



# The Advent Review and Herald Sabbath

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No. 39

## Be Glad

Be glad!

The world is full of beauty, love, and light;  
Thine is the power, the duty, and the right  
To see it, and find pleasure in the sight.

Be glad!

Your lot is not to sigh, to frown, to mope,  
And court despair where there is room for hope;  
Joy is the fortune of your horoscope.

Be glad!

Think not that happiness is all to be;  
To-day can truth from sadness set you free.  
*Now* is the secret of eternity.

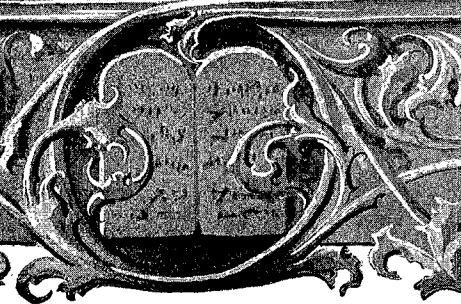


Be glad!

Faint not at loss. The world has not gone wrong.  
Though troubles come, just greet them with a song,  
And find in faith the secret of the strong.

Be glad!

Take cheer and comfort to some soul cast down;  
Smile through thy tears, and laugh away the frown;  
Then peace shall be thy joy, and joy thy crown.

— Orville T. Fletcher.



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**Review and Herald Publishing Association**  
**Takoma Park - - - Washington, D. C.**

# THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 29, 1910

No. 39

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## General Articles

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

### Jerusalem Celestial

L. D. SANTEE

JERUSALEM celestial! for many years you've called us,

Across the pavements golden and through the pearly gate;

The glorious "many mansions" hold a promise that enthralls us;

We want to dwell with Jesus, and it seems so long to wait.

Jerusalem celestial! how often, upward gazing,

Have we glimpsed beyond the azure to the paradise of God!

Our faith has seen the tree of life and heaven's glories blazing,

And love rejoiced to see the home where holy angels trod.

Jerusalem celestial! sweet home of joy and beauty,

Fair land where sin can never come, that for the faithful waits,

Soon will the blood-washed seek thy rest from lives of love and duty,

And an abundant entrance win within thy pearly gates.

Moline, Ill.

### The Need of the Christian Church

W. R. CARSWELL

"EXAMINE yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobat?" 2 Cor. 13:5. In these words is presented the great need of the Christian church, and therefore of every one

who takes on him the sacred name of Christ.

The scripture quoted does not say, "Examine your brethren and sisters," but, "Examine yourselves." There is a vast difference. We usually do not watch our own motives, words, and actions very closely, but we are quick to detect the shortcomings of others. Our text calls for a reversal of all this. In this change is our safety. "For if we would judge ourselves, we should not be judged." 1 Cor. 11:31. Now, in the judgment hour, God sits "as a refiner and purifier of silver." Mal. 3:3. Either we must submit to the removal of the dross of sin, or we ourselves shall be separated from the church, which is the body of Christ. Thus only can he present to himself "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. Brethren, let us examine ourselves.

#### The True Witness

The testimony of the True Witness shows us the need of just such a work of self-examination. It is his message to his church in the last period of its history. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:17, 18. As we do not know our need, according to the Saviour's testimony, how important it is that we should examine ourselves. When this is done with sincerity of heart, the injunction of our loving Saviour will be heeded: "Be zealous therefore, and repent."

When our eyes are opened by the eyesalve of the Holy Spirit's bestowing, there will be no more a thought like the prayer of the Pharisee, "I thank thee, that I am not as other men," but the contrite, humble prayer, "God be merciful to me a sinner." Then, too, the humbled soul will exclaim, "Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. Like Daniel, we shall be ready to join in the prayer, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we harkened unto thy servants the prophets," etc. Dan. 9:5, 6. With Nehemiah also we may truthfully say, "Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor harkened unto thy commandments and thy testimonies,

wherewith thou didst testify against them." Neh. 9:34. Is it not a sin, which nearly all deplore, that we have not heeded the testimonies of the Holy Spirit as we should? At the time when God was calling his people out of Babylon and the land of their captivity, how few heeded the precious promises given by the prophets from the Lord, and prepared to return to the goodly land! Now the Lord is setting his hand again, "the second time to recover the remnant of his people" (Isa. 11:11), and we are acting as foolishly as did ancient Israel. Pride, unbelief, and self-confidence will shut many out from the heavenly Canaan. Even among men in responsible places there are those who have not learned to "have no confidence in the flesh" (Phil. 3:3), and "to walk humbly" with their God. Micah 6:8. While the Lord Jesus is still ready to impart "repentance to Israel" (Acts 5:31), let us use in earnest the "weapons of our warfare" which he has provided. With these we can subdue the strongholds of the enemy, and bring every thought into captivity to the obedience of Christ. 2 Cor. 10:4, 5. Brethren, let us take hold of the strength of the Lord, that we may make peace with him, remembering that God can dwell with no mortal who is not "of a contrite and humble spirit." Isa. 57:15. With such he will abide with eternal blessing.

### Our Attitude Toward Affliction

U. P. LONG

WE should be submissive like Job, when he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" and, "Though he slay me, yet will I trust in him." Job 1:21; 13:15. Like Job, we should also be receptive, desirous of learning the lesson the Lord has for us in the affliction that has come. Job 6:24; 13:23. "Teach me, and I will hold my tongue: and cause me to understand wherein I have erred." Where sins have been committed (and there is no man that sinneth not), we should confess and forsake our sins. "I have sinned; what shall I do unto thee, O thou preserver of men?" "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles." "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me: if I have done iniquity, I will do no more." Job 7:20; 11:14; 34:31, 32.

Even when conscious of having been loyal and faithful to God, we should humble ourselves under his mighty hand (1 Peter 5:6), and realize that all things work together for good to them that love

God. Rom. 8:28. If we would enter into the kingdom of God, it must be through much tribulation. Acts 14:22; Rev. 7:14-17. We should ever choose affliction rather than iniquity, and magnify God's work. Job 36:21, 24. God knows all about us, and when he has tried us (if we are submissive), we shall come forth as gold. We should ever remember that we are a spectacle and a light to the world.

We should learn the lessons of humility and perfect trust and faith, sense our own insignificance, and cease multiplying words and darkening counsel without knowledge. We should lay our hand upon our mouth. Job 40:4.

"Then hush! O hush! for the Father knows what thou knowest not,—  
The need and the thorn and the shadow linked with the fairest lot;  
Knows the wisest exemption from many an unseen snare,  
Knows what will keep thee nearest, knows what thou couldst not bear.

"Hush! O hush! for the Father, whose ways are true and just,  
Knoweth and careth and loveth, and waits for thy perfect trust;  
The cup he is slowly filling shall soon be full to the brim,  
And infinite compensation forever be found in him."

#### *Attitude Toward the Afflicted*

The conditions of the afflicted are such that they are usually misunderstood. We should exercise great caution lest we add to their sorrow instead of supplying the needful help and consolation. Job's own wife missed her opportunity so far as to tempt him to renounce his faith and give up the struggle; and his most intimate friends, through misunderstanding, condemned and abused him, thus greatly augmenting his trials. These are but fair illustrations of what is frequently done. We should learn to profit by all such mistakes.

It is natural for those whose "eyes stand out with fatness," to have contempt and suspicion for one who is suffering pain and burning with fever, and whose members are "as a shadow." In some instances only one among a thousand can fully enter into another's trouble, and give the needed counsel and sympathy.

Like Elihu, we should realize that we also are clay, and not add to the terror already felt, but act as would the compassionate, sympathizing Redeemer. Job 33:7. In all things our Saviour was made like unto us, that he might deal with us mercifully and faithfully. He has love and pity for us; for he was tempted in all points like as we are. "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person." We should strengthen the afflicted with our mouth, and our words should assuage their grief. "To him that is afflicted pity should be showed from his friend." Job 22:29; 6:14.

*Sterling, Colo.*

## *I Will Come Again*

PEARL WAGGONER

THERE'S an echo of rare sweetness that is ringing in my ear;

I can hear it in the quiet hours of night;

I can hear it in the dawning, and it fills my heart with cheer,

While it sheds o'er all my way a heavenly light.

Still I hear it in the noontide,—'tis a strength amid earth's strife,

'Tis a solace in the hour which else were pain;

It has given stronger purpose and an added spur to life,—

'Tis the Master's blessed word: "I'll come again."

When the day is slow retreating, and the night advances on,

Casting gently o'er the world its mantle soft,

In the stars' and moon's bright gleaming, when all other lights are gone,

Then again this glorious truth is borne aloft.

For as long as night and daytime, and as long as heat and cold,

In their own appointed seasons here shall last,

Just so long we have assurance that the promise made of old,

By its Maker unforgotten, holdeth fast.

Let us welcome, then, each morning and the dawn of each new year,

Since the Master's glad return they bring more near;

How it thrills the heart to think that we shall see him as he is

And shall dwell,—no vail between,— forever his!

As when oil on troubled sea is poured when waves are dashing wild,

So this thought brings peace and quiet to God's child;

For above life's noisy turmoil, through its changing joys and pain,

Sounds the promise, all unchanged, "I'll come again."

*Hinsdale, Ill.*

## *The Call to Pioneer Service*

E. A. SUTHERLAND

WHEN the land of Canaan was divided among the children of Israel, there was a considerable part of the inheritance of each tribe that remained in the possession of the Canaanites. The Lord left these Canaanites in the land to prove the generation of Israelites that was too young to fight in the days of Joshua. See Judges 3.

In this Canaan experience is an example of the thorough and effective manner of God's teaching. "Behold, God exalteth by his power: who teacheth like him?" Job 36:22. He might easily have removed all the Canaanites; but he saw that the development of Israel depended upon their making an effort to drive out the Canaanites, and that certain essential traits would be lacking in the character of the younger Israelites if they did not have this experience.

When the third angel's message was first given, the pioneers did the same kind of work as that done by Joshua and his

associates in Canaan. The Lord gave these pioneers the essential principles of the third angel's message, but he intended that the younger ones following should continue to develop the work. God did not fully develop the truth through the pioneers, nor did he do all the work required to close up the message. We younger men and women need the experience that will come by doing pioneer work and overcoming difficulties.

The younger Israelites, instead of driving out the Canaanites, learned their ways and joined with them. We younger Seventh-day Adventists are in grave danger of having the same experience. The reform was started by the pioneers, but this message is to be developed by us. There is a call for people who can endure hardness, to enter unworked fields.

For years, for example, our people have been instructed that two or three families should settle together in some needy place in the South, and there establish and maintain a Christian school and a place for giving simple treatments,— a place where the principles of soil cultivation and health reform could be taught; where the people could be visited at their own firesides, and cottage meetings held with them; and where literature could be distributed, and other work done.

Hundreds of families from the North should come into this field. The experiences gained here in doing the work in this simple way will be an excellent training for missionary work in foreign fields. Let me cite one instance to show the blessing that awaits the young Seventh-day Adventist who is willing to join the army to drive out the Canaanites. The following is from a letter recently received from a teacher in the youngest of the farm schools established in the South:—

"Last Monday we opened school in the public-school building with an attendance of thirty-five pupils. This attendance increased to forty, and we expect ten more this morning. We make Sunday a missionary day, attending Sunday-school and prayer-meeting. The people are interested in our Bible studies, and several have begun to keep the Sabbath. All seemed pleased because we have started the school. We are receiving a blessing from this work, and pray that more schools may be established in needy places of the South."

Many young men and women should seek such an experience as these young people are having. Our failure to go in and possess the land is a disregard of the principles that the Lord has given us.

*Madison, Tenn.*

THE slightest emotion of disinterested kindness that passes through the mind, improves and refreshes that mind, producing generous thoughts and noble feeling. We should cherish kind wishes, for a time may come when we may be enabled to put them in practise.—*Miss Mitford.*



## Writing for the Press (Conclusion)

### Reporting Present Truth

W. S. CHAPMAN

I HAVE before stated that reporting present truth ranks among the very highest of special articles, yet no Sabbath-keeper who has a burden for press writing should feel the slightest discouragement because of the high character of this class of writing. Among the thousands of brilliant men and women reporters connected with the American press, there are few, if any, who can, unaided, write up a Sabbath-keeper's sermon acceptably, simply because they have no personal knowledge of the spiritual truths with which the speaker deals. Here all their worldly wisdom and knowledge of reporting fail.

On the other hand, the well-posted Sabbath-keeper, perfectly conversant with present truth, will not be able to prepare a report of a Sabbath-keeper's sermon attractively, either to an editor or for the public, unless he fully understands and applies the fundamental principles of press writing in the preparation of his story. But the humblest believer in present truth, applying the principles of press writing to his composition, can create a story far superior to anything possible to the practical press reporter, who is wanting in this spiritual knowledge.

Nearly every speaker repeats a proposition of any great importance. Some present their points in as many as three different aspects. As soon as you catch the thought, and the proof is presented, shut your ears to all else spoken, and get the thought and the proof, or text, on paper as quickly as possible.

In this regard you must ever bear in mind that the editor and the public want facts, and only facts. No one cares, particularly, for the arguments of the speaker leading up to the facts and the text, or proof. Editors want cold facts and nothing else, with proof right to the point.

Be very chary of mentioning the authorities quoted, unless it is absolutely necessary to do so. In some cases, as, for instance, the presentation of the subject, "Who Changed the Sabbath?" authorities must be quoted, and literal excerpts presented. If you are critically minded, you will have no difficulty in recognizing the proper exceptions. For authorities quoted, try to interview the speaker before the meeting.

It is never best to attempt to write out a story at the time the sermon is being delivered. Far better to take notes, and afterward, in the quiet of your own room, or tent, assort your facts from your notes, and build up a symmetrical story that will be pleasing to the editor and profitable reading for the public. A hurried composition can not be other than faulty. When an editor opens the columns of his paper for your use, courtesy and justice demand that you should exercise all your skill, and produce profitable matter for publication.

Herewith I present a Sabbath-keeper's notes of a sermon, following them with a

report of the day's doings at the camp, the sermon story concluding the whole. I ask you to study carefully the construction of this matter. Notice how the most important items—the germ—are presented at the beginning; then the other more important matter, or facts.

Notice, too, how each paragraph "tells something," and tells something about a different subject, so that any one of the paragraphs can be "killed," yet the story stand complete enough to print. Then, too, notice that I give the editor several small paragraphs of less importance than the leading ones, that can be dropped, and not materially interfere with the rest of the matter, at the same time giving the editor a chance to fit in his copy to suit space without peril to the story itself. With such a construction, an editor can see at a glance that he has a story that he can trim to suit his space, and so, mentally, he will pronounce it "good stuff," and pass it to the "hook."

In camp-meeting reporting it is necessary to give daily the "camp gossip,"—the arrivals and departures, or the little interesting happenings, occasionally giving a synopsis of the proceedings during the day at conference meetings or others. In all that you present, however, remember that you must "tell something," and it must be something new and interesting to the public, not especially to Seventh-day Adventists. Wisdom must be exercised, and all should know how this is to be obtained.

#### Notes on the Sermon

Subject: The Blessed Hope.

The hope of David and Paul was Jesus. Ps. 39:7; 1 Tim. 1:1.

Why Jesus is the hope of all. Rom. 5:7, 8, 12, 18, 19.

Paul's hope included a resurrection. Acts 24:14, 15.

The first principle of the gospel. Heb. 6:1, 2; Acts 17:29-32.

Death is sleep. Ps. 146:3, 4; Eccl. 9:5, 6; Ps. 13:3; 115:17.

Not to rise until the resurrection. John 11:21-24.

Christ's voice will awaken them. 1 Thess. 4:16-18.

So Christ's advent is necessary. 1 Cor. 15:21-23.

## AT THE GREAT CAMP

### Over 300 People in Tents

Elder Josiah Greatheart Present,  
Representing the Gen-  
eral Conference

#### The Day's Work; Evening Sermon

Ideal weather at the camp-meeting made the Adventists happy to-day, and brought out crowds of sightseers to watch the exercises and listen to the evening sermon.

Every hour, there was something being presented, apparently, in one or the

other of the two large tents, and in both, sometimes, simultaneously. The days are occupied by conference meetings of various kinds,—business meetings; meetings of the Sabbath-school association; children's meetings; health and temperance meetings; meetings to consider the interests of their fine sanitarium, and health-food factory, belonging to the conference, as well as religious liberty meetings. The meetings, though largely of a business character, are still very interesting.

These people are missionaries, and their work is all a development of the missionary idea. They number about one hundred thousand members, scattered all over the world; have twenty-five hundred churches united into one hundred conferences, which again are grouped into twenty-one union conferences, composing the head organization, or General Conference.

The missionary work of this people is divided into departments. The Foreign Mission Department, for instance, looks after all the mission fields, with a working force of over five hundred missionaries, located in sixty different lands.

The Publishing Department owns twenty-two printing plants, occupying thirty-seven buildings, with a total force of over five hundred workers. These plants turn out over one million dollars' worth of printed matter yearly, in fifty-four different languages.

The Educational Department operates thirteen colleges, thirty-two academies, and twenty or more intermediate schools, besides several hundred primary schools, employing over nine hundred teachers, who have charge of over fifteen thousand pupils.

The Medical Missionary Department controls nearly seventy medical institutions, employing over sixteen hundred physicians, nurses, and helpers.

In addition there are several special departments, as for instance, the Religious Liberty Department, which furnishes literature on this subject, and arranges for lectures and other forms of meetings to present the principles of liberty which they advocate. In support of these various kinds of missionary work the Seventh-day Adventists contribute, yearly, in tithes and voluntary offerings, something like two million dollars.

Sixty-five living-tents are pitched on the grounds, and every one is occupied. At the entrance to the grounds is a directory, telling the number of the tent where each family may be found. Between meetings the campers seem to be busy cleaning up the surroundings, or else they may be seen seated under the great oaks, studying their Bibles, or commenting on the proceedings of the previous meetings. The camp is a model in every respect, the sanitary arrangements being excellent, to which the cleanly habits of the campers contribute in maintaining perfect sanitation; therefore the health of the camp is good.

