colorado Sanitarium is the most needy institution in this union conference. Those at College View and Hastings, Neb., and Wichita, Kan., are fairly in the way of taking care of themselves, though they can well use and will appreciate all the help that may come to them. Provision was made for the Nebraska and Kansas conferences to share their campaign proceeds with the Colorado sanitarium according to their willingness to do so.

The discussion of the measure before the conference body was altogether of a favorable nature. While the brethren felt that they should not close their eyes to the gravity of the financial questions involved, they also felt impelled to look hopefully on the situation and give due attention to the advancement of the work. A number of interesting items were presented, showing the good that our sanitariums are doing. Elder A. T. Robinson, of Nebraska, told of a bequest of thirty-six thousand dollars which was made to that conference as the result of the kind care bestowed upon a patient at the Nebraska Sanitarium.

Mention was made of the friendly attitude of a number of State legislators toward our work as the result of their stay at one of our sanitariums. It was stated that several millionaires had been guests at the Boulder-Colorado Sanitarium. Elder C. R. Kite, formerly chaplain of that institution, bore testimony to

the good interest shown by the patients in the religious services. Instances were cited of individuals accepting the whole truth through this means.

The recommendations for the campaign were carried with a unanimous vote. Soon after this the delegates and workers of the Kansas Conference met and laid definite plans for the campaign in that State.

A Good Start

Prof. E. A. Sutherland reports that early in January the church at the Madison, Tenn., school had sold its number of "Ministry of Healing" for the first year's work, and made remittance of the money. With the sale of five numbers of *Life and Health* for each member, this will leave that church clear on this proposition for a year.

The Hilcrest (Tenn.) church and the companies at several of the branches of the Madison school have ordered their books, and very likely have by this time disposed of them. This is the first report we have received of work so far advanced in the present campaign.

L. A. HANSEN, *Field Secretary.*

Young People's Work

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

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

The Mohammedan's Challenge to Christianity

MOHAMMEDANISM, from the very outset, has put it down as one of its great oracles of faith that its creed must be spread throughout the whole world. If we were in the Turkish capital and asked the new sultan the secret of his success and power, he would show us, carefully guarded in a sacred closet, the old mantle of Mohammed, the sword of Mohammed, and that green standard on which are the words, "There is no God but one, and Mohammed is God's apostle." I wish you could go with me to Cairo and see the strength of Mohammedanism as a religion. Cairo is the Oxford and the Cambridge of the Moslem world. There is a university where ten thousand students study Mohammed's book and go out as the fanatic devotees of the religion of Mohammed. The whole Mohammedan world gathers around a black stone. Two months ago you might have seen seventy thousand men and women running a race around the black house and kissing the black stone, saying, "There is no God but Allah, and Mohammed is his prophet."

The real strength of this religion is measured in terms of devotion and conviction and other characteristics—a strong man fully armed, a veritable Goliath, defying the armies of the living God in three continents for thirteen centuries. The call to prayer was taken up first in the Philippine Islands, and carried over to China. The cry was taken up in Persia, and throughout all Arabia. You might have heard that cry on the steppes of Siberia, far to the north, while in the Russian empire there are no less than fourteen and one-half million Mohammedans. In Malaysia, Java, and Sumatra there are thirty mil-

lion; in Africa, fifty-eight million; fifty-four million north of the equator and four million south of the equator; and yet I have not mentioned the greatest Mohammedan problem in the world, for in India there are sixty-two million eight hundred thousand Mohammedans. And this vast problem, measured over the whole world, means that every third person—including men, women, and children—in the Dark Continent says that he is a Moslem, and that every sixth person in the whole population of the globe lives and dies a Mohammedan. Every sixth soul that goes out from the sunlight into the dark goes muttering the name of Mohammed.

The strength of this religion is its solidarity. Hinduism is divided and subdivided, and it is a religion of caste. But Mohammedanism is a great unity, with one prophet, one hope, and with one great ambition to make the world Moslem. That is why the sultan gives Germany permission to build the Bagdad railway on condition of protecting the Moslems in China. That is the reason that a lonely missionary, writing from the West India Islands, says this: "My work here is among the East Indians, although we meet the creoles also. Miss Stanley has encountered much Mohammedan opposition. . . . To us out here it seems that the keystone of the arch in the present day of missionary work is Mohammedanism." Was there ever a stronger testimony that this mighty giant stretches out like a great octopus?

This religion is strong and mighty because it has great truths. Its adherents believe in God Almighty, Creator of heaven and earth. They believe in Jesus as a prophet. They even believe that Jesus was born of the Virgin Mary. They believe he ascended to heaven. They believe he is coming again. They believe in the forgiveness of sins, in the resurrection of the body, and in the life everlasting. The Mohammedans believe these things not in a loose sense, not as a mere opinion, but as a heart conviction. Bancroft says, "A Calvinist and a coward never went together." The Mohammedans are the Calvinists of the Orient.

The Moslem world appeals to our love. Did you ever think of that world as the greatest social problem? The Mohammedan world is the most degraded, the most hopeless part of the non-Christian world. Illiteracy, superstition, and social degradation because of polygamy do not obtain in Japan or China or India among the Buddhists or Confucionists as it obtains in the Moslem world. In India there are sixty-two and one-half million Mohammedans, and by the government census ninety-six and one-half per cent of those people can neither read nor write. The ameer of Afghanistan has a motor carriage, uses smokeless powder, phonographs, and Remington typewriters, and yet he has hanging around his neck an amulet which is supposed to protect him against bullet wounds! There is the most groveling ignorance, the most awful superstition. The Mohammedan world is socially degraded, socially hopeless.

A score of women have come to our hospital and have begged for poison to end the lives of those they hated. I shall not forget how I was told of a company of women who came to see a missionary, and as she showed them the simple comforts of home and innocent

childhood and pictures on the wall and joy and peace, a Moslem woman said, "I foreswear you by the life of Jesus, tell me the truth. Do you believe in a future life?" The missionary said, "Yes, we all do." And the woman almost hissed the words as she said, "Why, your life is heaven now, and our life is hell." And what can be the life of your Moslem sisters but hell with the horrors of polygamy, concubinage, and divorce? If the women are degraded, what do you think of the men? Do you suppose you can rob motherhood of honor and not damage manhood? The most pitiful thing is not the degradation of womanhood, but the degradation of Mohammedan manhood. You whose boys are scattered over the college world, you know what it means; but your boy in his university temptations turns to a book which is as pure as any book in God's world,—he turns to the life of Jesus, and he lifts up his eyes to heaven. There is hope for that boy. The Mohammedan boy goes to college, and he wrestles with temptations more fierce, and he turns to Mohammed's bible,—you don't dare read it in public,—he turns to Mohammed's life,—a man who died with thirteen wives on his hands,—and to Mohammed's paradise. Is there hope in that religion? Do you need to turn the pages of your Bible to find an argument to carry the gospel to the Mohammedans? I tell you those who live without Christ are without hope now. And that world is without hope when they die.

