



# The Advent Review and Herald Sabbath

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No. 39



## PILATE

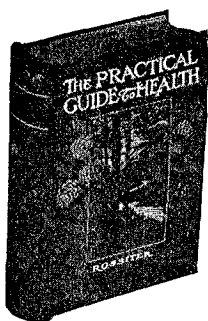
What is Truth? he asked, and lo,  
The Truth before him stood;  
He might have touched it with his hands,  
Have grasped it, if he would.  
But crushed and torn and crowned with thorns,  
How might such wonder be?  
Its form was bent, its face was wan,  
It seemed not royalty.

Foes without were clamoring hard,  
Its coward friends were hid;  
Who dares to say he has not done  
As that weak Roman did?  
Judging Truth, we would release  
Our Prisoner to-day;  
Like Pilate, fear the multitude,  
And sadly turn away.

Throughout the passing centuries,  
The Truth its sentence waits;  
Its craven friends ignobly hid,  
The rabble at the gates.  
Finding no fault, we yield the cross  
To Satan's shrieking bands;  
Our silent God goes out to die,—  
We, frightened, wash our hands.

— Edith Campbell Babbitt, in *Independent*.

# POPULAR HEALTH BOOKS

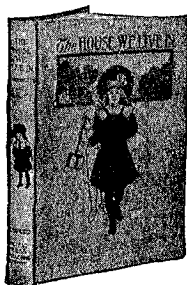


PRACTICAL GUIDE TO HEALTH, by F. M. Rossiter, B. S., M. D. The most complete and compact compendium of health information ever published. The peer of all home medical books; a complete guide in sickness and health; a masterly treatise on anatomy and hygiene, containing scientific description of disease, its cause and treatment. Gives plain instruction regarding the functions of the organs of the human body, and hygienic prescriptions for the care of disease without the use of medicine. Covers practically all diseases common to man. Contains 668 pages, 12 color plates, and nearly 100 other illustrations.

Cloth ..... \$3.00  
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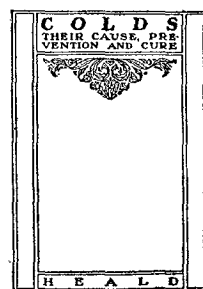


THE HOUSE WE LIVE IN, by Vesta J. Farnsworth. This book represents a mother talking to her children, freely discussing questions of health and physical development, "the house we live in" being the human body. It is a book especially valuable for home reading, and of great assistance to parents in teaching their children how to care for themselves physically. Contains 218 pages, and nearly 250 illustrations.

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Cloth ..... \$1.00

MINISTRY OF HEALING, by Mrs. E. G. White. This book is dedicated to the medical missionary work under an agreement on the part of author and publishers that all profits be devoted to the aforesaid purpose. It is a remarkable work, and should be carefully read by every physician and nurse, as well as by every Christian worker.

Cloth ..... \$1.50

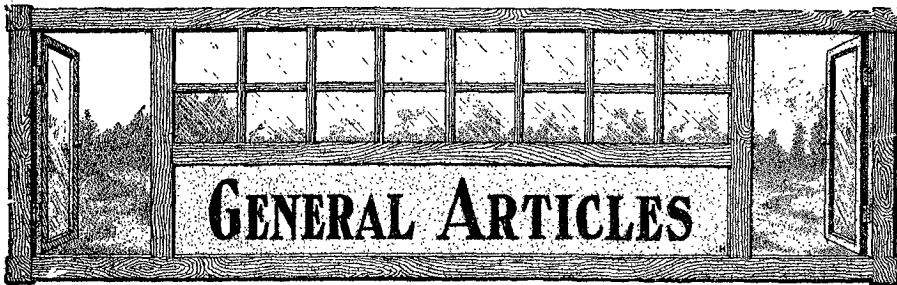
# The Review and Herald

"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. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 28, 1911

No. 39



## In Canaan's Language

WORTHIE HARRIS HOLDEN

THE tongue that blights with words of strife,  
Baptized, will breathe the words of life;  
The heart that voiced a soulless prayer  
Will fervent be when God is there;  
The lips that smite, instead of praise,  
Will glorify their Maker's ways;  
And all life's thoughts and words will be  
Imbued with heaven's purity.

Ah, such must be when soon we stand  
To sing his praise in Beulah land!  
Ere we embark that shore to seek,  
In Canaan's language we must speak;  
Our lesson book, the Word of God;  
Our teacher is our gracious Lord.

No tongue so stubborn but his love  
May teach it accents from above;  
No lip too stiff for molding well  
The tones that of his presence tell;  
No heart so base, no mind so vile,  
But God can purge them free from guile.  
Lord, let a mighty change be wrought  
In heart and mind, in word and thought.

Portland, Ora.

## Prayer

GEO. O. STATES

BEFORE the fall, man was permitted to commune face to face with his Maker. Now we are to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Prayer is a Christian duty. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." This shows we should never engage in anything without making it a subject of prayer.

The Bible tells us to whom we are to pray. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Christ is our mediator. "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." Christ is also our example. After the

labors of the day he would repair to the Mount of Olives and spend whole nights in earnest prayer for his people. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

Obedience is the condition upon which we can be assured of having our prayers answered. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Saul's experience is a valuable lesson on obedience. His excuse for disobedience was, "I feared the people, and obeyed their voice." If we hold to sin, the Lord will not hear our prayer. "If I regard iniquity in my heart, the Lord will not hear me." If we come to the Lord in prayer and remember that our "brother hath aught against" us, we are instructed to leave there our gift before the altar, and go our way. In such a case our Saviour says: "First be reconciled to thy brother, and then come and offer thy gift."

"In the prayer that Christ taught his disciples was the request, Forgive us our trespasses as we forgive those who trespass against us. We can not repeat this prayer from the heart, and dare to be unforgiving; for we ask the Lord to forgive our trespasses against him in the same manner that we forgive those who trespass against us. But few realize the import of this prayer. If those who are unforgiving did comprehend the depth of its meaning, they would not dare to repeat it, and ask God to deal with them as they deal with their fellow mortals. And yet this spirit of hardness and lack of forgiveness exists, even among brethren, to a fearful extent."—"Testimonies for the Church," Vol. III, page 95.

We are to abide in Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In our experience

God always knows what is for our good. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul felt that if his infirmity could be removed, he could do much better work in the cause of God. That was the central thought with him. The Lord could see that he needed the thorn in the flesh to do effective work, and instead of removing it, gave him grace to bear it.

Cedaredge, Colo.

## A Work of Preparation

MRS. E. G. WHITE

THERE is an earnest work of preparation to be done by Seventh-day Adventists if they would stand firm in the trying experiences just before them. If they remain true to God in the confusion and temptation of the last days, they must seek the Lord in humility of heart for wisdom to resist the deceptions of the enemy. At this time every believer in present truth should stand identified as a laborer together with God.

Ever are we to keep in mind the solemn thought of the Lord's soon return, and in view of this to recognize the individual work to be done. Through the aid of the Holy Spirit we are to resist natural inclinations and tendencies to wrong, and weed out of the life every unchristlike element. Thus we shall prepare our hearts for the reception of God's blessing, which will impart to us grace, and bring us into harmony with the faith of Jesus. For this work of preparation great advantages have been granted to this people, in light bestowed, in messages of warning and instruction, sent through the agency of the Spirit of God.

Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God, and we need to learn constantly of the Great Teacher, that we may take every step in surety and righteousness. Wonderful scenes are opening before us, and at this time a living testimony is to be borne in the lives of God's professing

people, so that the world may see that in this age when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will,—a people in whose hearts and lives the law of God is written. There are strong temptations before us, sharp tests. The commandment-keeping people of God are to prepare for this time of trial by obtaining a deeper experience in the things of God and a practical knowledge of the righteousness of Christ.

In the night season I heard words spoken, reproving the speech and deportment of those who indulge in trifling words and careless actions. The Lord is not pleased with the careless speech, the frivolous words that come so often from lips professing to serve him. His Spirit is grieved that those who are called by his name do not perfect his righteousness in their words. The righteous judgments of God will not spare the trifler. The people who have had great light will not be excused if they neglect to give, by a godly example, the light of truth to those with whom they associate.

Not to unbelievers only, but to church-members the words are spoken, "Seek ye the Lord while he may be found, call ye upon him while he is near." With the light that has come to him, the believer has serious responsibilities placed upon him. He must not allow trifles to lead him to neglect the religion of Christ.

It is dangerous for us to subordinate matters of eternal interest to the common affairs of life. "Enter ye in at the strait gate," the Saviour declares, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

What can I say to you, my brethren and sisters, that will arouse you to the importance of the times in which we live, and lead you to a faithful examination of heart and life? Are your lives in harmony with the life of sacrifice that Christ lived on the earth? In giving his Son to the human race, the Father gave to his church a wonderful example of self-forgetting love. Christ came that he might open to the comprehension of men and women the principles that underlie the great plan of redemption, that they might be led to cooperate with him in his work of sacrifice for the salvation of mankind. But the want of fervor, the lack of self-denial, on the part of many who bear Christ's name, hinder the doing of the very work for which his

church on earth was organized. The selfishness and indifference manifested by professing Christians soothes the consciences of many who would be aroused from their unbelief, had they before them in the lives of professing Christians, a living witness to the power of the gospel to transform the character.

Self-sacrifice is the key-note of Christ's teachings. Often this is enjoined upon believers in language that seems authoritative, because there is no other way to save men than to cut them away from their life of selfishness. Christ gave, in his life on earth, a true representation of the power of the gospel. He suffered the cruel death on the cross, that we might have a true conception of his love for us, and of the spirit of self-sacrifice that must take possession of every believer in him. He became poor that we through his poverty might be made rich. To every soul who will suffer with him in resistance of sin, in labor for his cause, in self-denial for the good of others, he promises a part in the eternal reward of the righteous. Through the exercise of the spirit that characterized his life-work, we are to become partakers of his nature. Partaking in this life of sacrifice for the sake of others, we shall share with him in the life to come the "far more exceeding and eternal weight of glory."

Angels marvel that those who have so long had the light of truth are so slow in bearing it to the dark places of the earth. There are many calls from unworked fields. From many lands the call is sounding, Come over and help us. Shall we not do our part to make it possible to respond to these calls? Shall we not give freely of our means to plant the standard of truth in new territory? There are some who are doing their utmost to aid the work of missions; but there are many who seem indifferent to the claims that God makes upon them for unselfish service. Shall we not at this time study ways by which we can save for the cause of God? Much can be accomplished by small acts of self-denial. While our sisters should dress becomingly, they should, in their expenditure of means in this respect, seek to represent the simplicity of Christ.

Let every unnecessary expense be avoided. Bring the tithes into the storehouse, and let free-will offerings be made. In this way those who can not go as missionaries to foreign lands may act their part toward saving many who are perishing in the darkness of heathenism. When men and women are truly converted, they will not only be willing, but anxious to have a part in the saving of the lost.

Christ's life on earth was an object-lesson of the spirit that must possess those who would be faithful stewards of the grace of Christ. He traveled long distances that he might give temporal and spiritual blessings to those who needed both. He supplied the physical and spiritual needs of the multitudes who followed him. It is our privilege to unite with Christ in his work of mercy

and benevolence. The weary and heavy laden are to be relieved by the message of truth. All who will humble their hearts before him and be converted, the Lord will use in his great purpose of salvation.

Never was there a time when it was more important that men and women discern present duty, nor a time when decisive action was more greatly needed, than now. My brethren and sisters, withhold not from God at this time that for which he is asking. Let your daily lives witness to the faith you profess. Do not feel that you must follow every prevailing fashion, but dress plainly and neatly; deny self that money may flow into the treasury for the advancement of the message.

When the eternal welfare of others means more to us than our present ease and enjoyment, we shall sacrifice in order to advance the work of God. The great object of Christ's mission—the salvation of perishing souls—will urge us to self-denial and sacrifice.

My brethren and sisters, your gold and silver is needed to carry the work effectively in the large cities. Will you not deny yourselves of needless things, and use the means thus saved for the progress of the work? The Lord will be pleased to see you moved to acts of self-denial; for thus you will show yourselves laborers together with him at this time when new doors are opening to the message. It was a most costly sacrifice that the Lord of heaven made in our behalf. His divine benevolence was stirred to its depths that the blessings lost to man by the fall might be restored. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Upon every believer in present truth God has laid a work. This last message of warning is to be given in all our cities, large and small. This message is to be revived in the hearts of believers, that they may go forth to publish its warnings and instruction throughout the land. The evidences that have been given of the truthfulness of this message are to be repeated with power. Medical missionaries are to go forth; workers in every line are to proclaim, "Behold, the bridegroom cometh; go ye out to meet him."

I am instructed to say to believers everywhere, Find your place. Do not stand questioning, but take hold of the work that you see waiting to be done. "Go ye therefore, and teach all nations," is Christ's commission to his followers to-day; and, he says, "I am with you always, even unto the end of the world." I am thankful that some are being led out to work with intensity for the extension of the message of truth. I pray that their zeal may be tempered with wisdom, that the spirit of kindness and of consideration for the rights and privileges of others may be manifest in all their efforts.

Great is the need of consecrated workers who will bear to the world a living

testimony of the truth and its power to transform the life. O for men who will stand in their lot and place to do the work that is essential to be done in giving the message to mankind! Soon we must render to God an account of the deeds done in the body. There is much earnest work to do. My brethren and sisters! proclaim the message of warning for this time, and show the blessedness resulting from obedience to all of God's commandments.

### To the Bereaved in the Lord

A. SMITH

It may be you have lost by death a beloved child, the sunshine of your home; or perhaps your mother, whom you loved with ardent devotion. In your great bereavement you are inconsolable. Life to you seems dark and desolate, and you long for its end that you may escape its great sorrow.

Whatever your degree of sorrow, "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31:16; Matt. 2:16-18; 1 Cor. 15:26.

Had your loved one been restored to life and health, the allurements of the world might have led her away from salvation. As it is, you have a precious jewel entrusted to the keeping of Jesus; and if you are faithful, the next scene will be the glad reunion in the near "by and by."

Cheer up, bereaved one, the Lord bids you dry your tears. Come up out of the dingy, damp cellar of satanic unbelief filled with the cobwebs of sinful repining, into the light, free rooms above. Open the windows of your heart, and let the sunshine of Jesus' love into your soul. Do not longer gather Satan's weeds and thistles that offend the taste and pierce the hand; but gather the lovely flowers of God's grace, the mementos of your paradise home, until your soul is filled with their aroma, and your character becomes responsive to their perfection and beauty.

Visit those who, like yourself, are walking through the dark valley of affliction. Speak a word of hope and good cheer. Gladden the sorrowing heart with songs of praise.

"There'll be no dark valley when Jesus comes  
To gather his loved ones home."

Grandville, Mich.

### The Need of Prayer

CHAS. E. STURDEVANT

"AND another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

A comment by Mrs. E. G. White on this text is as follows:—

"Let the individual Christians, the families, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are ministering for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the sunset hour, while these divine ministers are speaking before God, in our behalf, of the merits of the blood of a crucified and risen Saviour. The blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value to us, enabling us to draw nigh unto God; his blood alone that taketh away the sins of the world. Morning and evening the heavenly universe beholds every household that prays; and the angel with the incense, representing the blood of the atonement, finds access to God."—*Week of Prayer Readings*, Dec. 23, 1897, page 5.

How precious are these thoughts! O for grace to profit by them! Let us follow them carefully, and not be of those spoken of in Jer. 10:25:—

"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate."

The neglect of such daily religion as is in keeping with the above quotation and text is one of the chief causes of our worldly state and unfruitfulness.

Onarga, Ill.

### Not Every One

MARY VALLIANT NOWLIN

"NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." How many are saying, Lord, Lord, but how few are doing the will of God! Yet we are judgment-bound people, every one of us; soon, very soon, to meet the Searcher of all hearts, the Judge of all men.

Who is ready for that event? What is the condition of the soul? Has the blood of Christ been applied for its cleansing and purification? Let us examine ourselves daily, and daily call on the name of the Lord, that we may know his will.

This thought sometimes comes to me with force: Suppose God should at this time translate into his kingdom of glory the people called by his name. What kind of place would their presence make it? Would its glory be increased? Would it remain a heavenly place indeed? Could each of these new voices join readily with the voices of the dwellers in the heavenly land in songs of praise to God? Nothing that defiles can enter there—nothing unclean, no tongue that speaks evil or backbiting words, no heart that harbors vain or impure thoughts. Let us think of these things with fear and trembling, lest we come short of the glory God has prepared for us.

Dear reader, what do you think about it? Take a look at the community of professed Christians to which you belong. Would you like to go with them—just as you are, just as they are—and take up your abode in the kingdom of God, living with them forever in the close communion of the heavenly life? Would you be glad to meet them on the streets of the New Jerusalem? Could you greet them heartily, with a warm hand-clasp,—all of them,—or would you greet in this manner only those who were congenial, or whom it would be an honor to know? Remember the test in the judgment: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Come closer; take a look at your own household. Is it representing the heavenly household? What are you doing to make it like that home to which we all hope to go sooner or later, where all will be peace and harmony? Come still closer; look into your own heart. Look long, look close, look deep, until you see it as God sees it. Ask him that you may see it thus.

Beloved, are you ready to live in heaven, and to converse with angels? Would you talk with them as you do with those with whom you daily come in contact? The searching eye of God is soon to be turned on each and all of us, without Christ as mediator. Who is ready to stand? Are you? Am I?

Soon the sky will be aflame with the glory of the King of heaven and earth, coming to take his faithful children home to live with him forever; but the sinner he will cast into outer darkness. There will be weeping and gnashing of teeth.