The book tent attracts visitors continuously between meetings. The display of books, pamphlets, periodicals, and

miscellaneous printed matter, all published by this denomination, on exhibition and for sale in this tent, is very surprising. Our reporter's pockets bulged with fulness because of the donations from the obliging clerks in charge, as he left the tent. Every conceivable missionary principle, it is claimed, is covered by these publications, many of them being for free distribution.

#### *The Evening Sermon*

The speaker of the evening was Elder Josiah Greatheart, one of the visiting ministers representing the General Conference. Without a preliminary text he announced as his subject, "The Blessed Hope." He argued that the hope of a Christian is centered on Jesus, and, of necessity, includes a resurrection through him, because death is a sleep from which the voice of Christ alone can awaken, and that, therefore, unless Jesus shall come again to call the dead from their graves, no after-life is possible.

The resurrection out from among the dead, Elder Greatheart declared, is a leading principle of the gospel. Heb. 6:1, 2. It was Paul's hope, and he preached it. Acts 24:14, 15. It was a doctrine taught by the Saviour to his followers,—that the dead sleep, and will remain in their graves, sleeping, until raised at the last day. John 11:11-24.

Paul declared that the resurrection would take place at the coming of Christ (1 Cor. 15:21-25), and described the descent of the Lord and the calling of the righteous from their graves (1 Thess. 4:16-18), the speaker showing clearly, from these and other texts, the necessity for, and certainty of, the second appearance of the Saviour, which, he said, is now near at hand.

That death is a sleep, the speaker proved from Bible quotations. For instance, David declared that the thoughts perish at death (Ps. 146:3, 4), and that the dead know not anything. Eccl. 9:5, 6. David pleaded with God to spare his life, lest he "sleep the sleep of death" (Ps. 13:3); for the dead can not praise God. Ps. 115:17.

The speaker showed plainly from the Bible that at the coming of Jesus only the "dead in Christ" will be called from their graves, quoting again 1 Thess. 4:16, 17, as the proof. Also that "the rest of the dead"—the wicked out of Christ—will not be wakened for another thousand years. Rev. 20:5, 6.

This hope of having part in the first resurrection is the hope that buoyed up Paul, and the soon coming of the Lord, to call his faithful believers out from sleep, and to translate his waiting followers, who will be alive to meet him, should be, the speaker declared, in closing, the hope of every child of God to-day.

"Rich beyond computation is the one who has joyousness to spare. Better than gold, better than food and raiment and all material things, betimes, is a ray of sunshine from the heart, an uplift of saving humor from a merry tongue."



#### *House and Home*

STRAWS and sticks and a bit of wool—  
These are the things to make a nest,  
Walls of the bird's "house beautiful;"  
But the roof is a brooding mother-breast.

Brick and mortar or carven stone,  
Wood that's shaped by the builder's wit—  
What is it all, when all is done,  
Till love, true love, shall inhabit it?

Tent of Arab or palace dome,  
Cot or castle, as suits thee best;  
Likest heaven the tender home  
At the sign of the brooding mother-breast.

— Anna B. Bryant.

#### *An Effective Pain Killer*

##### *The Fomentation*

MRS. ELSIE M. SHANNAN

THE majority of people know of no other means of relieving pain than the taking of opium, laudanum, or some much-advertised "pain killer," all of which in many homes may be found in the family medicine-chest. In the absence of these drugs a doctor is usually sent for, and the sufferer remains in agony until his arrival; whereas the application of a simple remedy, the fomentation, would give almost instant relief in the majority of cases. The opiates do relieve pain for a time by benumbing the nerves; but they do not remove the cause of the trouble, and so can not be regarded as a cure. Then, too, we must remember that opium and other "pain-killing" drugs are highly poisonous.

The fomentation, or local vapor-bath, is used in place of the old-fashioned poultice, and has the advantage of being clean, light, and quickly prepared. Its uses are many. It is beneficial in all cases of local pain, such as colic, indigestion, sore throat, neuralgia, pleurisy, swellings, bruises, sprains, and injuries. It also quickly relieves deep-seated congestion by drawing the blood from the affected part to the surface. If the local pain is accompanied with great heat, and there is evidence of acute inflammation, the cool compress may give greater relief than the hot. Experience teaches that there are few painful affections which are not benefited, if not entirely relieved, by the fomentation. A weak stomach, a sluggish liver, and inactive kidneys are all stimulated to activity under its influence.

In the application of fomentations but few articles are required, and these such as are found in every household. They include boiling water, two pieces of

thick, soft flannel, and one or two Turkish towels. An ordinary single blanket makes four large fomentation cloths. Prepare the patient for the treatment by removing all the clothing from the affected part. The feet should be thoroughly warmed before the treatment is begun. Then have the patient lie down on a bed or lounge. A good plan is to place a blanket, or in very warm weather a sheet, on the bed, and wrap it about him, bringing it over the fomentation after it is applied. Now place one of the pieces of dry flannel (one or two thicknesses) on the skin over the affected part. This is to allow the heat of the fomentation to reach the skin gradually, and to prevent burning. Take the other cloth and fold it lengthwise into about eight thicknesses, grasp the two ends, one in each hand, and dip the middle portion into the boiling water, holding it there for a few seconds until hot and well saturated. Now wring out as dry as possible by twisting, the ends in opposite directions, and by pulling out lengthwise. Repeat the process of twisting and stretching until the cloth is wrung quite dry. If the cloth is not wrung as dry as possible, there is danger of burning the patient, also of making the bed damp. This wringing of the fomentation cloth should take only a few seconds. Quickly open out this wet flannel to the desired shape, and enfold it in the dry piece, covering it well and folding up the ends. A piece of oilcloth or of rubber sheeting makes a good covering to prevent the escape of steam; it also helps to keep the bedclothes dry. If the room is cold, the bed covers should be drawn up and tucked in snugly at the patient's shoulders.

The water from which the cloth is wrung must be kept at the boiling-point until the last cloth has been applied. Water that is cool enough to bear the hands in is of no use. A small oil-stove in the patient's room will save many steps.

Ordinarily, the fomentation will require renewal at the end of about five minutes. When it is renewed, the dry cloth should be left in place, while the other is again wrung out and replaced as quickly as possible to avoid cooling. A better plan is to provide two sets of cloths, having the second fomentation ready before the first one is removed. Usually three or four changes will be sufficient for one treatment, though it may need to be repeated several times in the day. Sometimes continuous applications for several hours are necessary in cases of acute pain, or when the symptoms return as soon as the fomentation is removed. In such cases it is

well, every half-hour, to replace the fomentation with a small towel, wrung out of cold water, for a minute or two.

After the removal of the last fomentation, the part treated should be wiped with a cloth wrung out of cold water; then well dried, and rubbed briskly with a little oil. If the patient is perspiring, he should be given a cool sponge-bath all over, or dried well with a towel, and allowed to cool off before leaving the bed or going outside. If the cold sponging aggravates the pain after the hot treatment, as it does at times in cases of rheumatic joints, gout, and neuralgia, avoid it; but dry well, and cover the part with cotton-wool, or with warm, dry flannel, to exclude air.

The patient's feet should be kept warm during the fomentation, and the head cool; otherwise the good effect of the treatment may be lost.

In case of emergency, or where one is unable to get boiling water, the flannel may be wrung from cold water, and placed in the oven or on a sheet of iron over an open fire, or between two folds of newspaper on the top of the stove, turning it over occasionally. The wet cloth will protect the paper from burning, and the paper keeps the cloth clean, and holds the steam, which collects and heats the cloth to boiling heat. A second cloth should be heating, ready to apply when the first is removed. Or the wet cloths may be wrapped around a hot stovepipe, or placed in a steamer, or wrapped around hot stove-lids, pieces of hot iron, bottles of hot water, or rubber bags. Moist heat is usually much more effectual than dry heat. If flannel can not be procured, cotton cloths may be used, such as Turkish towels, but they are not so satisfactory.

While the cloths must be decidedly hot, great care must be taken not to blister the skin. This is especially important with children and aged persons, also with the insane or paralyzed. Blistering can always be prevented by oiling the parts well before applying the first fomentation, and by occasionally slipping the hand underneath the fomentation, and raising it from the skin for a few seconds. In order to accomplish good, the fomentation must be as hot as can be borne, and large enough to more than cover the affected part.

## How and What Should Children Read?

ELIZA H. MORTON

(Concluded)

MANY of the reading-books and much of the supplementary matter used in the public schools are of the kind to weaken and enfeeble the mind. Fairy tales and the myths of heathen nations are not of a nature to encourage the formation of high ideals. It is not necessary to read books of that kind to cultivate the imagination, or to enable one to understand human nature. "The proper study of mankind is man," and the imagination may be developed in a healthful manner by reading vivid

descriptions of things far away. The glories of the life to come present the highest heights for the imagination; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The popular novel and the fabulous tale tend to foster unbelief and infidelity by appealing to the emotions, and working upon the mind in a way to cause it to lose its moral fiber; and then, when the Spirit of the Lord comes in to convict of sin and unrighteousness, the impression is put away lightly, and thought of no more importance than the experiences related in some sensational tale.

A pathetic incident which recently occurred in a large city illustrates this point. A little girl was sick unto death. A Christian lady called, and talked to her about Jesus,—his beautiful life, his love for little children, his cruel death, his resurrection, and his power to save from sin.—The child listened attentively, and after the lady had gone, called her mother, who was not a Christian, to her bedside, and piteously exclaimed, "It is all a fairy tale! It is not true! I wish it was real! I wish it was real!" The little girl died without being able to grasp the thought of a living Saviour. That child's education in the public schools had so wrought upon her imagination that she could not grasp nor comprehend the truth as it is in the Bible.

The city of Philadelphia has connected with its public library a department for telling fairy stories to children. Last year more than sixty thousand children assembled from time to time to listen to myths from the lips of a lady hired for the purpose, and this year probably one hundred thousand, or more, little ones will thus be instructed. Other cities will doubtless soon follow this leadership, and the demand for fiction will be greatly increased and infidels multiplied. Again we come to the question, "What shall the children read?"

The stories of the Bible charm and elevate the mind, while its biography reveals the awful results of disobedience to God, as well as abounds in examples of unselfish devotion to noble principles. God says, "These words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently." The parent who studies the Bible will have no trouble to make it interesting to the children. The bent of the child's mind should be noticed, and his attention called to what the Scriptures say about the things which interest him most. The blessed Book contains much for every condition in life. It has the sweetest poetry ever sung, the wisest words ever uttered, and the grandest thoughts ever penned.

Outside of the Bible there is much of value to read, but it is well to impress upon the mind the principle that life is short, and whatever bears directly and favorably upon the work one has to do, is best for one to read; and whatever is

foreign to one's life-work is a waste of time for one to read.

Next to the Bible, books treating of the natural world are profitable to children. They take pleasure in the marvelous, and the wonders of earth, sea, and air appeal to their curiosity, and are powerful agents to open new worlds of thought, and to strengthen love and reverence for God. The plants and trees, the insects, animals, pebbles, birds, and stars, are all objects of interest to growing minds; but the books which treat of these things should be carefully examined before they are placed in the hands of the children; for many of them contain statements, and teach things, not in harmony with God's Word.

Children enjoy rhythm and the jingle of rhyme, and quite young minds may be taught to appreciate true poetry. The way for an intelligent reading of almost any poem may be prepared by first rendering its thoughts in prose, explaining all figures of speech, giving brief accounts of all historical allusions, and bringing out the thought in a clear, forcible manner. Poems which contain high and noble sentiments should be selected; those of the Bible are the most elevating and beautiful in the English language.

A good supply of historical books should be in every home. These should be read in the light of prophecy; for prophecy is but history in advance. The records of events as made by man are marred by human pride and prejudice. Secular history makes the growth of nations, together with their rise and fall, dependent upon the will and power of man; but in the Sacred Volume the record is impartial, and shows the working out of God's great plan in the earth. The one should be studied in the light of the other.

Finally, talk to your children about books, and lead them to judge for themselves whether certain ones are profitable or unprofitable for them to read. Read to them things which please you, cultivate their taste, and take a genuine personal interest in how and what they read.

"Read, mother, read! Read to your little lad;  
Turn not impatient away, but deep in  
your heart be glad,—  
Glad of the joyous task. Soon he will  
learn to read,  
And your eyes will fill with tears to note  
how the years make speed:  
Now, while the time is yours, read to  
your laddie, read!"

Ah, parents! you may bequeath to your child all manner of earthly treasure, but remember that those things perish with the using. Horses and cattle, houses and lands, gold and silver and even precious jewels, can never compensate for the lack of soul culture. Better than temporal wealth is strength of character to resist evil; therefore surround the little ones with the purest influences, supply them with the best books, and thus give them something of infinitely more value than money or bank stock.

Portland, Maine.

# THE WORLD-WIDE FIELD

## Testimony

"Go, tell thy friends," the Master said;  
My longing was to stay  
In the new heaven of his peace,  
And watch my Lord alway;  
But he commands me to proclaim  
A gospel of glad news;  
To my own people am I sent,  
And how could love refuse?

And this is what the Lord has done  
In his strange love for me:  
The evil spirits he cast out,  
He healed me, set me free;  
He touched my heart and made it strong,  
With rhythmic joy to beat;  
He laid his hand upon my head,  
And all my thoughts grew sweet.

This, too, is what my Lord has done:  
He saw my mad, fierce sin,  
And cleansed me from it wondrously,  
Making me clean within.  
I am a child, born to new life,  
Redeemed, restored, forgiven;  
Henceforth I walk through ways of peace  
To light, and home, and heaven.

For I have seen the Lord. My eyes  
Have gazed into his face.  
And O my people! if you knew  
The wonder of his grace!  
Who has once felt his touch of love  
Can never be the same;  
Life broadens into perfectness  
By power of his great name.

O, let me take you to my Lord!  
The way is never long.  
The very skies look down and smile,  
The winds sing hope's glad song;  
And when he looks at you and speaks,  
Sorrow is not, nor care;  
All the world's sin is borne away,  
And heaven is everywhere.

—Marianne Farningham.

## The Hiroshima (Japan) Meeting

I. H. EVANS

IN company with several of the brethren and sisters, I left Kobe, the morning of July 13, to attend the meeting at Hiroshima, which was to begin that evening. The day was hot; but the ride through the green, foliage-covered hills and wide valleys, with fields of growing rice covering nearly every available space of level land, and here and there a small growth of mulberry brush, or a tiny orchard, or a garden of vegetables, lent variety to the scenery, and made the ten hours' ride seem short indeed. We reached the place of meeting in good season, and were taken to a Japanese hotel, where accommodations had been secured for us. Soon all were settled, and were ready for the evening service.

This meeting was by far the most largely attended by our Japanese workers of any yet held in Japan. With one or two exceptions, all the workers were in attendance at some time during the meeting. In addition, we had the help

of Brother W. A. Westworth, of China, and of Brother C. L. Butterfield and Dr. Riley Russell, of Korea. We were glad to meet these workers again, and to have their help. From the first they entered heartily into the meetings, and their labors were appreciated by all.

A tent effort had been conducted in Hiroshima during the early part of the season, and quite a company had begun to keep the Sabbath. Nine persons had already been baptized, and a number of others were having Bible readings, and were deeply interested in the Christian religion. The efforts to win souls to Christ will continue, and it is hoped that a good church of believers will be raised up in this important city.

The Medical Society of Hiroshima kindly gave us the free use of their hall, which is large, commodious, and centrally located. The night meetings were well attended, and the audiences were as respectful, and as attentive to the word spoken, as any I have ever seen.

The Medical Society asked that our physicians in attendance give their society a lecture on our methods of treating the sick. Accordingly, Drs. W. C. Dunscombe, of Japan, and Russell, of Korea, each gave a talk on our work, and on modern methods of treating certain diseases. They also gave to our own people illustrated lectures on giving certain kinds of treatments. These were very helpful. This kind of work is greatly needed in Japan; for the people have been taught to rely upon drugs for the cure of all ailments. The health principles taught by our people are little known in the East; and there is a great work to be done if the laity are ever to be educated to depend on rational remedies in treating the sick, and to appreciate the value of a proper dietary.

During the business sessions, various phases of the work were carefully considered. Numerous recommendations covering all lines of work were discussed and adopted. Advance steps were recommended in each branch of the work. Two or more tent efforts will be conducted in the future during the tent season, and a vigorous campaign will be inaugurated for the distribution of our literature. The training-school will also receive careful attention; and beginning with November of the present year, a five months' school for the training of workers will be conducted. Elder F. W. Field has been appointed to have charge of this school; and the brethren in Japan look to it to train workers for that field.

Brother F. H. DeVinney, who was sent by the Mission Board to take the position of superintendent of Japan, has taken up his new duties, thereby greatly relieving Brother Field, who has long carried a heavy burden in the educa-

tional and administrative work. Both Brother and Sister DeVinney like their new field of labor, and were heartily welcomed to Japan by both the Japanese and the foreign workers. They will make their home in Tokyo for the present; and Brother DeVinney will do what he can for the upbuilding of the work in this important field while he endeavors to become better acquainted with the difficult language.

The Hiroshima meeting marks an advance move in the progress of the third angel's message in Japan. The needs here are very great, and the facilities are most meager. Fifty millions of people must hear the "voice of the third angel," and yet the workers are so few, and the means of getting the truth before the people so limited, that it is only with the eye of faith that one can see the great work before us accomplished.

The brethren in this field are anxiously waiting for the \$300,000 Fund to be raised, that they may have their portion with which to provide themselves with suitable facilities for the advancement of the work. The demand for a suitable printing outfit and for school buildings is imperative. The medical work, too, must have financial aid before it is able to do much.

The meeting closed with nearly every worker having reconsecrated himself to the Lord and his work. We look for marked progress in the spread of the truth in Japan, and hope to see the number of believers greatly increased.