There are changes in the Moslem world,—new liberty in Turkey, new intellectual life in Persia, railroads in Egypt,—and all the way from Morocco to Calcutta you can see in this great Moslem world the beginning of movements such as were in Japan thirty years ago, or in China six years ago. The morning light is breaking. The Mohammedan world is awakening. God is calling us to reinforce the lonely workers.

I want to conclude by asking you to take this Mohammedan world and put it as a big burden in your home, and take your son and your daughter and send them out as missionaries to the Moslem world. Why not? "God so loved the world, that he gave his only begotten Son." Doesn't he expect you, perhaps, to give your only begotten son or daughter to go and be a missionary? Are you willing to take your missions among Moslems and support them by funds and forces in order that the cry of these lonely workers may not ring to God and be your condemnation? I was in Bahrein, Arabia, for four years, the only missionary. There are missionaries to-night in Persia and in North Africa, standing all alone. Do you hear their cry? I can hear it. God grant unto us something of the spirit of the early pioneers to win the Mohammedan world for Jesus Christ. True, our only weapon is love, our only sword the Word of God, our only defense and our only hope his presence! —*Abstract from address by Dr. S. M. Zwemer in St. Paul's Church, Lincoln, Neb.*

"HAPPY is he who makes one other man trust God more than he did before. He has done a great and influential work in creation. Happy we, if we know how to trust God as he should be trusted."

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIIGS - - - - Secretary

Prepare for Next Year's School

THE time is already here when definite plans should be laid by our young people who are not in school this year to attend one next year. Young men and women can not realize too strongly the value of a good education. It increases the enjoyment of this life by enabling them to serve their fellow men much more acceptably, and to appreciate the good gifts of the Lord; but it takes time and money to acquire an education.

We have thousands of young men and women who are not connected with our schools, who should attend our intermediate and advanced schools this coming year. Plans to this end often need to be laid far in advance, for in many instances it requires not only the earnest efforts of the young man or woman, but of the family, and even of the church, to make schooling possible.

Our canvassing work is proving a means of great advantage to young men and women in the gaining of funds with which to obtain their schooling. The canvassing work is a great education in itself; in fact, there is no plan that can be suggested for securing funds for school work that is not an education to the young man or the young woman who puts forth the proper effort. One young man, who now occupies an important place in one of our schools as teacher, put himself through a long course of study by raising each summer a crop of grain on some land, of which he secured the use. But whatever effort is necessary to make possible this next year's schooling, it is certainly none too early to begin to talk about it, and lay plans for it. F. G.

Gland School, Switzerland

OUR work this winter is more satisfactory than it has been at any previous period. Mrs. Elford is rendering us most valuable assistance, as does Miss Roth. Above all, the Lord is helping us wonderfully. We are witnessing from time to time the Lord's Spirit working upon the hearts of our students. A young lady from Denmark was baptized recently.

When all subscriptions and pledges are met, our building will be half paid for. When it is paid for, and we have no expense for rent, we shall be able to plan for various improvements. We have just bought a piano for our singing classes. We should have efficient help in this study, and ought to be educating some one to give this branch an impetus and good standing. We aim at training good singing evangelists. There ought to be a fair crop of Moody's and Sankeys coming forth from our schools. JEAN VUILLEUMIER.

Otsego (Mich.) Academy

WE are pleased to report that the good hand of the Lord has been upon us in our school work here at Otsego. From the very first, we could see God's Spirit impressing young hearts to come to

school, and since the beginning of the term the students have striven to excel in the work given them to do. We have forty-three students in our academic department, and fifteen in the church-school.

This school stands for helping all who desire to better themselves and gain a Christian education. We find many young men and women who are anxious now to gain a firmer foothold on the higher ground of usefulness.

We as teachers look forward in faith with joy to the day when these young people will be actually engaged in service for the closing of the message so dear to us all. We ask an interest in the prayers of all God's people.

C. A. HANSEN, *Principal*,
FRED GREEN, *Business Manager*.

Facts Which Appeal

IT is the boast of the Catholic Church that she never changes. This is one of the few facts of her history which she is willing to acknowledge unflinchingly, and seems to be proud of it. Her purpose has always been to subject human minds to a system of religion which makes gods of one class of men, and moral slaves of the rest. The two chief means by which this has been accomplished have been evangelization and colonization. The methods employed in both colonization and evangelization have been the same, persuasion and the sword, combined with an enforcement of gross ignorance, in order that by superstition they might allure the blind multitude.

These facts are forcibly shown in the history of every nation to-day which is held in the throes of the Catholic religion. Spain, Italy, Austria, and all the Latin republics of the Americas present the sure results of the never-changing policy of the Catholic Church. In spite of the determined efforts often made by the governments of nearly all these countries toward educational reforms, they have been able to accomplish but little in dispelling the gross ignorance of the masses of people who are held and controlled by the Catholic Church. All the results of ignorance and superstition are to be combated by the missionaries and educators of these countries.

Many of the more enlightened classes of people in these countries realize these conditions, and are sending their children to the "modern schools," and even to schools conducted by Protestant missionary societies. These conditions present opportunities, which, if seized now, will certainly bring a fruitful harvest to our cause in the near future in these countries.

It has not been without a great struggle that these conditions have been created. The church is holding on tenaciously to the masses. She has not failed to use medieval methods to retain control of the governments where she has held sway. Still she is losing ground. The struggles which these countries are experiencing in getting out of her clutches ought to be a signal warning to Protestant countries to steer clear of her influence.

Many things are done by the present government of Guatemala which fall far short of the standards of the more enlightened people of other nations; but we ought to be thankful that perfect liberty

is granted in carrying on missionary enterprises. We should work all the more diligently while we have abundant opportunity.

We need prayerful, patient, earnest workers to begin and work hard, not expecting to make a display. There is great need not only of school work, but also of mission work, and of canvassers. Something ought to be done for the poor, uneducated class. If this kind of work is entered into, results are sure to follow.