Friend, are you ready for that day? If you are not ready, when are you going to get ready? To-morrow?—Nay, to-morrow may never come to you, or coming, may find your probation ended. "Now is the accepted time, now is the day of salvation." In the name of the Lord Jesus, get ready. Do not wait for the fires of persecution to burn sin out of your heart. Seek earnestly that your barren life may be made green and flourishing with the heavenly fruits.

A man once said, "I will . . . build;" but God said, "Thou fool, this night thy soul shall be required of thee." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Reader, let us, with clean hands and pure hearts, be ready to meet our Lord when he comes. Whether it be at evening, or in the morning, or at the cock-crowing, may he find us arrayed in his own spotless, faultless robe of righteousness, and may we go in with him to the place he has prepared for us, to come out no more forever.

Takoma Park, D. C.





WASHINGTON, D. C., SEPTEMBER 28, 1911

FRANCIS M. WILCOX . . . . . EDITOR  
 W. A. SPICER  
 C. M. SNOW . . . . . ASSOCIATE EDITORS  
 W. W. PRESCOTT

*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

### Good and Bad Literature

THIS is an age of literature. Books, magazines, and papers are to be found on every side. Every town of any size has a free circulating library. The question is not in being able to find something to read, but in being able to use wise discrimination in selecting from the great mass of material that which is profitable.

In daily reading and study, the Scriptures of truth, of course, should have the first place. Some time, preferably the early hours of the day, should be devoted to a careful study of the Word of God. There are several methods of study by which we may obtain a knowledge of the Bible: (a) Read it through by course, thus obtaining a knowledge of its whole historical setting. (b) Study it by subjects, comparing scripture with scripture, bringing together, by the use of the concordance and other means, what the Bible writers have said upon various questions. (c) Book study. It is an excellent practise to sit down and read an entire book through at one sitting. We obtain a knowledge of the argument; we see the discourse in all its bearings, in a way that we never could by reading two or three chapters at a time. (d) Verse study. It is necessary sometimes to camp by a verse of Scripture and study it in all of its bearings and relations, viewing it from different standpoints, even as the student of nature studies the habits and ways of some bird or animal of the forest. In this way we may store up in our minds many precious promises contained in the Scriptures of truth, promises which will come to us with comfort and assurance in hours of loneliness or trial.

In addition to a knowledge of the Scriptures, we should become acquainted with the writings of the spirit of prophecy. Those excellent books, "Great Controversy," "Patriarchs and Prophets," "Desire of Ages," "Testimonies for the Church," Vols. I-IX, and other books of this character should be read and studied by all. Our own denominational pa-

pers, as far as possible, should be found in every family. Every Seventh-day Adventist should keep in touch with the progress and needs of this great movement.

Then there are scores of valuable books on science, history, travel, missionary biography, etc., which will be found instructive and inspiring, especially to the younger members of the household. It is to be deplored that in many homes this excellent class of books and literature to which we have referred, is lacking. Instead, the latest novel or story-paper is in evidence. Hours are spent pouring over the daily newspaper, reading the latest murder sensation or scandal trial. Many, when asked to purchase books of merit and value, books which would prove a strong molding factor in the home, plead poverty.

We do not speak against all use of the daily newspaper. It affords a valuable medium of exchange in the world's happenings at the present time. And yet it must be confessed that there is much found in the daily prints, the influence of which is positively demoralizing, particularly to the younger members of the family.

Upon parents rests the responsibility of determining what should be read by their children. If they bring or permit to be brought into the home circle literature of a light, trashy, or sensational character, truly they are responsible before God for the education which is given to their children in the mold and influence which this class of reading will have on their lives. Some homes carefully guard their children's associations, but fail to guard their reading. One is quite as pernicious as the other. It is questionable if a child will obtain more injury from evil associations on the street than from reading much of the sensational literature which is being circulated to-day. Both avenues should be carefully guarded by the watchful parent.

Life is too short and time too precious for us to fill our minds with that which is not worth while. We should seek to build strong, sturdy characters. We should seek to develop both in ourselves and in our children, pure, sober minds. This can be done only by turning the thoughts into right channels, by guarding the avenues of instruction which come to us. We become like that about which we think. We are changed into the spirit and character of that which we read and study. While in our care to provide for the physical necessities of our homes, we place before our boys and girls proper physical food, let us not neglect that which is of far more importance, supplying proper food for their mental and spiritual natures. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an

infidel." This is the testimony of inspired revelation, and it applies to the provision for the cultivation of the mind and for meeting the needs of the higher nature, as well as to the provision for the physical and temporal necessities. One great means which Satan is using to engulf the world to-day, and particularly to draw the young from the path of rectitude, leading them to forget God, is the perusal of evil literature. Recognizing his purpose, let us seek by God's help to safeguard our loved ones.

F. M. W.

### Forces Uniting for the Final Conflict

THERE is a tremendous issue before the people of the United States. It is being brought before them so insidiously and in such almost perfect disguise that the people do not realize the danger and the importance of the issue.

That issue is nothing less than the proposition so to transform the fundamental law of the nation as to establish the government upon a basis entirely different from that which it now rests upon, and which its founders designed it should always rest upon.

Two things are prominent in the present fundamental law of the nation; viz., the rights of the individual and the separation of religion from the functions of government. In those two characteristics our government stands in a unique position among the nations of earth. Its history has been a remarkable one. Its prosperity and stability have been the wonderment of the world. And it is due to the establishment and the maintenance of those principles of liberty and equity that it has been thus prosperous and thus stable.

There can be no equality among men so long as the religious views or customs of one portion of the people are enforced upon another portion of the people. The people whose religious customs, practises, usages, or beliefs are thus given recognition and preference are exalted above those who must sacrifice their religious scruples, and customs, and practises at the behest of others. Just as soon as that principle is admitted as a principle of this government, the great rock upon which the government is built is shattered and crumbled, and no man's liberties or rights are safe from invasion and usurpation.

More than that, the principles upon which the nation is now builded are the principles of true Protestantism,—the right of private judgment and the right of the private individual to act in harmony with the dictates of his private judgment, unless in so doing he should come into collision with the equal rights of others.

That arrangement was and is opposed to the principle which ruled the world

during the dark ages, and which is in vogue even in our day in every country wherein religion and the state are joined. The principle of a union of religion and the state always was the principle upon which pagan governments were established. But when paganism went down, and the Papacy took its place, that principle of government was adopted and baptized into the new order of things. The *pontifex maximus* of paganism was adopted into the holy order of the new régime; and that title which stood highest in the heathen world became likewise the highest in the papal hierarchy.

Under such a rule the conscience of the individual was snuffed out, or his life was snuffed out if he persisted in following out the leadings of his conscience. The individual was nothing, and the state was everything. The individual was a mere chattel of the state. He existed for its use, and had no rights which it was bound to respect. There was no such thing as individual rights or the right of private judgment.

Against those principles and propositions the Reformers and the whole Reformation protested. And against those principles the republic of America also entered protest, and does still protest in its Declaration of Independence and its federal Constitution.

Now there are numerous organizations in this country whose members seem deaf to their country's protest or blind to its history, and are laboring with a zeal worthy of a better cause to bring about the very conditions against which the country's fundamental documents now protest,—the conditions which made possible the martyrdoms and oppressions and hypocrisies of the middle ages. The members of these organizations are not tired of exercising their own right of private judgment; but they are tired of having others exercise theirs; and they seemingly forget that when they place the other man's right of private judgment in jeopardy, they are, in that same act, jeopardizing their own rights in that particular.

There is now organized in the State of Indiana what is known as the Civic Union. This is to be the parent organization for similar organizations in all the States of the Union. The purpose of the organization is to unite all civic societies in all the cities and villages of America for the purpose of enforcing certain "moral laws;" and among the very first of those laws is the Sunday law. This Civic Union will not restrict its membership to members of Protestant civic organizations, but designs to unite Catholic and Protestant bodies on that one issue of enforcing Sunday laws and certain other laws which it designates as "moral laws." Catholics and professed Protestants have been hinting to each other for years that it would be a good

idea to unite their forces on such an issue. Protestants have openly invited Catholics to unite with them on this issue, and Catholics have invited Protestants to a similar union of effort. At the meeting of the American Federation of Catholic Societies held in Columbus, Ohio, September 21-24, Bishop McFaul said:—

The day is past when persons fight about creeds. We are willing at any time to unite with our non-Catholic friends to aid in solving any national problem.

One of those "national problems" which Bishop Canevin declared the Federation would help in solving was the enforcement of Sunday rest.

Now while the Civic Union is advocating the union of Protestant and Catholic bodies for the enforcement of Sunday laws, and the American Federation of Catholic Societies proposes to meet such movements half-way, there is another principle upon which that union agrees with the Catholic Church; and this principle on which they unite is as un-American as any principle ever advocated by the National Reform Association. The president of the Civic Union, in an address at Warsaw, Ind., on August 20, said:—

The right of private judgment in religion has been so overworked that we have many denominations.

The right of private judgment has been the key-note and the glory of Protestantism. The Catholic hierarchy has always been opposed to it; and this Civic Union proposes a union with Catholicism on that un-Protestant and un-American basis. Says the "Manual of Christian Doctrine" (Catholic):—

Has the state the right and the duty to proscribe schism or heresy?—Yes, it has the right and the duty to do so, both for the good of the nation and for that of the faithful themselves; for religious unity is the principal foundation for social unity.—*Question 120.*

So the two organizations are united already upon the principle of opposition to the right of private judgment. One says the right of private judgment has been overworked. The other declares it to be the right and duty of the state to proscribe (suppress) schism or heresy. And all who are not Roman Catholics are schismatics, and therefore ought to be suppressed.

There is another organization which has set for itself the task of enforcing Sunday laws, and this organization is, in this country in point of numbers, the greatest of them all. That organization is the Federal Council of Churches of Christ in America, having a constituency of between seventeen and eighteen millions. It is more than a coincidence that this organization is coming to stand where the others do upon the question of the right of private judgment and the

importance of maintaining that right. Rev. William H. Roberts, chairman of the council in 1905 and acting president in 1908, in discussing the question of unity in foreign fields, said:—

"We stand, first of all upon the distinctive principle of the Protestant Reformation, the right of private judgment. . . . But the day for insistence upon that right, in the judgment of many of us, has gone by." He declared that he did not want to see his denomination "so emphasize the right of private judgment as to injure cooperation and federation." —*Report of the Federal Council of the Churches of Christ in America,* page 37.

The right of private judgment in religious matters is a Protestant Reformation principle—a distinctively Christian principle. The principle which is opposed to that is a distinctively papal principle; and it is a significant fact that all three of these organizations which have set themselves for the enforcement of the Sunday institution upon the people are either set against or ready to abandon one of the most distinctive features of Protestantism—the right of private judgment. It is, of course, only logical that they should do this, in view of the fact that the Sunday institution is papal in origin, and its establishment was accomplished by human laws that ignored and trampled upon the right of private judgment.

And there is another organization that has long espoused the cause of Sunday enforcement, which is also set against the principle of the right of private judgment. That is the National Reform Association. Said Dr. W. J. Wilson in an address on The Bible in the Public School, at the recent National Reform Convention at Winona Lake, Ind.:—

There must be a national conscience maintained; and there is such a thing as a national conscience, a policy which must be above all individual conscience, and the state has a right to maintain it.

That sacrifices private judgment at one fell blow; for private judgment can never be guaranteed where the state enters the realm of religion, claims for itself a conscience, and maintains it at the expense of the conscientious convictions of any or all of its citizens. That is what papal Rome did, and the blood of the martyrs still cries from the ground against her and against that principle.

But the National Reform Association, which has thus given a quitclaim deed to the state for its conscience and is trying to do the same for the conscience of the entire nation, is also, like the other three organizations mentioned, thoroughly committed to that other papal principle, the enforcement of a religious institution, the Sunday.

It is a fact susceptible of exact demonstration that every organization in the world that has set itself for the enforce-

ment of the Sunday institution has also set itself against the right of private judgment or has abandoned claim to the right to exercise that privilege. It is a logical step to take. The Sunday institution is papal in origin; the enforcement of religious ordinances or customs or usages is a papal principle; the denial of the right of private judgment is papal also; and he who espouses the one espouses the other logically and naturally. This union of these organizations in the manner above pointed out clearly indicates how, not long hence, the whole world will unite under papal supervision and upon the papal principle of the right of the state to force the consciences of the people, and "cause that as many as would not worship the image of the beast should be killed." This is not a theory built upon dreams and human visions. It is the working out of a definite program long foretold in God's Word, and soon to reach its culmination.

C. M. S.

### Are They True Sentiments?

UNDER the heading, "True Sentiments From Cardinal Gibbons," the *Christian Advocate* of August 3 quotes these words from a recent speech of this prelate of the Roman Church:—

Thank God, we live in a country where there is liberty without the toleration of license, and authority without the toleration of despotism, and where the government holds over us theegis of its protection without interfering with the individual rights of conscience. We have here no state church, but there is no antagonism between church and state. On the contrary, our civil and spiritual rulers mutually aid and support one another.

It is not for us to question the motives or purposes of any man. Possibly Cardinal Gibbons may believe the sentiments expressed above. We sincerely hope that he does. We know this, however, that these sentiments do not represent the real faith or purpose of the Roman Catholic Church.

Pope Pius IX, in his encyclical letter of Aug. 15, 1854, said:—

The absurd and erroneous doctrines or ravings, in defense of liberty of conscience are most pestilential error—the pest, of all others, most dreaded in the state.

Bishop O'Connor, another prelate of that church states:—

Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.

This latter statement correctly represents the attitude of the Roman Catholic Church toward all who differ from her faith and practise. All the history of the past demonstrates that the Roman Church has been tolerant only where she is powerless. She has rejoiced in the non-interference of the governments of

earth with the individual rights of conscience whenever she herself has not been in a position to control the government. When, however, she has occupied such a position, she has never been slow to exercise her authority to the fullest extent, and at such times she has counted it a lawful prerogative of government to invade the rights of individual conscience and demand allegiance from its subjects to her own dogmas and doctrines. In America she is quietly biding her time until she can do for the United States what she has done for the nations of the Old World. The Roman Church has met with no change of heart in her attitude toward the governments of earth. It is to be deplored that so many professed Protestants are unable to see, through the thin guise of her smiles, the sinister and far-reaching motives with which she is working to accomplish her ends.

F. M. W.

### The \$300,000 Fund

THE readers of the REVIEW will be pleased to notice in the following report, the marked increase in the receipts from the \$300,000 Fund. This is probably due, in a measure at least, to the action of the Friedensau council, calling upon the conferences to close up the campaign in behalf of this fund by Jan. 1, 1912.

The amount received to date is \$115,269.62. Letters received from a number of the conferences indicate that a hearty response will be given to the recommendation adopted at the European council, and that by the close of the year we shall see the larger portion of this money gathered into the treasury of the General Conference.

#### Statement of \$300,000 Fund Sept. 1, 1911

##### Atlantic Union Conference

Central New England .....	\$ 3148.17
Greater New York .....	3022.65
Maine .....	368.20
New York .....	1727.58
Northern New England ....	1021.03
Southern New England ....	494.29
Western New York .....	1355.25

Total ..... 11137.17

##### Canadian Union Conference

Maritime .....	284.62
Ontario .....	1655.68
Quebec .....	546.10
Newfoundland .....	.....

Total ..... 2486.40

##### Central Union Conference

Colorado .....	720.53
East Kansas .....	1875.54
Nebraska .....	7898.88
North Missouri .....	773.32
South Missouri .....	435.94
Western Colorado .....	699.81
West Kansas .....	730.89
Wyoming .....	1209.29
St. Louis .....	77.00

Total ..... 14421.20

##### Columbia Union Conference

Chesapeake .....	\$ 766.34
District of Columbia .....	1239.47
Eastern Pennsylvania .....	1453.51
New Jersey .....	1750.45
Ohio .....	3148.03
Virginia .....	397.35
West Pennsylvania .....	680.76
West Virginia .....	407.00

Total ..... 9842.91

##### Lake Union Conference

East Michigan .....	4355.12
Indiana .....	3052.24
Northern Illinois .....	2033.71
North Michigan .....	644.65
Southern Illinois .....	1362.48
West Michigan .....	4492.00
Wisconsin .....	2112.41

Total ..... 18652.61

##### Northern Union Conference

Iowa .....	4876.89
Minnesota .....	4286.94
North Dakota .....	2069.13
South Dakota .....	1534.83

Total ..... 12767.79

##### North Pacific Union Conference

Montana .....	1569.15
Southern Idaho .....	1809.60
Southern Oregon .....	924.65
Upper Columbia .....	3201.36
Western Oregon .....	3338.23
Western Washington .....	3406.64
Alaska .....	2.15

Total ..... 14251.78

##### Pacific Union Conference

Arizona .....	665.36
California .....	5115.20
Southern California .....	6177.22
Utah .....	130.30
Central California .....	1008.10
North California-Nevada ...	1322.19

Total ..... 14418.37

##### Southeastern Union Conference

Cumberland .....	1491.17
Florida .....	1773.40
Georgia .....	676.77
North Carolina .....	492.24
South Carolina .....	328.54
Bahama Mission .....	.....

Total ..... 4762.12

##### Southern Union Conference

Alabama .....	180.81
Kentucky .....	234.00
Louisiana .....	214.75
Mississippi .....	337.03
Tennessee River .....	472.22
Southern Union Mission ...	5.00

Total ..... 1443.81

##### Southwestern Union Conference

Arkansas .....	201.31
New Mexico .....	163.14
North Texas .....	668.37
Oklahoma .....	2005.14
South Texas .....	189.86
West Texas .....	128.60
Southwestern Union Mission	.....