Shanghai, China.

## Another Year's Progress in Nyasaland

J. C. ROGERS

ALL the workers in Nyasaland feel that they have seen many things to give courage and thankfulness in the past year's work. There has been a steady growth in all directions. Perhaps this growth has been most marked in our out-stations and out-schools. Our first venture by way of a permanent out-station was in the purchase of the Matandane place. It seemed to be the only opening to get outside of our limited sphere at the old Cholo main station.

In October, 1908, Brother and Sister S. M. Konigmacher went to Matandane to take charge. Up to that time only native workers had been there. It was our hope that this new station might become an opening door into densely peopled Central Nyasaland and Portuguese Central Africa, being on the borders of both. For the first year little progress was made, and from the human standpoint the prospect was rather discouraging. I had urged the opening of out-schools, which had brought new life into our Cholo station. At the beginning of the school year just past, it was arranged to send one of our best native teachers to help Brother Konigmacher in this out-school work. Within a short time three out-schools had been opened, and two more were added before the



end of the school year. This success so encouraged the workers there that Brother Konigsmacher lately wrote that no mistake had been made in choosing the Matandane out-station.

The growth at our Malamulo, or Cholo, main station has also been marked, the attendance at the station school being about two hundred, the largest since the beginning of the mission. The school was improved by dividing it into four divisions occupying different buildings or the same building at different times of the day. Also more work in the native language was substituted for English. This substitution will be continued until only the native teachers receive instruction in English. Our aim is that no student shall leave the school without the ability to read the Bible in his own tongue, and to teach the message to the people in their mother tongue.

Last year there were six out-schools under the direction of the main station; this year six more have been added, making twelve. The enrolment in all our schools has been about one thousand, with an attendance of from seven hundred to eight hundred. This out-school work brings our native teachers, who are church-members, into direct contact with the people in their village homes. Each Sabbath, services are held in these villages by the teachers, and the message is plainly preached. These natives are born preachers, and our effort is to see that they have the simple third angel's message to preach.

In general, the health of our workers has been good. While all have had slight attacks of fever, none have been kept long from their work. Malaria seems always to be latent in one's system here, but can as a rule be controlled with proper care. There have been a large number of deaths in the country from malarial and blackwater fevers.

The recent visit of Elder R. C. Porter has been a great help and encouragement to all in this field. While he spent three weeks in the country, his time was busily occupied in visiting the stations and out-schools, and we felt that his time was too short to go into a careful study of the real problems confronting us. But we hope for another visit sometime, though we have no promise of it for at least two years.

While Elder Porter was with us, baptism was held at Malamulo, in which we enjoyed his assistance in baptizing and receiving twenty-two new members into the church. At Matandane five were baptized; and with six others who were there, a church was organized. We had intended to have another baptismal service at our Monekera out-station, near Blantyre, but this was deferred for lack of time. This visit closed with a meeting for our native teachers. Over thirty were present, and Elder Porter gave them excellent instruction. Then two days were spent in counsel with our European workers at Blantyre. All were present except Sister Konigsmacher, who was not able to make the journey with her young child. Valuable instruction

was given by Elder Porter, and important recommendations were passed for the prosecution and extension of the work.

It is hoped that the force of European workers may be increased the coming year. As it was necessary for Sister Ina Austen to return to her home, we have now only four active workers. We have the promise of at least one young man from South Africa. But very soon we should have a man and his wife from America, who will devote their lives to the work in Nyasaland. There are many opportunities for extending the work into new territory, besides the strengthening of that already undertaken.

The industrial side of our work has prospered, and has helped in a financial way. Besides raising all the food for our hundred boarders, we have a small crop of cotton now ready for market. We are planning considerable increase both in cotton and rubber crops. At present over sixty dollars' worth of butter is sold each month, with excellent prospects for a steady increase. Malamulo butter has the reputation of being the best in Nyasaland. All our schools are to open again in August, and we pray that the coming year may be especially marked by the Spirit's power in all departments of God's work. Will our brethren join in this prayer?

### Good Words From Spain

FRANK S. BOND

DURING the past six months three of our canvassers have spent most of their time at work in the provinces of Alicante and Murcia, and I am sure you will be glad to learn some of the immediate results. While going from house to house in the city of Cartagena, Brother Vicente Garcia called at the home of a lady, and showed his books and papers. She became greatly interested, and asked many questions. Brother Garcia held a number of Bible studies with her, and her desire to know the truth increased.

The pastors, seeing her interest in the teachings of Seventh-day Adventists, became greatly agitated. Hoping to shake her confidence in the work carried forward by us, they placed in her hands a work entitled, "The Doctrines of Seventh-day Adventists Exposed and Refuted." But a careful study of this little work only served to strengthen the determination of our sister to live in harmony with God's truth. "Surely the wrath of man shall praise thee." Ps. 76:10.

A short time after our brethren had called upon this lady, she found it necessary to accompany her daughter to Alicante. During their stay there she felt that she should not return home without first becoming more familiar with the message, which was now so dear to her. Valencia is one hundred two miles from Alicante; and notwithstanding that she is in only moderate circumstances, her love for the truth compelled this lady to come here with her daughter. Her face fairly beamed with joy because of

the light which God had permitted to shine upon her pathway. We enjoyed very much the privilege of spending a few days studying different points of truth with her. When she left for her home, she was convinced of the whole truth, and was determined to be obedient to it.

When she had borne witness to the truth in her home church, she was soon disfellowshipped. Since then she has been faithful, walking in the light, and one of her step-daughters, a young lady twenty-two years of age, is obeying the truth with her. God is working by his Holy Spirit upon hearts in Spain.

When our colporteurs reached the city of Murcia, they called upon some friends of the sisters in Cartagena, and these also received the message gladly. A man with his wife and nineteen-year-old daughter are keeping the Sabbath. I am glad to be able to report that as a result of the faithful efforts of our canvassers, the above-mentioned persons are walking in the light of God's truth, and their trust is in the Lord.

These cases demonstrate the importance of our canvassing work. How could we reach the thousands of towns and cities of this land, were it not for our great variety of literature, and our faithful canvassers, who carry it to the homes of the people? Our well-organized canvassing department is one of the most important factors in the advancement of this great work to the ends of the earth. The forty-nine provinces of this picturesque country, with their eighteen million inhabitants, afford an abundance of territory to the canvasser. Here is plenty of room for fifty strong, consecrated American canvassers. We trust that our people in the home land will ever remember at the throne of grace the work in Spain,—“the Land of the Invincible Inquisition.”

*Paterna, Valencia.*

### Mission Homes in China

H. W. MILLER, M. D.

AMERICANS and Europeans, and especially missionaries, residing in the interior of China, have come to look upon the hot, tropical summer with dread, doubtless due to the intensity of heat, coupled with the insanitary conditions surrounding them, over which they have no control. The older missions have come to see the great importance of endeavoring to avoid the serious ills resulting from residence in native houses, which has so often necessitated returning to the home land efficient and valued laborers. We have, doubtless, carried forward our work with the fewest facilities of any mission in China, and have the most to show for it. But it is now recognized that our past methods of working and living, which have no doubt been the best possible considering our circumstances, will not prove wise policy for the future.

We have lived in mud-walled houses with thatched roofs, which usually contain hibernating vermin, representing several species, such as scorpions, centi-

ped, lizards, etc. The fear of vermin and harmful insects, and the intense heat in closed walls, cause us to look forward to the summer months with no little anxiety. Through all the inland provinces of China, the only houses to be rented are the native houses, and not the best class of these can be rented by foreigners. The men of wealth who own the best houses fear they will lose their dignity should they rent to a foreigner. Only a few houses are procurable, and quite often these are made undesirable for renting by the natives, because of some superstition that is attached to them.

In planting mission stations it has been necessary to rent native houses, and make them as habitable as possible, by repairs and alterations. It usually takes from one to two weeks to find a house. During this time we have to stop in a Chinese inn, where for a bed we have a rice-straw mat spread on the floor, and a narrow bench for a chair. If there is any other furniture, it is a small table, on which stands a tiny vial of native oil, with a little wick hanging over one edge, to give a dim light. Often one is required to occupy the same room with animals. When at length a house is found, there is seemingly an endless round of negotiations to go through, and a number of interested persons to be seen. After the negotiations are completed and put in written form, a feast must be arranged for, to which all the interested parties are invited. After this is over, the owner of the property passes you the deed of rental, and you pass him the money. The arrangements are thus completed.

The next step is to look over the debris of tile and sun-dried brick, with the view of altering and repairing it for use as a home and mission station. In a very short time come rumors that the house, owing to its being haunted, has stood empty for the last two years, because there were two deaths in the family who last lived there. This one can readily believe, owing to the insanitary state of things, and wonder that the rest survived. Glad as we are to secure even such a foothold, we are not discouraged at these rumors, and at once set about to arrange the mission station, uninviting as it is.

In one instance, the only respectable building of the whole compound was the one facing the street, which had been used for a store. This we chose as our street chapel. Back of this were two rows of thatched-roofed buildings built of sun-dried brick, facing each other, and separated by a narrow court. All the windows and doors, such as they were, faced this court, the outside walls being solid, admitting no light nor air. As there is no circulation of air in the enclosed court unless there is a very strong wind, it is impossible to get any air through the stuffy, low houses, with windows only on one side, facing the court. As the thatched roofs leaked, the dirt walls in places were crumbled down, and small puddles of water had accumulated on the floor. Several of the

rooms were black with soot, because the house had no chimney, and the courts were filled with accumulations of water, due to lack of drains.

With this view before us, we were forcefully reminded of a few important principles of sanitation; namely, that a free circulation of air is required; that all insects, or most of them, may be carriers of disease; that the bite or sting of vermin is very poisonous; that in such a humid climate it is unhygienic to sleep on the ground floors; that stagnant pools of water breed malaria, and mosquitoes in countless numbers, and therefore drains are a necessity; that the free admission of light is requisite to disinfect the rooms and protect them from mold and mildew; that verandas are necessary in hot climates to prevent the heating of the walls; that garbage and all other wastes must be properly disposed of in hot climates. So we set about fixing up the dilapidated compound according to our knowledge of sanitation, a host of masons and carpenters being employed.

After two or three hundred dollars have been put into these undesirable quarters, and enough time and energy spent to build a new house, and we have done our best at sanitation, we have nothing very desirable. Shut in from the air on all sides, with windows and doors on only one side, the rooms are still damp. The base-boards at times are covered with fleas, and not infrequently scorpions and centipeds make their appearance. The little air that might find its way down into the court is interfered with by the nets and screens used to protect the sleeping-rooms from mosquitoes and other dangerous insects. It is only natural that one should occasionally feel that he would like to go for a little stroll into the country outside of the walled city, but as soon as he makes his appearance upon the street, he is surrounded by a multitude of both old and young. The result is that the stroll is taken as a duty rather than a pleasure, and so is not indulged in very often. Thus missionaries in these lands take altogether too little exercise.

I have briefly stated a few of the conditions as we find them to-day existing at all our inland stations. We have only rented Chinese houses, which have been repaired as stated above, and there are many conditions that could be remedied were we able to procure land and erect suitable buildings for mission use and for residence of the foreign workers. It is no wonder that those conversant with conditions in these fields should call for funds from the \$300,000 Fund for the construction of mission premises and houses in these great heathen countries. Our brethren at home can now perhaps better appreciate the reason we at times seek refuge in a mountain home, to avoid the heat of the summer days.

For the first few years we were compelled to remain during the summer months at our rented stations, and many are yet obliged to stay at their posts during these months, to promote the interests of the work. But it has been a heavy tax on the health and strength

of the laborers to do so. Of these it can truly be said, "They loved not their lives unto the death."

We are greatly encouraged in the belief that relief is soon to come, through the enthusiasm being aroused at home in the raising of the \$300,000 Fund, by which homes will be provided, thereby insuring some degree of sanitation and hygienic surroundings, safeguarding the health and life of those laboring in the hot, sultry tropical lands.

*Mokanshan.*

### *To All People*

THE world's best-selling book is the Bible. The total sales of the works of all the most popular authors of the day would not equal the yearly sale of the Holy Scriptures. Each year there are printed seventeen million Protestant Bibles, Testaments, and "portions,"—such as the Psalms or the separate Gospels,—in more than five hundred languages and dialects.

Of these Bibles, ten millions are published by Bible societies, are sold far below cost, and return no financial profit to anybody. The remaining seven millions are printed commercially, and yield a profit to the publishers. Of the ten million Bibles and parts of Bibles printed and distributed by charity, almost two millions are issued by the American Bible Society, and over seven millions more by similar organizations in Great Britain and Ireland.

These millions of Bibles and Testaments, sold at a nominal price so that charity is called on to supply the funds for printing them, go to every part of the world. They are issued in every language. They are sold among followers of every faith, and of no faith.

Western civilization has frequently been represented as advancing upon the heathen with the Bible in one hand and a sword in the other. As a matter of fact, the Bible has quite as often gone on ahead, far in advance of Western civilization. In the mystic recesses of China, in the mountains of the Philippines, in the wilds of Africa, the missionary comes to find that the Bible has preceded him.

In this work of pushing out the frontiers of Christendom by means of the printed Word, the actual workmen are almost always natives, who have been first converted to Christianity. They are Biblical book-agents, with a mission. Often they are heroes. And the stories of their work, of their labors and hardships and humiliations, make the annual reports of the Bible societies read like a romance. They are Siamese, Chinese, Japanese, Arabs, Armenians, Turks, Slavs, Mexicans, natives of Cuba, of the Philippines, of Peru, of the islands of the sea. They are also Americans, working among the immigrants, in city slums, at the mines.

They are called always by the same name,—colporteurs. And the story of colportage is a story of faith, devotion, and tireless labor.—*Walter Prichard Eaton.*



WASHINGTON, D. C., SEPTEMBER 29, 1910

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

## Editorial

"FOR who hath despised the day of small things?" Zech. 4:10. Not those, certainly, who have understandingly observed and studied the development of the cause of God.

Now we are thankful for the part that the German tongue is acting in the spread of the advent message. Next to the English, it is the tongue most widely diffused commercially over the world, and in it is now printed also, next to the English, the largest volume of our literature. It was amid many difficulties, however, that the beginning was made.

IN the REVIEW of April 24, 1856, Jesse Dorcas, of Ohio, called for a German tract on the Sabbath; and in an editorial note Elder U. Smith quoted the words of Rev. 10:11, "Thou must prophesy again before many peoples, and nations, and tongues," adding, "Is it not high time we were about this work?" In the paper of May 8, Elder R. F. Cottrell, of western New York, reported some Germans in his vicinity, and said:—

O that some German who understands English and is capable of teaching, would embrace the truth and teach it to others!

THE next month it was announced that the General Conference had appointed a committee to arrange for the preparation of a pamphlet to be translated into German, and later into Norwegian, as the way opened. In November a last-page call was made, "German Tract-Translator Wanted." The tract was J. H. Waggoner's "Nature and Obligation of the Fourth Commandment." Long they waited for the translator; then, eleven months later, it was announced that the editor of a Jewish paper in Cincinnati had been secured to translate and make plates. Money was called for to meet the cost, as there was "nothing in the treasury." "Remember the German people," Elder James White wrote, "and help us send the truth to them."

FINALLY, Jan. 28, 1858, the first German pamphlet was ready for circulation.

But, on May 6, came the cruel word that it had been discovered that the translation was so unsatisfactory that the pamphlet was "not fit to circulate." Brother J. Clarke, of Ohio, assisted by two Germans, had made corrections, however; the Review Office had ordered its own German type; and it was announced:—

Brother Amadon has set the type for two of our works in French, and he can learn, with a few lessons and a little study, to set German type. . . . Our misfortune in the German translation should not discourage any, but should stir all friends of truth to lend a helping hand as we now start upon a plan to publish present truth in other languages.

And it was stated, "In the ranks of Sabbath-keepers are those who speak German, French, Norwegian, Swedish, and Dutch."

A CONFERENCE held just at this time, May 21, 1858, appointed J. White, U. Smith, and C. Smith a committee to look after "the publication of works in other languages." And in the REVIEW of June 16, 1859, at last appeared the cheering announcement, "The German tract is now ready." Truly, great changes have come in our German publishing work since that day of small things. That first seedling has grown into a great tree.

### *The Message in Greater New York*

THE Sabbath day of special prayer and fasting in behalf of the work in the cities will surely be answered by a stronger flow of means and workers into the centers of population, and by an added power in the work of witnessing.

In many a city center, we may be sure, the hearts of the believers gathered courage at the thought that throughout the churches special prayer was being offered for the work in the great cities.

So it was, at any rate, that Sabbath in Jersey City, where the four churches—two English, and the German and Swedish—gathered in union meeting, to dedicate themselves anew to service. While calls are being made to the churches and conferences Westward to throw heavier resources of men and means into the populous Eastern centers, the believers in the East are not quietly waiting. They are determined to meet the call of the hour by greater activity and devotion than ever before. Brethren W. G. Kneeland, J. G. Hanhardt, and A. O. Lund had good reports of the English, German, and Swedish work, though having few facilities with which to lead the campaign. As the work for Greater New York is strengthened, Jersey City must share in the benefits; for it is really only one division of the great metropolis.