The Guatemala English School is giving us acquaintances and friends among the best class of people. If it is conducted so as to be successful, it will certainly be the means of reaching some of this class. This need impressed us as so urgent that we requested one thousand dollars to help us place the school upon the basis which will meet the demands laid upon us in this work. Owing to the pressing needs of enterprises already projected, an appropriation for this work could not be made now. We are glad, however, that Sister Alice Fieldburg has been sent to help us in the teaching work. With the prospects before us, I am sure that the running expenses of the school will be met this year. But we have had to move and to buy some desks, blackboards, furniture for a parlor, and a few maps and charts, all of which we hope will be replaced by donations from those who are interested in this work. Part of the money has been advanced from private means, with the expectation that friends will be impressed to supply the deficiency by donations. To make up this deficiency, we need one hundred fifty dollars. Any one making a donation to the Guatemala English School may send the money to H. H. Cobban, Cristobal, R. de Panama, or to the General Conference, Takoma Park, Washington, D. C. W. E. HANCOCK.

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

Merida, Yucatan

LETTERS from Brethren J. A. P. Green and J. L. Brown, of Mexico, bring the good news that these brethren have reached their new field in Merida, Yucatan, and have already begun work with excellent success. Brother Green writes:—

"We are now in Merida, Yucatan, 'the Egypt of the Western hemisphere,' said to be the cleanest city in the tropics. I am glad Brother Brown and I can work together. We are working out more new ways of getting along. As we learn more of the language, we can make our wants known, and the work goes much easier.

"Upon arriving in Merida, we looked around for missionaries, and found a Presbyterian Church minister, who is a Spaniard. We told him about our work, and our need of a place to live. He kindly searched around, and secured a beautiful, unfurnished room for us in a

private home, at five dollars a month for us both. In Merida nearly all the people sleep in hammocks; so we purchased two hammocks, quilts, and pillows, and completed the furnishing of the room with a table and three chairs. The first night we suffered with the cold. The second night we slept with our clothes on. The third night we tried sleeping together in one hammock, so we could get the full benefit of all our bedding, but that was not a very comfortable arrangement. To-night we will try sleeping in our overcoats. We miss the soft mattresses at home. However, we shall soon get used to it, and all will be well.

"During the first nine hours of our work we secured orders to the value of one hundred fifty-seven dollars gold, and have headed our list with the names of some of the most influential people of Merida. I am hoping to grow stronger and more competent, as we gain in experience, so that God can use me to do great things for him."

Brother Brown also writes: "One thing especially worth noting is how the gospel is taking hold of these dear people. This morning we visited the only Protestant church in town. It was full of men, women, and children. We long for the day when, as we visit these towns, we shall meet with those of like faith."

The many interesting letters we are now receiving from Mexico give us a wonderfully vivid picture of the struggles and hardships, and the blessings and victories, which constitute the struggle and reward of our foreign missionaries.

E. R. P.

The Magazine Summary

THIS is the first summary for the new year, 1910. The totals are not all we might desire, and yet they represent a great work, which is taking a strong, healthy hold upon the hearts of our people. This stormy season of the year is more difficult for our magazine sellers than for the book canvassers, for a large portion of the canvassing is done on the street and at the door of private homes.

It was to be expected, also, that the January summary would show a decline, on account of the advance in prices. We do not mean by this that less magazines would be sold because of the advance in prices; this has not been our experience. Our work has moved on in its steady, consistent course without interruption from necessary changes in prices. However, the old prices on magazines placed a heavy premium upon quantities, and many agents purchased more copies than could be sold in one month, in order to secure the very cheap rate. When this premium was removed, and the same price was charged on all clubs of fifty or more papers, it naturally followed that agents would sell out all the magazines in hand, and order only as many as could promptly be used.

The requirement that cash be sent with the order for magazines contributed also to the same end, and naturally cut down the orders for January. These necessary changes in financial arrangements have not, however, affected the magazine work unfavorably. During the past two years it has secured a strong hold upon the hearts of thousands of our people. There are indications at all the union and local confer-

Summary of Magazine Sales for December, 1909

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Value
Atlantic Union Conference									
Central New Eng...	423	76	820	449	...	..	78	1846	\$ 174.60
Maine	210	255	833	308	...	..	13	1619	161.90
New York	125	159	300	375	...	..	10	969	96.90
Greater New York	557	155	700	742	250	100	20	2524	252.40
Western New York	200	155	466	525	50	..	10	1406	140.60
Southern New Eng.	20	28	78	28	...	..	9	163	16.30
Northern New Eng.	7	29	216	52	...	100	18	422	42.20
January totals	1542	857	3413	2479	300	200	158	8949	894.90
December totals ..	2073	566	5921	493	135	50	...	9238	923.80
Canadian Union Conference									
Maritime .....	...	6	40	12	...	..	1	59	5.90
Newfoundland ....	...	50	2	6	...	..	...	58	5.80
Ontario	55	21	243	20	50	..	15	404	40.00
Quebec .....	...	4	10	7	...	..	3	24	2.40
January totals	55	81	295	45	50	..	19	545	54.50
December totals ..	895	29	348	375	...	5	...	1652	165.20
Western Canadian Union Conference									
Alberta	10	16	31	17	...	..	10	84	8.40
British Columbia ..	20	39	43	15	...	..	5	122	12.20
Manitoba	20	12	49	18	...	..	3	102	10.20
Saskatchewan	20	8	24	5	...	..	...	57	5.70
January totals ...	70	75	147	55	...	..	18	365	36.50
December totals ...	383	69	113	...	...	..	...	565	56.50
Central Union Conference									
Eastern Colorado .	165	101	356	170	...	..	20	812	81.20
Western Colorado	21	68	200	86	12	..	13	400	40.00
Kansas	426	350	299	467	...	..	23	1565	156.50
North Missouri ...	309	319	341	112	...	..	6	1087	108.70
Southern Missouri.	354	326	415	200	...	..	10	1305	130.50
Nebraska	160	160	418	150	...	..	68	956	95.60
Wyoming	9	17	11	60	...	..	5	102	10.20
January totals	1444	1341	2040	1245	12	..	145	6227	622.27
December totals ...	2359	1589	2792	100	95	..	...	6935	693.50
Columbia Union Conference									
Chesapeake	163	133	160	149	...	230	4	839	83.90
Dist. of Columbia..	68	65	1000	1376	245	25	17	2796	279.60
New Jersey	86	152	541	415	100	..	20	1314	131.40
East. Pennsylvania.	2090	80	168	122	25	..	10	2495	249.50
West Pennsylvania	190	58	125	115	...	..	7	495	49.50
Ohio	1003	665	614	870	40	..	37	3229	322.90
Virginia	18	140	665	110	...	..	3	936	93.60
West Virginia	8	12	17	19	...	..	2	58	5.80
January totals	3626	1305	3290	3176	410	255	100	12162	1216.20
December totals ...	3523	815	3232	305	434	5	10	4801	480.10
Lake Union Conference									
Indiana	158	79	753	126	50	..	21	1187	118.70
East Michigan	145	91	775	147	25	..	36	1219	121.90
West Michigan ...	1000	90	725	125	...	..	40	1980	198.00
North Michigan ..	14	91	157	65	...	..	9	336	33.60
Northern Illinois ..	1026	230	1100	115	...	..	25	2496	249.60
Southern Illinois ..	30	260	291	24	...	..	11	616	61.60
Wisconsin	270	141	587	226	...	..	38	1262	126.20
January totals	2643	982	4388	828	75	..	180	9096	909.60
December totals ..	4293	3658	4574	69	150	..	25	12769	1276.90
Northern Union Conference									
Iowa	1163	548	1197	388	...	..	69	3365	336.50
Minnesota .....	...	97	1065	59	5	50	28	1304	130.40
North Dakota	132	96	112	192	25	..	10	567	56.70
South Dakota	68	67	127	246	...	..	9	517	51.70
January totals	1363	808	2501	885	30	50	116	5753	575.30
December totals ..	2961	814	2053	...	50	...	..	5878	587.80
North Pacific Union Conference									
Montana	97	95	160	235	...	..	27	614	61.40
Southern Idaho ...	55	43	93	75	...	..	13	279	27.90
Upper Columbia ...	285	238	468	327	...	..	50	1368	136.80
Western Oregon ..	1030	39	444	825	...	..	54	2392	239.20
West. Washington.	1050	186	418	700	10	..	75	2439	243.90
January totals	2517	601	1583	2162	10	..	219	7092	709.20
December totals ..	3981	594	1623	...	...	..	...	6198	619.80