Total ..... 3356.42

##### Western Canadian Union Conference

Alberta .....	597.20
British Columbia .....	524.55
Manitoba .....	700.10



Saskatchewan .....	\$ 973.50
Total .....	2795.35
Australasian Union Conf....	3643.12
Various countries .....	702.66
Miscellaneous .....	587.91
Grand total .....	\$115,269.62
W. T. KNOX, <i>Treasurer.</i>	

## Actions of the European Division of the General Conference Committee

FOLLOWING the biennial council in Europe, which brought together all the members of the General Conference Committee resident in that field, actions were taken relating specifically to the work of the division, which will equally interest our people along with the actions of the biennial council. In fact, the proceedings of the European Division Committee give a realistic picture of the activity of our people in Europe, pushing out into Asia and Africa.

### Levant Union

Concerning plans for the Levant Union, which includes the region of the eastern Mediterranean, from Egypt, in the south, to Greece and Turkey, in the north, the following recommendations were made:—

That the work in the Levant be arranged with the view to its development into a more compact union mission field.

The appropriations to the Levant for 1912 to be as follows: Armenian Mission, \$1,000; Grecian Mission, \$1,250; Turkish Mission, \$2,600; Syrian Mission, \$2,900; Egyptian Mission, \$2,100; total, \$9,850.

This is really a very small sum to keep going all the activities that the brethren plan for in these regions where the apostolic missionaries labored. Such figures should stimulate the gifts for missions.

The Syro-Egyptian Mission to be divided, Egypt and Syria each to constitute a separate mission field under the union.

### Turkey

Miss Beatrice Baharian, nurse, from the Washington Sanitarium, to proceed to Gland, Switzerland, to secure training in the French language and in other special work in order to engage in the work in Turkey.

Elder A. M. Buzugherian to labor in Tarsus for a time, assisting a local worker, and then to locate in Smyrna.

Dr. V. Pampaian to spend some time in Switzerland, studying the French language, preparatory to his taking the medical examination in Constantinople.

A. Girou, of Belgium, to make Constantinople his field of labor.

A school for workers to be held in Constantinople from Nov. 1 to May 1, 1912; the instruction in the school to be in Turkish, Armenian, and Greek; Brethren C. Voigt and Pampaian and Miss Eunice Kalfa (teachers) and Elder E. E. Frauchiger (superintendent of the Turkish Mission) assisting as other duties may allow.

Elder Z. G. Baharian, superintendent

of the new Armenian Mission, to settle at Tokat, and Brother Bedros Touzian, of Albistan, to unite with him in the work; further that an effort be made to supply Brother Baharian with a canvasser for the Armenian field.

### Syria

A four weeks' institute for laborers to be held at Haifa, Syria, conducted by Elders Frauchiger and W. C. Ising.

Miss Adelaide Khourie, nurse, invited to respond to a call for a nurse in Jerusalem.

### Egypt

Hermann Pietrowsky and wife, formerly of the Foreign Mission Seminary, to go to Egypt to work for a time in Alexandria, and then to make Asyut, on the Nile, their field of labor.

A. Kalil, of Syria, to go to Egypt.

An Arabic typewriter to be secured for use in the preparation of Arabic manuscripts in Egypt.

### Greek Mission

Elder R. S. Greaves, of the Greek Mission, to secure a place for a series of lectures in Janina, Albania.

Miss Loxandra, Greek nurse of the Caterham (England) Sanitarium, to join Elder and Mrs. Greaves in the work at Janina.

### Siberian Union Mission

The actions regarding the new Siberian Mission, to be fully appreciated, should be read with the map of Siberia before the eye. It is a most cheering development, this spread of our work through the heretofore almost unknown regions of northern and central Asia. The Siberian Mission includes a strip of European Russia between the river Volga and the Ural Mountains. Actions were taken as follows:—

Elder E. Gnaedjin, superintendent of the East Siberian Mission, to make his headquarters at Irkutsk.

J. J. Gaidischar, student of Friedensau, appointed to the Volga Mission.

Brethren Krause and Koehn, of Germany, to labor in the Siberian Mission, the former in West Siberia, the latter in the Ural field.

Brother A. Sidnikow to join Elder Gnaedjin in the work in Irkutsk.

The appropriations to the Siberian Mission for 1912 to be as follows (a ruble being about 50 cents): Turkestan, 1,830 rubles; Ural, 4,298 rubles; West Siberia, 4,220 rubles; Volga, 4,700 rubles; East Siberia, 2,200 rubles. This, less 4,600 rubles tithe expected income, leaves 12,600 rubles to be made up from mission funds, or \$6,500, for the largest union mission field in the world, so far as area is concerned.

That F. Ginter work in Samara and among the churches, making an effort to enter Ufa, in the Volga Mission.

That H. K. Loeb sack, superintendent of the West Siberian Mission, establish his headquarters in Omsk, and that he make a trip into the region of Semipalatinsk.

That K. K. Dueck labor about Powlodar, and J. Jurikson in the region of Tomsk, both in the West Siberian Mission.

For special city effort in Siberia it was agreed that Elder Loeb sack should endeavor to secure a hall for meetings in Omsk, at a cost not to ex-

ceed 200 rubles (\$100) a year; and that Elder J. Ebel should endeavor to secure a hall for public meetings in Tashkent, Turkestan, Central Asia, at a cost not to exceed 200 rubles a year. Thus our brethren in Siberia are endeavoring to spread out their slender forces and to occupy the vast field.

One action taken by the committee will especially appeal to our brethren and sisters. It was a vote of seven rubles a week to Brother J. Pilkewitsch, from the Sustentation Fund, to aid in providing some personal needs to this brother in prison, and to help his wife and children.

### East Africa

The East African field being under the oversight of the European Division, actions were taken as follows:—

A. C. Enns, on returning from his furlough in Europe, to unite with the Pare Mission, German East Africa.

E. Lorenz, of the Friedensau school, to visit his home in Norway, and then to proceed to the Abyssinian Mission.

The appointment of P. Stein and wife to the Victoria Nyanza field was acted upon by the full council, and has been reported.

A number of candidates appeared before the European Committee and are under special consideration for the East African field. Some of these young men had interesting stories to tell of their experience in passing through the military. Our young people in the lands of compulsory military service have many trials to bear for the Sabbath truth, and many can testify of the grace of Christ that has helped them endure, and others of the delivering power of God.

This report of items coming before the European Division of the General Conference Committee within a few days' session bears witness to the stirring activities centering in Europe, by which over one thousand new believers are taken into the church each quarter. It is the power of God, and that only, that can accomplish such a work by the consecration and devotion of those who believe in the message of Christ's soon coming.

W. A. SPICER,  
*Secretary.*

BELVEDERE BROOKS, the general manager of the Western Union Telegraph Company, gives this advice to young business men: "To the young man seeking success and happiness in life, I have one suggestion to make. It is the one I have given my four sons, and it is the only rule, I think, a man need follow to win his way: *Always give of the best that is in you.* Feel your responsibility toward yourself and your work. Never be content with a compromise with work. Give your employer the best that you have in you to give. And always remember that if you play fair, you are bound to win."



## Progress in India

J. L. SHAW

### North India

IN north India work has been opened at the four following stations: Lucknow, Mussoorie, Deosa, and Najibabad. At Lucknow are located the *Watchman* press and the mission office and tract society depository. One sister is giving her time to zenana work in Hindustani homes, with encouraging results.

Mussoorie is the headquarters of our work during eight months of the year, while the heat of the plains is oppressive. A public effort in English is conducted each season. The sanitarium, which was operated for three years, has necessarily been reduced to treatment-rooms, owing to Dr. H. C. Menkel's leaving the field. It, however, is enjoying good patronage, and bids fair to be self-sustaining financially, though it may be too early to say whether this hope will be realized. A free dispensary is also conducted, treating from twenty-five to forty patients a day. At Annfield, the rest-home for missionaries, a school for the children of our missionaries and other English-speaking Sabbath-keepers, has recently been started. Having a good location in a healthful climate, the prospects of the little school are encouraging. A man and his wife who could take charge of the school are very much desired.

The mission school at Deosa, Garhwal, conducted by Brother and Sister Burgess, with its one or two out-schools, is making good progress. A mission house and two small dormitories have already been built, and a school building is now in process of construction. This mission station enjoys a healthful, invigorating climate, the people in surrounding villages are very friendly, and in time we hope a church may be raised up. People strongly bound to the teachings of Hinduism do not easily find their way to Christ.

The dispensary at Najibabad has been open only one year, and during the last six months, owing to the plague, the work has been seriously injured. Our location being in the center of the native city, one of our sisters was taken down with plague, but in answer to prayer the plague was almost instantly checked, and the life of the worker spared. There is at the present time a prospect of getting land one or two miles from the city, where a mission house can be built in a healthful place.

### South India

In south India work has been carried on at Nazareth, Tinneveli, for three

years. A mission bungalow and church-school building have been erected. With a church of forty members, a Sabbath-school of one hundred, a day-school of seventy-five pupils, and a dispensary, the work at this station is moving forward in an encouraging manner. An out-station, some eight miles distant, is under consideration. At Trichinopoly, a large city at some distance, Brother and Sister Lowry are just opening up work. An Indian brother has been preparing the way by teaching the truth to his fellow countrymen who are Christians.

### West India

Work is fairly started in west India. A few have accepted the truth. Elder G. F. Enoch has begun work at Panvel, fifteen miles across the bay from Bombay. A few native workers are in training, and one or two out-schools have recently been opened. Our workers at Panvel are in a thickly settled district, with the great city of Bombay but a few miles away. Lonavla, a more healthful station, thirty miles away, has a few Sabbath-keepers, and it seems advisable to locate Brother and Sister Kelsey there. Two lone sisters are doing self-supporting medical work in Bombay. Such is the beginning in the great west of India.

### Burma

Burma has a thriving little English-speaking church at Rangoon, with several Burmese members and one or two Burmese workers. At Meiktila, in northern Burma, an industrial school has been started. Money has been raised in Burma to buy the land and to put up the buildings, which are now being erected. A mission house for the teacher in charge of the school, will soon be built. Brother and Sister Beckner have recently taken up work at Mandalay, the largest city of northern Burma. People seem desirous of knowing the truth, and our Burmese literature finds a ready sale, 1,150 Gospels and tracts being sold by Brother Beckner in one week.

### English Work

The condition of the English work in India is less prosperous. The circulation of the *Oriental Watchman*, having scarcely any canvassers, ran down almost to the vanishing point; there has been a small gain recently, and the subscription list is now over a thousand. At one time it had a paid-up annual subscription list of four thousand copies.

Most workers coming to India the past few years, have had a burden to enter the native work, and English evangelical work has been neglected. In all India we have not one minister free to give

his full time to preaching the message in the English language, notwithstanding the fact that there are between five and seven millions of people who understand English, and who unquestionably represent the better educated and more enlightened part of the population.

In Burma the English work is doing better than in India. At Rangoon we have had ministerial work carried on uninterruptedly the past six or seven years. The tithe of the members of the church is more than sufficient to support a minister and his wife. The same was true when active evangelical work was done in the Calcutta church.

Our sanitarium in India has suffered a blow in having to be closed this year, owing to the physician's leaving the field. The small institution conducted in Mussoorie the last three years, barring the doctor's salary, has been about self-sustaining, though carried on in a building cramped for room and wholly unsuited to sanitarium work.

The treatment-rooms in Calcutta are doing well, having paid off considerable indebtedness incurred while carrying on sanitarium work, and are now gaining a little financially each month. Our nurses giving massage in Rangoon and Bombay are doing well. The experiment of having workers support themselves while studying the language, is being tried, and the results so far appear encouraging.

## Little Russia

JOHN PERK

THANKS be to our Heavenly Father for the blessings we have enjoyed during the last two years in the Little Russian field, which consists of five large governments, and lies near to the heart of Russia. It has a population of about sixteen millions, most of whom are Germans, Poles, and Jews. The nickname for Little Russian is, in the language of the people, "Chohol," which means "many-haired." In literature the Little Russian is known as the "boundary inhabitant." The language is Low Russian.

As far as education is concerned, most of the people can neither read nor write. They have literature in their own language, but it is very rarely read by them. The people are, nevertheless, very hospitable, and are simple in their dress. They make their clothes themselves, of hemp and wool. More attention is being given now to schooling. The soil and the climate are well suited to agricultural pursuits. The chief industry is, therefore, the cultivation of the land, special attention being given to the raising of beets. On the Russian market alone over sixteen million dollars' worth of beet-sugar is sold. The region is also well wooded.

In the Little Russian field is the town of Kief, where the Russian empire was founded, and where, also through Vladimir, the religion of the Greek Catholic Church was adopted. For this reason Kief is called the mother town of Russia. About two hundred years ago, a kind of mausoleum was built by a priest

named Antonie. In it are two subterranean passages, with about eighty open coffins, covered with red cloth, containing dead men's bones. Such mausoleums as this are places of honor for the bones of the saints, and many thousands make pilgrimages to them, in order to worship and kiss the remains of their saints, thus looking for life among the dead. Kief, with its twenty churches, is called the Jerusalem of Russia.

The railway service is very poor, and one can reach most of the small towns only by wagon, and even the important city of Tobolsk has no railway as yet. However, many lines are now under process of construction.

The work in the Little Russian field was started in 1909; that is to say, it was then separated from the Middle Russian field. It then had 250 members, divided among ten companies, most of which are located in the Kief government. At that time, the call of the Lord came to me to work in this field. With one ordained minister and three Bible workers, we looked trustingly through many difficulties into the future. Instead of getting more workers, we lost one Bible worker, Brother Pilkewisch, who was sentenced to two years' imprisonment, — one year and five months of which he has already served, — on the charge of having offended the saints. Our licentiate Brother Prowalow-sky, was also deprived of his freedom for some time, so that the number of our workers was very small indeed. Later, thanks be to God, we received a substitute, so that we now have two ordained ministers and two licentiates.

It is deeply to be lamented that we have no canvassers. We gave the work a trial, and found that it was very difficult to get permission to sell books. Our solicitation was often rejected without cause. And then the Russians do not purchase very readily, for, as already mentioned, most of them can not read, and colporteurs are looked upon with suspicion. The priest soon learns of the proximity of a canvasser and makes it his business to see that the police get the canvasser into trouble. We hardly dare, therefore, to send out colporteurs. In most cases, seed is sown in the following manner: Church-members begin to speak to the people about the truth, which often arouses the whole neighborhood, and thus the way is opened for the worker. We can show, however, as the result of tract society work, a sale of 450 rubles' worth of literature, and are in hopes of soon being able to send our canvassers into the different towns.

Two hundred fifty members were taken

into the church by baptism during the last two years. We have lost some by removal, death, and apostasy. Ten new churches have been organized recently, making the number of churches and companies twenty, and the membership 514.

The majority of our people are poor. Several had their property valued, and sold a tenth in order to pay their honest tithe, and these are much happier than those who have not yet done so.

O that it were possible for us to send out more workers! I receive invitations daily to give the people more light, but it is impossible for me to answer all the calls. A whole government is untouched by the workers of the third angel's message. From other places we hear of people who have not yet been visited, but who have begun to keep the Sabbath. We are convinced that God will give success to his faithful workers.



1. BAPTISM OF TWENTY-SIX CONVERTS AT AN OUT-SCHOOL.  
2. PETER NYAMBO'S NEW OUT-SCHOOL.  
3. CHIEF PROVERA AND FAMILY, SABBATH-KEEPERS.

## Nyassaland

JOEL C. ROGERS

IN March I spent considerable time visiting the out-schools in Malamulo District, Brother Konigmacher doing the same in Matandane District. The pictures show some features of this village work. Where the schools are now showing the people the way of God, only heathen ways prevailed before.

I will mention some recent experiences, showing growth in the work. We have had three baptismal services this year, fifty-eight souls thus being rescued from heathenism. At the main station a special candidates' class was formed from the regular class, with some from the village schools, about forty in number. After one month's careful instruction, twenty-five persons were baptized March 4.

Going to the Monekera out-station, in charge of Brother Malinki (native), I found another class of forty, some coming from the other village schools under his charge. Most of this class were adults, and I made the instruction and

examination of each individual quite searching. I decided to submit the covenant with additions against heathen customs, as a test of their conversion. This proved the severest test that could have been found. Some said, "How can I promise for the future?" While they discussed it, I retired into the woods to pray, asking God to work it out for their salvation, even if not one was baptized. On returning I asked, "Are any ready to sign?" One large man, his countenance expressing his resolution, arose and came forward to sign. Twenty-four others followed.

One man said: "I can not sign. I am working, and my master may not release me."

I could only reply, "I am sorry for you, but you must wait."

Next day he appeared in line at the water's edge. "How about signing the covenant?" I asked. "O, here is my wife going to be baptized, and I want to go with her."

He signed, and four couples, two by two, were led into the water and baptized together. Thus twenty-six, in all, were added to this company, and the next Sabbath the ordinances were celebrated. We hope to organize a church here soon, which will be the first purely native church in Nyassaland.

I next went to Peter Nyambo's group of five new schools, nearly a hundred miles away. Here I found nine boys and girls who were able to repeat the ten commandments and the beatitudes without any mistake (see pic-

ture). Peter is now visiting among the other villages where schools will soon be opened.

Returning to Malamulo for the closing of the school there, we arranged for a teachers' institute to begin April 14. The vacation being only two weeks, a few of our teachers were unable to get back in time, but forty-four came, and about ten others arrived before the close. Some of them live over two hundred miles away, and they are sometimes delayed by sickness or other trouble, at their homes. All our staff had been called to Malamulo, including Brother and Sister Konigmacher, Brother Ellingworth, Mrs. Rogers, and myself. We united in trying to instil the message into the hearts of our fifty teachers, and impress them that they must teach it to their people.