The Lord was in the midst of the company gathered in the one small tent

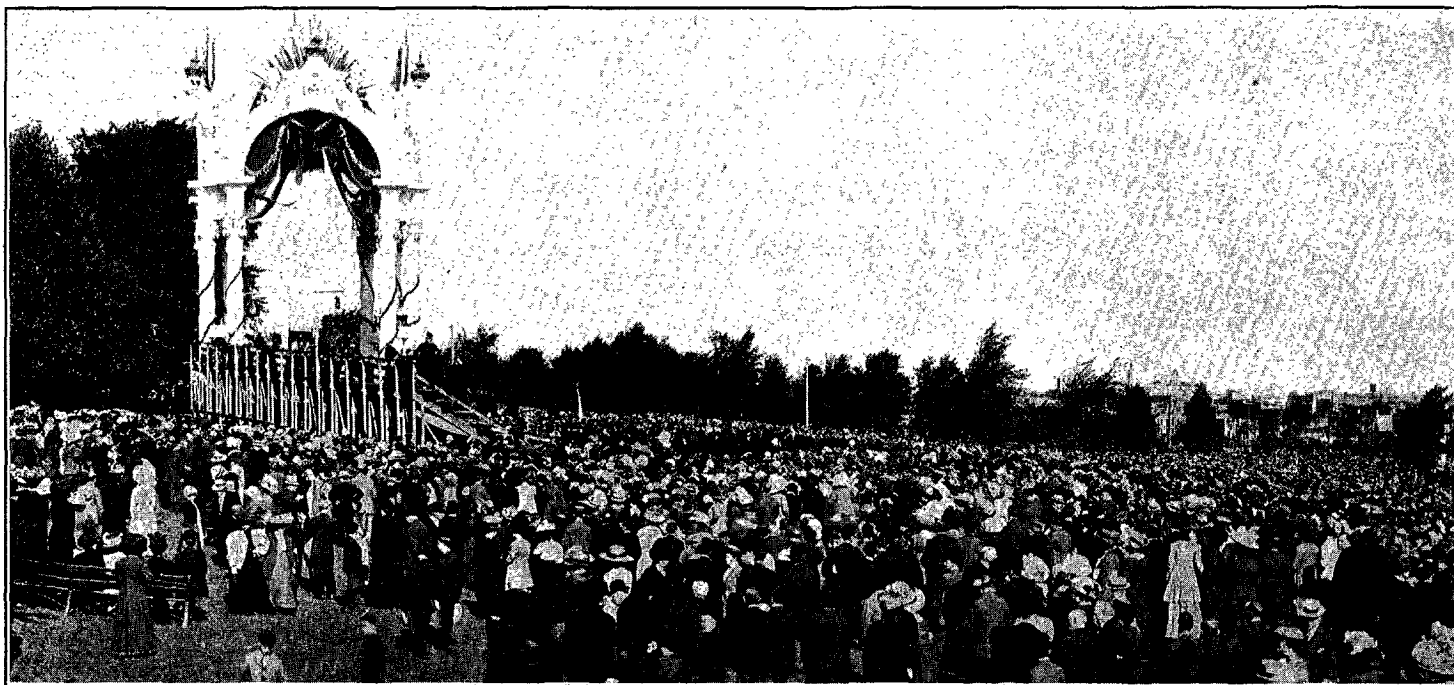
operating in Jersey City. Some were just beginning to keep the Sabbath, and old and new believers, and others making a new surrender, gave themselves with one heart to seek God. Apparently every soul under the tent received the special blessing of the Lord that Sabbath.

I report it here, as it is a token to the believers in the stronger conferences from which help must come, that, as the help flows Eastward, the believers already raised up in these populous centers will stand loyally at their post to co-operate. They believe thoroughly that a great work is to be done, in a short time and by simple means, through the power of God.

Next day in New York City I saw and felt the same spirit among workers and people. With Brethren R. D. Quinn and O. O. Bernstein, I attended Sunday afternoon meeting in Elder J. K. Humphrey's tent, pitched in the heart of a fine district, where thousands of colored people reside. In the morning Elder Humphrey had baptized twenty-six more believers, and it was good to hear the joyous testimonies of the new converts and the old in the afternoon meeting. Altogether over fifty have been baptized from these services, and still the interest is keen, and the believers are praying and working in expectation of many more coming fully out on the side of truth. Elder Humphrey knows that the special power of God has worked to bring the people out, and send conviction to their hearts as he has gone forward, presenting night after night the plain, straightforward themes of the third angel's message. It is only another evidence that the set time and the new time has come, when every unworked and populous field must hear the message.

In the evening I met with the brethren in the large hall on Washington Heights, in which was opened the first Sunday evening meeting since the taking down of the big tent where Elder Bernstein has held his meetings. There was a splendid congregation in the hall, and the Spirit of the Lord was present. At the close of the meeting, Brother Lewis Klebahn, elder of church No. 1, presented to the congregation the financial side of the plan for the winter campaign, and three hundred dollars was at once pledged to cover three months' rent of the new meeting-place.

About a hundred have already been baptized this season in Greater New York; a goodly number of others are keeping the Sabbath; and all the old believers are encouraged and revived to take hold of the work as never before. There are a thousand Seventh-day Adventists in Greater New York, witnessing to the truth; and somehow, the brethren know, the force of workers



A CATHOLIC AUDIENCE ATTENDING OPEN-AIR MASS IN FLETCHER'S FIELD, MONTREAL, ON SABBATH

will be increased, and the message be given.

Over in Brooklyn the foreign department has secured quarters in which to open a city mission training-school the moment means can be provided. It quickens the pulse to see the stir and animation and expectancy among the brethren in this largest American city, the second city in the world. They believe in the plan which the General Conference Committee has been urging, and which has brought special blessing to the field in the last year. And New York does not ask for any undue share. All the populous Eastern belt, where the greater body of the people are, and where our work has the fewest representatives, must share in the movement.

Japan won in its conflict with Russia, military authorities say, not because it had the most men, but because it had the most men in the right place. Let us seek God to know how to distribute the forces to fit the calls of greatest need, and so to finish the work.

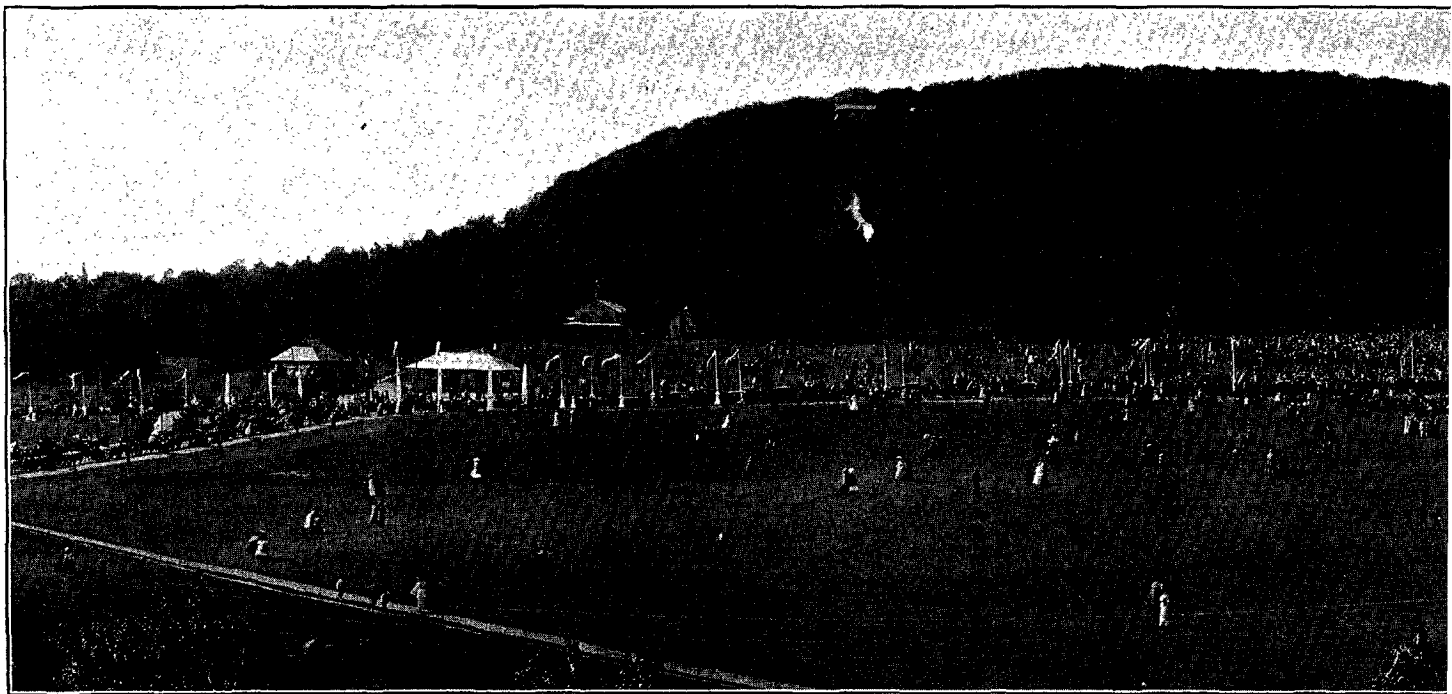
W. A. S.

### *The Roman Catholic International Eucharistic Congress*

ONE of the most imposing spectacles that was ever witnessed in North America—or perhaps in the world—was the great procession of the eucharist in Montreal, Canada, on Sunday, September 11. Nothing that money could procure to make it spectacular was omitted,

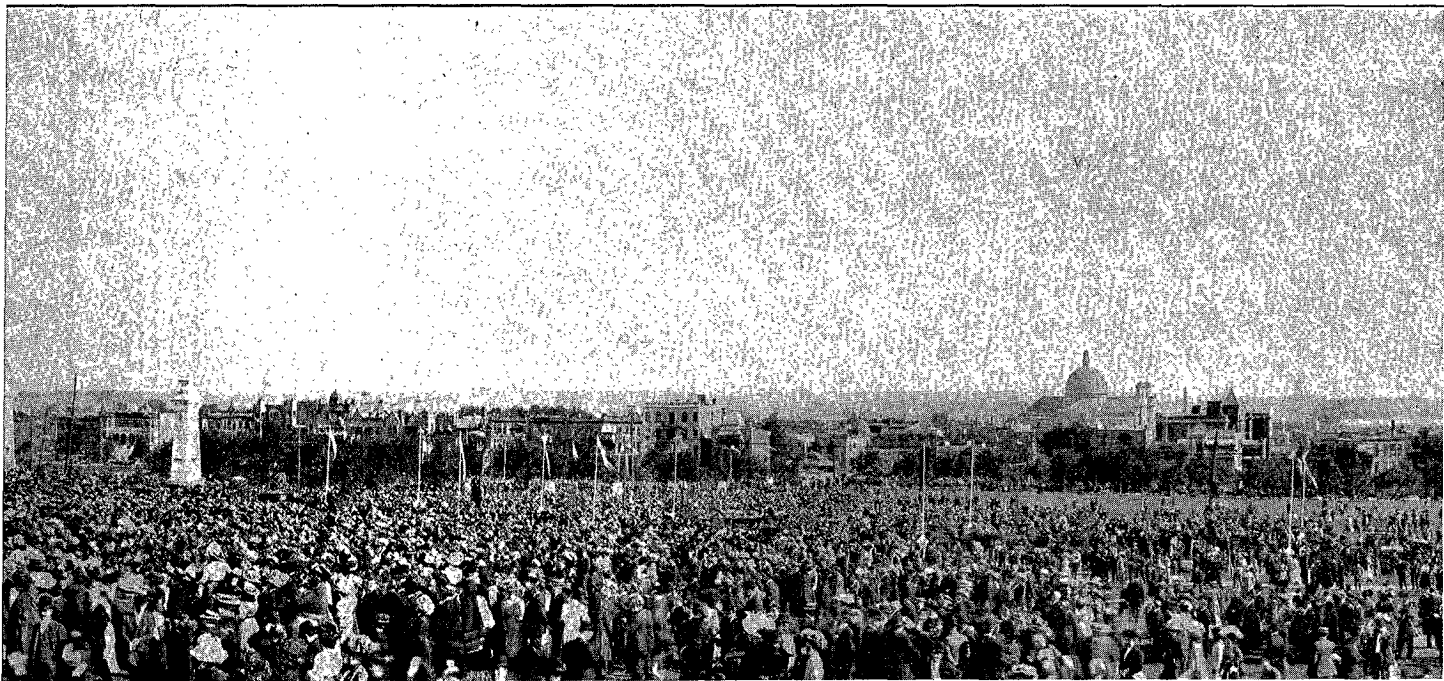
and nothing that the spectacular could do to impress the world with the power and glory of the church was left undone. The idea of the leaders was that Jesus Christ, in this eucharistic celebration, was the guest of Montreal, and of course nothing was too good for his entertainment.

Preparations for this event had been going on for months; and when the day arrived for the opening of the congress, the city was in gala-day attire from steeple to basement window. The ecclesiastical and the civil were united in this in Montreal; for with the overwhelming Catholic majority in that city, Rome has her way in the administration of the municipal government. There is only one professed Protestant on the



A SMALL PORTION OF THE GREAT CROWD WHICH WITNESSED THE EUCHARISTIC PROCESSION ON SUNDAY AFTERNOON. THE AVENUE OF FLAGS AT THE RIGHT TO THE REPOSITORY, THEN DOWN THE AVENUE





SEPTEMBER 10. MASS IS BEING CELEBRATED IN THE REPOSITORY AT THE LEFT OF THE PICTURE

board of aldermen of the city, and it is hardly necessary, perhaps, to state that Rome had what she wanted. The Canadian premier, the premier of Quebec, the mayor of Montreal, and the city council of Montreal were as one man in the determination to permit nothing to stand in the way of making the twenty-first International Eucharistic Congress of the Catholic Church the greatest event, if possible, in the history of that church in the western hemisphere. There is no question of their success in this matter; for in pomp and pageantry, in sacerdotal ceremony and state assistance, in length of procession and loyalty of kneeling worshipers, in repudiation of the Reformation, and in public claims to everything tangible and intangible on earth

and in heaven,—the twenty-first International Eucharistic Congress of the Catholic Church stands without a peer.

Canada by profession is a state without a church; but the province of Quebec on this occasion demonstrated to the world that there is a church which has its way in that state, as verily as a church ever had its way in the truest days of church and state union. From highest official to lowliest subject, all stood ready to do the bidding of the Catholic hierarchy.

When preparations for the congress were actively begun in Montreal, it was proposed to devote fifty thousand dollars of the public money to the purposes of the congress. There was a strong protest against this by the Protestant

portion of the population, and the project was finally abandoned, outwardly. There is a strong belief, however, on the part of many, that in some way the project was accomplished, and that the money of the general public was used in contributing to the success of the Eucharistic Congress.

In open council this much was done: money to the amount of ten thousand dollars was voted at one council meeting from the funds of the city, raised by general taxation, for the entertainment of the eucharistic delegates. At another meeting, two thousand dollars more was voted for the same purpose. This being used for the entertainment of the city's guests, there was not so much protest against the appropriation as against the



ORCHED STRUCTURE AT THE RIGHT OF THE CENTER IS THE REPOSITORY OF THE "HOST." THE PROCESSION PASSED UP ON THE LEFT TO THE "HOTEL DIEU" NUNNERY, WHERE THE "HOST" WAS DEPOSITED

use of the fifty thousand dollars for arches, decorations, etc.

To provide the finances of the congress, the city was districted, and collectors were placed over each district, who were to see to it that a certain specific sum of money should be raised in each district. The public contribution list was headed by a professed Protestant with a contribution of five thousand dollars. There were no questions asked as to "tainted money." Every one who would give was given the opportunity to do so. Estimates by the public press of Montreal place the cost of the congress at between one and two million dollars, and this evidently does not include the cost of repairing and paving the streets along which the procession was to march. This street work along the route of the procession was one of the marked examples of the city's willingness to tax itself to add to the splendor and success of the congress; for streets which bear little of the burden of the city's traffic were paved for the marchers of the eucharistic procession, whereas other streets, on which the procession did not pass, but which were sadly in need of repairs, that the city's daily traffic might be accommodated, were left untouched.

Mgr. Archbishop Paul Bruchesi, under whose directions all the arrangements for the congress were made, in speaking of the assistance received from Protestant sources, said:—

The encouraging messages and liberal donations from friends and well-wishers, near and far, from the American hierarchy in particular, and even from non-Catholics, have impressed us more than words can convey. The press, both English and French, has been most friendly, and will continue so, I trust, to the end.

He was particularly well pleased, he stated, with the expressions of sympathy and encouragement which he had received at the hands of the non-Catholic population of the city, and was glad to say that the leading Protestants of the city had been most generous in the assistance which they had given.

It is certain that the type of Protestantism which contributed to the success of this glorification of a Roman Catholic dogma was not the type which was dominant in the days of the Reformation. The eucharist is declared by Roman Catholics to be the heart and soul of their religion. It stands for the transmutation of a piece of bread into the very body of Jesus Christ, when the priest has said over it the words, "*Hoc est corpus meum*" ("This is my body"); and then for the worship of that piece of bread when exposed or elevated for the adoration of the faithful. Every Protestant who contributed of his means for the success of the Eucharistic Congress, helped to fasten that idolatrous worship and belief upon the people.

It was not merely the city of Montreal, nor the province of Quebec alone, that paid such handsome homage to the Catholic "Host" and the ecclesiastical dignitaries who were to bear it. The federal government of Canada was also represented, and through its officials paid homage to the pontifical delegate, and to the papal dogma he had come to glorify.

There was a magnificent demonstration at the city of Quebec when the papal legate, Vincenzo Cardinal Vannutelli, reached that place on his way to Montreal, also at Three Rivers, one of the oldest Catholic stations on the St. Lawrence. It was not left for the cardinal legate of the pope to come to Montreal as ordinary individuals come; he must come with all the pomp and ceremony and acclaim that could be offered one of earth's greatest rulers. To carry out this purpose, the Canadian government steamer, "Lady Grey," was despatched to Quebec to meet the papal legate, and bring him up the river to Montreal, a distance of about one hundred fifty miles; and during the latter part of the trip this boat was accompanied by many other vessels. Nothing but the furious storm raging at the time prevented a fleet of sixty-one yachts from joining the cardinal's river procession.