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Christian Education	Total No.	Value
Pacific Union Conference									
Arizona	135	10	177	58	...	..	8	388	\$ 38.80
Northern California	1490	799	2100	1350	75	30	80	5924	592.40
Southern California	1995	834	2064	1284	33	..	56	6266	626.60
Utah	6	4	26	5	...	..	...	41	4.10
January totals ...	3626	1647	4367	2697	108	30	144	12619	1261.90
December totals ..	5034	1599	4590	1225	...	10	...	12458	1245.80
Southern Union Conference									
Alabama	29	182	277	76	...	..	12	576	57.60
Kentucky	3	630	40	22	...	..	5	700	70.00
Louisiana	2	382	132	185	...	..	6	707	70.70
Mississippi	51	225	162	15	...	..	1	454	45.40
Tennessee River ..	47	863	500	50	78	75	20	1633	163.30
January totals	132	2282	1111	348	78	75	44	4070	407.00
December totals ..	1041	3655	666	300	...	100	...	5762	576.20
Southeastern Union Conference									
Cumberland	6	208	395	24	27	75	19	754	75.40
Florida	60	106	96	26	...	..	5	293	29.30
Georgia	34	597	947	265	100	..	2	1945	194.50
North Carolina ...	28	52	137	62	...	..	3	282	28.20
South Carolina ...	1	103	115	189	...	..	3	411	41.10
January totals	129	1066	1690	566	127	75	32	3685	368.50
December totals ..	600	2347	831	....	200	100	...	4078	407.80
Southwestern Union Conference									
Arkansas	9	38	34	185	...	..	7	273	27.30
New Mexico	2	23	20	28	...	..	2	75	7.50
Oklahoma	447	257	227	105	...	..	14	1050	105.00
Texas	267	775	300	341	75	..	10	1768	176.80
Western Texas ...	10	730	70	81	...	..	6	897	89.70
January totals	735	1823	651	740	75	..	39	4063	406.30
December totals ..	530	2163	603	77	62	..	...	3435	343.50
Foreign and Misc..	999	1128	7324	148	27	25	55	9706	970.60
Grand totals	18881	13996	32800	15374	1302	710	1269	84332	8433.20

Comparative Summary for Eight Months

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Christian Education	Total No.	Total Value
June	27607	15501	58185	35352	10308	101050	....	248003	\$24800.30
July	48011	15891	79400	15161	1549	2918	....	162930	16293.00
August ..	54689	18500	65537	20233	10945	4232	....	174136	17413.60
September	34302	16335	46845	2217	1584	750	....	102030	10203.00
October ..	30483	13035	37812	22171	2819	1126	1125	111577	11157.70
November.	28327	20221	37700	3473	14904	225	2010	106860	10686.00
December.	29495	20624	36200	2569	1528	290	35	90741	9074.10
January ..	18881	13996	32800	15374	1302	710	1269	84332	8433.20
Totals ..	271795	124103	394479	116550	44939	111301	4439	1080609	108060.90

ence meetings that the plans recommended for the advancement of this work will be taken hold of vigorously. Provision is being made in all the conferences, as far as we have been able to learn, for the thorough organization and handling of the home tract and missionary work and the periodical work. The Lord has wonderfully blessed every step that has been taken to build up these lines of work. The annual statistical report from the Review and Herald Publishing Association shows that the periodical business of 1909 amounted to one hundred seventy-five thousand dollars, or about seven-thirteenths of the entire output of the association.

E. R. P.

Current Mention

— At Cairo, Ill., on the night of February 17, a mob of about five hundred persons attacked the jail in which a Negro was confined who had been arrested for purse snatching. The sheriff, with five deputies, fired upon the mob, injuring, more or less seriously, about fifteen of their number.

— The strike at the Bethlehem Steel Works, Pa., continues to grow in numbers.

— The number of men who lost their lives in the coal-mine disaster at Browder, Ky., on February 1, is now placed at thirty-five.

— The National Sugar Refining Company has paid into the United States treasury recently, \$604,304.37, which the government has proved was owed in duties on unweighed sugar imported by that company between 1898 and 1907.

— On February 9 the Iowa Supreme Court handed down a decision upholding the constitutionality of the Carson law, which provides that public officers may be removed for intoxication. This decision confirms the ouster of A. H. Handerson as mayor of the city of Marengo.

— The Andrew Carnegie proposition to grant a pension to college professors on retirement on the condition that these colleges must sever all their legal relations with religious denominations is looked upon as being a daring and subtle temptation to the colleges and a blow at the church.

— Officers of the United States government have recently gone to Panama, to determine proper sites for the erection of fortifications guarding the Panama Canal.

— A detachment of French troops in the Ouadia region, Senegal, was completely wiped out through an ambushade of the natives recently. The detachment consisted of 110 men.

— The navy tug "Nina," which left Norfolk, Va., February 6, for Boston, with thirty-two men on board, has been given up as lost. A number of war-ships have been hunting for the tug for several days, but fail to find her.

