



Vol. 87

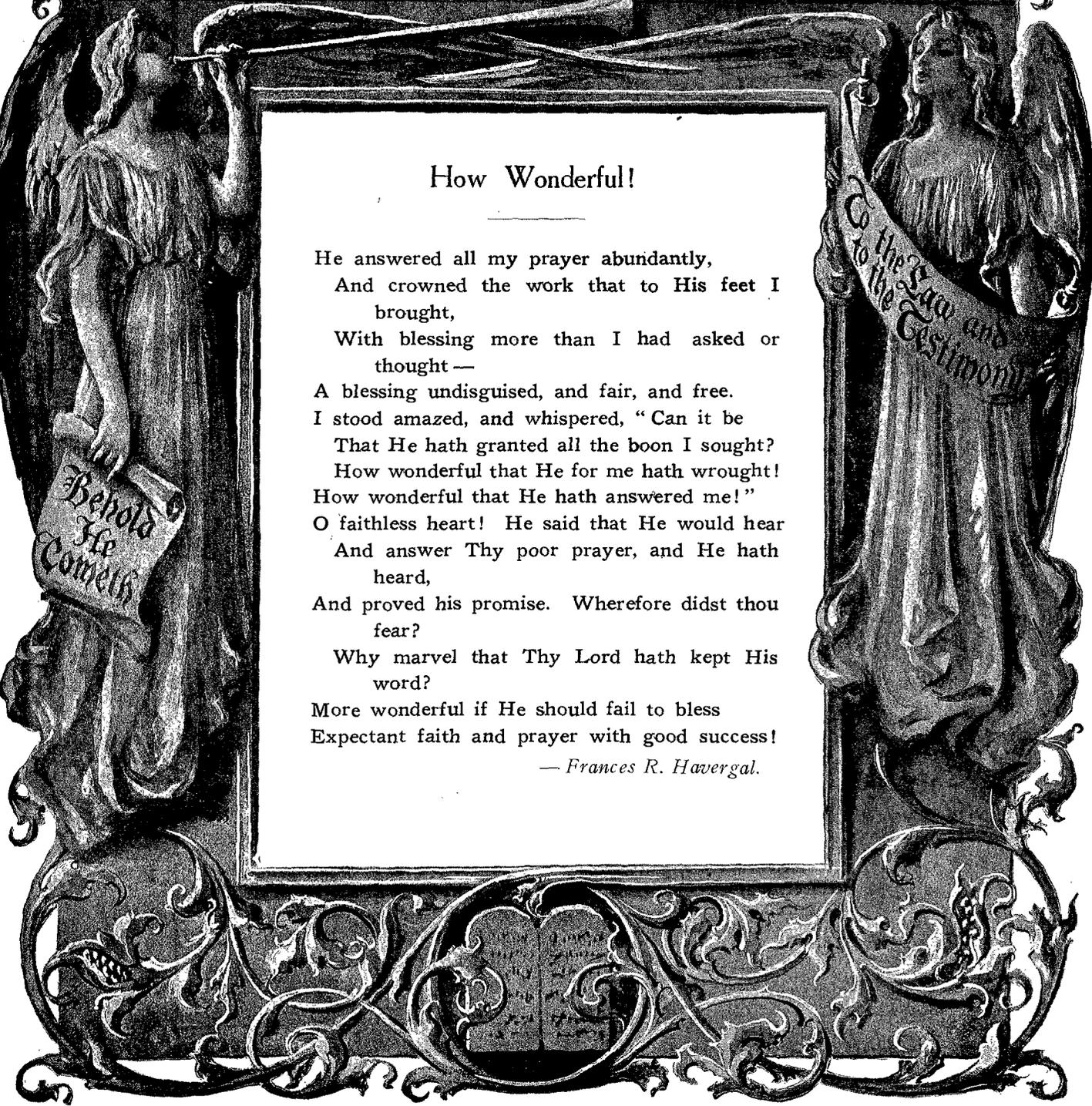
Takoma Park Station, Washington, D. C., September 22, 1910

No. 38

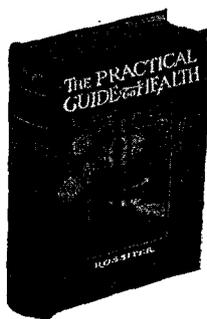
How Wonderful!