One of our head teachers returned with the report that his people in Portuguese Nyassaland desired us to give them schools. Brother Konigmacher volunteered to go at once to interview the people, and, if desirable, the governor of the district. After twelve days he

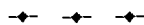
returned to give me his report at Blantyre just before I was to start for Europe. Both the people and the governor received him kindly, and the latter encouraged us to place our request for a permanent station before him in writing. I wrote the request, and we hope that as soon as we are able to find the worker, we shall gain entrance into that vast Portuguese East Africa, with its millions.

Brother Konigmacher is willing to undertake this new work, and is well prepared for it. His present station is on the border, and he speaks the language of the Portuguese natives.

May 1, our teachers went out to their schools with many prayers for God to keep them faithful in the heathen darkness of those villages. Brother Konigmacher is in charge at Malamulo while I am absent attending the General Conference Council, and Mrs. Rogers volunteered to go alone to carry on the work at Matandane until other help arrives.



LET US study diligently and prayerfully the beautiful and perfect life of the meek and lowly Saviour, and day by day try to mold our lives after his, that we may be able to reflect upon the world an influence toward the precious promises in the Lord. We shall find no burdens too heavy, no sacrifices too great for us in following our dear Saviour if we love him with all our soul, strength, and mind. It is then we can forsake father, mother, brother, sister, and lands for Jesus' sake. Every good deed can be easily performed with pleasure and delight when prompted and acted upon by love. The beloved John knew the poor and needy would be relieved when met by the one who walks in the footsteps of Jesus. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The love that lifts up the fallen and helps the needy is love in deed and in truth. There is nothing more beautiful and sublime than the golden rule which Jesus gave to his disciples: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—*Herald and Presbyterian*.



MANY a young man would give his week's wages to feel his father's arm thrown over his shoulder once in a while, and hear him say, "Well, my boy, how goes it to-day?" O, we are too sparing of our cordialities, too much afraid of being thought demonstrative or gushing! For our part, we should prefer that people would gush a little than let their love or kind feelings just drip, like icicles under compulsion of a winter sun. How much happier we should all be if we thought more about making others happy! "Let your light shine," say the Scriptures; yes—but also let your heat be felt.—*Selected*.



## An Implement of War

ORIN BELKNAP

SINCE war has been declared on the common house-fly, the question of a successful campaign against this insect has become an important one.

While cleanliness outside and inside the house is all-important, and while tanglefoot and liquid poison are both necessary for thorough work indoors, there is one additional implement of war which, properly used, will finish the very last fly in any room in the house. No makeshift on sale in the stores begins to be as effective; and on many occasions I have proved to the satisfaction of my family that the very last member of this tribe in any room of our house can be exterminated.

This hunt for the fly has taught me some new things. One is that near the last end of a successful hunt, the few remaining ones seem to become panic-stricken, and will hide most industriously and cunningly. Again, at this stage of the war, if undisturbed for a few minutes, they seem lonesome, and will often fly to the floor and creep near the dead ones, apparently for company.

This implement of war against the fly is not my own invention, and is common in many places; yet so effective is it, and so cheap, that all should have a knowledge of it. Buy a square yard of wire screen of fine mesh (for sale at any hardware store), and cut a piece eight or nine inches wide and fourteen inches long; cut so as to leave the selvage across one end. With a straight-edge or bit of board, fold each edge under for half or three quarters of an inch, puckering the end with no selvage by folding and pressing the corners toward the center, so that the piece of screen may be fastened to a handle. A bit of light wood, or preferably a piece of Japanese cane such as boys use for fish-poles, makes the best handle. In attaching the screen, I drive a small nail through the folds of the screen and the handle, clinching the point of the nail. Have the handle just long enough to reach the ceiling easily. Finish this new-fangled sword by binding the screen to the handle with strong cord. We are now ready for hostilities.

The theory of the matter is this: If we strike at a fly with a shingle or any opaque substance, the stroke itself makes a current of air that wafts Mr. Fly to safety without effort of his own; but this device allows the air to pass freely through its meshes, and being made of wire, moves so swiftly through the air that the tormenting creature that has

annoyed you with impunity, is struck too quickly to recover from his surprise.

It is absolutely impossible for him to escape. And the consciousness that I have a new weapon which makes me master of the situation, after having the flies wander across my bald head, or insist on sampling my bowl of bread and milk before I have a chance at it myself, is indeed comforting. Make half a dozen of these simple tools; give them to the children, and they will take the burden of this war from your shoulders.



## Economical Fuel

MRS. D. A. FITCH

OF the commonly used fuels, such as wood, coal, gas, oil, and gasoline, little need be said, for they are abundant or scarce, expensive or cheap, according to locality, season of the year, etc.

Too largely the use of the cook-stove has been relegated to the past, though in some localities this seems almost a necessity, suitable fuel being exceedingly expensive. Yet many like its service much better than being confined to gas, oil, or gasoline. Time and effort, as well as money, are required to dispose of waste material accumulating about the premises, much of which might be utilized as fuel in the kitchen stove, leaving nothing but ashes as waste on the premises. Among these waste materials might be mentioned dried peelings of vegetables, pea-pods, scraps of cloth and paper, dry leaves of the eucalyptus and some other trees, berries of the ornamental pepper-trees, etc. It is entertaining to listen to the burning of these berries, for besides their giving out an intense heat, there is the sound of an abundance of corn popping.

In some localities where fuel is scarce and expensive, there may be planing-mills from which shavings may be obtained. These, if moistened with a little crude oil, make a good fire in a cook-stove or grate. They render good service without the oil. They have been my principal fuel for several years.

In Mexico, where the closest economy is practised, the fine, dusty portions of coal are well moistened with cooked starch, made from flour. Large patties are formed and dried in the sun, making a fuel nearly equal to the original coal. The same plan works well in this country, for the writer has tried it thoroughly.

Some one on the Pacific Coast was at a loss as to what fuel would be best to use. He was advised to take a daily paper. If reduced to minimum size by twisting tightly, the papers will burn well, much better than might at first be

thought. Better than this is the plan of soaking them in water, rolling tightly, and then giving a gentle twist. Thus snugly compacted, they may be piled like cord-wood to dry, and will be found to burn as well as the best soft wood, although they do not cost ten dollars a cord, as wood does in many places.

While it may not be necessary for many families to observe so close economy, yet it is interesting to know by actual trial what can be done to lessen expense, and thus retain more means for charitable or other Christian purposes.

Glendale, Cal.

## Angry Words

ANGRY words in the morning spoil the whole day. This is an experience to which many of us can testify with lament for days which did not bring their full harvest of accomplishment.

Each day is a new beginning endowed with possibilities of work and pleasure, but strictly limited in its allowance of energy.

Anger is an irritant, a fever. If we begin the day with it, the fine flower of our vital strength is exhausted in the effort to get back to serenity, and we work all day with the poorer forces of our mind and spirit.

If there were no other argument for peaceful home morning hours, this of itself would be worth considering. If the boys or husband robs the mother or housewife of her serenity of soul before leaving for the day's work, the home is thereby robbed of energy all day.

If children go scolded and angry to school, they are in no mood to make the best of their opportunities.

The world wants the best work, and will reward nothing less than that. Let us not provoke one another to anger in the hour of beginnings, lest we make ourselves responsible for failure.

"Just to be tender, just to be true,  
Just to be glad the whole day through,  
Just to be merciful, just to be mild,  
Just to be trustful as a child,  
Just to be helpful with willing feet,  
Just to be kind to the friends you meet,  
Just to be cheery when things go wrong,  
Just to drive sadness away with song,  
To all your neighbors just to do  
As you'd have others do to you—  
This for us is the daily key,  
'Tis God's own will for you and me."  
—Mrs. Ida Brown.

DRYNESS of the air tempts to overheating of the living-rooms, for dry air increases the evaporation of perspiration from the skin, thereby increasing the sensation of chilliness. Dry air at seventy-five degrees will feel about as chilly as moist air at sixty-five degrees. Stoves, coils, and furnaces should always have open vessels of water exposed to evaporation for the purpose of properly moistening the air. This moistening of the air will prove a saving of both coal bills and doctor's bills.—*Designer.*



## Southern California

THE annual conference and camp-meeting of the Southern California Conference was held August 7-20, in Long Beach, one of the most prosperous of the beautiful seaside cities that are growing up near Los Angeles. The first four days of the meeting were devoted chiefly to conference business. There were 160 delegates in attendance, representing forty-seven churches. The membership of the conference is about three thousand.

Conference business was handled rapidly, and with a hearty good will that showed that the brethren were familiar with the needs of the field at home and abroad, and were of one heart and one mind regarding their duty to give a hearty support to those who are carrying the gospel message far and near.

Among the first resolutions adopted were two relating to the support of foreign missions. During the year just closed, this conference had raised over twenty-seven thousand dollars for work outside of its borders, including eighteen thousand dollars sent to Washington for General Conference work, and nine thousand sent to Mountain View for the union conference. By the resolutions adopted regarding the regular payment of fifteen per cent of its tithe to the General Conference, and the raising of missionary contributions to a weekly average of fifteen cents a member, the conference undertakes to furnish ten thousand dollars a year additional to the foreign work.

In harmony with recommendations adopted at the Fresno meeting last February, the conference annexed new territory as follows: "That part of Santa Barbara County lying north of the Santa Ynez Mountains, Inyo and Mono counties in California, also Esmeralda, Nye, Lincoln, and Clark counties in Nevada." This new territory of sixty thousand square miles is a little larger than the State of Illinois. Its population is not large, and is found mostly in a few mining towns. It will be expensive territory to care for, and was accepted because there is a natural connection between these counties and the Southern California Conference. The principal avenues of trade and travel lead to Los Angeles.

Another advance step was the decision to take over the Paradise Valley Sanitarium. It was thought to be for the best interests of this sanitarium that it should be owned by the conference, and as a satisfactory agreement had been arrived at between the conference committee and those who have been holding the institution for the conference ever since its establishment seven years ago, and in view of the fact that this sanitarium is doing a good work for the sick, and is paying, in addition to its expenses, from four to five thousand dollars a year on its indebtedness,

it was voted heartily that it should become the property of the conference association.

Another important advance move was outlined in a resolution providing for the establishment in Los Angeles of a missionary training-center, where the workers in ministerial, Bible teaching, and medical missionary lines may work unitedly, each helping the others.

Elder E. E. Andross was again elected president of the conference. His associates on the executive committee are J. A. Burden, H. G. Lucas, F. W. Paap, J. W. McCord, A. G. Christiansen, and C. E. Ford.

The president's address brought out many interesting facts regarding the year's work. Fourteen ministers and licensed preachers have been constantly engaged in field work, also sixteen Bible workers. Tent-meetings were held in eleven places. Two hundred eighty-six were baptized and received into church fellowship. Eight new churches were organized. Meeting-houses were built in Orange, Pomona, Brawley, Eden Vale, Gardena, and Garden Grove; and a chapel for the German believers is being erected at Escondido.

During the year, books, tracts, and periodicals had been sold to the value of fifteen thousand dollars.

## Institutional Work

At the Fernando Academy, there has been a large attendance. The enrolment in the academic grades was 120, and in the church-school 80. The school home, which has room for 100 students and teachers, was full at the close of the year. During the year the academy purchased a large school building, moved it onto the school grounds, and fitted it up for a boys' dormitory and normal building. This cost \$5,000.

The three sanitariums reported busy and prosperous times. Altogether, they have averaged from 120 to 130 patients during the summer, and from 200 to 220 during the winter. Each is increasing its capacity so as to accommodate a larger number of patients next winter.

To those who have sacrificed to help in the establishment of these sanitariums, and to those who have carried responsibilities in them when the burdens seemed overwhelming, it was very cheering to hear their reports of financial prosperity, as shown below:—

Glendale Sanitarium, net gain.	\$ 3,774.40
Paradise Valley .....	5,217.00
Loma Linda .....	5,795.41

Total .....	14,786.81
Los Angeles treatment-rooms, loss .....	1,874.10

Total net gain .....	\$12,912.71
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At the close of the camp-meeting, the conference secured for its future headquarters and for city treatment-rooms, on a long-time lease, the second, third, and fourth stories of a building forty by



one hundred twenty feet, on Fifth Street, next to the large Auditorium, and overlooking a beautiful park. This change in location will give more room to the conference and tract society offices, and will provide for the enlargement of the work of the city treatment-rooms.

By Thursday afternoon the greater part of the conference business was completed, and by Friday evening the four hundred tents in the large camp were occupied by about fifteen hundred people.

The weather throughout the next nine days was exceptionally fine. Light clouds and ocean breezes tempered the August weather so that there was but little suffering from the heat.

Both Sabbaths were occasions of great solemnity. The mammoth tent was filled at the four principal services, and meetings were held for the Germans and the Mexicans in other tents. During the forenoon of each Sabbath, revival and consecration meetings were conducted by Elders E. E. Andross and G. A. Irwin, assisted by Elders E. W. Farnsworth and J. O. Corliss. The people responded freely. A large number came forward for prayers, and many testified of their determination to live more consecrated lives.

On each Sabbath afternoon, and three times during the week, Sister E. G. White spoke to large congregations, on Consecration, Home Religion, Growth in Grace, and kindred subjects. Her last discourse, in which she spoke an hour, was one of special clearness and power.

The Sunday congregations were very large, and the evening meetings were attended by two or three hundred of the townspeople. On the last Sunday fifty-six were baptized.

A very interesting feature of the meeting was a series of studies conducted by Elder Andross on the Sanctuary and Its Ministration. During the past year some who were formerly engaged in the ministry, but who are now antagonistic to our organized work, have conducted a campaign tending to unsettle faith in the message. A pamphlet containing so-called "new light" regarding the ministry in the heavenly sanctuary has been quite freely circulated among the churchmembers. This series of studies by Elder Andross bearing on the questions at issue, was well attended and followed with much interest. From the treasure-house of truth were brought forth an array of evidences, new and old, which confirmed the people in the conviction that the pillars supporting the platform of truth on which the remnant church stands, are sure and solid. As many desire to have these studies for careful perusal, Elder Andross has been requested to prepare them for publication. No doubt a pamphlet containing these studies will soon be printed.

In the early morning meetings Elder Farnsworth conducted a very profitable series of studies on Prayer and the Holy Spirit. Elder J. N. Loughborough gave several discourses on Last-Day Tokens. Elder Corliss presented in a very clear and forceful way the perils that menace our religious liberty, and the necessity of active effort on our part to make plain to the people the real questions at issue.

Elder A. J. Haysmer spoke of the progress of the Negro Department, and of the needs of that branch of our work. In response to this, over five thousand dollars was contributed to the work for the colored people.

About the middle of the week, Elder Irwin told the story of the Friedensau conference, and of the reports that were brought to that meeting by representative men regarding the open doors, and the calls from many lands for men and women to bring the light of present truth. At the close of his address, our people made gifts and pledges to the foreign mission work, amounting to \$10,860. The two Sabbath-school offerings added \$900 to the foreign mission funds.

At the evening and afternoon meetings, clear and powerful discourses on various vital truths were given by Elders W. M. Healey, J. H. Behrens, M. H. St. John, J. W. McCord, and C. E. Ford, and by others.

Regular meetings were held daily for the Germans, by Elder Valentine Leer. The Mexican brethren held several meetings each day, and were addressed by thirty different speakers. Brother J. F. Blunt and Prof. G. W. Caviness and one or two others spoke to them in Spanish; others through an interpreter.

In the young people's meetings very encouraging reports were given of the work done by this department during the year. The thirty young people's societies in the conference have a membership of 850. During the year they have engaged in many lines of activity. One of the most interesting of their undertakings was the distribution of 19,550 copies of the Temperance number of the *Youth's Instructor*. This opened the way for many talks on temperance to the students in the public schools. It also led to meetings in shops, and to many avenues of temperance work.

A spirit of willing service was manifested in the meetings where missionary literature was offered for sale. At one meeting an assortment of small books suitable for lending was offered at one dollar a package. Eighty of these were taken, also eighty one-dollar tract packages. Seventeen five-dollar tract packages were purchased for the tent companies. At another meeting, 250 copies of "Story of Daniel" were taken, and at another, large numbers of bound volumes of "Testimonies for the Church." Altogether, the book sales during the camp-meeting amounted to \$1,887.54.

After the camp-meeting a tent was pitched in another part of the city, and Elders Paap and St. John were appointed to follow up the good interest awakened by the camp-meeting.

W. C. WHITE.

### The Canton (China) School

THE last Sabbath before the close of school we had the privilege of witnessing a scene which did our hearts good. Five of the girls from the Bethel School received baptism. It seemed the more precious to us as for some time we had marked their conversion, and seen manifestations of Christian growth in their lives. There are others whom we expect to take this step before long.

I have not been able to take so active a part in the school as my sister, but as fast as my little knowledge of the language would permit, have taken charge of such work as I could. Beginning with the opening of the new year in February, we introduced domestic work and some industries.

The sewing classes and the oversight of the domestic work fell to my lot. While heretofore we have had two servants,—one as a cook and the other

for general work,—this half-year the girls have taken entire care of the home and the schoolroom. This has proved beneficial to them. As no girl in school was exempt from work, there was no one to look down upon those who worked, and they came to look at their work with a degree of pleasant satisfaction.