— A violent earthquake shock occurred at Potenza, Italy, on February 15. No lives were lost, but the terrified people rushed out of their houses into the street, expecting some such calamity as that which befell Reggio and Messina.

— The French steamer "General Chanzy," rendered helpless by a fierce storm on the Mediterranean on February 11, was driven at full speed at night on the treacherous reefs near the Island of Minorca, and all but one of her 157 passengers and crew perished.

— At the present time there is a legislative bribery scandal being investigated at Albany, N. Y. Several of the State legislators, besides Senator J. P. Allds, whose conduct particularly is being investigated, are believed to be guilty of bribe taking.

— A prehistoric Aztec city has been discovered in the district of Peten, Guatemala, near the town of Beuque Aigeo. The discoverer of this ancient ruin, Count de Perigay, is conferring with the Guatemalan government with a view to excavating these ruins in the interests of historical research.

— Twenty-three Japanese were arrested on Laysan and Lysainsky islands recently for the violation of the United States regulations against the killing of birds of plumage. These Japanese arrived in Honolulu, February 2, on the revenue cutter "Thetis," together with 250,000 pairs of wings, which were seized at the time of the arrest.

— On the fifth of February the British steamer "Lima" was wrecked in the Strait of Magellan. Two hundred five of her passengers were taken off by the steamer "Hatumet." On account of the storm raging at the time, however, she was unable to take off all the passengers, and eighty-eight were left on the wreck. The Chilean cruiser "Ministre Zenteno," on February 15, took all the remaining passengers, so that none were lost. These had been clinging to the wreck for ten days.

— The National Geographic Society of the United States, and the Peary Arctic Club are uniting their forces for an expedition to discover the south pole. The steamer "Roosevelt," in which Commander Peary sailed to the North on his last expedition, has been offered as the vessel to carry the expedition, and has been accepted as such. This expedition will sail during the present year for the South, as will also the English expedition under Captain Robert F. Scott. It is understood that the two expeditions will start from opposite points in the Antarctic Continent in their race for the south pole.

NOTICES AND APPOINTMENTS

Canvassers' Institute for South Missouri

WE will hold a canvassers' institute in Springfield, February 27 to March 13. Was there ever a more opportune time to take up the work? Why defer action longer? Take your stand now for God and his work. Come to the institute and get the instruction, and enjoy this year of service with us.

A. A. CONE, *Field Agent.*

Otsego Academy (Incorporated)

THE first annual meeting of the Otsego Academy (incorporated) will be held in the Seventh-day Adventist church, Grand Rapids, Mich., at 11 A. M., Tuesday, March 22, 1910. A board of seven trustees will be elected, and such other business transacted as may be found appropriate at the time. Article VI of the articles of association reads as follows:—

"The constituent body of this corporation, to be known as members, shall consist of the accredited delegates to the regular annual session of the West Michigan Conference of Seventh-day Adventists (unincorporated)."

ALLEN G. HAUGHEY, *President,*
ELLSWORTH L. RICHMOND, *Secretary.*

West Michigan Conference Association of Seventh-day Adventists

THE seventh annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church at Grand Rapids, Mich., Tuesday, March 22, 1910, at 10 A. M., for the election of trustees and such other business as may properly be transacted at that time. Article I of the by-laws reads as follows:—

"The members of this association shall be accredited delegates to the regular annual session of the West Michigan Conference of Seventh-day Adventists (unincorporated), from the following counties in the State of Michigan, which constitute territorially said conference; viz.:—

"Berrien, Cass, St. Joseph, Branch, Calhoun, Kalamazoo, Van Buren, Eaton, Barry, Allegan, Ionia, Kent, Ottawa, Muskegon, Oceana, Newaygo, Montcalm, Mecosta, and Isabella."

ALLEN G. HAUGHEY, *President,*
ELLSWORTH L. RICHMOND, *Secretary.*

Notice!

THE next class in the St. Helena Sanitarium and Hospital Training School for Medical Missionary Nurses will be organized Monday, April 4, 1910.

Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the students both in surgical and general hospital nursing, the course is especially strong, from a practical missionary standpoint. In addition to the opportunities for missionary work at the Sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving those who desire a definite foreign mission field for which to prepare and upon which to enter when their course is completed.

Twenty-five consecrated young men and women, whose desire it is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

There are also classes in Bible, history, and music for the regular workers.

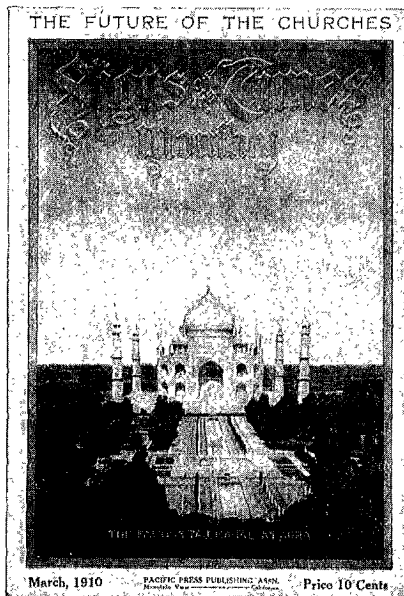
Send for the Training School catalogue, by addressing Dr. H. F. Rand, supt., or Mrs. S. J. Whitney, secretary, Sanitarium, Napa Co., Cal.

"Signs Monthly" for March, 1910

DEC. 16, 1848, Mrs. E. G. White made the following statement: "The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The holy city will come down through that open space." Astronomers have laughed at this statement of an open space in Orion. To them all space is open. They have thrown discredit on the writer who penned the words. Now comes a marvelous astronomical discovery through the work of improved methods of photography. There is an open space in Orion. It is big enough for the holy city, or several of them. The foregoing forms a basis for a most interesting and instructive article, which appears in the March *Signs of the Times Monthly*.

For years Seventh-day Adventists have believed that Revelation 18 would soon be fulfilled. Babylon itself is now proclaiming its own fall. An array of facts and a budget of confessions are given in this same issue.

When the United States was busy and oppressed with the great burden of the Civil War, one of the nations of Europe sought to establish an empire on the American continent. Elder J. O. Corliss writes an article that portrays this interesting event, and shows the part which the Papacy had in making this attempt.



Facsimile of March cover; in three colors. From photo of the famous Taj Mahal at Agra. Built by Shah Jehan as a mausoleum to his favorite wife, entirely of pure white marble.

Conditions in the Nominal Christian World, and the Cause; The Glory of Buildings; Divine Healing and Hypnotic Suggestion; Why Keep Sunday Every Week? are titles of some of the other articles.