He answered all my prayer abundantly,
And crowned the work that to His feet I
brought,
With blessing more than I had asked or
thought —
A blessing undisguised, and fair, and free.
I stood amazed, and whispered, "Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!"
O faithless heart! He said that He would hear
And answer Thy poor prayer, and He hath
heard,
And proved his promise. Wherefore didst thou
fear?
Why marvel that Thy Lord hath kept His
word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!

— Frances R. Havergal.



POPULAR HEALTH BOOKS

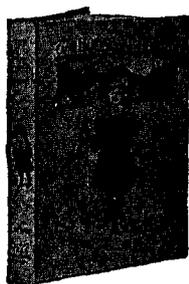
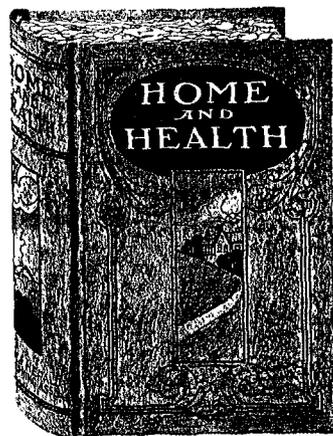


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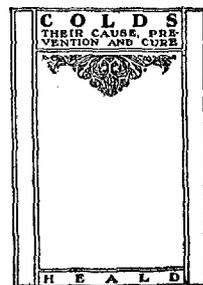


THE HOUSE WE LIVE IN, by Vesta J. Farnsworth. This book represents a mother talking to her children, freely discussing questions of health and physical development, "the house we live in" being the human body. It is a book especially valuable for home reading, and of great assistance to parents in teaching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

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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. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 22, 1910

No. 38

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General Articles

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

Ask Thyself

WORTHIE HARRIS HOLDEN

If to-night the angel bid thee
Lay aside thy robe of care,
With the girdle for thy toiling,
What would be thy farewell prayer?

Shouldst thou leave the exit portal
Of all worldly things to-night,
Would the glittering earthly dazzle
Linger on thy mortal sight?

Couldst thou know the bliss of heaven
And the joy of trophies there,
Wouldst thou ever leave the vineyard,
Or neglect the hour of prayer?

O for visions of the Spirit,
That our hearts may sense aright
What our life is, while we tarry
Through the vigils of our night!

For it may be thou shalt tarry,
Or it may be thou shalt sleep,
Till thy sheaves the angels garner
When the Master comes to reap.
Portland, Ore.

The Faith That Will Stand the Test

MRS. E. G. WHITE

(Concluded)

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that

is built upon the rocks will stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is positively necessary for those who believe the truth to be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that, having done all, you may stand with unwavering confidence in God through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's Word, and go on from strength to strength.

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The Word of God offers spiritual liberty and enlightenment to those who study it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please him." It is faith that connects us with the power of heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith, we should study the Word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God, and of his will

concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great salvation is foretold in the most forcible language.

Had the Bible been received as the voice of God to man, as the Book of books, as the one infallible rule of faith and practise, we should not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land.

As men wander away from the truth into skepticism, everything becomes uncertain and unreal. No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to man. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory.

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith; then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided effort to recover themselves out of the snare of the devil, but are taken captive by him at his will. There are others, who, when assailed by temptations of unbelief, flee to the Word of God and to earnest prayer, and they are not left to the power of the enemy.

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms and bears fruit. Satan is a living, active agent. It is his business to encourage skepticism. Every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness, they follow the voice of strangers, and reject the call of the Good Shepherd, who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of errors. Infidelity has increased in proportion as men have questioned the Word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the

Bible. Men claiming great wisdom have presumed to criticize and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellow men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions; and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness.

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, even for an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts.

The fruits of doubt are not desirable. Look around you, and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for in spite of the sad records of lives that have gone out in darkness, as moths flee to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's Word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is it? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for sure foundations. "Heaven and earth shall pass away," but "the word of the Lord endureth forever." Unwavering faith in his word is the only faith that will endure through the perils of the last days.