A special wharf, seventy-five by one hundred feet, had been constructed for the cardinal to land upon, and a gorgeous throne was built at the wharf, upon which he was to sit while hearing the mayor's address of welcome, and from which he was to read his reply. Prayers had been offered that it might be a propitious day when "His Eminence" should arrive. The mayor in his official robes was at the wharf at the appointed time, the throne and the wharf were ready; but instead of the fair weather prayed for, the worst storm of the season was raging. The open-air reception planned for, and the use of the specially constructed wharf and the gorgeous and expensive throne, were abandoned. The government steamer, with the papal legate on board, and the papal flag flying, docked at the regular wharf on the afternoon of September 3, amid the screaming of steam whistles and the flapping of rain-soaked bunting. Every vessel in the harbor was flying its full quota of flags, and on shore the same display was manifest.

Because of the evident impossibility of carrying out the open-air program, the papal legate was ushered into the mayor's carriage, and quickly whisked away to the city hall, where the ceremonies of the reception took place. The "one thousand gentlemen," consisting of cabinet ministers, consuls, senators, members of Parliament, ecclesiastical dignitaries, and prominent citizens, who waited at the wharf in the wet to add dignity and honor to the welcome of the pope's rep-

resentative, hurried to the city hall through mud and rain.

At the city hall, on an improvised throne, the papal legate was seated, with the mayor on his right, Archbishop Paul Bruchesi on his left, and the highest dignitaries of the church, the monsignori, grouped around.

The mayor's address of welcome, prepared beforehand, and anticipating a day of sunshine for the reception, opened thus:—

YOUR EXCELLENCY: In the lives of men there are certain days when the sun arises with more wondrous glory, shines with more vivifying ardor, and touches all things beneath its rays with beauty and benediction. Such is this day, when to our shores you come invested with sacred rights, representing our Holy Father Pius X, to open the first great Eucharistic Congress in America. With joy we hail you! Welcome! Ten thousand times welcome! And while I who am signally honored, speak these words, they are wafted from lip to lip throughout our beloved Canadian land, through all the vast expanse of this great continent, where a Catholic heart beats, or a Catholic knee bends before the Adorable Sacrament of our altars.

He referred to Montreal as the Rome of the New World, illumined by the light of the infallible church, and closed his address by applying to the papal legate the words which the Bible applies to our Lord: "Hosanna in the highest!" "Blessed is he that cometh in the name of the Lord!"

The formal opening of the congress did not take place until the evening of the sixth. It is impossible to deal with this, or with the incidents and utterances following it, in this article. Suffice it here to say that no more royal welcome could have been given the king of the realm than was accorded the papal legate by both ecclesiastics and civil officials. Wherever he appeared in public, he was seated upon a throne, with cardinals and archbishops in gorgeous robes on either hand, and bishops by the score grouped around. No matter in what company he appeared, no second place was ever his; and as representing the church, he might reasonably have been led to think, in the words of Scripture, as he viewed the display and the veneration, "I sit a queen, and am no widow, and shall see no sorrow." But the one who is familiar with the history of this organization, its character, and its tendencies, and knows the meaning of the infallible prophecy concerning the Papacy, must tremble for her when the times comes for Heaven to lay its hand on her high pretensions.

The notable utterances and events of the congress will be considered in another article.

C. M. S.

SAYS Jehovah: "I, even I, am the Lord; and beside me there is no Saviour."

### Meeting the Iroquois Embassy

WHILE visiting the Moravian stations in Pennsylvania in 1742, Zinzendorf had been told of the interest which Conrad Weiser, colonial interpreter, felt in the evangelization of the Indian tribes on the borders. One day the count felt a definite impression that he should go at once to see Weiser. It was a journey of several days. He pushed forward, and arrived at Weiser's home in the wilds of Tulpehocken, near Lancaster, just in time to meet the embassy of Iroquois chiefs returning from Philadelphia.

Zinzendorf addressed the chiefs, asking permission to establish missions among the Six Nations. Weiser interpreted the speech, and added: "This is the man whom God hath sent both to the Indians and to the white people, to make known his will unto them." The chief was impressed with the fact of this apparently chance meeting in the wilderness, and in his reply said:—

Brother, you have journeyed a long way from beyond the sea, in order to preach to the white people and the Indians. You did not know that we were here; we had no knowledge of your coming. The Great Spirit has brought us together. Come to our people, you shall be welcome. Take this fathom of wampum; it is a token that our words are true.

W. A. S.

### Christ in the Home

THE need of the world is for a living, practical Christianity. There is much excellent preaching, there are many beautifully written articles, and the graces and blessings of the gospel are set forth in pleasing phrase and figure. All this is well, and fills a necessary place in the promulgation of Christian principles; yet it can not fill the place of the practical exemplification of Christ in the every-day life. The apostle Paul speaks of those who are living epistles, "known and read of all men." It is this class of Christians, and this phase of Christianity, which accomplish the most for God.

The first manifestation of Christian living should be in the home, but here is where many fail. They feel that their mission is to the church or to the world. It is safe, however, to say that God will extend to no man or woman the call to general ministry who can not exemplify the divine character, in the more humble circles of every-day life. The one who has become a minister of light and Christian living to those within his own family circle, may expect to be called of God to a broader sphere, and to see the circle of his influence extend and widen.

How necessary it is that those who profess faith in the closing gospel message should show in their lives the fruit

of this home Christianity! Connected with this movement are those whose companions or children are not members of the household of faith. What evidence are these believers giving to their unconverted wives, husbands, or children of the power of the gospel? If the truth they profess does not keep them from uttering fretful and impatient words, or manifesting a spirit of uncharitableness and criticism, with what courage can they recommend the truth to those who know it not? The unbeliever judges of the truth by the fruit it bears in the lives of those who profess it. What conviction does your life carry in your home? Have you been praying for long years for the conversion of a wayward son, an unbelieving husband? Has the influence of your life united with the operations of the Spirit of God in opening their hearts, and drawing them to the Lord? These are practical questions, to be earnestly considered in this connection.

If you have failed in any particular, then confess the failure to God, and to those in your family concerned, and resolve that from this time forth your life shall show forth the conviction and power of the blessed gospel. From your life forever banish strife, wrangling, and irritation. Exercise the spirit of meekness and sweetness in all your associations with your loved ones. God will give you strength to do this. Cast yourself at his feet, reaching out for divine aid. He will not deny your earnest petition, but will give you power to live for him. The record says, "As many as received him, to them gave he power to become the sons of God." John 1:12. That poor, fainting heart, is for you. Poor, discouraged brother or sister, burdened by mistakes and failures of the past, buffeted by the enemy of your soul, take hold of the strong hand of the mighty One, that is reached down to succor you. Surrender to him. Throw upon him your burden of anxiety. Ask him to guide in all your affairs, and then pray that he will rule and reign in all of life's experiences. He is interested in your every plan, and longs to give you help.

Having made this surrender every morning, go forth with the consciousness of his presence in your life, humbly and patiently submitting to every circumstance, trusting him to guide in it all, and to bring everything out just right in the end. This experience, in a life of consecration and trust and victory, is for every praying soul. And this is made possible by the grace which Christ will bestow. Victory may take the place of defeat, and songs of praise succeed the tears of regret. Through Christ we may be victorious.

F. M. W.

### Note and Comment

#### Protestantism Disappearing

THAT the spirit of true Protestantism is fast disappearing must be admitted by every sober student of the times. Many Protestant workers admit, and at the same time deplore, this fact. The Roman Church recognizes, and stands ever ready to make the most of, the changed sentiment. This is illustrated in the following remark at the recent Eucharistic Congress at Montreal, as published in the *Woman's National Daily* of September 12:—


"From what I hear of conditions in the United States, the Catholics will soon control that country through force of numbers," said Father Bernard Vaughan, most famous of England's Roman Catholic prelates, who is a delegate to the Eucharistic Congress. "The battle for the possession of the world," he continued, "will soon be narrowed to the Roman Catholic Church and the destructive forces of agnosticism. Protestantism is disappearing. The empty cradle and the empty church are the great problems of modern life. Racial suicide and religious suicide act and react upon each other. The Roman Catholic Church stands alone in its enforcement of the law of God concerning marriages, and the Roman Catholic Church alone has no complaint to make of empty pews."

Would that professed Protestants were as quick to discern the trend of human events, and take warning from the signs of the times.


#### The Age of the Earth

MANY idle predictions have been made regarding the age of the earth. Scientists, so-called, have differed widely in their calculations, each contradicting all the others, and each in turn changing his own estimate. The absurdity of these theories is well illustrated in the following, taken from one of our exchanges:—

How old is the earth? This is the subject of a brief but interesting discussion in the *Christian Herald*, which deducts from it a sound moral. The *Herald* says that Lord Kelvin, half a century ago, put forth the opinion that the age of the earth might be anywhere from 20,000,000 to 400,000,000 years; but late in life he cut his maximum estimate down to 40,000,000 years. Seventeen years ago, Dr. Walcott, of the Smithsonian Institution, reckoned that our globe is probably 70,000,000 years old. Professor Joly, eleven years ago, estimated the age of the sea at 80,000,000 years; while Solas quite lately reckoned that "old ocean" had rolled over its sandy bed for a period anywhere between 80,000,000 and 150,000,000 years. And now our geological survey professors, having found the problem of the earth's antiquity wholly beyond their skill, have resorted to scientific guessing, like all their forerunners. They "guess" that this world of ours has been in existence somewhere between 55,000,000 and 70,000,000 years.



# THE FIELD WORK



## Duty

THE sweetest lives are those to duty  
wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken  
thread  
Where love ennoble all.  
The world may sound no trumpets, ring  
no bells,  
The book of life the shining record tells.  
  
Thy love shall chant its own beatitudes  
After its own life-working. A child's  
kiss  
Set on thy singing lips shall make thee  
glad;  
A poor man served by thee shall make  
thee rich;  
A sick man helped by thee shall make  
thee strong;  
Thou shalt be served by every sense  
Of service which thou renderest.

— Browning.

## Oklahoma Camp-Meeting

It was my privilege after sixteen years to again attend a camp-meeting in this State. The meeting was held at Capitol Hill, Oklahoma City. Many changes have taken place, and the work has made wonderful forward strides. Sixteen years ago Oklahoma was a comparatively new field; now it has grown to be one of the strong conferences of the home land.

This was the largest gathering of our people I have witnessed this season. The attendance from the city and surrounding community was large and attentive; indeed, there seemed to be a real interest to hear the truth. Daily services were conducted in German as well as in English. The business sessions of the conference were harmonious. Three new churches were added to the conference, and Elder David Voth was unanimously re-elected president. The different interests received due attention, and seemed prosperous.

Besides the laborers of the conference and union, Elder A. J. Haysmer, representing the Negro Department, and Brother L. A. Hansen, representing the relief campaign work, with Elders G. F. Haffner, S. S. Shrock, and the writer, were present. The preaching was practical, and of a nature to lead the audience to deep heart-searching. The two Sabbaths of the meeting were days of rich blessing and precious experience.

The presentation of the great world-wide mission field and its need of both laborers and funds, resulted in the raising of over two thousand dollars in cash and pledges for the mission fields. Besides this, the conference is turning over regularly one fourth of its tithe to the General Conference for its work abroad. The call for the \$300,000 Fund met a hearty response, and so did the ten-cent-a-week plan, which this conference hopes to raise to a higher figure.

The call for recruits for the mission field also met responsive hearts. During the meeting Prof. W. R. French received a call from the General Confer-

ence to go to India, to which he willingly consented; and he and his family started at once for that important field.

Besides Elder French, Brother R. P. Montgomery (just ordained), with his wife and a number of other promising young laborers, handed in their names, which have been sent on to the General Conference. These intend to enter the Foreign Mission Seminary the present year, to prepare to take up such work as they may be best fitted for.

In the early morning of the last Sabbath at the camp, we had a very interesting and precious meeting. The conference had recommended that four young laborers — R. P. Montgomery, J. B. Hampton, R. B. Coberly, and Isaac Baker — be ordained, and receive credentials. The quiet of the morning hour seemed to us a very appropriate time for this solemn service. After a short discourse on the calling of the gospel ministry, these brethren were set apart in the usual way. The Spirit of God was signally present, and it was a very precious season.

I greatly enjoyed my association with Elder G. W. Watson, president of the Southwestern Union Conference. May God greatly bless him in his work. I left the evening after the last Sabbath of the meeting, to attend the annual meeting of the International Publishing Association, at College View, Neb., September 5. Now I am on my way to the Wisconsin camp-meeting.

O. A. OLSEN.

## Texas

OXIEN.—At the close of our good camp-meeting at Abilene, I was asked to answer a call for meetings at this place, and in company with Brother J. McMullen, we pitched our tent and began meetings, August 20. The interest has been good all the way through. Frequently we have more than can be seated in the tent. Some have already begun to obey. We are of good courage.

H. CLAY GRIFFIN.

## Oregon

JANUARY 23, as a result of a three weeks' meeting, I baptized seven persons at Hopewell, Ore. Following a short revival meeting in our Royal Academy, April 30, it was my privilege to baptize four; later, on July 9, I administered the ordinance to three more.

July 14 I pitched a tent here in Cottage Grove, and on the evening of the fifteenth, held a union temperance rally, the ministers of the three other churches joining me in this effort. Our young people scattered over two hundred copies of the Temperance *Instructor* before the meeting, and solicited donations. They received more than enough to pay for the papers, besides helping to advertise the meeting. Our tent was packed, and as many more were on the outside. The collection that night more than paid expenses.

Sunday evening, July 16, I started

meetings. Elder W. L. Black joined me July 18 and remained with me to the close. We held forty-two meetings, presenting, as well as we could in so short a time, the leading points of our faith. God wonderfully blessed us, and on Sabbath, August 27, I baptized eleven new believers, and the next Sabbath six more. These, with four others, were taken into the church. The four are new Sabbath-keepers, but came in on profession of faith, having been baptized in other churches. Thirty-four are keeping the Sabbath as a result of these meetings, and others are now waiting baptism. I hope soon to see them, with other interested ones, fully established in all points of the faith and in the church. Surely the Lord has blessed us, and to him belongs all praise.

J. M. COMER.

## Nebraska Camp-Meeting

THIS meeting was held, according to appointment, on the Chautauqua grounds in the city of York, Neb. The attendance of our people was quite large from the beginning.

On the first Sunday night of the meeting we had five inches of rain. A large portion of our camp was pitched on low ground adjacent to Beaver Creek. The creek overflowed its banks, and in the darkness of the night the water came creeping up into the family tents, and the occupants had to escape with their belongings to the Chautauqua pavilion, where they spent the balance of the night.

Monday morning we found eighty-three of our family tents, also the German and Scandinavian preaching tents, in water from two to five feet deep. It was a dubious prospect. It was the opinion of nearly every one that the only thing we could do was to advise the people to go home, and give up our meeting. I called together a few of the leading brethren, and after counseling together for a few minutes, we asked the Lord to teach us what to tell the people. We rang the bell, called the people together, and announced to them that the tents would all be removed that day to high ground, and told them to go to the dining-hall and get some warm food, which would be free. Six or eight of our brethren worked in the water all day getting the tents out, and we had two other gangs repitching them on high ground.

Providence favored us with a beautiful, warm day, enabling every one to get clothing and bedding nicely dried, and at night every tent was out of the water, pitched on high ground, and occupied by the campers. I think less than half a dozen persons left the grounds. The people of the city showed their sympathy for us in many ways. Miss Jones, the conference secretary, stayed at the telephone till after midnight Sunday night, answering calls concerning our welfare, and offers of assistance if needed. The next morning the chief of police told us that he had offers of rooms all over the city, and said he would be in his office all day Monday, and would assign rooms to any whom we would send. One hotel keeper offered to take twenty persons, and said if the men would sleep on the floor, he would take a larger number. We asked him what the charge would be, and he said there would be none.



We had everything ready, and resumed our meetings Monday night, and had a good attendance from the city all through the meeting. Elder E. W. Farnsworth conducted the evening services, and he had great freedom in dwelling upon the leading features of our faith. A good spirit prevailed in the meetings, and frequent revival services were held, in which there was a general response on the part of the people.

The utmost harmony and good will prevailed in all the business meetings of the conference. Elder J. W. Christian was with us all through the meetings, and was unanimously elected president of the conference.

The last Sabbath afternoon a meeting was held in the interests of the foreign missionary work. After the reading of a letter from Elder A. G. Daniells, and earnest talks by Elders E. W. Farnsworth and F. Griggs, a call was made for young people who had been thinking of some foreign field. We knew of several who we felt sure would respond, but every one was surprised when about forty-five arose. We asked these to retire to the children's tent, and we had a very remarkable meeting. Forty-four persons bore testimony, every one expressing an intelligent, earnest conviction. Some spoke of special fields, but nearly all expressed a willingness to go wherever the Lord may call. The Spirit of the Lord was present in this meeting in a marked manner.

After seven years of official connection with the Nebraska Conference, I am now laying down this burden, and preparing to remove to Colorado. I have greatly enjoyed the work in the Nebraska Conference, and it is a source of much gratitude that I leave the work with the most kindly feelings on the part of the people with whom I have labored and whom I learned to love. My address at Boulder will be 415 Maxwell Avenue.

A. T. ROBINSON.

### West Virginia Conference

It is with good cheer that we report the camp-meeting which was held at McMechen, W. Va., August 18-28. West Virginia is the smallest conference in the Columbia Union. Brother F. H. Robbins has recently come here to take up the duties of president. The brethren in all parts of the State give him their cordial support, and the present camp-meeting was the best held in the State for many years, both in interest and in attendance. An excellent spirit prevailed throughout the entire camp, while the interest on the part of the citizens was very good. Large audiences listened each night to the preaching of the cardinal points of this message, the entire country for quite a distance surrounding the encampment being greatly stirred.

Elders Robbins and J. F. Steele expect to organize a church at McMechen as a result of the camp-meeting and of the tent-meetings which they held prior to it. Five precious souls followed their Lord in baptism, and about ten more will be baptized soon.