The Monorail Car; Aeroplane; Our National Political Situation; Increasing Cost of Living; Second-Class Mail; The Meat Trust,—these and also other current topics will be found in this excellent number.

Twenty-three thousand copies of the February *Signs Monthly* sold to date (February 4). Order the March number at once to avoid possible disappointment. 5 to 50 copies, 5 cents each; 50 copies or more, 4 cents each. *Signs of the Times*, Mountain View, Cal.

Publications Wanted

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

Z. S. Arey, Tecumseh, Okla., desires a continuous supply of the *Instructor*, *Little Friend*, *Signs*, *Life and Health*, and tracts, for missionary work.

T. Godfrey, Huntington, W. Va., desires to thank those who have sent him literature, and would ask them to discontinue sending further papers, as he expects soon to locate in some other place.

Frank E. Wood, National City, Cal., desires post-paid, clean copies of *Signs*, *Watchman*, *Instructor*, and any of our other magazines, sent to his address.

Charles P. Whitford, Miami, Fla., *Signs*, *Watchman*, *Review*, *Instructor*, and tracts for free distribution in connection with a tent-meeting and Bible work.

John F. Steele, 900 Grant Ave., Moundsville, W. Va., would like sent to his address copies of *Signs*, *Liberty*, *Watchman*, and the German papers for city mission work.

Belle Waterman Findlay, Phoenix, Ariz., desires copies of the *Signs Monthly*, *Life and Health*, *Liberty*, the *Protestant Magazine*, and any of our Seventh-day Adventist publications for use in missionary work.

Elder C. H. Keslake, St. John's, Newfoundland, makes urgent request for copies of the *Review*, *Signs*, *Watchman*, *Liberty*, the *Protestant Magazine*, and tracts for distribution among the sealers who will gather there early in March. Send the papers at once.

B. L. House, 224 S. Cherry St., Richmond, Va., desires copies of the *Review*, *Signs*, *Watchman*, *Liberty*, *Protestant Magazine*, *Life and Health*, or *Bible Training School* sent pre-paid; also any Chinese, Jewish, Syrian, or Italian literature suitable for missionary work among these people.

Audrey White, Harlem, Idaho, wishes to thank the friends who have kindly sent papers, and he would like a continuous supply of *Signs Monthly*, *Liberty*, *Watchman*, *Life and Health*, *Protestant Magazine*, also tracts and papers in foreign languages for reading-racks in mountain depot and post-office, near lumber camp.

Change of Address

MR. AND MRS. H. G. MILLER wish to announce their change of address from Jackson, Miss., to Grenada, Miss.

Elder P. G. Stanley wishes to announce his change of address from Graysville, Tenn., to 1217 Duncan Ave., Chattanooga, Tenn.

Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "colonization" enterprises will be printed in this column. Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

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

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

No discount for several insertions.

WANTED.—A partner in a sawmill. Unusual opportunity. Write for particulars. Must be an Adventist. Address Lew A. Wilson, 1035 Warm Spring Ave., Boise, Idaho.

EGGS: WHITE PLYMOUTH ROCKS.—The most beautiful and generally valuable breed of poultry. Best winter layers. My stock is thoroughbred; same as Fischel's, direct; first and second premiums. A Memphis physician and poultry man has already purchased one thousand of my eggs for incubators. Highly recommends stock. Eggs: 15, \$2; 100, \$10. Can be sent safely to any part of the United States or Canada. To make sure, date orders ahead. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

WANTED.—To correspond with lady Sabbath-keeper who desires home and to work for lady Sabbath-keeper. Nice home, good opportunity for right person by year. Address Mrs. Mary Jones, 11 Haverling St., Bath, N. Y.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.80; 10 gal., \$7.30. Cans crated. ½ bbl. (about 32 gal.), 68 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.65; 10-gal. can, \$7.15; ½ bbl. (30 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 68 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—A 20-acre tract of land joining school land of Forest Home Industrial Academy, Mt. Vernon, Wash. Said land partly cleared; cuts a little over 12 tons of hay. Correspondence solicited. A. W. Furber, Mt. Vernon, Wash.

FOR SALE.—“Easywash” does your washing without rubbing or hard boiling. Prevents sticking of flatiron. 15-cent package does five washings. 10 packages, \$1.00; ½ gross, \$4.50. Write for prices on larger quantities. Star Mfg. Co., Meriden, Conn.

WANTED.—Graduate nurse (lady), strong, and able to give heavy Swedish and German massage and hydrotherapeutic treatments, to take charge of ladies' department in Detroit treatment-rooms. Permanent position to right person. Address Dr. Jean A. Vernier, Lenox Apt., Detroit, Mich.

FOR SALE.—Nine-room house and three lots, set partly to fruit, one block from Boulder Sanitarium. House modern, including bath, electric lights, and furnace. Good church-school privileges. Price \$4,500. \$1,000 cash. Easy terms on balance. Address C. R. Kite, Boulder, Colo.

WONDERBERRY SEED.—This delicious berry was recently produced by Luther Burbank. Matures fruit three or four months after planting. Excellent for pies and sauce. Cultivate as tomatoes. Send 10c for a pkt. of seed such as sold for 20c last year. Address Mrs. E. W. Carey, Aiken, S. C.

FOR SALE.—Two good farms in a rich section of the Northwest, adjoining the new Cedar Vale Academy, conducted under the auspices of the Upper Columbia Conference of the Seventh-day Adventists. Prices and terms reasonable. For further information, address J. W. Shields, Viola, Idaho.

STRAWBERRY PLANTS.—Price per 100: Warfield, 35c.; Senator Dunlap, Bederwood, Greenville, 40c.; Glem Mary, Parson's Beauty, Sample, Aroma, 50c.; Marshall, Abington, 55c.; Dickey, St. Louis, Red Bird, 75c.; Highland, Cardinal, Heritage, \$1; Pan American, \$3; Autumn, \$1.50. For price per 1,000, write Lake View Nursery, Box 10, Poy Sippi, Wis.

LEIN'S WHITE WYANDOTTES.—Standard-bred trap-nested, blocky, staywhite beautiful utility birds. April pullets laid August 20. Special — cockerels, \$1 and \$2. Standard-bred White Pekin Ducks, females 8 lbs. and 10 lbs., males 10 lbs. and 12 lbs., layers, proven breeders; yearling females 2 for \$5. Order from advertisement or write for further particulars. Eggs \$2 per sitting, \$8 per 100. Address Lein Bros., Hillside Farm, Stanley, N. D.