It has been gratifying to see the eagerness manifested in the industries. We have not had to drive the girls to their work, but on the contrary, we have had to watch lest it lead to a neglect of their studies. Class periods were not long enough for them, and they asked permission to take their work to their rooms. Our industries were knitting, sewing, garment-making, and slipper-making.

My principal work has been to study the language. This has been a real pleasure to me. It is difficult, but fascinating; and when one is surrounded with these throngs of people, and realizes they are without God and without hope in the world, it brings a sense of the need of haste, and furnishes an incentive which the desire for grades can never give.

We feel especially grateful for the blessing of health which I have had since coming to China. We feel that we have been especially blessed in this respect, as we lived in the noisy, hot rooms over a Chinese street. At the close of school we rented a room up on the mountain, where we have a good ocean breeze; and although my sister has been ill, we hope, after spending a quiet vacation, that she will regain what she has lost.

M. GERTRUDE THOMPSON.

### Among the Schools

PACIFIC UNION COLLEGE is reached by a drive of eight miles from the nearest railroad station at St. Helena. The first six miles is a steady ascent into the mountains. The first time one goes up, he feels that it is a long, tedious climb, but on reaching his destination this impression is soon lost in the delights of his environment, and he is inclined to take the more philosophical view that the climb is a good introduction to the vigorous work that awaits teacher and student at the top, and that the whole situation—delights at home and the long grade—is a good device to keep people at home and attending to business.

At any rate, there is a decidedly business air about "Angwin's," as the college property is familiarly called locally. The president is also business manager and general superintendent; his wife is bookkeeper, storekeeper, and commercial teacher; the Bible teacher the past two years has been chief sawyer and woodman; the history teacher has six classes and takes charge of all repairing; the teacher of mathematics and physical science, is one of the builders; the teacher of English is superintendent of the farm (about one hundred acres under cultivation); etc.

The first new building, the ladies' dormitory, is about ready for the plasterers, and will be occupied at the opening of school this year. It is 150 x 40 feet, with individual rooms 12 x 16, and will accommodate 120 students. The plans were drawn by the president in consultation with his faculty, and include dining facilities for the entire school. It is built of lumber sawn mostly out of their own timber, only about \$1500 having been paid out in cash so far for material.

On completion of this building, a gen-

tlemen's dormitory will be begun, to be followed by the main college building. At present the class work is done in the various cottages and other buildings already on the place. The normal department had only two rooms last year, but is to have three this year. The total enrolment last year was one hundred thirty.

One notable feature of this school is the maturity of its faculty, their hair all sprinkled with gray or a promise of it. Surely the young men and women in this school ought to have ripe counsel and serious instruction.

#### College of Medical Evangelists

The medical college at Loma Linda was an agreeable surprise. When I left there four years ago, near the close of the first year of the college work, the only new structures were two cottages and a three-story addition to the main building of the sanitarium, partly finished. Now this addition, for bath-rooms and physicians' offices, is completed, its capacity already grown inadequate; fifteen or more cottages are up, to provide for the increasing faculty and others; an \$8,000 chapel of unique design, with baptistery, separate from all other buildings but conveniently near, is in use; a two-story building for the bakery, store, printing-shop, and warehouse, stands near the railroad; a large ladies' dormitory accommodating 120 persons has been built on the west slope of the hill; a medical laboratory of three stories is about half completed, and will be ready for use at the opening of school this fall; an ice-plant and cold storage has been added to the sanitarium; about 80 more acres has been purchased; a gentlemen's dormitory has been planned, and will be erected next after the laboratory; and an administration building has been designed and located.

During the school session of 1910-11, there were eight second-year and twenty-five first-year medical students enrolled. The first week in July twenty medical students had been accepted, with at least thirty definitely in prospect, for the new class. Three of the medical faculty were in the East this summer doing special work, and it has been arranged for each member of the faculty to spend every second summer in post-graduate study in order to keep abreast of the times in medical science. The entrance requirements are up to the standard of the best medical schools. The college is in good and friendly standing with the California State Board of Medical Examiners, whose chairman passes on the qualifications of all applicants for admission to the school.

#### Lodi Normal Academy

The possibilities for the substantial development of this school are promising. It is situated in a thriving valley, a mile and a half from town. The school property comprises twenty acres of strong, productive soil, every foot of which can be cultivated. Five acres is reserved for the school campus, and the rest is put out to fruit-trees and small fruits, or is used for raising vegetables and poultry. On one side of the school property, a tract of eighteen acres has been leased, and is used for alfalfa and vineyard. On the opposite side is a twenty-acre tract which ought to be added for protection and resource, as the plan of addition to our school land is

far wiser than that of subtraction, which has greatly weakened some of our older schools. The buildings are substantial and convenient, and will serve the needs of a natural growth for some time to come. The members of the faculty are enthusiastic, have adopted the courses of study and plans of the general convention at Berrien Springs, and are working hard to bring their school to where they think it ought to be.

#### Walla Walla College

Historically the fourth college established by our denomination, this school has kept the light of Christian education aglow in the growing Northwest for almost twenty years. It is situated in a fertile valley, whose black loamy soil is shown by excavation to be ten feet and more in depth. Improved methods and means of irrigation have greatly increased the productive value of land in recent years.

By selling off its land from time to time, the college has reduced its acreage to about one third the original amount, and a large community has built up close to the college property. But it still owns sixty acres, all except the campus being under cultivation, and has other land leased.

The college stands on a beautiful spot, and has substantial and commodious buildings for class work and for its industries. Its jubilee song of freedom from debt was sung two or three years ago. It has erected a separate building exclusively for normal work, and has developed one of the strongest normal departments among us. The college has kept on good working terms with the ten academies and intermediate schools in that union, most of which have confined their work to ten grades. There is no good reason why this school may not continue to grow in strength and produce efficient workers.

#### Danish-Norwegian Seminary

This school is located at Hutchinson, a town of exceptional record in civil and moral tone, on the Great Northern Railway. Being on a tract of 160 acres of productive soil, partly wooded, one mile from town, and on a graceful rise above the surrounding level, the school has almost every advantage that nature can confer. Though the building is yet incomplete and not fully furnished, the school has an earnest, hard-working faculty, and has survived well the exigencies and vicissitudes that are always incident to first-year work. We look for this seminary to make itself sensibly felt in the impetus it will help give to the work of the North American Foreign Department.

W. E. HOWELL.

#### The Ilocanos, of the Philippines

(By a young Ilocano brother)

THE Ilocanos form one of the greatest of the tribes composing the Filipino people. They are noted for industry, perseverance, self-denial, and thrift. The Ilocano home is hospitable, peaceful, and cheerful, and the individual is compassionate, loving, and ever ready to help.

But with all these recommendations the Ilocanos are groping in utter darkness. They know nothing of the near coming of the King. Hundreds descend to Christless graves each day. Yet the

present truth is due them. Many an honest soul is thirsting for it, and longing for the joy of sure and high salvation.

Now it is almost too late to help this people. Already the righteous Judge is treading on the threshold. Yet it is a hopeful fact that the harvest will surely be plentiful and easily reaped among the Ilocanos. The Filipino separation from Rome, headed by an Ilocano priest, and consequently followed the most readily by Ilocanos, prepared the way for the truth. Now the Bible is read with open heart. The short-sighted and blind papal policy of keeping the Sacred Book from the people is now a thing of the past.

Still the new religion can not save souls. The people still bow down to images, and pray to unconscious beings. Therefore, brethren, for Jesus' sake, come and work for this people.

LEON RODA.

#### Japan

LAST spring we held tent-meetings at Kiosho, April 28 to May 30. We pitched the tent beside a dry river-bed, which ran through the city. The people never saw so large a tent before, and many came to see it. They were astonished when they saw the workers living in a small tent, too.

The meeting was not so large as we had expected, but every night from one hundred to one hundred fifty attended; even on stormy nights, quite a number came.

We were told that some would cut the tent for mischief, but all who came kept good order. Early one morning when I went out to buy lumber, a gentleman called out to me, "Teacher, teacher!" As he was a stranger to me, I asked him who he was. He told me he wanted me to go to his home. I did so, and he told me how interested he was in the message, and that he had given up his bad habits and idol-worship. "What shall I do about these gods?" he asked. Carefully I explained to him the foolishness of idol-worship, and advised him to either burn them or throw them into the river. He destroyed them, and is now happy in serving the true God. Is not this a manifestation of the power of the gospel?

I must tell you about another case. After two weeks' meetings, a drunkard came in and listened to the sermon; after that he came often, but no one went near him to salute him, or show him the Bible, and he always left the tent before I got down from the pulpit. A little later I noticed that a woman sat by him, and she requested me to study the Bible with her. I called on her, and found that she was the wife of that drunkard. She is very happy, for her husband has ceased drinking liquor, and that he does not stay out nights any more.

I was very sorry that we could not continue the meetings several weeks longer, but on account of the rainy season it was impossible. As a result of this tent effort, fifteen signed the covenant; over twenty asked to study the Bible with us. One lawyer and two professors, who are of other denominations, were interested, and I had an opportunity to talk with them. They were convinced that the law of Jehovah never changes, but they could not give up

their positions which give them support.

We must pray more; for we need a deep consecration of heart in order to win these darkened souls. Please remember us in your supplications, so that we may gather many souls into the garner of God as a result of our seed-sowing in this country.

With Mrs. Kuniya and two young men, I have moved farther south, to Kago-shima, to begin meetings in July. We are planning to preach the gospel of the kingdom in that city this summer.

H. KUNIYA.

### Report of Self-Supporting Workers' Convention

THE annual meeting of the self-supporting workers was held at the Nashville Agricultural and Normal Institute, of Madison, Tenn., as advertised, August 25-29. The convention was preceded by a five days' institute, designed especially to meet the needs of the "hill schools." Some very helpful things were presented, but the attendance was small until the opening of the convention proper.

On Monday, August 27, several prominent speakers were present by invitation, and the convention was privileged to hear them. Professor Hamilton, superintendent of education for the county in which Nashville is located, spoke on "The Child the Father of the Man." He emphasized the importance of healthful living, saying that the physician years ago used to ask, as he bent over the sick man, "What is the matter?" To-day, grown wiser, he asks, "Why?" He strongly favored the education that "takes hold of the hands and trains them." Those who make the desert to bloom must have learned to use the hand. The word of sympathy cheers the sad heart, but the grip of the sympathetic hand is equally expressive.

The speaker spoke in glowing terms of the peaceful, quiet environment of the Madison school. While people are crowding into the cities, the best place to live is where one can catch the breath of the clover field. To the barefoot boy, there is something in the pressure of the damp soil and in the sights and sounds that everywhere greet him, that is invigorating. Notwithstanding the fact that Christ was a carpenter and dignified labor, many young men are anxious to escape the work of farm and shop.

Professor Morgan, of the State Agricultural College, spoke twice during the day. He strongly urged the importance of deep plowing, and turning under an abundance of vegetable matter. He spoke very encouragingly of the possibility of transforming soils that are now poor into excellent land by proper treatment. Miss Johnson, the well-known librarian of Nashville, followed with an earnest talk concerning her work. She is interested in children and in those of limited education — not merely that they should read, but that they should read only books that will make them stronger intellectually and morally. The Nashville library has an enviable record in that sixty per cent of all the books taken from its shelves are non-fiction. It is also noted for the finest collection of newspaper files in the United States. Many of these date back as far as the year 1818, and are searched by professional men for the valuable history they contain.

Part of the following day was devoted

to the consideration of the city work. Dr. David Paulson was the first speaker. He said that the dominant note just now is the city work. Our methods must change; it is not enough to go to the cities and try to help the people by giving baths and running restaurants. We must give them the message. He urged that the crisis is such that many city workers should be trained as speedily as possible. While we have done something in Chicago, there are more people in the city who know nothing of our work than there were ten years ago. In the last five years, four hundred nickel theaters have come into existence in the city. The enemy has started four hundred missions, and we have started none. Our young people must be aroused. No sanitarium can do the work it should do unless there is a continual revival among the workers. Young people stay around institutions and handle *things* until they forget to work for *souls*: they stay in school and handle books until they lose the missionary spirit. The speaker explained that he did not underrate the importance of securing a first-class education. He is giving a course six months in length for city workers. He feels that it is possible thus to boil down the instruction for workers and still give an excellent course. The workers thus trained are called Bible working nurses.

Some interesting thoughts were brought out in the discussion of the relation of the city work to the rural work. The opinion prevailed that there is a very close connection between the two. It was urged, too, that the worker who spends all his time in the country is in danger of losing sight of the awful need of the city, and should work there occasionally.

The relation of the self-supporting work to the regular conference work received attention. In speaking of this, Elder C. F. McVagh, president of the Southern Union Conference, said: "It is all one movement, and we are working for the same end." Prof. E. A. Sutherland said in substance: "If we conduct ourselves as we should, the regular officers will say, 'The more of such people in the field, the better.' If we can not refrain from being critical and bitter, and making comparisons between the regular work and our own, it would be better for us to keep out of the self-supporting work. The self-supporting work in the South is an emergency measure, made necessary by the fact that we are many years behind, and work that might have been done through the regular channels must be done by self-supporting workers." The speaker explained what he understood by a self-supporting worker. He cited the case of one worker who has received help from friends amounting to less than one third of the sum he would have received had he been paid a salary as a regular conference worker, and is now able to carry on missionary work without any assistance. Dr. Paulson said the self-supporting worker must fast more, pray more, and live nearer to God than any other worker, as he will have peculiar temptations. He will be tempted to feel that he is better and more self-sacrificing than other workers. Many have fallen in this way.

During the convention Prof. P. T. Magan gave a talk on the best methods of obtaining money for schools. He said it is a mistake to suppose that there

is an art in getting people to give to such enterprises. The amount of help you will receive is determined not so much by what you do while out soliciting, as by the way you work to build up your enterprise. The people can readily detect the difference between the genuine enthusiasm of the man who is really doing something, and that of the man who must manufacture his enthusiasm. It was urged that donations to the schools should be invested in something that will produce permanently, such as stock, tools for working the land, etc. Another said it is a mistake to think you always need an expensive outfit in carrying on the hill schools. He contrasted the angler from the city who goes fishing with a large outfit of hooks, tackle, etc., and catches nothing, with the practised fisherman who goes out with a simple outfit and gets the fish.

The work of the hill schools has steadily grown, until about twenty-five are in operation. It is hoped that the work will grow so rapidly that the next convention, to be held in one year, may witness the assembling of a much larger company of workers. It was truly inspiring to be permitted to meet with such enthusiastic, loyal workers as were gathered at this meeting.

The school at Madison has been in existence less than seven years, but its growth has been rapid. The first thing that impresses one on looking at the buildings is that there has been nothing unnecessary. Every building has been made plain, simple, and neat. As one sees the good location, the large farm, the sanitarium, and the facilities for training workers, he can not help feeling that the Lord has greatly blessed.

The school for colored people at Hillcrest is only a few miles distant. Here, too, an excellent work is being carried on. There is an atmosphere of order, thrift, and cheer about the place that is truly inspiring. W. E. VIDETO.

### Southern Illinois Camp-Meeting

THE Southern Illinois Conference camp-meeting was held September 1-10, at Shelbyville, a town of some five thousand inhabitants, located about two hundred miles south of Chicago. The meeting was held on the same ground as last year, a most delightful place for such purposes. It is a Chautauqua ground, and is kept in excellent condition, with its beautiful carpet of green grass, and many stately elm and walnut trees, which furnish abundant shade. The camp was illuminated each night with electric lights. It also contains all the accessories of an up-to-date Chautauqua, among which is an auditorium with a seating capacity of six thousand. This was used by the campers when the ground was wet. A commodious dining-hall and other buildings were at the disposal of the campers. There is also an artificial lake on the ground, with a large swimming-pool attached. This served as an ideal baptistry. Thirteen willing candidates went forward in this sacred rite the last Sabbath afternoon of the meeting.

The attendance of our people was excellent, but the outside attendance was not large. This was attributed to the fact that it was the second camp-meeting which had been held in this place. A series of tent-meetings had also been

conducted in the center of the town immediately following the first camp-meeting, which resulted in bringing out quite a company of Sabbath-keepers. Notwithstanding the small attendance of those not of our faith, it is expected that several who did attend will take their stand for the truth.

The preaching services were largely on practical subjects, and were designed to build up our own people. Both Sabbath services were characterized by much of the Holy Spirit's presence. The mission talks, which were given by Elders J. J. Westrup and W. W. Miller, were greatly appreciated by all. There was a deep interest manifested by the people in behalf of the religious liberty work, as was evidenced by the fact that over six hundred subscriptions for the magazines *Liberty* and *Protestant* were secured at the close of a lecture on religious liberty.

The remaining amount of the \$300,000 Fund that had not already been provided for, was received in cash and pledges during the meeting. Those in charge of the work in that conference think that the whole amount of this fund will be paid in by Dec. 31, 1911.

Elder E. A. Bristol was unanimously elected conference president for another term. Sister Edith McClellan was elected conference secretary, and Sister Nettie Eaton secretary and treasurer of the tract society and also treasurer of the conference. Sister Edith Shepard was elected educational and Sabbath-school secretary.

It was gratifying to observe the prosperity which has attended the church-school work in this conference during the past year.

It was a source of satisfaction to those in charge of the work to be able to secure each day two or more columns in the daily newspapers in which to report the meetings. This feature should not be overlooked wherever any of our camp-meetings are held.

K. C. RUSSELL.

### North Missouri Camp-Meeting

THE key-note of this most excellent meeting was sounded by Elder A. R. Ogden the first evening in a sermon from the words of Amos, "Prepare to meet thy God, O Israel."