A spirit of liberality was shown on the part of the brethren encamped on the grounds. From the small handful of believers, a call for foreign missions met with a response of \$113. The presentation of the \$300,000 Fund was answered by a gift, in cash and pledges,

of \$760, or more than two thirds of the entire three years' quota of this conference. Two hundred nineteen copies of the book "Ministry of Healing" were disposed of at one morning meeting, to say nothing of the many copies of this book which have already been sold throughout the State as a part of this campaign. Elder W. T. Knox, Dr. H. N. Sisco, and other laborers outside of the State were present, and their help was greatly appreciated.

The annual session of the conference was held in connection with this camp-meeting. The officers elected for the ensuing year were as follows: President, F. H. Robbins; vice-president, John F. Steele; secretary of the conference and of the tract society, Brother Hamer; field missionary agent, Brother Leach; religious liberty secretary, John F. Steele; secretary of the Sabbath-school and educational departments, Mrs. M. L. Haddix.

Plans were laid to carry on aggressive work in the different parts of the State the coming year. An effort will be made to open up the work in the large cities of Charleston and Wheeling. The prospects are bright for the progress of the message in West Virginia.

B. G. WILKINSON.

### New York Conference

THIS conference held its annual session and camp-meeting at Syracuse, September 1-10. The conference membership amounts to nearly one thousand, and about one half this number camped on the ground. This makes nearly as large a constituency as existed before the division of the conference five years ago. The camp was located in Kirk Park, an open ground, well within the city limits. This contributed in a large measure to an excellent attendance of the citizens, especially during the evening. The evening preaching services considered, for the most part, subjects pertaining to the distinctive features of our faith, and many manifested so deep an interest that it was decided to continue the meetings after the close of the regular conference.

Our own people manifested from the first an earnest desire to obtain a richer experience in the things of God, and in this they were not disappointed. Many obtained a new hold on the Christian life, and returned to their homes with strong courage for the future. This work was particularly marked among the young people. The last Sabbath of the meeting fifty were baptized, the majority of whom were youth and children. This was a much larger fruitage of camp-meeting effort than had been seen for a number of years.

Resolutions were adopted pledging hearty co-operation in the raising of the \$300,000 Fund, the selling of "Ministry of Healing" for the relief of the Melrose Sanitarium, the support of South Lancaster Academy, more earnest endeavor in the way of city mission work, greater faithfulness in selling our publications, etc.

A real spirit of revival in the canvassing work was manifested. In response to the efforts of Brother C. J. Tolf, about twenty-five persons signified their purpose of taking up the sale of our publications as soon as circumstances would permit. An institute was held at the close of the meeting to prepare such

workers as were ready to enter upon service at once.

Elder J. W. Lair, who assumed the presidency of the conference upon the departure of Elder F. H. DeVinney for Japan, was re-elected president. Brother Lair has been given a warm welcome by the people of New York, and has a large place in their affections. Brother F. N. Johnson, who has faithfully served the conference for many years, was re-elected secretary and treasurer. Elders S. B. Horton and B. M. Garten have also recently connected with this conference, and are gladly welcomed by the brethren. In connection with the religious liberty work centered at Albany, N. Y., Elder Horton is finding a wide and valuable field of labor.

The music, under the direction of Brother J. G. White, of the Melrose Sanitarium, added greatly to the interest of the meeting.

Elder A. G. Daniells was present, and spoke particularly on the demands of the work in the great cities. Elder G. I. Butler gave an instructive series of talks on the early work of this movement. Elders White, Town, and Montgomery labored in the general interest of the work; while Prof. C. S. Longacre represented South Lancaster Academy; F. M. Dana, the Missionary Volunteer work; Drs. D. H. and Lauretta Kress, the health work; and C. J. Tolf, the publishing work. It was a great pleasure personally to meet many old friends in this conference, with whom I was associated twenty-five years ago when I began my ministry, particularly Elder H. H. Wilcox, now in his ninety-first year, who, while not related to me after the flesh, I am pleased to consider my father in the truth.

The faithful brethren and sisters in the New York Conference are desirous of a greater measure of God's Spirit and blessing; the Lord is anxious to bestow that which they desire; hence we look for a great forward movement in the future in this old conference of the East.

F. M. WILCOX.

### Self-Supporting Workers' Convention

THE first meeting of the third annual convention of self-supporting Southern workers was held in Gotzian Hall at the Nashville Agricultural and Normal Institute, Madison, Tenn., Sabbath evening, August 26. Workers had gathered from five or six States, and it was befitting the occasion that the first hour should be devoted to a prayer and social service. Words of encouragement came from all directions, telling how God has blessed these workers.

Sabbath was a good day for all. Elder J. O. Johnston, of the Eufola (N. C.) Agricultural and Mechanical Academy, addressed a company of nearly one hundred fifty at eleven o'clock. In the afternoon Dr. Paulson, of the Hinsdale (Ill.) Sanitarium, gave an inspiring talk on medical missionary work. On Sunday the attendance exceeded that of Sabbath. The subject of medical missionary work as a part of self-supporting school work was discussed. The little schools feel the need of skill in doing some medical work, and of having simple equipments for it. Much time on Sunday was devoted to a study of this subject.

Dr. O. M. Hayward, of Chattanooga, was present, and gave instruction in

physiology and simple treatments in connection with rural school work. Prof. W. J. Blake, of the Oakwood Manual Training School, and Prof. A. W. Spaulding and Sister Brownsberger, of Asheville, were among those who came from a greater distance.

The meeting lasted four days, and every hour was full. A devotional service was held each morning at five thirty; and the heads of schools held a daily session, discussing every-day problems of the self-supporting school, courses of study, practical demonstrations of agricultural class work, how to make the soil produce a support, etc. The convention closed on Tuesday with a prayer and praise service. Many expressed their appreciation of the meeting,—of the spiritual uplift realized as well as the mental inspiration.

It has been the custom to hold these quarterly conventions at Madison; but the number of schools has so increased, and they are so widely scattered, that district meetings are now taking the place of the central meeting. A group of schools, within close range of one another, hold quarterly meetings for study. Several of these group meetings have been held, and others are planned for.

At the close of the convention two Madison students, Brother Charles Franz and his wife, left for a short visit to their home in Michigan, preparatory to sailing for Cuba. These young people go to Cuba as self-supporting teachers. It requires courage to undertake this work, and they go forth trusting in God.

Those who hear the call, "Go work to-day in my vineyard," would appreciate such a convention as the one just held. The next one is called for August, 1911, at the close of the next summer school at Madison. Let us pray and work for the progress of mission schools in the South.

M. BESSIE DEGRAW.

### *San Claudio, Cuba*

OUR school closed the third of June, after a successful run of seven months. With the exception of a few days' vacation, we have kept steadily on. Our students accomplish the same work marked out by the Church-School Manual for church-schools in the United States. We have been pleased to note the progress of those who have been faithful in attendance, and loyal to the school.

The past year has been a trying one to all connected with the school; and only the fact that we were walking in the path of duty has kept us at our post. Last spring word was sent us that the inspector of our district had threatened to close our school, because I did not have a Cuban certificate. I secured a book containing the laws for schools, and found that if he pushed the law, he could do this. We went steadily forward, not knowing at what time he would visit us; but the Lord's care has been over us, and we have been permitted to finish this year's work.

Believing that it is the Lord's will that we relate ourselves loyally to the laws of the land, I determined to take the public-school examination in Spanish, as there are no examinations in English. I sent in my application, and it was accepted. July 17 I left for Pinar

del Rio, in the extreme western part of the island. I carried a letter of introduction from the secretary of the board of public education of this municipality, or what corresponds to a county in the States. At 8 A. M., July 18, the examination began with the history of Cuba, followed by geography, and in the afternoon, grammar. The next morning came natural science, which included elementary physics, zoology, and agriculture. Drawing was the next study. Physiology and hygiene, writing, composition, pedagogy, moral instruction, and civics closed three days of hard work. I left the next day, not knowing how I stood, only in arithmetic, the president and secretary of my room having told me in the presence of all that my arithmetic was good. After several days of anxious waiting, my name appeared in two of the daily papers among the list of those who had passed; and the secretary showed me my certificate, which was sent to him, with others, to be recorded.

We feel grateful to the Lord for this blessing, as it would have been impossible for our school to have been secure without it. This places our work on a basis with the Cubans which no diploma or certificate in English could give it, and gives us the right to open up school work in any part of the island. I would suggest that those who are planning to come to Cuba to open up school work, make all the investigation they can in reference to the laws and requirements both for English and Spanish schools.

We have our new home—built of lumber, and with cement floors below—almost completed. It is two stories high, and will contain eight rooms. We had hoped to have the new schoolhouse finished in time to open the school this fall, but Mr. Carnahan has had his hands full with the farm and the building of the home. We are therefore planning to use three of the lower rooms for a temporary school, one room for the Americans, one for the Cuban boys, and the other for the Cuban girls. We are thankful for the interest which the Cubans and our friends have taken in our work. As a result of my work at the examination, I understand that the examiners and others feel that our work is not superficial, but substantial.

We believe that God is going before us, giving us victory, removing the lions from our pathway. We praise him for all these blessings, and are confident that he is able to care for his own. We are expecting a competent teacher and family from the States to join us this fall. This will release me from the English work, as I desire to give all my time to the Cubans. We know no defeat in God's work.

MRS. IDA FISCHER-CARNAHAN.

### *Progress of the Message*

THERE is something inspiring in the figures that show the progress of this grand message. Because of this, and believing that every loyal Seventh-day Adventist is interested in knowing how the message is spreading through the circulation of the printed page, I pass on a few figures that show its progress, not only as a whole, but step by step down to our own Southeastern Union Conference, and to some of the men who are actually doing the work in the great and needy harvest-field.

The latest returns show that during 1909 the sale of our literature throughout the world reached the total value of \$1,402,444,—a money value of nearly a million and a half dollars in one year. The three union conferences in the South are taking orders to the value of from \$15,000 to \$25,000 a month for a fall delivery. Several weeks ago word came to us from the Southern Publishing Association that they had already sent out, since January 1, 84,605 volumes of books. In footing up the work in the Southeastern Union Conference during the past eight months, I find that we have made a gain, over the corresponding time of last year, of \$7,972 in orders, and of \$3,449 in deliveries.

I give a few extracts from letters received from the workers in the field. One says: "To sum up my day's work, I gave eight exhibitions, and booked thirty orders, at a value of \$57.75. I praise the Lord for this success. I think I must have over \$300 worth of orders to deliver September 5-12 and 19. I am glad I am here, and in this employment. I would not care to change places with any one. My health is good—I never felt better."

Another says: "Brother H. reports as follows: 47 hours; no helps; value of orders, \$171.90. His son reports 39 hours; no helps; value of orders, \$133.50. His daughter, 4 hours; \$9 worth of orders. Brother C. reports 24 hours; orders and helps, \$94."

Still another: "Brother K. sends in a good report and letter. I wish you could read it. He found a wealthy woman in the country who owns six thousand broad acres, whose heart was touched to the degree that she ordered a copy each of 'Practical Guide,' 'Great Controversy,' 'Best Stories,' 'Steps to Christ,' and 'Ministry of Healing.'"

Of course all experiences in this work are not so bright, yet such are the blessings that come to some who are laboring in this long-neglected part of the great harvest-field. We are told that the work will close sooner here than in other parts of the field. Perhaps this is one reason the Lord is so richly blessing it.

V. O. COLE.

### *Field Notes*

In a recent letter Elder D. C. Babcock says that the son of a chief arrived at the mission in Freetown, Sierra Leone, July 18, to attend school.

FROM Batoum, on the eastern shore of the Black Sea, Elder J. T. Boettcher sends word: "After good meetings in Siberia and South Russia, I am now in the Caucasus." Batoum, he says, is beautifully situated, with "its sea, and hills, and splendid climate; but no light of the truth has yet been kindled here."

Six persons were recently baptized in the baptistry of the First Baptist church of Kenosha, Wis., by Elder M. H. Serns, as the result of a tent effort held in that city. Another has accepted the Sabbath, but wishes to study the truth further before joining the church. The meetings at La Farge have awakened an excellent interest, and four persons have been baptized. At Hillsboro a Sabbath-school of fourteen members has been organized, and a number are interested in the truth.

# Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY - - - - - Secretary

## Fireside Correspondence School

### A Final Word

THIS does not mean that we shall say nothing more about the Correspondence School and its work, but this is our last opportunity to say a word to you before our autumn opening on October 3. You will remember that this date is the limit set for accepting applications based on the old rates of tuition. For students outside the United States and Canada, the limit is November 1. We make a slight advance in the rates of tuition after these dates, in order to give better service to our students. We expect the work of enrolling to go right on during the winter.

From the hundreds of letters and requests that have been pouring into our office during the month of September, we gather the following impressions:—

1. Our facilities will be taxed to their full capacity this winter. We like it this way.

2. We are having more applications for advanced studies this year than last. This is a sign of growth.

3. Our work is stimulating young people to plan ahead for their education,—some for this college, some for that academy, some for the Foreign Mission Seminary,—and to begin at once to carry out their plans by enrolling for correspondence studies. We are willing to be their stepping-stone toward success.

4. We are having more active co-operation by heads of schools, conference secretaries, and general laborers, than before. This is an indication of growing confidence in our aims and methods.

5. Workers in the harness are deciding to delay no longer a determined effort to raise their educational qualifications from the mediocre to the excellent. This is hopeful, indeed.

6. Some of our new applicants are so eager to begin their studies they can hardly wait till October 3. This is delightful!

Secretaries and principals of schools write that they are sending out letters to suitable persons, recommending our work.

One application came in, written on the back of a letter that had been received from the principal of an academy, in which the principal says: "I am very sorry that I can not make an opening for you to earn your way through school. I trust, however, that you will save all the money you can, and try to come to school next year. In the meantime, I would recommend you to take up some studies in our Correspondence School at Washington, D. C. By writing to —, you will get all the information you want along this line."

A college president sent us a copy of a letter he is sending out to the young people in his territory who fail to get to school this year, recommending the Correspondence School to them.

A conference president writes in for a proposition if he furnishes us a list

of thirty-five students among his workers.

Now we hope that not a soul who reads this "final word" before our autumn opening, who feels that he *ought* to have a share in the benefits of our delightful and successful method of instruction, will close his eyes in sleep till he has settled on the right side of this question. Remember that all applications bearing a bona-fide date prior to October 3, will be accepted at the old rates of tuition. Should you be too late for this benefit, do not hesitate, but consider that by paying a little more you will doubtless get the more out of it. Address the Fireside Correspondence School, Takoma Park, Washington, D. C. W. E. HOWELL, *Principal*.

## 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

### South America

BROTHER MAX TRUMMER, general agent on the east coast of South America, reports constantly increasing success on the part of the canvassers in his field. In his letter dated July 26 he says:—

"We have just closed another canvassers' institute. We were together ten days, and though there were only five of us, we had an enjoyable time. I like the one week or ten days' institute very much. There is no time lost, and the workers hold their enthusiasm better than for a longer period. I am now canvassing with the new workers in the field. Some time ago Brother Nicholas Hanson cheered us with a fine report. He secured thirty-two orders in one day for 'Home and Health,' Spanish; another day, in five hours, he took twenty-one orders; and before the week was out, he even took forty-three orders in one day, making a total of 122 orders taken in one week. Isn't that good? To our dear Lord and Master be all the praise."

N. Z. T.

### Southwestern Union

THE following letters from Brother W. W. Eastman, which accompanied his reports for July and August, show how the Lord blesses faithful effort, even in the face of most forbidding circumstances. We trust that all our book men, especially, will read these items carefully:—

"Here we come with our July report. This is the largest report we have ever made in July. You will notice we are more than a thousand dollars ahead of our report two years ago, when we had five weeks in July. I think we can also promise you a good report for August. I am now in the midst of the West Texas camp-meeting. The drought is something terrible in this part of the State. There are thousands of farmers who will raise absolutely nothing, and

will be forced to leave their homes, and go to other parts. I am writing this while sitting in the big tent during meeting. There is not a blade of grass to be seen. The ground is as bare as the floor,—nothing green to be seen except the leaves on the mesquit trees. Yet we are happy and of good courage, and amid it all the work is going forward with success in this conference. I think a good many of the brethren who have made nothing farming will go to selling books in other sections, where there are crops. So, as I tell the people, the tribulations that have befallen them, have fallen out rather to the furtherance of the gospel."

"Here is our August report. As the monk said to Frederick of Saxony in his dream in answer to his question as to why his pen was so strong, 'I am somewhat surprised at it myself.' I freely confess these figures are beyond my expectations by \$3,000. But, as I grow older, and learn more of the Lord and his ways, I am not so much surprised to see him do great things. Truly this is the Lord's work, and it is marvelous in our eyes."

### Argentina

WE continue to receive encouraging reports from the Spanish-Catholic fields. The records which some of our workers are making in those fields are truly phenomenal. Writing from Buenos Aires, Brother G. F. Hartman, secretary of the South American Union, says:—

"In regard to raising the price on the books, I will say that we have raised the price on Spanish 'Home and Health' from five dollars to six dollars, and it goes just as well as before. In fact, it goes too fast for us. We have received only one shipment, containing about 150 books for each canvasser; and at the rate they are taking orders, each one will use up his quota in two weeks. I have a report before me from Brother Shultz, containing seventy-two orders for four days; one day, thirty-one orders. Brother Hillman takes from ten to twenty orders a day, but it has remained for Brother Hanson to break the record. One day he took thirty-two orders; the following day, in five hours, twenty-one; and one other day the same week, forty-three. The canvassers are also having very good success in delivering."

Brother Hanson's totals for the week were: 28 hours; 122 orders; value, 762 Argentina pesos, or 322 American dollars.

N. Z. T.

### Notes on the Summary

THE blessing of the Lord resting upon the faithful labors of his servants always brings victory. This precious fact is written in large letters all over the accompanying summary.

THE Northern Union Conference has been in the grip of a terrible drought, and doubtless this caused discouragement to some of the canvassers, and has made it difficult for our field agents to hold their workers.