FOR SALE AT TAKOMA PARK, MD.—On Flower Ave., opposite the Washington Sanitarium, beautiful tract of land, 5 acres, all under cultivation. 2 houses; one 6 rooms and one 4 rooms; stable and outbuildings. Two good wells. Great opportunity for fruit growing, poultry, or truck gardening, and close to good market. This property will be sold very cheap, or will consider exchanging for property in or near Battle Creek, Mich. For further particulars address G. P. Bickford, Takoma Park, D. C.

NOTICE.—We have a special offer on Malt Extract. We know this will interest all who want to improve their foods at home. To properly understand the value of this wonderful product of nature you should read “Starchy Food Indigestion” in December *Life and Health*. We have printed this valuable article on our special Malt Extract circular, offering your first lot free for a short time. Unless your name is on our mailing list, you should write at once. Address Nashville Sanitarium Food Factory, Nashville, Tenn.

Obituaries

JOHNSON.—Died at the home for the insane at Traverse City, Mich., Jan. 10, 1910, John Johnson, aged 51 years, 8 months, and 14 days. He had been an invalid ever since childhood. About twenty years of his life were spent in Dakota, where his parents accepted the present truth. He was buried by the side of his father, Thos. B. Johnson, at Eastport, Mich. The funeral service was conducted by the writer, Jan. 13, 1910.

E. A. BRISTOL.

OWENBEY.—Mrs. Mattie Y. Owenbey (née Roberts) died Jan. 14, 1910, aged twenty-seven years. She joined the Springdale (Ark.) church in 1900 under the labors of Elder C. McReynolds. Her illness, pneumonia, was of short duration. Only two weeks before her death she was present and partook of the ordinances of the church. Her husband, parents, and other relatives are left to mourn their loss. Words of comfort were spoken by the writer as we laid her away to await the Life-giver.

C. J. DART.

RADER.—Armintha B. Rader was born near Fairmount, Ind., April 30, 1888, and died near Marion, Ind., at the home of her sister, Mrs. Cemer, Jan. 20, 1910. In June, 1899, she was baptized and united with the Seventh-day Adventist church at Michaels, Ind. She lived a consistent Christian life, and died with the hope of the first resurrection. There remains to mourn their loss, a mother, one sister, and two brothers. Services were conducted by the writer from 1 Thess. 4:13.

A. L. MILLER.

HERRICK.—Charlie C. Herrick was born at Ackly, Pa., April 5, 1871, and was killed by a falling tree, March 3, 1909. Brother Herrick received the truths of this third angel's message about eleven years before his death. He leaves to mourn his death his wife, four children, mother, one brother, and two half-brothers. They have the assurance, if faithful, that they shall meet him at the resurrection morn. Words of comfort were spoken by the writer to a large company of friends and relatives at Russell, Pa.

I. N. WILLIAMS.

KILLEN.—Martha A. Killen, widow of Elder Wm. F. Killen, died at Elko, Ga., Oct. 26, 1909. She was born March 9, 1844, and embraced present truth in 1880 at Perry, Ga., under the labors of Elder C. O. Taylor. They had twelve children, eleven of whom are still living, seven sons and four daughters. One of the sons, W. L. Killen, is a laborer in the North Carolina Conference. She was an earnest, devoted Christian, and died in the “faith once delivered to the saints.” Rev. Clark, Methodist, officiated at the funeral.

M. H. BROWN.

JENSEN.—Paul Jensen was born June 17, 1846, in Toesler Sogen County, Denmark, and died near Sedan, Kan., Dec. 18, 1909, at the age of 63 years, 7 months, and 1 day. He was married at the age of twenty-one, and soon afterward moved to America. In 1877 he was baptized, joining the Seventh-day Adventist church in Palo Alto County, Iowa, and remained loyal to this faith until his death. A bereaved wife and nine children live to mourn his death, but they sorrow not as those who have no hope, as they have the promise, if faithful, to meet in the resurrection.

MATILDA JENSEN.

DAVENPORT.—Edwin Davenport, son of Mr. and Mrs. Ollie Davenport of Van, Mich., died at Leadville, Colo., Jan. 16, 1910, aged 20 years, 3 months, and 25 days. This indeed was a sad blow to the family, as he was cut off without a moment's warning, by accident. Services were conducted by the writer, Tuesday, January 25.

E. A. BRISTOL.

LOWRY.—James Ernest Lowry was born near Sugar Grove, Ark., March 16, 1887, and died Feb. 6, 1910. He was shot, without cause, by some one from a car window of a passenger-train. His lower limbs were paralyzed, the bullet almost severing the spinal cord. After suffering intensely for six weeks, he passed away at the home of his father near Hazel, Ky. We believe he died in the hope of having an overcomer's reward. He leaves a wife, two little girls, a father, stepmother, half-brother, and sister to mourn their loss. The funeral service was conducted by the writer.

THOS. D. ROWE.

MORIAN.—Mrs. Stanley C. Morian died at Bradford, Pa., Jan. 21, 1910, in the twenty-sixth year of her life. Brother and Sister Morian were married a year ago last September. Sister Morian taught last year in the Takoma Park, D. C., church-school, of which her husband was principal. She took the place in the faculty made vacant by Miss Mary I. Cobban's leaving for school work in Africa. Her work in the school was highly appreciated by the patrons and pupils. She leaves a little baby boy eight weeks old. She was an earnest, conscientious Christian.

FREDERICK GRIGGS.

SHINKLE.—Hiram Augustus Shinkle died in Bridgeport, Neb., Jan. 7, 1910, aged 69 years, 5 months, and 18 days. He was born in Marion County, Ind., where he lived until 1860, when he married, and afterward moved to Illinois. Six children were born to them, five girls and one boy, only one of whom survives. In 1898 he accepted the third angel's message, and in many ways he gave evidence of his faith in the final triumph of its principles. While he suffered greatly, he passed away free from pain, to rest until the trumpet sounds and the dead in Christ come forth. Words of comfort were spoken by the writer at the funeral held in the Presbyterian church, where many friends and relatives attended the service.

G. W. BERRY.

BUTLER.—Cora Lee Butler, aged 18 years, 7 months, and 18 days, was killed Jan. 11, 1910, by a freight-train. She was boarding at the home of her sister at Alberton, Md., at the time of the accident. She was a daughter of William and Ida Butler, and her home was near Stanleytown, Va. Her father died several years ago. The funeral service was held at the Seventh-day Adventist church near Stanleytown, of which she was a member, and she was laid to rest in the churchyard. The large attendance of relatives, friends, and neighbors gave evidence of their deep sympathy in this sad and sudden affliction. The funeral service was held by the writer, assisted by Elders T. H. and A. J. Painter; the text being 1 Sam. 20:3. “Truly . . . there is but a step between me and death.”