It hardly seemed possible that future meetings could be better than the first; but they were, and the attendance and interest grew daily. On the first Sabbath, after a stirring sermon by Prof. F. Griggs, every individual, but one, in the vast audience, came forward, and made thorough consecration to God for service.

Elder A. G. Daniells was with us one day only, but every one felt that if he had got nothing more, this one day would amply repay him for all it cost to attend the camp-meeting. Elder Daniells spoke six times during the day, and every heart was thrilled with the progress this great message is making.

Elder I. H. Evans's description of the work in the Orient rekindled the missionary spirit in the hearts of many, and his talks on the practical side of Christian experience strengthened every one present.

Elders A. T. Robinson, D. U. Hale, and L. W. Terry were also present a part of the time, and rendered valuable service, which was much appreciated by all.

Elder A. R. Ogden was unanimously reelected president. One novel feature worthy of note, was the experiment of furnishing tents and the hauling of baggage, free of charge to all, and asking only for voluntary contributions to defray the expenses of the meeting. The campers heartily responded by contributing about \$135, which amply covered the expense. This was a new venture for the North Missouri Conference. Evidently, it was not only successful, but highly satisfactory as well.

When the call for foreign missions was made, over \$1,300 was raised, some in cash and the remainder in pledges. The business meetings, while intensely interesting, were particularly free from any friction, and yet all the work and plans were freely discussed. Almost every measure was passed unanimously.

Many expressed the thought that this was the very best and most practical meeting they had ever attended, and that they had received more real help for daily living than ever before.

Missionary meetings were held each day, and were attended by the entire camp. Many who had been standing in the market-place, because no one had hired them, were given work in the Lord's vineyard.

From the very first, the outside attendance was good, but it increased toward the close of the meeting. A tent will be left on the ground, and a series of meetings will be held for the benefit of the people of the city.

All went home better prepared to enter life's stern conflicts, and with the determination not only to live nearer the Lord the coming year, but to do more for him, that other precious ones not now of this fold may rejoice with us in this blessed truth before another year has passed.

C. G. BELLAH.

### Along Alaska's Seacoast

In giving a report of our work in this field, I can tell only of my personal experience. I am all alone in this great northern territory, but my courage is good. The only Sabbath-school in Alaska is composed of one other person besides myself,—a Sabbath-school of two. At times when I see the great need in this field, I wish that I possessed an aeroplane, equipped with wireless telegraphy, with which to spread the good news of the gospel.

The words of an old Indian chief to whom I was giving a Bible reading while seated on the end of a block of stove-wood in his humble camp, keep ringing in my ears: "We poor natives, we need help; we poor natives, we need help." This has spurred me on to some definite action to give them help.

I have nearly completed a boat, a power-cruiser, with sleeping accommodations for six persons, bath-room, toilet, medicine- and emergency-case, and room for two or three tons of freight, for carrying a stock of books and papers. This boat is of special design, and being well built, will withstand the roughest seas. My plan is to spend another year in southern Alaska, then to work along the coast toward Nome, a distance of about three thousand miles.

Though not so far away as many imagine, Alaska has been neglected. We are dealing with a floating population of all nationalities, a rough, hardy class of fishermen, miners, and trappers.

A short time ago, while visiting the dirty little shack of an old hermit, he showed me a dollar which had been lying on his table for over two years. It had been given to him by a noted checker player, whom he had beaten. He said: "That dollar ain't doin' me any good layin' there. Could I buy a Bible with it?" I assured him that he could. That dollar may yet lead him to a new life.

A native to whom I had shown the book "Daniel and the Revelation," said, with tears in his eyes: "That's just the book I want; I have been tangled up on those things for a long time."

In this section of the United States the people need the Word of God. Truly it is a neglected and needy field.

FRED M. TEMPLE.

### A Good Testimony

A LITTLE experience which at first seemed rather discouraging to us, but later proved encouraging, as the Lord turned it to his own glory, we will pass on to the readers of the *Review*.

A certain woman who had accepted the truth, and who we hoped would become a faithful child of God, was visited by the wife of one of the citizens here (who, by the way, introduced us to his little circle of influence as Antichrist, false prophet, etc.). She succeeded in convincing this woman that she was being greatly deceived, that the Sabbath was only for the Jews, and was nailed to the cross; not only that, but a temporary spirit of hatred for all Sabbath-keepers was aroused in her. Of course she immediately ceased attending our meetings. This occurred over three months ago.

The other day I received word from a cousin of hers asking that I come and instruct her in the different points of our faith. During my first visit I asked her concerning her cousin who had turned from the truth. Her reply was: "She doesn't attend service anywhere now. She says that she is disgusted with the various missions because of the continual strife and contention among the members—except the Seventh-day Adventist mission. She says: 'That is my church. The members seem to be as one family. There is a spirit of love and unity there which is not found elsewhere, and I shall return some day.'"

It was because of this good testimony that the cousin sent for me to come and instruct her in the truth, and she has accepted all so far. Thus, while there may be many little things in the life of the missionary tending to discourage him, yet he can see that the Lord is going on before, and that doors are being rapidly opened for the closing up of the work.

There are places opening before us now into which we should enter, but thus far we have been unable to do so. When we came to Caracas, we found a company waiting for some one to come to teach them the truth. These are now rejoicing in the message. No doubt there are other waiting ones. I learned some time ago of a certain village in the country to which a young woman, having been converted, went, and succeeded in gathering a little company out of Babylon. They have no leader, they belong to no church, they are educated in no creed. Possibly they are waiting for some one to bring them the truth. I hope to visit this village soon.

Just yesterday I learned of another case. A Spaniard, who through the study of his Bible was converted to Christ, separated from Rome, and has won several others to the Lord. Possibly these, as the company in Caracas, are only waiting for some one to bring them the message. We want to visit this place as soon as possible, yet it seems that the work in the city demands all our time. We can be in but one place at a time. Is there not some one who will come over and help us give the message to this people? Venezuela is a large country. The people are in the grossest darkness. There is no land more in need of the gospel than this. From the darkness and superstition of Romish civilization to the lowest cannibal, are souls to be reached by the last message. Truly the work is great, but our Captain goes on before, and we are all of good courage.

F. G. LANE.

### Porto Rico

MAYAGUEZ.—I am glad to be able to report some progress in the work in Porto Rico. Although the interest in the city is not so great as we should wish, nevertheless some are giving heed to the message, and we hope soon to see many leaving all to follow the Lord. We have four appointments in different parts of the country, and some results are already seen. The enemy is aroused and is doing all he can to hinder the work; but, thank God, nothing can be done against the truth. As Satan can bring no accusation against us from a Biblical standpoint, he contents himself with leading his agents to ridicule the truth. We are happy to be considered worthy to be counted Israelites indeed.

WILLIAM E. STEELE.

### Solusi (Africa) Mission

We are glad to report that "all's well" at Solusi. Our large family of over eighty persons is in good health, and all are of good courage. Our crops, of which we had a bountiful supply, are all harvested. Mealies demand a fair price. No cattle disease has come among our cattle, although it is not far away. Our school numbers about one hundred, with seventy in the home. The interest is excellent, and Brother and Sister Wilson are doing good work for the natives, and enjoy the school work. Mrs. Walston and I have just returned from a trip, visiting some of the out-schools. We went with the mule wagon and camp outfit, and were away eight days, traveling nearly one hundred fifty miles and camping on the veldt. It was rather cold at night, the water in the water bucket freezing sometimes; but we had a profitable time, visited five schools, and called the natives together at nearly all the schools, having service with them. This they enjoyed, and it was encouraging to the teachers. We found the attendance at the schools very good, considering the disadvantage of having the white labor agents going through the country compelling the young men to go to the towns and mines to work. This seems to be one of the latest methods of compelling the natives to work. At the school at Mkupavula there are over fifty in attendance.

We have three calls for out-schools at places where there is a large number of natives, and we are sending teachers

to fill these openings. This will make eleven schools, with an attendance of about three hundred students.

We have selected a plot of ground, and have set out fifty-eight fruit-trees of different varieties. We hope to be able to grow our own fruit soon. We plan to put out more if these trees live and do well. It has always been very difficult to grow fruit-trees here, because of the white ant, but we have placed our trees where there are no ants, and we hope to succeed.

The spiritual interest is good in the school, and our church is well filled each Sabbath with natives living near the mission.

We visit our white neighbors, giving them reading-matter, also sending them the *Sentinel*; they return our visits and appear friendly. The Lord is blessing our work in many ways, and we praise his name for these blessings.

We have perplexities, but try to look on the encouraging side. We are glad to see the good reports of work done in other parts of the field, and we know the message is onward, and will soon be finished. Then there will be rest for the faithful. "In due season we shall reap, if we faint not."

W. C. WALSTON.

### Korea

WONSAN.—When we look at the work that is to be done, it seems that it moves slowly; but while the enemy is at work, we are thankful to know that the Lord is working also.

Besides the two organized companies here on the east coast, the truth is represented in four other places. The coming months we hope to spend in bringing out companies at these places. One of these four places is across the border, in Manchuria. Last fall one of the believers from Wonsan moved there. I hope to be able to visit him sometime during the year. We can only feel thankful for what the Lord has done and is doing, and seek to bring ourselves to that place where we may be more efficient in the Master's vineyard.

We have four men to whom we give sufficient work to pay for their living expenses while they are studying that they may give the truth to their countrymen. Two of them, I think, will soon be able to work.

We are well, and I think never enjoyed our work better.

W. R. SMITH.

### Operation of Sunday Laws in Newfoundland

THE first conviction for Sunday desecration (?) on this island took place on August 26. At Englee, on the northeast coast of the island, two of our brethren, fishermen, were tried and fined, with the alternative of fourteen days' imprisonment. The brethren could not conscientiously pay the fine, and appealed the case. Later when they learned that should the case again be decided against them, they would have to bear all the expenses of the suit, they determined to abandon the appeal, if possible, and go to prison. Whether the magistrate has granted their request, I have no means of knowing, and can not know until the mail-boat returns from the north, which will be in about two weeks.

The brethren were tried at the instigation of a minister of Englee. When upbraided for his conduct by one who is not a Christian, but a nominal member of his church, his reply was that as a minister it was his duty to "protect the Sabbath from being desecrated."

Brother Dower, one of the convicted brethren, writes quite cheerfully of the situation, and rejoices that he is accounted worthy to suffer for Christ. This brother was formerly a Roman Catholic. His wife was the first to accept the truth in Englee.

A very strong feeling exists on the part of many in favor of Sunday enforcement, the leaders in the movement being Methodists. To-day while I was conversing with two prominent merchants of St. John's, a Methodist and a Catholic, the former was quite intolerant in his expressions, advising all Seventh-day Adventists to get out from under the flag of Great Britain if they do not want to obey the law of the land. The Catholic, however, expressed the opinion that in the case referred to, it was clearly religious persecution. It must be said that at present the Catholics here are more tolerant toward religious liberty than many others.

When I heard that the case at Englee was impending, I went to see the minister of justice. He said that, having received complaints from Englee, he could but order the magistrate to proceed against the brethren; yet he expressed the opinion that if the case was appealed to the supreme court of Newfoundland, it would be quashed on the ground that fishermen are not tradesmen nor artificers within the meaning of the law. The act under which our brethren were arrested was that of Charles the Second, issued in 1607. Nobody seemed to know that it was in force in Newfoundland until quite recently.

We shall keep the readers of the REVIEW informed of further developments; and we ask all to remember the work here in their prayers.

C. H. KESLAKE.

### Taking Advantage of Circumstances

SOME recent events have made it manifest that the enemy is becoming very much alarmed because of the literature that is going out in an ever-increasing stream from our Mission Press. But we move forward in the fear of God, assured that it is his purpose that this final call to repentance must go to the remotest bounds of the Chinese empire.

Fulfilling signs of the end create a demand for our literature; for the explanations that we present appeal even to the heathen. We have recently seen a remarkable instance of this kind in South China. Brother J. P. Anderson reports that there was a very severe earthquake recently in the city of Hai-feng. This is a seaport city on the east coast of the Kwangtung province. In the afternoon of the day preceding the earthquake, one of our Wai-chow-fu colporteurs arrived in the city. That night the earthquake came and did great damage. The next morning our brother went out on the street to sell the (Chinese) *Signs of the Times*, and it so happened that the issue he had was one in which the subject of earthquakes was dealt with quite fully, in an illustrated article that



pointed out their significance as signs of the soon coming of Christ. The colporteur no sooner began to proclaim aloud that he had a paper telling all about earthquakes and their significance than the people besieged him for papers, and in one short hour he sold out his entire supply of seven hundred copies.

Brother Fred Lee and Dr. M. M. Kay report an interesting experience of our Ying-shang colporteurs. The colporteurs arrived in a city while representatives of the British and American Cigarette Company were busy putting their glaring posters on every bare wall in the place, and giving out their vile bait in the form of free packages of cigarettes. There were many of the better class of citizens who were indignant because of this. The issue of the paper that the colporteurs had with them contained an article dealing with the evils of the cigarette, and illustrating it with a cut showing a young boy in the coils of a horrible snake. This paper was just the one for the occasion, and the colporteurs sold several hundred copies before they left the city. Our brethren were greatly encouraged by this; for they felt that God had directed to that city for that very time and purpose.

During the first half of this present year, so many foreign workers have returned to the States that we for a time felt that we probably would not be able to push the work very rapidly; but the Lord is showing us that he is not dependent upon numbers, and for these six months we have to report most encouraging progress. Over one hundred believers have been baptized, and the number of inquirers and interested ones has greatly increased. At the close of 1910 the press was shipping out an average of 12,500 copies of the paper monthly. The issue has been growing from month to month, and we now have orders for thirty thousand of the regular issue for August. When the Lord raises up and sends us a few consecrated men to take the oversight of the colporteur work in China, and help to train our colporteurs, the sales of our paper can be quickly quadrupled. We have long been praying for these men, and we ask that you pray with us.

A. C. SELMON, M. D.

### Ladysmith (Wis.) Camp-Meeting

THE brethren in the northern woods of Wisconsin are not very rich in this world's goods, and they find it difficult to attend the yearly camp-meetings which are held in the central or southern portion of the State; consequently, the conference arranges to hold a local camp-meeting in that part of the State to accommodate these brethren.

This year such a meeting was held at the little city of Ladysmith, August 22-27. The attendance was not large. On the Sabbath there were about one hundred forty present.

As there was no business to come before the meeting, the time was wholly taken up in general instruction, with preaching in the evenings. Elder H. R. Johnson conducted two Bible studies daily, which were of a nature to draw every one nearer to the Master. Brother I. A. Ford's talks on practical missionary work were very helpful and inspiring. The children and young people had a few meetings by themselves in another tent.

On the Sabbath, after a talk by Elder Johnson, a number came forward to consecrate their lives to God and his service, some for the first time; and in the afternoon nine precious souls were buried with their Lord in baptism, rising to walk in newness of life. Just at sunset Brother P. C. Hanson was set apart for the gospel ministry by ordination.

JOHN HOFFMAN.

### North Michigan

THE camp-meeting in the North Michigan Conference was held in Traverse City, Mich., August 24 to September 3. The camp was pleasantly located on the west side of the city, within easy access of the citizens. The attendance of our people was much larger than usual, and besides, there was a fair attendance of those not of our faith at the evening and Sunday afternoon services.

Harmony prevailed throughout the entire conference proceedings. Elder J. J. Irwin was chosen president for another term. There was a cheerful and willing spirit manifested on the part of the people to respond to the full extent of their ability, to the various financial calls that were made from time to time during the meeting.

In addition to the regular conference workers, there were in attendance, Dr. D. H. Kress, Profs. O. J. Graf, R. U. Garrett, and Clifford Russell, Brethren S. N. Curtiss, J. B. Blosser, and J. W. Mace, and the writer.

From the first, the services were attended with much of the Spirit of God, as was evidenced by the fact that twenty-nine precious souls followed their Lord in the sacred rite of baptism. We believe that new courage will take possession of the people in this conference as the result of this meeting.

K. C. RUSSELL.

### Seoul, Korea

I AM at home once more, after an absence of five weeks and one day. I have been at Wonsan, on the northeast coast, assisting Elder W. R. Smith in our first tent effort for Korea. I am sorry to be unable to report any glowing success. We had a hard time securing a location. All our plans seemed crossed and counteracted; and finally, when we were in possession of an excellent site, the spirit- and devil-worshippers prevented us from preaching the religion of Jesus. We were compelled to retreat, after several days of fighting, to our own grounds. These were at some distance from the people, and consequently our attendance was small.

Our meetings did not turn out as we had expected, so we devoted our time to house-to-house visitation and to the distribution of the printed page.

It seems to me that now is the time when all, both priest and people, should weep between the porch and the altar, be thoroughly cleansed from every sin, receive the outpouring of the Spirit of God, finish the work, and be prepared to leave this rebellion and sin, and to be at home with our Father in heaven.

R. C. WANGERIN.

DURING August at Deadwood and at Lead City, Colo., Elder E. A. Curtiss buried five persons in baptism.

### Java

WRITING under date of May 10, Sister Thorpe, of Batavia, Java, says: "On Friday my husband had quite an interesting experience on a Calcutta vessel. He went down to the port to pay for some health foods that had just been received from Australia, and after transacting the business, he went to the wharf to see if he could find any one with whom he could converse. His attention was directed to this vessel, and he went on board. He got into conversation with the third officer, which led to his being asked into the officers' cabin, where he gave a three hours' Bible reading to three of the officers. Two of these especially showed great interest.