A CAREFUL study of the accompanying summary for the month of August, will start a song of praise and thanksgiving in many hearts. We join heartily with our dear workers in the field in thanksgiving to God for this victory.

We take pleasure in calling attention to the strong increase in many union conferences over previous years. It is only right, however, for us to state that many large camp-meetings were held in the Central Union Conference during the month of August, which doubtless accounts for the small decline in that territory.

It is unnecessary to recount the struggles and the earnest work of our general agents and field agents in the United States, since the beginning of 1910. In some of our union conferences there appears to have been an accumulation of difficulties, which has made the work peculiarly trying to the leaders. We have recognized this, and have referred to it in connection with previous summaries. However, as the difficulties have pressed in upon the work, more earnest prayers have been offered, leaders have talked courage, and have worked hard, and the canvassers have put in more faithful hours.

LAST year there were forty-seven canvassers in the Northern Union during the month of August, and this year thirty-seven. Evidently the drought got inside of a few of our workers, and they have had a dry time. It is both interesting and instructive to note that the thirty-seven agents who continued in the work, succeeded even better, per agent, than last year. This demonstrates that the difficulty was not in the fact that there was a drought, but in the fact that some workers left the field. What a fine thing it would have been if all the workers could have trusted in God to give them a greater victory, under such difficulties, than he had done in times of prosperity! This was evidently true of those who engaged in the work.

CONSIDERING the conditions that prevail, the showing is excellent for the Northern Union Conference, and we are thankful to God that he still has workers who believe in him, and will in his name triumph over temporal difficulties.

THE summary as a whole shows a substantial gain over the month of August for any previous year.

THE success of our workers during the months of June, July, and August has been more evenly distributed this year than in the two preceding years. None of these months shows as large a report as the one published for June, 1909, or for July, 1908; but the total for the three months is far above either of the two preceding years.

For his manifold blessings upon this department of his work, we thank God with all our hearts.

E. R. P.

### Selling Spanish Books in Texas

THE field agent of South Texas, Brother N. H. Conway, says: "It is wonderful how the Spanish work is opening up among the Spanish people of this field. Our workers who can not speak the language are doing well among them with Spanish 'Home and Health.' One young man fifteen years old took orders for over one hundred dollars' worth of books in this field among the Mexicans during the first week he canvassed."

### Canvassers' Summary for August, 1910

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
<b>Atlantic Union Conference</b>						
Maine .....	6	318	54	\$ 197.20	\$ 384.80	\$ 232.35
Northern New England...	7	587	92	371.34	174.70	....
Central New England ...	10	1116	349	1240.88	766.35	778.60
Southern New England ..	4	421	215	521.00	247.70	136.20
New York .....	3	117	18	71.50	189.30	648.00
Western New York .....	15	1623	379	1260.55	607.80	691.95
Greater New York .....	5	119	85	187.40	41.25	530.70
Totals .....	50	4301	1192	3848.87	2411.90	3017.80
<b>Columbia Union Conference</b>						
Ohio .....	13	732	220	602.15	955.05	292.00
West Virginia .....	12	925	682	1321.05	532.70	308.20
Virginia .....	9	396	142	534.85	270.33	1041.10
Chesapeake .....	9	869	285	793.36	1309.70	1554.70
Eastern Pennsylvania ....	18	1660	769	1439.10	546.15	1111.31
West Pennsylvania .....	12	1229	491	1505.85	841.00	520.75
New Jersey .....	6	697	290	691.40	475.80	1264.45
District of Columbia .....	5	192	66	210.25	....	....
Totals .....	84	6700	2945	7098.01	4930.73	6092.51
<b>Lake Union Conference</b>						
East Michigan .....	5	265	63	267.60	216.45	61.45
West Michigan .....	4	318	73	171.70	63.05	....
North Michigan .....	8	519	196	436.90	78.15	176.20
Wisconsin .....	18	1094	192	523.45	1203.45	486.25
Northern Illinois .....	7	796	171	692.90	467.60	645.75
Southern Illinois .....	12	1220	332	932.20	205.25	205.50
Indiana .....	7	224	39	81.95	....	304.30
Totals .....	61	4436	1056	3106.70	2233.95	1879.45
<b>Canadian Union Conference</b>						
Ontario .....	6	268	137	316.05	377.45	598.85
Quebec .....	1	27	8	16.00	223.50	58.65
Maritime .....	3	80	31	99.25	410.55	645.05
Newfoundland .....	...	...	...	....	40.25	....
Totals .....	10	375	176	431.30	1051.75	1302.55
<b>Southern Union Conference</b>						
Louisiana .....	10	547	173	311.25	658.45	322.20
Alabama .....	14	1607	1232	2374.80	741.75	1138.24
Kentucky .....	14	1414	282	537.20	690.25	421.80
Mississippi .....	19	1304	997	1566.20	405.35	435.25
Tennessee River .....	8	277	147	294.00	447.15	110.10
Totals .....	65	5149	2831	5083.45	2942.95	2427.60
<b>Southeastern Union Conference</b>						
Cumberland .....	13	930	295	655.50	933.20	348.25
Georgia .....	16	526	257	697.70	577.35	540.75
North Carolina .....	16	838	216	558.85	481.70	217.55
South Carolina .....	4	219	25	118.05	92.65	557.05
Florida .....	7	648	624	1299.00	....	448.05
Totals .....	56	3161	1417	3329.10	2084.90	2111.65
<b>Southwestern Union Conference</b>						
Arkansas .....	19	2118	960	3732.25	1508.10	1676.10
Oklahoma .....	18	1109	353	1374.10	1083.00	1175.50
West Texas .....	11	654	176	707.40	330.90	181.20
South Texas .....	11	1114	469	1627.90	2054.55	3327.10
North Texas .....	32	3124	3593	4955.30	....	....
New Mexico .....	3	178	50	65.75	246.05	100.55
Totals .....	91	8000	5417	12129.95	5222.60	6460.45
<b>Central Union Conference</b>						
North Missouri .....	5	174	50	216.85	705.25	....
Southern Missouri .....	3	97	61	110.15	....	315.30
Kansas .....	13	691	119	1253.25	1011.25	....
Colorado .....	5	297	101	386.45	....	....
West Colorado .....	3	110	35	169.70	271.75	395.95
Nebraska .....	22	1188	293	932.15	1479.75	715.25
Wyoming .....	3	203	66	216.00	612.25	1082.40
Totals .....	54	2742	725	3284.55	4080.25	2508.90
<b>Northern Union Conference</b>						
Iowa .....	5	441	62	230.70	494.40	343.50
Minnesota .....	14	1399	217	1012.60	853.70	1444.30
North Dakota .....	11	1036	442	1541.25	1694.26	815.75
South Dakota .....	7	599	116	441.10	989.85	1528.65
Totals .....	37	3475	837	3234.02	4032.21	3132.20



	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
<b>Pacific Union Conference</b>						
California-Nevada .....	6	1165	781	\$2675.10	\$2568.75	\$ 976.25
Arizona .....	2	245	144	531.50	204.65	....
Southern California .....	4	98	39	1103.00	252.25	936.40
Utah .....	1	30	25	40.00	....	....
Totals .....	13	1538	989	4349.60	3025.65	1912.65
<b>North Pacific Union Conference</b>						
Alaska .....	..	..	..	....	....	....
Western Washington .....	5	186	97	379.10	950.00	1562.45
Upper Columbia .....	13	702	284	1224.00	794.10	1526.70
Western Oregon .....	20	1174	439	1700.65	893.65	1665.55
Southern Oregon .....	6	417	200	824.15	....	....
Southern Idaho .....	3	238	88	355.75	72.65	196.00
Montana .....	7	618	285	873.85	459.10	76.80
Totals .....	54	3335	1393	5357.50	3169.50	5027.50
<b>Western Canadian Union Conference</b>						
Alberta .....	6	343	88	358.45	1045.50	811.50
Manitoba .....	2	262	112	486.05	635.65	661.85
British Columbia .....	8	480	210	881.00	102.00	550.40
Saskatchewan .....	3	415	198	873.30	1233.80	1207.75
Totals .....	19	1500	608	2598.80	3016.95	3231.50
<b>Foreign Union Conferences and Missions</b>						
British .....	75	9358	3142	6905.55	6260.00	3785.49
Scandinavian .....	100	15320	10461	8852.11	10743.38	5660.71
East German .....	100	8791	..	2099.12	7435.07	8885.03
West German .....	98	9361	..	2662.95		
Russia .....	13	..	..	360.24	....	....
Latin .....	12	2238	4144	403.70	264.25	1246.20
South African .....	17	1999	719	2404.42	703.25	754.48
Australasian .....	30	3219	1184	4648.49	5477.75	4350.66
Mexican Mission .....	9	583	186	600.04	785.75	608.94
West Indian .....	5	..	..	2108.44	....	....
Korean .....	..	..	..	1.83	....	....
Philippine Islands .....	..	..	..	4.00	....	....
Levant .....	4	..	..	59.30	....	....
India Mission .....	2	349	142	145.20	....	....
Brazil .....	11	611	..	407.67	1780.18	860.17
South American .....	23	1393	1039	4661.27	....	....
China Mission .....	..	..	..	....	....	....
Japan .....	..	..	..	....	....	....
Porto Rico .....	..	196	340	643.55	....	....
Totals North American union conferences, .....				\$53851.85	\$38203.34	\$39104.76
Total foreign union conferences and mission fields .....				36969.88	33449.63	27841.62
Grand totals .....				\$90821.73	\$71652.97	\$66946.38

Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan. ....	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb. ....	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May ....	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June ....	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05
July ....	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12
August..	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	....
Oct. ....	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	....
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ...	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	....
Totals, \$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	....	....

Note and Comment

—The latest census returns credit Greater New York with 4,700,000 population, of which 1,634,000 belong to Brooklyn. The population of London is estimated at seven and one-half millions.

—Twenty-five indictments for murder in the first degree have been brought in by the special grand jury that has been investigating the lynching of Carl Etherington, a detective of the Anti-Saloon League, in Newark, Ohio.

—The census officials estimate the population of the United States as about 100,000,000, of whom about 90,000,000 are resident within the States.

—Just as the new Pennsylvania terminal in New York City is completed, and heralded as the largest building of its kind in the world, the New York Central announces its plans for a terminal twice as large, and to cost nearly twice as much. The plans include a channel two city blocks wide and half a mile long, on either side of which will be imposing office buildings.

—The smallest kingdom in Europe is Montenegro, by common consent of the powers elevated to the position of a kingdom within the last few weeks.

—An order has been issued by Health Officer Woodward, of the District of Columbia, excluding from the public schools for at least two weeks all children who have been exposed to infantile paralysis. This step is considered necessary to safeguard the health of the schoolchildren, in view of the prevalence of this malady.

—The cry of the increased cost of living echoes round the world. From Europe comes the report that the laboring classes of Germany find it impossible to buy meat; and in the south of Italy, once "the granary of the peninsula," there has not been enough grain raised to supply even the farming classes.

—A number of warrants have been issued for the arrest of manufacturers of marshmallows in Philadelphia. The charge is made that large quantities of sulphuric acid are used in the manufacture of a cheap grade of these candies. The investigation leading to the arrests was caused by the illness of a number of children who had eaten cheap candy.

—Crime among the youth is on the increase. According to the author of "Criminality in Youth," crimes committed by persons between 14 and 20 years of age quadrupled between 1826 and 1880. This increase is considered alarming; for it is a recognized fact that "the young delinquent is the most dangerous of criminals." In whatever direction we look, we see evidences of the fulfilling of the sure word of prophecy.

—It is gravely reprinted, as an item of news, in a leading Washington daily, that recently "the phenomenon of the liquefaction of the blood of St. Janarius took place, after prayers lasting 55 minutes, in the presence of a great multitude. . . . Various attempts have been made to explain the alleged miracle. The argument, once brought forward, that there was no liquefaction, was abandoned a considerable time ago, the evidence for the liquefaction being overwhelming." It is further stated that "the people interpret the rapidity of the liquefaction as proof that the peril from cholera is over." By such "news" Rome is ever seeking to educate the reading classes.

—On August 29 the government of Japan formerly took possession of Korea. Amnesty was granted to certain prisoners, and the taxes of the poorer people were forgiven. "Japan gave \$8,500,000 to encourage industry, and to support education, hospitals, and work for the poor. Religious freedom was explicitly recognized. Tariff regulations were continued for ten years, and the Japanese laws regulating copyrights and patents were extended to Korea. Korea's treaties with foreign nations were continued, and Japan's treaties were extended to Korea as far as they apply. The name under which Korea is henceforth to be known is Cho-sen, an ancient name for the empire, of Chinese origin, meaning, probably, 'the Land of Morning Calm.'" Though this annexation had been talked of for some time, it was not expected that it would take place so soon.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

COLUMBIA UNION CONFERENCE

Chesapeake, Chestertown, Md. .... Sept. 22 to Oct. 2

PACIFIC UNION CONFERENCE

California, Visalia (local), Sept. 29 to Oct. 9  
Utah, Salt Lake City (conference only) .....

Arizona, Phoenix (conference only), Nov. .... Oct. 4-9

SOUTHEASTERN UNION CONFERENCE

Florida, Leesburg ..... Oct. 13-24  
Florida (colored), Sanford, Oct. 28 to Nov. 7

European Division

BRITISH UNION CONFERENCE

Wales ..... Sept. 29 to Oct. 2  
North England ..... Oct. 6-9

A Question Answered

THE message to our cities is the paramount issue at the present time. Much space has been given the matter in the REVIEW, our conference papers, and in special readings. Our people are heartily in accord with the plans which are under way. Many of our ablest ministers and Bible workers are being assigned to these difficult posts. Does our duty as laymen end when we pray for these workers, and give of our means for their support? Are we to shift the entire burden on those at the front, and merely wish them Godspeed? Many will ask, What more can I do? We answer, Send an "able minister" yourself, one that has won hundreds to the truth—the *Signs of the Times Weekly*. There isn't a shadow of a doubt that others will take their stand with us through reading the Present Truth series of the *Signs*, which begins November 1. Will some of your friends be among the number?

Get us a list of five or more names, and

This diagram gives only a partial list of contents for the six months, beginning November 1. Limited space will not admit of a more lengthy description, but suffice it to say that our people will not be disappointed in this Present Truth series, which the publishers confidentially expect to make better than any former series.

Address your tract society, or Signs of the Times, Mountain View, Cal.

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.—The address of L. T. Ayers, by K. Tillman, Santa Ana, Cal.

WANTED AT ONCE.—Seventh-day Adventist lady nurse. Give experience and wages expected. Address Otter Lake Sanitarium, Otter Lake, Mich.

WANTED.—By first-class stenographer with five years' experience, position as stenographer or general office assistant. Best of references. Address Miss M. M. Wyckoff, Box 532, Council Bluffs, Iowa.

FOR SALE.—Pure extracted honey, 7 cents in 60-pound cans. Good small ripe olives, 55 cents a gallon in 5-gallon cans. Larger sizes in November. Pure olive and white cooking oils. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$4; 10-gal. can, \$7.90; 1/2 bbl. (30 gal.), 73 cents a gal.; 1 bbl. (50 gal.), 72 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—Permanent home for bright, motherless boy, eight years old. Also work of any kind for myself among our people, preferably at one of our institutions. For further particulars address John Schott, 407 North Fifth St., Lebanon, Pa.

HELP WANTED.—There is an opening at the Washington (D. C.) Sanitarium for one or two boys for calls and other work; for a man to attend to the heating-plant; and for young men to take the nurses' course. Apply to the manager, Washington (D. C.) Sanitarium, Takoma Park Station, Washington, D. C.

SIGNS OF THE TIMES WEEKLY — PRESENT TRUTH SERIES

Twenty-five Special Numbers, Beginning November 1, 1910.

Following are Some of the Departments, Subjects, and Titles of Articles

NUMBER OF SECTIONS	DATE	MESSAGES FROM MRS. E. C. WHITE	Verse-by-Verses Study Book of Revelation	TWENTY-FIVE BIBLE READINGS	COMING OF THE MASTER	THE SABBATH	RELIGIOUS LIBERTY	MISSION FIELDS	EDITORIAL	OUTLOOK	QUESTION CORNER	BIBLE BAND	TEMPERANCE AND HOME
1	Nov. 1	Value of Bible Study	Importance of Prophecy	Prophecy	First Advent — Literal		Fundamental Principles	This Department will contain from week to week Articles and Reports from Mission Fields in all Parts of the World, including China, India, Japan, Africa, South America, and the Islands of the Sea	Each Number of this Present Truth Series will contain Editorial Comments and Articles on Timely Topics and True Christian Living as well as upon the Great Bible Doctrines Now Needing Emphasis	This Department will Call Attention to Current Events in All Parts of the World and Show the Bearing they have on the Fulfillment of Prophecy	The Question Corner which has come to be prized very highly by Many will Still have a Place in Every Number of This Series	Thousands have joined our Bible Band and are now Reading the Bible through by course This Feature will also be Continued through the Series, but on a little different plan, announcement of which will be continued later on. It will interest you	Special Attention will be given to the Home Department, and our subscribers may depend upon something Interesting and Profitable in Every Number — The Interesting and Touching Serial Story entitled "Shiloh the Man of Sorrows" will be continued till the Life of Christ is finished
2	Nov. 8	Prayer the Word	The Book of Revelation	Law of God	Second Advent — Literal								
3	Nov. 15	Bible Beneficence	Christ the Revealer	Two Laws	May We Know?		Sinners Powerless						
4	Nov. 22	Christian Homes	Christ with His People	Perpetuity of the Law	Signs in Sun and Moon		Christ's Kingdom						
5	Nov. 29	Living Branches of the Vine	Churches of Ephesus and Smyrna	Origin of the Sabbath	Falling Stars		Not of This World						
6	Dec. 6	Bible Temperance	Pergamos and Thyatira	Sabbath and Law	Earth Grows Old								
7	Dec. 13	Burning the Books of Magic	Sardinia and Philadelphia	Sabbath in Israel	Other Signs		Judge Not						
8	Dec. 20	Sin of Presumption	Laodicea	Christ and the Sabbath	His Coming Retarded		Articles Covering the Whole Range of Religious Liberty will Appear in this Department						
9	Jan. 3	Lessons from Noah's Time	Visions of God	Second Advent	Coming to Wicked								
10	Jan. 10	Character of the Law	Agencies of God	A Literal Coming	Coming to His Own	Was Made for Man							
11	Jan. 17	Law in the Patriarchal Age	A Book Opposed	A Visible Coming	You and His Coming	Identical Day of Sabbath							
12	Jan. 24	Law Given to Israel	Triumph of Sacrifice	Meaning to Righteous		Sabbath and Law							
13	Jan. 31	Israel and the Law	Victorious Horsemen	Meaning to Wicked	Man's Nature and Destiny	A Blessing in Christ							
14	Feb. 7	Sabbath Reform Needed	The Closing Seals	Signs of His Coming	Man as Created	Christ and His Apostles							
15	Feb. 14	Willing Obedience	Sealing Work	Special Warnings	Man in Death	First day of the Week							
16	Feb. 21	Permanence of Truth	Who Are Israel	Hope of His Coming	Life and Death	Attempt to Change Sabbath							
17	Feb. 28	Watchfulness and Prayer	The Redeemed	Law and Gospel	Coming of Christ Necessary	Restoration of Sabbath							
18	Mar. 7	Christ and the Law	The Seven Trumpets	Righteousness and Life									
19	Mar. 14	Law in the Christian Age	Woe and Trouble	Life and Immortality									
20	Mar. 21	The Sanctuary	Woe and Trouble	Our Great High Priest									
21	Mar. 28	Right Methods in Education	1840-1844 Movement	The Judgment									
22	Apr. 4	Women in the Home	Another Message	The New Earth									
23	Apr. 11	Daniel an Example	The Two Witnesses	The New Heaven									
24	Apr. 18	Value of Prayer	Living Witnesses	The Holy Spirit									
25	Apr. 25	Woe and Judgment		Spiritual Gifts									



The Series of Articles on the above subjects will appear during this month.