B. F. PURDHAM.

STOTT.—Mrs. Mary E. Stott was born April 24, 1848, at Blackwood, N. J., and fell asleep at Morrisville, Pa., Feb. 5, 1910. About ten years ago she became acquainted with the Seventh-day Adventist faith, and a little later united with the church at Trenton, N. J., remaining in this fellowship until her death, which occurred very suddenly from heart failure. On the last Sabbath day of her life, after being about the house as usual, and making arrangements for her two grandchildren to spend the afternoon in Bible study with her, she passed away without a struggle or a moment's warning. A large concourse of relatives and friends attended the funeral service, conducted by the writer, from the text, “Blessed are the dead which die in the Lord.” She leaves a husband, three sons, and numerous other relatives. Believing that she sleeps in Jesus, we laid her away to rest till the appearance of the Life-giver.

B. F. KNEELAND.



WASHINGTON, D. C., FEBRUARY 24, 1910

W. A. SPICER - - - - - EDITOR
F. M. WILCOX
C. M. SNOW
W. W. PRESCOTT } - - - - - 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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WE are asked to state that the cable address of our Brazilian publishing office and headquarters is "Adventista," Sao Paulo, Estacio Sao Bernardo, Brazil.

IN response to a call from the brethren in the Central Union Conference, Prof. F. Griggs left for the West last week, to join in the councils regarding the new German school and other educational interests.

THE spring Council of the General Conference Committee has been appointed for April 5-14, at Takoma Park, Washington, D. C. The annual appropriations to missions are made up at this council, and auditing and other business attended to.

LAST week Prof. H. R. Salisbury gave a very instructive stereopticon lecture at the Foreign Mission Seminary on Ancient Egypt and its Monuments. One interesting feature of the evening was the rendering of the Mohammedan call to prayer, by Brother Sellahadin, of the Seminary, formerly a Moslem himself. This musical cry sounds daily from minaret and tower through the whole Moslem world, from China to West Africa, calling the millions to prayer. Is it not high time to sound the call of the advent message among these millions?

FOR nearly a year, the Central American Conference has been without a president. We are glad to learn that Elder N. V. Williss, of Texas, has accepted a call to take the presidency of that conference.

THE West Indian Messenger, of Panama, reports the arrival there of Charles F. Innis and wife, of Colorado, on January 20. Brother Innis was appointed at the last General Conference to take charge of the book work in that union conference.

THIS week, we understand, Elders A. G. Daniells and W. T. Knox are meeting with the Columbia Union Conference Committee at Mount Vernon, Ohio. Elder Daniells doubtless will reach the Northern Union Conference meeting at Des Moines before the end of the week.

THE South African Missionary reports word from Elder J. C. Rogers that the fourteenth out-school in Nyassaland was recently opened, with an enrolment of twenty-six. It had seemed impossible to respond in this case to the call from a head man of several villages, as teachers and funds were exhausted; but a good church-member volunteered, and the native church is assuming his support.

Harvest Ingathering Notes

Extracts From Correspondence

"I AM not a member of your denomination, but I have taken the REVIEW AND HERALD for the past fifteen years, and the Signs of the Times for thirty years, and I enjoy reading them. Ten copies of the Missions number of the REVIEW were sent to me, and I enclose herewith post-office order for ten dollars for your foreign missions."

Prof. I. C. Colcord, educational superintendent of the California-Nevada Conference, reports that one church-school in northern California distributed eight hundred copies of the Missions number of the REVIEW. Another school received \$20.58 in return for their quota of the Missions REVIEW. In another school twenty-one out of twenty-six pupils went out with the special REVIEW. A school of six pupils collected \$17.30 for foreign missions, \$7.50 of which was realized from a little school garden. Our church-schools have truly acted a noble part in this great campaign in behalf of our faithful missionaries in distant lands.

"I live just outside the city limits, and about one mile from the post-office, and as I am sixty-two years old, I am not as spry to get around as I once was. I received the ten copies of the REVIEW you sent me, in addition to my order of twenty-five. Have collected six dollars, and sent it on for the mission work. I want to tell you a little experience I had soliciting last year. I called on a banker's wife, and she gave one dollar. This

year I felt impressed to go to her again. When the servant gave her my name, she came with the donation in her hand. She said she had been thinking of me for a number of days, and thought she would send it to me, as she was expecting to go away."

Elder H. W. Carr, of the Western New York Conference, says: "Our German Bible worker in Buffalo has collected over twenty dollars for foreign missions with the Harvest Ingathering number of the REVIEW, and expects to use a number of German papers also. A young man who had a number of friends in a business college distributed the REVIEW among them, and nearly all the students gave him fifty cents each for missions. A sister in the Salamanca church has distributed the REVIEW from door to door, and collected nearly eleven dollars for missions. Another sister from Little Valley distributed twenty-five copies of the REVIEW, and collected seven dollars for missions. An agent called at our office, and in less than a minute Miss Landon had given him a paper, and secured a donation of fifty cents. A lady physician, while waiting for her train, called at the office, and Mrs. Carr presented her with a paper, and received in return one dollar."

"As I live on a farm and have much work and many cares, with no one to help me, I was unable to get out very much with the Harvest Ingathering number of the REVIEW; yet I tried hard to do so. In looking over the instruction leaflet, I saw that there was another way. I decided to write letters, telling my friends of the great effort which was being made to raise money for foreign missions, and of the sacrifice being made to enlighten the needy souls in foreign lands. All to whom I wrote gave something. In response to five letters, I received \$6, \$2 from one person and \$1 from each of the others. I thought that was fine, and I could not thank them enough. I felt that the dear Lord was working with them, and my prayers were being answered. For sixteen papers I received \$10.55, gave three away, and have one left. I do hope that all have tried to do the best they could, and that the sum will be large, and that great good may be accomplished as the result."

"I received the ten extra copies of the Harvest Ingathering number of the REVIEW, and added them to the one hundred fifty copies already received through our tract society. I have distributed all except four at offices, stores, and homes, giving a good synopsis or canvass for the paper at each place. I did not hurry, but gave a thorough, page-by-page explanation of the paper. I then presented the solicitor's card, and asked respectfully for a contribution to extend and enlarge the Lord's work in foreign fields. I collected \$26.40, or an average of 16 1/2 cents for each paper. I am sincerely thankful to our blessed Master, who enabled me to gather this amount. I was generally well received, and respectfully listened to. I had many pleasant experiences, and some amusement as well. I learned also that many of us who think we can do nothing, may become capable canvassers, by prayer and perseverance. So I am thankful for this small share in the Master's work, and hope to be permitted to extend my efforts to his honor and glory."