"The next day, Sabbath, as the boat was to leave, my husband took over four hundred pages of literature for them to read, and also gave them a copy of 'Daniel and the Revelation.' We trust that God's good Spirit will accompany the reading-matter, and cause these men to walk in the light. They told my husband that he was the first white man they had spoken to for three months, and they were very cordial, and seemed greatly to enjoy the Bible talk and the literature. It is not usual to have such experiences in these waters."

### Side Trips From Manila

By sea and by land the message is to go to every tongue and people. This means that uncomfortable journeys are to be made. In an island field, with small, poorly equipped steamers, this is fully realized. On the coast of Manila Bay is a small province, with a few miniature towns. Another province, with a small population on the outside coast, until now has not been worked. As the boat service is poor, a time has to be chosen when typhoons are not likely to occur, for at such times the boats are unable to call at these towns.

We have no literature in the language of these people; but about twenty families in one small town can read Spanish, so it makes the trip worth while. It is almost six years since the work was first started in the Philippines, yet many provinces of this island of Luzon are untouched.

R. A. CALDWELL.

### Field Notes

THERE are seventeen new Sabbath-keepers at Dexter, Maine, as the result of tent-meetings.

ON a recent Sabbath, four young people followed their Lord in baptism at Brownsville, Ore.

THE last Sabbath of the East Kansas camp-meeting, which was held at Fort Scott, twenty-eight precious souls were baptized.

ELDER W. H. SMITH held a baptismal service in Irvington, N. J., the last Sabbath in August, when eleven willing souls were buried in baptism.

SIX persons have begun to keep the Sabbath as a result of the effort in Harrisburg, Pa. At Wilkes-Barre seven members who had previously been baptized were recently added to the church.

# 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

## Porto Rico

THE following interesting letter shows how the Lord is blessing Brother G. D. Raff, in Porto Rico:—

“When I left the States to come here in March, 1910, I had an idea that it was not very difficult to learn a new language, and thought that probably in three months I would have it mastered; but after being here about one week, it seemed impossible ever to understand such jargon. Feeling that Satan was determined to discourage me, I took the matter to the Lord in prayer, and gained the victory.

“During the fifteen months since I landed here, I have taken orders for over six hundred copies of ‘Coming King’ in Spanish, which I have delivered; also a few other books and papers. The language is now much easier to learn.

“I have just finished one of my largest deliveries, 145 books. To make this delivery I traveled more than 190 miles on my bicycle. As this island is not a plain, I have worked very hard. I have had good success in delivering my books, at one time delivering one hundred per cent of my orders.

“One afternoon a native preacher invited me to his church to show the book to his people. I took eight orders there in five minutes, delivering all but one. I had good success in canvassing mayors, judges, police officials, and business men. Prominent Catholics buy the books readily. I had the pleasure of selling to one gray-headed priest.”

N. Z. T.

## Experiences in Spain

CONCERNING the work in Spain, Brother John L. Brown, the general agent, writes:—

“The Lord is working for us here in old Spain. We have had many rich experiences during the past few weeks. The new worker, who recently started in the book work, is meeting with good success. He has just completed his third week here in Barcelona. He has worked about 94 hours, and has taken \$90 worth of orders. His success has been a great encouragement to all the workers here in Spain, and it means that we are going to have a nice band of canvassers in this country in time.

“Thus far, I have put in 70 hours in actual field work, aside from the time employed helping others. During this time I have taken orders to the value of \$104.37 for Spanish ‘Coming King.’ I can only see success before us here in this country, although we shall doubtless have some hard fights before we get the victory. I am happy in the Lord, and am in the best of health.”

## Canvassers' Summary for August, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Atlantic Union Conference</b>						
Maine .....					\$ 197.20	\$ 384.80
Northern New England... 5	401	60	230.65	371.34	174.70	
Massachusetts .....	3	297	78	289.30	1240.88	766.35
Southern New England... 4	274	51	250.50	521.00	247.70	
New York .....	23	1712	676	1892.40	71.50	189.30
Western New York .....	13	1073	234	1041.43	1260.55	607.80
Greater New York .....	13	1229	328	985.47	187.40	41.25
Totals .....	61	4986	1427	4689.75	3849.87	2411.90
<b>Columbia Union Conference</b>						
Ohio .....	15	943	321	668.30	602.15	955.05
West Virginia .....	20	1720	479	1593.45	1321.05	532.70
Virginia .....	14	677	295	617.10	534.85	270.33
Chesapeake .....	6	468	138	423.90	793.36	1309.70
Eastern Pennsylvania .... 17	1570	505	1329.95	1439.10	546.15	
West Pennsylvania .....	6	436	143	430.30	1505.85	841.00
New Jersey .....	12	863	374	827.80	691.40	475.80
District of Columbia .....					210.25	
Totals .....	90	6677	2255	5800.80	7098.01	4930.73
<b>Lake Union Conference</b>						
East Michigan .....	17	1707	446	1265.42	267.60	216.45
West Michigan .....	18	1075	195	617.95	171.70	63.05
North Michigan .....	4	348	45	193.50	436.90	78.15
Wisconsin .....	10	1664	270	945.25	523.45	1203.45
Northern Illinois .....	10	787	194	661.25	692.90	467.60
Southern Illinois .....	16	1307	310	881.15	932.20	205.25
Indiana .....	8	374	103	305.65	81.95	
Totals .....	83	7262	1563	4870.17	3106.70	2233.95
<b>Canadian Union Conference</b>						
Ontario .....	3	411	217	519.90	316.05	377.45
Quebec .....	1	70	22	74.00	16.00	223.50
Maritime .....	5	429	123	356.10	99.25	410.55
Newfoundland .....						40.25
Totals .....	9	910	362	950.00	431.30	1051.75
<b>Southern Union Conference</b>						
Louisiana .....	17	854	431	853.95	311.25	658.45
Alabama .....	27	3059	2101	3559.70	2374.80	741.75
Kentucky .....	10	611	179	288.70	537.20	690.25
Mississippi .....	27	2189	1302	1905.05	1566.20	405.35
Tennessee River .....	11	837	310	574.60	294.00	447.15
Totals .....	92	7550	4323	7182.00	5083.45	2942.95
<b>Southeastern Union Conference</b>						
Cumberland .....	13	1235	463	968.75	655.50	933.20
Georgia .....	13	505	271	611.20	697.70	577.35
North Carolina .....	15	953	452	1116.65	558.85	481.70
South Carolina .....	9	795	298	750.10	118.05	92.65
Florida .....	8	145	142	522.50	1299.00	
Totals .....	58	3693	1626	3969.20	3329.10	2084.90
<b>Southwestern Union Conference</b>						
Arkansas .....	17	1498	529	1990.25	3732.25	1508.10
Oklahoma .....	32	3026	1499	5567.00	1374.10	1083.00
West Texas .....	8	315	187	636.35	707.40	330.90
South Texas .....	17	1693	637	2383.75	4955.30	2054.55
North Texas .....	16	1863	637	2540.60	1627.90	
New Mexico .....	1	65	20	72.75	65.75	246.05
Totals .....	91	8460	3509	13190.70	12462.70	5222.60
<b>Central Union Conference</b>						
North Missouri .....	4	678	119	564.00	216.85	705.25
South Missouri .....	6	331	67	274.75	110.15	
East Colorado .....	4	340	57	301.50	386.45	
West Colorado .....					169.70	271.75
Nebraska .....	9	1110	314	1247.25	932.15	1479.75
Wyoming .....	1	121	27	127.85	216.00	612.25
East Kansas .....					1253.25	1011.25
West Kansas .....	7	357	70	252.05		
St. Louis Mission .....	1	130	32	105.10		
Totals .....	32	3067	686	2872.50	3284.55	4080.25

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Northern Union Conference</b>						
Iowa .....	15	1206	243	\$ 837.85	\$ 230.70	\$ 494.40
Minnesota .....	15	1774	365	1429.05	1012.60	853.70
North Dakota .....	5	567	192	714.35	1541.25	1694.26
South Dakota .....	.....	.....	.....	.....	441.10	989.85
Totals .....	35	3547	800	2981.25	3225.65	4032.21
<b>Pacific Union Conference</b>						
California-Nevada .....	9	1070	519	1617.85	2675.10	2568.75
Arizona .....	2	112	81	313.50	531.50	204.65
Southern California .....	7	401	108	785.00	1103.00	252.25
Utah .....	.....	.....	.....	.....	40.00	.....
Central California .....	4	346	184	583.80	.....	.....
California Coast .....	8	839	356	1324.25	.....	.....
Totals .....	30	2768	1248	4624.40	4349.60	3025.65
<b>North Pacific Union Conference</b>						
Western Washington ....	10	1015	487	1516.75	379.10	950.00
Upper Columbia .....	9	1199	379	1836.45	1224.00	794.10
Western Oregon .....	9	1065	205	1217.75	1700.65	893.65
Southern Idaho .....	3	339	68	262.25	355.75	72.65
Montana .....	10	943	383	1313.65	873.85	459.10
Southern Oregon .....	7	584	221	1003.85	824.15	.....
Alaska .....	.....	.....	.....	.....	.....	.....
Totals .....	48	5145	1743	7150.70	5357.50	3169.50
<b>Western Canadian Union Conference</b>						
Alberta .....	7	675	222	1129.20	358.45	1045.50
Manitoba .....	7	588	294	1085.50	486.05	635.65
British Columbia .....	7	404	116	577.50	881.00	102.00
Saskatchewan .....	9	996	620	2659.80	873.30	1233.80
Totals .....	30	2663	1252	5452.00	2598.80	3016.95
<b>Foreign Union Conferences and Missions</b>						
British .....	75	7881	3083	6759.76	6905.55	6260.00
Australasian .....	54	3252	1376	5924.45	4648.49	5477.75
South African .....	14	1016	335	1673.77	2404.42	703.25
India Mission .....	2	302	223	235.62	145.20	.....
West German .....	.....	.....	.....	.....	2662.95	7435.07
East German .....	.....	.....	.....	.....	2099.12	
Scandinavian .....	106	16694	10605	8741.33	8852.11	10743.38
Russian .....	21	.....	.....	1171.59	360.24	.....
Latin .....	10	1277	3138	318.83	403.70	264.25
West Indian .....	.....	89	94	202.28	2751.99	.....
Brazil .....	10	777	.....	625.60	407.67	1780.18
South America .....	16	995	.....	1840.93	4661.27	.....
Mexican Mission .....	.....	.....	.....	.....	600.04	785.75
Philippines .....	1	20	135	243.00	4.00	.....
Levant Union .....	11	1213	.....	112.77	59.30	.....
Siberian .....	1	.....	.....	15.55	.....	.....
Korean Mission .....	.....	.....	.....	.....	1.83	.....
China .....	.....	.....	.....	211.51	.....	.....
Totals, North American union conferences.....				\$63,733.47	\$54,177.23	\$32,203.34
Totals, Foreign union confs. and miss. flds.....				28,076.99	36,967.88	33,449.63
Grand totals .....				\$91,810.46	\$91,145.11	\$65,652.97

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan. ....	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb. ....	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March ...	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31
May ....	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78
June ....	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76
July ....	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86
Aug. ...	36,555.39	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	.....
Oct. ....	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	.....
Nov. ...	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	.....
Dec. ....	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	.....
Totals, \$37,1684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$849,014.21	.....	.....

The Gospel in Other Tongues

THE torch of present truth has been lighted for the Levant also. The Greeks are a decidedly reading people. Their neighbors—the Turks, Arabs, and Armenians—are scarcely less so. All these can now read the message of truth for these times in their native tongue. We have recently received the following from the Constantinople branch of the Hamburg Publishing House:—

In Greek:—	PAGES
The Way to Christ .....	16
Is the End Near? .....	16
The Secrets of the Future .....	16
The Children of Light .....	8
The Secret of Health .....	20
In Turkish:—	
The Judgment .....	20
The Secrets of the Future .....	24
Who Is Jesus? .....	16
The Secret of Health .....	32
In Armeno-Turkish:—	
Prayer Readings .....	20
Lessons on the Revelation .....	20
The Great Day of the Lord .....	40
In Armenian:—	
Prayer Readings .....	24
In Arabic:—	
Can We Know? .....	8

N. Z. T.

The Spirit That Succeeds

THE following from Brother John L. Brown, describing the first day's experience in canvassing a small town a few miles from Barcelona, Spain, shows that success in this work does not depend upon nicely worded phrases or much talking. He says:—

"This morning when I began work in this town, it seemed as if the enemy had entered every man's heart. Before starting to work, I had asked God to bless me, but it seemed as if Satan had given every man a tongue filled with hard and harsh words. I felt that something must change this. I asked God to work through me to reach these people. I longed for more power that Satan might be driven back.

"With tears in my eyes, and using all the force of persuasion I had, I pleaded with the people in vain. Finally I went to a man in his office, who was very busy. He began treating me in a rough manner. I hesitated before him for a moment with tears in my eyes, and asked God to touch his heart. Then I began to give him a canvass for 'Coming King.' He immediately signed his name for one. The holy angels crowded the powers of darkness back. But the next man I met looked as if he were possessed with demons. He asked, in an ungentlemanly way, 'What do you want?' I looked at him for a moment and then said: 'What is the matter with you? You look as if you were full of sorrow. Your face appears very sad.' This was too much for the enemy; he could not stand such talk, and therefore made his escape. The man brightened up at once, listened to the description of 'Coming King' and signed his name for one. And so by prayer, I have made war against the hosts of evil spirits in Sabadell. During the day the Lord blessed me with eleven orders.

"I desire to spend more time in prayer and walk nearer to my Lord that his power may attend my efforts in this dark field."

N. Z. T.

## Sanitarium Relief Campaign

### Over Thirty-Three Thousand Patients Treated Last Year in Our Sanitariums

THE statistical report for 1910, as given in the REVIEW of August 24, shows a remarkable increase in the number of patients treated in our sanitariums. The increase is fully one third, bringing the number to 33,127. Last year we talked and wrote of having a yearly patronage of 25,000 patients for our sanitariums, and the number which did come was a happy surprise to many of our people. A consideration of its full meaning gives it impressive importance. The present figures add materially to the amount of work accomplished through our sanitariums.

The large number of patients treated in our sanitariums gives evidence that they are doing the work for which they were established. To see this work growing so rapidly is an omen of good. The patronage of our sanitariums means their very existence. It constitutes their business,—their stock in trade, as it were. Upon it depend all the interests of the entire sanitarium work.

While a large volume of business for our sanitariums means much in the relief given to the sick and suffering, and contributes to the financial success of the institutions, there is a more important object of this work. The activities of the Medical Missionary Department of our denominational work do not find their full end in the practise of rational therapeutics, even though it be on a self-supporting basis. To stop at this would be to give our sanitariums but little more credit than could be given to many institutions of the world. There is a greater work to be done, and in proportion as this is accomplished is the true object of the establishment of our sanitariums realized.

As we recognize in our sanitarium work an agency for advancing the gospel message for which we as a people have our existence, we see the primary reason for the establishment and carrying on of that work. The larger significance of this branch of our work is not that so many thousand persons have taken our treatments, boarded with us at so much a week, but that so many persons have had an opportunity of learning more or less concerning present truth.

The average stay of a sanitarium patient is about five weeks. This gives him an opportunity to obtain considerable knowledge concerning the work and the principles of the movement represented by the institution. Association with physicians, nurses, and other workers; attendance at lectures and devotional services; access to literature in rooms, on reading-tables, and in racks; special inquiry concerning our work,—all these help to give a knowledge of different phases of gospel truth and correct living. Many of these persons would probably not come in contact with our work or truth in any other way. Some of these are persons of wide influence, and the favorable impression gained of our people and work leads them to give a friendly support when opportunity affords or requires.

This phase of our sanitarium work might be spoken of as an evangelical work, helping, as it does, to reach a large number of people with gospel principles. It is accomplished without financial cost to our conferences, except in a few instances where a chaplain may receive conference support, or the medical superintendent may have his salary paid, because he also serves as medical secretary of the local or union conference.

The high figure of patronage secured in 1910 does not reach the limit of the capacity of our sanitariums. While a part of the season witnessed crowded rooms in some of the institutions, many more patients could have been cared for in all of them during the year. The necessary workers and the required facilities are ready for fuller service. The entire administration of the sanitarium work is prepared to do much more than is done, with comparatively little additional expense. More business would mean more financial help for the work, as well as serving to enlarge the evangelical possibilities, already mentioned.

It must appeal to all of our people that wisdom indicates it a wise step on our part to do all we possibly can to widen the usefulness of our sanitariums by sending patients to them. We know of instances where individuals, by placing before the sick the advantages offered in our sanitariums, have influenced from ten to forty patients from one town, to go to our institutions. Many will recall the time when most of our people were interested in directing the sick to the older institutions, thus helping very materially in their development. An active interest now in placing before the public the value of our sanitarium work would show good results.

An excellent opportunity for meeting people who could be benefited by a visit to a sanitarium, is now afforded in the "Ministry of Healing" campaign. The introduction of the book opens the way for suitable presentation of our medical work, and a reading of the book will create and develop further interest. This is given as one of the benefits to be derived from this campaign. We have already seen this demonstrated. While we can not give the campaign much credit for the gain in patronage thus far, we do hear of persons coming to our sanitariums as a result of reading "Ministry of Healing." The possibilities in this direction must be apparent to all. A simple way is thus given us by which we may render substantial aid to our sanitarium work, help to bring relief to the sick, and assist in presenting the gospel to many souls. Is this any more than our share of responsibility in this work?