"For, behold, darkness shall cover the earth, and gross darkness the people." Isa. 60:2.

"Place in the habitation of the north end of the ark! For the Lord is come down upon you, having great wrath, because ye have said, that he shall be a short time." Jer. 22:5.

THE ETERNAL REFUGE

as brought to close in the

Great Threefold Message

of Revelation 14 will be presented in strong, forceful articles which will inspire hope and courage in the heart of every true believer.

Signs of the Times WEEKLY

Subscription Prices

The Series of Twenty-five Numbers is sent gratis to those who send no money and return no subscription card.

For one copy of this series of twenty-five numbers mailed direct from this office to names and addresses furnished, each . . . . . \$1.75

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

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

have the papers sent to your friends direct from the office of publication. They will cost but 65 cents each for the six months. Clubs of five or more to corps of workers in the cities, 62½ cents a copy for the series.

We call particular attention to one special feature connected with this series, as shown in the very striking cartoon by Mr. Maybell—the great black hand stretched out over the nations with its five restless, grasping fingers, like the tentacles of a devil-fish, which are gathering souls for destruction. These five digits of the hand are War, Greed, Apostasy, Spiritism, and Papacy or Tradition. There will be from three to five articles on each one of these, showing their use by Satan in these last days; and this setting forth of the evils which the world must face, is worth more than the whole series will cost.

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

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

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

**HYGIENIC VEGETABLE COOKING OIL.**—5 gallons, \$4.25; 8 1-gallon cans, \$7.50; 2 5-gallon cans, \$8.50; ½ bbl. (about 30 gallons), 75 cents a gallon. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

**FOR SALE.**—Alfalfa ranch of twelve acres; rich land; own water system; ½ mile from depot; 1 mile from center of Corona, Cal. Engine, well, water pipes; cuts 6 crops annually. Adjoining land held at \$600 an acre. Will sell for \$475. Address W. S. Ritchie, Corona, Cal.

**FOR SALE.**—40 acres 1¼ miles from Emmanuel Missionary College, Berrien Springs, Mich. Good 10-room house; barn 40 x 60 feet; 4 acres bearing orchard and grapes; 4 acres heavy maple and beech timber. Will sell cheap. Address James Butka, Keene, Tex., for price.

**FOR SALE.**—New bakery and grocery business on one of the best thoroughfares in Redlands, Cal.; near large schoolhouse; only 4 miles from Loma Linda Sanitarium and College. Selling on account of age. Price reasonable. Correspondence invited. Address 1221 Orange St., Redlands, Cal.

**FAVORITE GOSPEL SONGS.**—Mr. Chas. P. Whitford, who has for many years been with the Adventist people as a singing evangelist, has just published four favorite gospel songs entitled: "In His Likeness," "When the Saviour Shall Come," "The Lamb of Calvary," and "The City of Light." These songs are sung by Brother Whitford in his evangelistic work. The melody is excellent, and the words are rich in spiritual thought, and inspiring in true sentiment. We believe they will satisfy, inspire, and delight those who use them, and we cordially recommend them to all lovers of good music, and bespeak for them a wide circulation, believing they will prove a help and blessing to all who may hear them sung. Twelve cents will purchase the entire set. Address C. P. Whitford, Leesburg, Fla.

**MALTSUGAR FREE.**—"We were especially pleased with the Malt sugar sent, which is the best thing of the kind I ever saw." (From New York.) Our offer to include extra foods to fully pay freight on \$10 shipments, and give six pounds Malt sugar free, east of Colorado, until September 20 is hereby extended to October 25. Cooking Oil and 45-pound cans Nut Butter can not apply on this offer. Half freight and three pounds with \$5 shipments. This offer is the most liberal we have ever made, and will positively be withdrawn October 25. Do not miss it. The factory is very busy, having sold more foods in August than during any previous month. We supplied foods for thirty-six camp-meetings this year, as compared with twenty-five last year. There are no better foods made than we are making, and they don't taste like money, either—you can afford to live on them. Order direct or through your tract society. Address the Nashville Sanitarium Food Factory, Nashville, Tenn.

### Publications Wanted

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

W. W. Grant, 210 Alcaniz St., Pensacola, Fla.

Pearl Grosjean, Troy, N. Y., *Little Friend* and *Signs*.

Samuel H. Coombs, Box 373, Nassau, Bahamas, West Indies.

Frank L. Bennett, R. F. D. 1, Fruitland, Md., *Signs* and tracts.

Mrs. F. A. Evans, Ariel, Pa., *Signs, Watchman, Life and Health, Instructor*, or any of our papers suitable for missionary work.

Mrs. Ella Stribling, General Delivery, Childers, Tex., desires *Signs, Instructor, and Life and Health*, for general missionary use.

### Change of Address

THE address of Elder G. W. Wells is now 238 Haywood St., Asheville, N. C.

## Obituaries

**FRONDORF.**—Lotus Geneva Frondorf, infant daughter of Harry P. and Inez Frondorf, was born Dec. 12, 1909, in Cincinnati, Ohio, and died Aug. 26, 1910, at Mt. Vernon, Ohio, aged eight months and fourteen days. The funeral service was held in the Asbury Methodist Episcopal church, and interment was made in the churchyard of the same.

JOHN P. GAEDÉ.

**GORDON.**—Died at Fountain, Mich., Aug. 7, 1910, Sister Frances Gordon, aged 58 years, 2 months, and 2 days. She began the observance of the Bible Sabbath thirty-four years ago, and was baptized by Elder D. H. Lamson. She fervently loved the truth, and was patient during years of suffering. Hers was a Christian spirit that made the world brighter for her associates. We laid her away in hope.

GEO. GORDON.

**SIMMONS.**—Died in the hospital at Boise, Idaho, July 19, 1910, Sister Sigourney Simmons, aged forty years. Sister Simmons was a faithful member of the Caldwell (Idaho) church. A large audience of friends attended the funeral service. She leaves a husband, a son, and a daughter to mourn their loss. Words of comfort were spoken by the writer, from Ps. 116:15.

J. M. WILLOUGHBY.

**PFÄU.**—Died in Baker City, Ore., Aug. 1, 1910, Sister Mattie J. Pfäü. She accepted the truth under the preaching of Elders H. W. Decker and H. W. Oliver about thirteen years ago. She suffered greatly for six months before her death, but was always patient, and manifested the fruits of a true Christian experience. Elder A. C. Bird, from Caldwell, Idaho, officiated at the funeral.

MRS. L. M. STULLER.

**COPELAND.**—Died at Boise, Idaho, Sept. 3, 1910, Marjorie Bernice, infant daughter of Brother and Sister T. L. Copeland, aged five months and five days. Though little Marjorie tarried with us but a short time, she became endeared to us all. It was hard to give her up, but with confidence in God's wisdom, we can say, "The will of the Lord be done." Memorial services were conducted in the church at Boise, Sabbath, September 10.

J. M. WILLOUGHBY.

**McLELLAN.**—Died at her home at Bradwardine, Manitoba, Aug. 11, 1910, Mrs. Sarah McLellan, in the seventy-sixth year of her age. She accepted the soon coming of Jesus and the binding claims of God's law as fundamentals of her faith in 1900. Her consistent life won many friends. A real helper to the sick, a ready friend to the troubled, her home was always open to the distressed. She leaves a life record that reveals God's power to save from selfishness. Words of comfort were spoken from Luke 8:52.

WM. C. YOUNG.

**LANDNVILLE.**—Laura May Landville, daughter of Brother and Sister Landville, of Harris, Mich., died at the home of her parents after an illness of some weeks. Although only four years old, she loved to talk of Jesus and heaven. Words of comfort were spoken by the writer at the funeral service.

R. J. BELLOWES.

**POTTER.**—Died Aug. 7, 1910, at the hospital in Bemidji, Minn., Brother F. W. Potter, aged forty-five years and eight months. He was born in Prescott, Fairbault Co., Minn. Sept. 26, 1894, he was married to Clara Knutson, and to them four children were born, two of whom are sleeping beside their mother in the Wadena Cemetery. Brother Potter was a great sufferer the past year. He was a firm believer in the third angel's message, and died trusting the Lord and his promises. Two children, aged ten and twelve years, one brother, and an aged mother are left to mourn.

MRS. A. G. POTTER.

**DAVIES.**—Died at Oil City, Pa., Aug. 21, 1910, Sister Rebecca Jane Davies, aged seventy-five years. Sister Davies was born in Venango County, and has lived in this county all her life, loved and respected by all for her kind Christian character. She is survived by six children and two sisters, who mourn their loss, but not without hope. Over two years ago Sister Davies accepted the message, and was baptized at the Oil City camp-meeting. As we laid her away to rest, it was with a bright hope of meeting her on the resurrection morning. Words of comfort were spoken by the writer, from Rev. 14:13.

I. N. WILLIAMS.

**NICHOLS.**—Druzilla Filo, daughter of Joseph and Arvilla Filo, was born at Dexter, Mich., May 27, 1843; she was married to Abraham Nichols at the age of twenty; and died Sept. 14, 1910, aged 67 years, 3 months, and 18 days. In early life Sister Nichols confessed her Saviour, and soon afterward united with the Seventh-day Adventist Church, in which she retained her membership until her death. She lived a consistent Christian life; and though a great sufferer, her faith and hope were bright. Four children are left to mourn. Words of comfort were spoken from Ps. 116:15, to a large and sympathizing congregation. Interment was made in Fair View Cemetery.

W. C. HEBNER.

**CASEBEER.**—Eva M. Morris was born Oct. 12, 1869, in Clark County, Iowa. When she was three years old, her parents moved to Nebraska, where she grew into womanhood. Here, in 1887, she was married to Chas. S. Casebeer. To this union were born two children, a son and a daughter. She accepted the third angel's message in 1889, at Ord, Neb. On Aug. 30, 1894, the husband and father died. Shortly after the home was thus broken up, she came with her children to Oregon. She always worked hard to make a little home, and keep her children with her. She was a firm believer in the third angel's message, and loved it until her death, which occurred at Cottage Grove, Ore., June 14, 1910. Two children, two sisters, two brothers, and her father and mother are left to mourn. Words of comfort were spoken at the funeral by the writer, from Rev. 14:13-16.

J. MARK COMER.

**HOKE.**—Elizabeth L. Hooke, daughter of Robert and Elizabeth Hooke, was born Oct. 19, 1825, and died July 22, 1910, aged 84 years, 9 months, and 3 days. She is survived by three sisters and two brothers. Sister Hooke lived and died on the old homestead near Port Republic, Va. With two sisters, she accepted the third angel's message at a tent effort conducted at Port Republic twenty-five years ago. Although passing through many trials and afflictions, she faithfully lived the message for this time, taking a deep interest in its onward progress, and contributing to its support as she was able. The funeral services, held in the Methodist Episcopal church at Port Republic, were conducted by the writer; and we laid her to rest in the family graveyard near the old homestead, trusting that when the Life-giver shall appear, she will come forth to life eternal.

R. D. HOTTEL.



WASHINGTON, D. C., SEPTEMBER 29, 1910

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WE hear from various training-schools of an auspicious opening of the new school year, with generally increased attendance.

Nor till the work is done will any believing ear get beyond the sound of that voice, "Go ye into all the world, and preach the gospel to every creature."

NEXT week's REVIEW will be enlarged to take in the annual statistical report, which Brother H. E. Rogers has prepared. Our workers who are traveling about should be sure not to miss that number.

FROM Brother G. Dail, of Hamburg, we have received the report of the second quarter of the year in Europe. It shows a membership of 20,730, with 1,109 baptisms during the quarter, and 163 received by vote.

WRITING from Seoul, Korea, Brother H. A. Oberg says: "You will be interested to know that at our recent council we decided to start a monthly paper. This we hope to take subscriptions for, and also to sell. Plans were laid for the translation of books to be sold by subscription."

READ on page 22 the announcement of the special series of the *Signs of the Times Weekly*. It would be an excellent thing for our churches and for individuals to take clubs of this special series for use in missionary work.

THE Pacific Press Publishing Assn. reports an increase of about five hundred per cent in its business with Mexico and South America for the first eight months of 1910 over the same period last year. The sales thus far this year amount to \$58,266.70; last year the sales for the same period totaled \$11,759.45.

OUR little printing plant in Brazil has just published the first edition of "Christ Our Saviour," in the Portuguese language. By permission of the author, the Brazilian brethren added three new chapters: "His Return," "The Day of Judgment," and "The Home of the Saved." We are glad that our workers in Brazil have this addition to their Portuguese literature, and we congratulate them on the neat workmanship.

LAST week Elder W. W. Prescott sailed from New York for England and India, to reach the latter country in time for the Lucknow general meeting, opening October 20. With their mission stations increasing, and the necessity of planning most wisely for their campaign amid vast populations, the India workers have appealed earnestly for general help at this time. A year ago it was thought Elder I. H. Evans could go from China to the India meeting; but owing to delays, he has been able only fairly to reach the far East, and take up his work, and the General Conference Committee felt it unreasonable to call him from interests there needing his counsels and labors. Brother Prescott will therefore attend the meeting, and join our missionaries in their work during the autumn and winter campaign.

ON his way to attend a medical meeting in Boston, Dr. H. R. Harrower recently spent a few days in Washington. We were glad to hear of the good progress he is making in publishing the *American Journal of Physiologic Therapeutics* (72 East Madison St., Chicago), a practical review of the principles and progress of non-drug methods. The journal is receiving the co-operation of some of the leading medical men of the country, and must do good service in a field of effort that we have a special interest in. While it is a journal for the profession, and the editor must handle the business and financial end himself, Dr. Harrower, who is a Seventh-day Adventist, and interested in all our work, wishes to make his enterprise a

help to our medical missionary nurses and physicians. He has put his suggestion into writing, so that we can pass it on, as follows:—

The price of the journal is \$1 a year (six issues); foreign postage, 25 cents extra. All Adventist physicians and medical workers may have their initial subscription extended six months free; i. e., eighteen months for a dollar. Any Adventist medical worker who desires to receive the journal, and can not well pay for it, may receive it at my expense. For my own sake, however, I would much prefer such to secure one paid-up subscription from somebody else. Every Adventist medical missionary in foreign lands may receive *Physiologic Therapeutics* absolutely without charge, save only for postage—25 cents a year; and even this will be remitted if a subscription from another at the regular rate is secured and sent in with the request for a complimentary subscription.

## Fourth Sabbath Home Missionary Service

## To Be Held October 22

As announced in the REVIEW of September 15, the General Conference Committee passed the following recommendation during its spring council:—

"That a general missionary service be held in all the churches on the fourth Sabbath of each month:—

"(a) Under the direction of the church missionary committee.

"(b) The co-operative effort of adults and Missionary Volunteers.

"(c) Based upon the monthly program outlined in the Missionary and Publishing department of the REVIEW.

"(d) Regular collection of church in charge of the missionary secretary (librarian), to be used for home tract and missionary work."

It is planned to hold the first of these services in all the churches and companies of believers on Sabbath, October 22. In order to give the church officers in all the conferences ample time to prepare for this occasion, the suggestive program for this missionary meeting will appear in the Missionary and Publishing department of the next REVIEW, October 6.

In resuming our monthly home missionary church services, the first step naturally will be to complete the organization of the tract and missionary society in each church and company. To facilitate this work of organizing, the Missionary and Publishing Department of the General Conference has issued Home Missionary Leaflet No. 3, entitled "Home Tract and Missionary Work: Its Organization and Relation to the Individual, the Home, the Church, and Our Conferences." Enough copies have been issued to supply all our ministers, missionary workers, church officers, and isolated Sabbath-keepers.

Only a short time now remains until the opening of the Harvest Ingathering campaign. The better we are organized, the more effective will be our work in this great and worthy effort. For leaflets and further particulars, address your conference tract society office. Remember the date of the meeting, Sabbath, October 22.

A. J. S. BOURDEAU,  
Missionary Secretary.