L. A. HANSEN.

ONE dear old lady, 75 years of age, sends in the following report of her sales of *Life and Health*: "I have been out three days this week. Monday I sold 80 copies; Tuesday, 75 copies; and Wednesday, 63 copies. It was bad weather Wednesday. I sold 600 copies of *Life and Health* in two weeks. I love my work. I have many good talks with the people, and have learned to love them. They seem interested in me as well as in the magazine. As I go into their offices, some will say, 'Please sit down here; I want to talk with you. You are a Seventh-day Adventist, are you not?' Then they ask questions. I wish I were young, so I could do more."

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1911

#### COLUMBIA UNION CONFERENCE

West Virginia, Parkersburg, Sept. 28 to Oct. 8

#### SOUTHEASTERN UNION CONFERENCE

Florida, Sanford . . . . . Sept. 28 to Oct. 9

#### SOUTHWESTERN UNION CONFERENCE

South Texas, San Antonio, Oct. 26 to Nov. 5



### New England Sanitarium Training-School for Nurses

QUITE a large number of applications for entering the nurses' training-school have been received, but there is still room for a few more. Every effort is being made to make the course as strong and beneficial as possible.

Only consecrated workers and those who have had an active Christian home experience will be accepted. Our object is not to train nurses to go out and do commercial work, but to become true medical missionaries.

Requirements: All applicants must have completed the tenth grade of school work, and be at least twenty years of age. A two years' course is arranged for men.

The nurses' catalogue, in which a more detailed description is given, will be sent to any one desiring the same. Address the New England Sanitarium, Melrose, Mass.



### "Light Over the Land"

(*Lys Over Landet*)

OUR Danish-Norwegian magazine, fourth quarter, is ready, and is an especially good issue. The topics of health and temperance are presented in a variety of articles in an entertaining way. The artistic cover design is very attractive. We mention a few of the articles:—

Temperance and Liberty.

Epilepsy Caused by Drinking.

The Boys to Fill the Ranks.

He Conquered the Tobacco Habit.

The friends of health and temperance will greatly appreciate this valuable number, which affords a golden opportunity for every Christian to take an active part against this terrible drink curse. We appeal to our people to help us scatter *Light Over the Land* among the Danes and Norwegians.

Prices: Single copy, 10 cents; 5-40 copies, 5 cents; 50 and upward, 4 cents. Yearly subscription, 35 cents. Order of your State tract society, or of International Publishing Association, College View, Neb.



### Publications Wanted

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

James M. Johnston, R. F. D. 5, Box 27, Hickory, N. C.

H. B. Taylor, Box 440, Van Buren, Ark., continual supply of our literature for reading-racks. Review not desired.

Miss Pearl Wright, 222 South Fifteenth St., Griffin, Ga., *Signs of the Times* weekly and monthly, *Watchman, Life and Health*, and tracts on Sabbath.

Frank A. R. Brower, General Delivery, York, Neb., *Signs of the Times, Watchman, Life and Health, Liberty*; also papers in the German and Scandinavian languages.

G. F. Jones, 12 Dhoby Ghaut, Singapore, Straits Settlements, Malay Archipelago, Pacific Ocean. *Signs of the Times, Watchman, Youth's Instructor, Our Little Friend*, and *Life and Health*. In English only.

E. W. Graves, Long Island, Ala., *Signs of the Times, Youth's Instructor*, also other denominational papers.

Mrs. S. T. Belden, Norfolk Island, South Pacific Ocean, via Sydney, New South Wales, *Youth's Instructor, Life and Health, Little Friend Watchman*, etc.

### Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "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. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient 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 two dollars 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 five cents.

No discount for several insertions.

WANTED.—To correspond with a broom tier or sewer. Also the address of Daniel Daily, formerly of Keene, Tex. Any one knowing his whereabouts, please inform the writer. A. B. Morrical, Waldron, Ill.

OLIVES AND HONEY.—Olives, 55, 75, and 95 cents per gallon in 5-gallon cans. Honey, 7 and 7½ cents per pound in 60-pound cans. Olive, Corn, and Cotton Oils. Small place for sale. W. S. Ritchie, Corona, Cal.

FOR SALE.—Five acres within ½ mile Pacific Union College; \$50 per acre. Desirable for residence and fruit raising. Delightful climate, good water. Terms if wanted. Address Robert O'Neil, St. Helena, Cal.

WANTED.—To locate near academy or church-school furnishing work above eighth grade. Would like to rent a farm or buy a small one. Desire a warmer climate, and fruit country. Western States preferred. Harvey Herman, Wheelock, N. D.

FOR SALE CHEAP.—Seven-room house with modern conveniences; a well and windmill on four-fifths acre of land within five minutes' walk of Sanitarium and Seminary. Very convenient for poultry or dairy. Address Dr. R. S. Ingersoll, Takoma Park, D. C.

LIBERAL OFFER.—Highly refined Cooking Oil, guaranteed pure and wholesome. 1 gallon, 90 cents; 5-gallon can, \$3.60; 10 gallons, \$7; ½ bbl. (32 gallons), 60 cents gallon; 1 bbl. (54 gallons), 58 cents gallon. Purity Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

SALE OR RENT.—Farm near Asheville, N. C., thirty acres, adapted for dairy, poultry, and market-gardening. First-class market. Fruit orchard and berries; one and one-half miles from the street-car. Nine-room house, cistern, and spring. S. Brownberger, Fletcher, N. C.

VEGETABLE SHORTENING.—Before ordering write for our free literature telling you all about how Cooking Oil is made, with latest prices and formulas for using Dr. Goddard's Hygienic Cooking Oil or Vegetable Shortening. Address Hygienic Cooking Oil Co., Chattanooga, Tenn.

DELICIOUS Peanut-Oil Butter, 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb. Pure Olive-Oil, \$2.70 a gal.; \$2.50 a gal. when ordered with Peanut Butter. Peanut Oil, 55 cents a qt.; \$2 a gal. Pure Vegetable Cooking Oil, \$1.10 a gal. White House Cereal Coffee, 10 cents lb.; 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. C.

## Obituaries

LAURENCELLE.—Orra E. Laurencelle, beloved daughter of Maria Buchanan, was born near Walled Lake, Mich., April 22, 1890, and died at her home in Detroit, Mich., May 10, 1911. Her husband, mother, two brothers, and one sister, together with many friends, are left to mourn. She loved the truth. All the definite commandments for Sabbath observance were underlined in her Bible. The writer spoke words of comfort, from Rev. 14:13. T. L. THEUMLER.

HARLAN.—Doris Lucile Harlan, infant daughter of Mr. and Mrs. Sanford M. Harlan, was born at Takoma Park, Washington, D. C., Aug. 23, 1911, and died Sept. 3, 1911, aged ten days and sixteen hours. Robbed of their little one after a brief illness, the hearts of the sorrowing parents are comforted by the thought that it will be only a little time before their babe will be restored to them. They look forward with new interest to the coming of the Life-giver. F. M. W.

CUMMINS.—James F. Cummins died suddenly at Daleville, Ind., Aug. 14, 1911, aged 68 years, 6 months, and 5 days. He dearly loved the third angel's message. This, with his manner of life, gives his family much comfort in their bereavement. His wife and their daughter and two sons suffer an irreparable loss; the church at Middletown loses a good, faithful soldier; and the community mourns the loss of a man who blessed many with his benefactions. W. A. YOUNG.

DRAKE.—Oliver P. Drake died at his home in Scranton, Pa., May 14, 1911, aged forty-five years. Brother Drake was a God-fearing, conscientious man; and when the third angel's message came to him, he gladly accepted it, and at the time of his death was a member, in good standing, of the Scranton Seventh-day Adventist church. He leaves a wife, who deeply mourns her loss. The funeral services were conducted by the writer, assisted by the Rev. W. C. Watkins, of the Scranton Bethany Baptist church. W. H. HECKMAN.

ROBINSON.—Died Aug. 11, 1911, at Mishawaka, Ind., Lowell H. Robinson, son of Brother and Sister Frank O. Robinson, aged 7 years, 10 months, and 27 days. He was born at Grand Rapids, Mich., and at the age of two years removed with his parents to Indiana. He learned to love the coming of Jesus, and often talked about it. Comforting words were spoken by the writer, from 2 Kings 4:26, at Grandville, Mich., the former home of Brother and Sister Robinson, where the deceased was brought for interment.

A. SMITH.

SMITH.—Ora Lou Wise was born March 1, 1872, in Griffin, Ga., and died at Ringgold, La., Aug. 25, 1911, aged 39 years, 5 months, and 24 days. At the age of eighteen she was converted. Five years ago she accepted present truth, and united with the Ringgold church. Feb. 23, 1893, she was married to R. C. Smith, who, with their four children, survives her. We laid her to rest to await the coming of the Life-giver. Words of consolation were spoken by Elder E. L. Maxwell, assisted by Brother I. T. Reynolds.

\* \* \*

SMITH.—In Wonsan, Korea, Jethro Warren Smith, infant son of Elder W. R. and Mrs. Smith, died July 26, 1911, aged two years and seven months. The mother writes: "Jethro, although young, always said his prayers, but in Korean; and at family worship, always wanted to repeat his verses: 'Suffer little children to come unto me,' and 'The Lord is my shepherd.' We feel the need of the sustaining grace that only he who is the Man of sorrows and acquainted with grief, can give. Mr. Peerman, a Methodist missionary, conducted the funeral services. The missionaries of Wonsan have been very kind to us in this time of trial. Pray for us." Elder and Sister Smith buried their first child several years ago at Soonan. These two little graves bear witness in Korea to the love of Christ that brought the parents into that needy mission field. W. A. S.

CALKINS.—Died Aug. 16, 1911, in the hospital at North Yakima, Wash., after an operation, Mrs. Etta S. Calkins, aged fifty years and eleven days. She was born at Madison, Wis., Aug. 5, 1861. At the age of twelve she gave her heart to the Lord, and twelve years later united with the Seventh-day Adventist Church. She was married to R. L. Calkins on July 4, 1880. Their seven children are all living. Sister Calkins was always ready to help the poor and needy. The funeral was conducted at Granger by the writer, and her body was laid in the cemetery at Zilla, to await the coming of her Saviour.

F. A. DETAMORE.

CRONK.—William H. Cronk was born in Orange County, New York, March 11, 1831, and died July 16, 1911, aged 80 years, 4 months, and 5 days. He came to Michigan in 1855, and was married to Harriet Horton, of Casco, Mich., in September, 1859. Through her Christian influence and example he gave his heart to God, accepted the Seventh-day Adventist faith, and remained a faithful follower of Christ until the last. For forty-six years he had lived at the home where he died, and had won the confidence and respect of all who knew him. He was a loving father and faithful companion. He served his country during the civil war, and at its close, received an honorable discharge. His wife, one daughter, three brothers, two sisters, and a large circle of more distant relatives, and friends mourn their loss. Funeral services were conducted by Elder Branch, of Bangor. Remarks were based on 1 Thess. 4:18 and other comforting texts. \* \* \*

SMITH.—Harriet L. Smith (née Dudley) was born near Brookfield, Vt., Nov. 7, 1840, and died at Welsh, La., June 13, 1911, aged 70 years, 7 months, and 6 days. She was united in marriage to Allen D. Smith, July 24, 1865, to which union was born one daughter, who died at the age of fourteen years, in 1885. Sister Smith accepted the third angel's message when fifteen years old, since which time she has been an active member of the Seventh-day Adventist Church. During her earlier life she, with her husband, engaged in missionary labors in South Dakota. In 1885 they removed to Welsh, La., where they resided, with the exception of two or three years when they were in Missouri and New Mexico, until the time of Brother Smith's death, in 1908. The last nine months of Sister Smith's life were spent at the home of her sister. She leaves an only sister and two nieces to mourn. Thoughts of comfort were expressed by the writer.

E. H. REES.

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WASHINGTON, D. C., SEPTEMBER 28, 1911

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PROF. W. W. PRESCOTT returned to Washington last week from his summer's rest in Maine. He has gained greatly in health and vigor.

ELDERS A. G. Daniells, W. A. Spicer, and G. B. Thompson left Washington last week to attend the ministerial institute in the Northwest.

RETURNING to Washington for a day after visiting camp-meetings in the Lake Union Conference, Elder K. C. Russell passed on to the meeting at Dover, Del.

W. W. WHEELER, suffering from malaria in Ecuador, was compelled to leave that field. He came as far as Panama, and there entered an army hospital at Cristobal. September 11, he was discharged from the hospital, pronounced by the physicians free from malaria germs. He left for Ecuador the same day.

WE had the privilege last week of meeting Elder U. Bender, president of the West Indian Union Conference, who passed through Washington to take the boat for Cuba and the West Indies. Some time ago Elder Bender returned to his home State, Arkansas, in order to secure necessary medical care, and now returns to his field with renewed strength for service.

ELDER W. F. HILLS and wife left San Francisco Wednesday, September 27, for China, sailing on a new Japanese steamer which is making its maiden trip. Brother and Sister Hills have been enabled to go to China through the liberality of a brother in Southern California, who offered to pay the transportation and support for one year of a man and his wife in China. This gift is greatly appreciated by the Mission Board, and has made it possible to answer one of the pressing calls which otherwise must have remained unfilled.

BROTHER ARTHUR LAWSON, who was appointed to the New Guinea mission field at the time of the last Australasian Union Conference, left the Australian sanitarium July 31, to visit relatives prior to his departure for New Guinea.

THE full report of the European Division for the second quarter of 1911 has just been sent us by Elder Guy Dail, secretary for Europe. It shows 1,397 received during that quarter by baptism, and 230 by vote on profession of faith, meaning that these latter have formerly been baptized. This is a splendid record, and we rejoice with our brethren over it. The Lord is giving power to the message as it presses on into new fields.

WRITING just before the first camp-meeting in Korea, a report of which we shall soon have, Elder C. L. Butterfield says: "The prospects never looked brighter in this field than they do now. All the foreign workers have enough of the language to do some real work, and our native workers are better prepared than ever before to win souls. While the prospects look good, yet I realize that our success in winning souls to Christ depends upon our personal consecration and the reception of the Holy Spirit. For this we are seeking earnestly."

THERE has come to hand the Harvest Ingathering number of the *Signs of the Times*, the paper which will be used in connection with the campaign in behalf of missions, soon to be inaugurated in all our churches. This number of the *Signs* contains thirty-two pages. The following general divisions will indicate something of the scope of contents: Modern Missions a Sign of the Times; Report of the Campaign for 1910; The Mission Work in Africa, in China, in Japan, in Korea, in Asia; Lands of the Bible Story; In Touch With the Moslems; Some Great Heroes in Modern Missions; The Work in India, Burma, South America, the Island Fields, New Mexico, and Central America; City Mission Work; The Question of Health and Temperance. The paper is profusely illustrated with many fine cuts, illustrating the various fields and topics considered. It contains photographs of fourteen modern missionaries. We are sure that this number will meet with a hearty reception as our people go out to distribute it among their friends and neighbors. Let all prepare for the Harvest Ingathering campaign, using this excellent number of the *Signs of the Times* in the work.

## Opportunities for Students

OWING to the large increase in the patronage of the Washington Sanitarium, opportunity is afforded for several more students to work for a part of their expenses at the Foreign Mission Seminary. Others may spend all their time in work and obtain credit for next year or next term. There is also opportunity for several more nurses who desire to take the postgraduate nurses' course, and for trained nurses who desire to work and take other studies in the Seminary.

Aside from the special workers' courses the Seminary offers the academic course.

Address, with recommendations, M. E. Kern, Seminary, Takoma Park, Washington, D. C.

## Death of Elder O. E. Davis

A LETTER written by E. C. Boger, September 5, and received last week, brought the first authentic word concerning the death of Elder O. E. Davis while on a tour among the Indians in the interior of British Guiana. A Professor Crampton, who had come from the interior, brought the news that Elder Davis was poisoned at a village called Akaway, "because he had advised men who were living with two wives to put away one."

It must have been a slow poison, for Brother Davis, accompanied by an Indian boy, succeeded in reaching the home of a chief named Jeremiah. He told the chief that he had been poisoned, and was going to die. He then wrote two letters, giving one to the boy, and the other to Jeremiah, the chief, who buried him, and took care of his clothing and other things he had with him.

The above items were written by an agent whom the government sent into the interior to investigate the case at the request of Brother Boger. Professor Crampton also certified by affidavit to the truthfulness of the letter, as he was in this place soon after the death of the missionary, and drew from the Indians practically the same story, though they would not divulge much to him for fear of being accused of the deed.

Sister Davis is bearing up nobly under the sorrow of her sudden bereavement.

## Opening of the Foreign Mission Seminary

THE Washington Foreign Mission Seminary began its work for the present school year, September 20. The forenoon of the day was devoted to opening exercises. Remarks were made by Prof. M. E. Kern, president of the school, expressing gratitude that so many were present, and that so goodly a number of others, who, while detained for a little time at home or in the field where they have been laboring, will soon be present to take up school work.

Prof. H. R. Salisbury spoke of the great inventions in science, mechanism, etc., which have been made during the past few years. These are agencies which God has prepared to aid in the doing of a speedy work in the giving of the last message to the world.

Elder W. T. Knox reviewed the growth of our work. Beginning in a small way, with meager facilities, it has increased in power and momentum, and now its influence is felt in all parts of the world. The Foreign Mission Seminary occupies a unique position, in that it is designed especially to prepare men and women to go out and take part in the closing work.

Elder G. B. Thompson emphasized the great need of every missionary's obtaining a spiritual preparation. He needs not only a knowledge of science and language, but above all, a knowledge of the science of salvation. He can bring men to Christ only as he himself has learned the way.

The prospects for the Seminary for the coming year are most encouraging. The plan of cooperation between it and the Washington Sanitarium is working, thus far, most advantageously; and it is believed that the union of effort of the two institutions will prove a factor of added value and efficiency to the work.