The Need of the Hour

D. H. KRESS, M. D.

THERE never was a time when there existed a greater need for devoted and consecrated medical missionaries than the present. It has often been found difficult for missionaries to gain access to the people in foreign fields. The natives are suspicious of their movements. It seems to them that the missionary is there for the sole purpose of changing their religious views. But the medical

missionary finds no trouble in entering fields which extend no welcome to the ordinary missionary. It is not difficult for him to convince the heathen that he seeks their good. He bears the divine credentials. As the natives witness the efforts put forth to relieve them of physical ills, they gain confidence in the missionary.

In the future, those sent forth by the church should be sent two and two, with the commission, "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

All who are sent forth should have a thorough knowledge of disease and its causes. They should be able to point out, and assist in the removal of, conditions which are responsible for disease. The missionaries need this knowledge for their own sakes, as well as for the sake of those whom they go to benefit and bless. Many a noble life has been sacrificed in the mission field, that might have been a benediction for many years. Others have ruined their health, and found it necessary to return after acquiring the language, at an immense cost to the cause.

Our sanitariums ought to do a grand work in the preparation of medical missionaries for foreign fields. It has appeared to me that, after finishing their course, it would be well for them to spend one year in connection with one of our city missions, doing active medical missionary work, under experienced trainers. No medical missionary is qualified to enter foreign fields without this training.

There are many who have in the past graduated from our sanitariums who have not had in mind the missionary idea. These should be encouraged to take a course at our Foreign Mission Seminary, where they can obtain the needed Bible training. There are excellent Bible workers who should be encouraged to attend the Seminary, to obtain the necessary medical knowledge and skill. In this school the aim is to combine these two branches of the gospel work. We believe that in the providence of God the Washington Sanitarium and the Foreign Mission Seminary have been planted together to grant to all an opportunity to go forth prepared to carry a complete gospel.

The world is waiting and longing for the manifestation of the sons of God. The last message of mercy is the practical revelation of God's character of love, as revealed in the life of Christ. The medical missionary work is the gospel in practise.

The people came to Christ because they recognized in him a sympathetic friend and helper. This same spirit must be revealed in those who go forth doing the same work that he did. Jesus must again be recognized as the Friend of publicans and sinners before we can expect to see his wonder-working power revealed in the conversion of sinners, and in the healing of the sick.

Washington, D. C.

Tempted Like as We Are

L. A. HANSEN

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Our high priest is a man, touched with the feeling of our infirmities, having been tempted in all points like as we are. The record of Christ's life presents him as a human Lord, subject to the physical limitations of humanity.

The experience of Jesus in the things of human life covered such as are common to man. A suggestion of this is given, as we hear it asked by his townsmen, those who knew him best as among men, "Is not this the carpenter?" Mark 6:3. As one among them, learning a trade and pursuing it for many years, he was known as "the carpenter." As a skilled workman, he may have been thus spoken of with designation as *the* carpenter, but in connection with his claim as Messiah, the term was used with disdain. What they despised to accept, we may receive with comforting assurance in a personal Saviour in the every-day things of life.

We need not speculate as we picture to ourselves something of what the life of Jesus must have been in that little mountain village. It was a place of bad repute,—a place in which the mob spirit showed itself among its best citizens, at a religious meeting, in an effort to kill one who had spoken to them only of good things. Here it was that Jesus spent nearly his entire life, as boy, youth, and man.

At the age of twelve Jesus knew that he must be about his Father's business. That meant for eighteen long years a life far different from such as would usually be thought suitable to his great work. He came to do the Father's will, and that meant that for the most of his life he would live under ordinary conditions, surroundings, and circumstances. This was not a matter of caprice or arbitrary design on the part of God for his Son, but a part of the great plan of love to give a lost world just such a Saviour as it needed. "For unto us a child is born, unto us a son is given." "He gave his only begotten Son." He is really *ours*, in the fullest sense.

The home of Jesus was a humble one; privation and denial were his lot. Day after day, week after week, year after year, there was for him a round of toil and homely duties. We have reason to believe that he was the sole support of his mother, and possibly other members of the family, near the close of his life. He knew what it meant to count on the product of his labor, and to figure on household expenses.

Whether at work in the carpenter shop or doing an outside job of work, going to and from his labors, associating with people here and there, Jesus was meeting experiences such as are common to all. Evil men and women allied with Satan to overthrow him on one point or another. His was a life in which there was room for just such

temptations as come to us. He "was in all points tempted like as we are, yet without sin."

"Jesus is our example. There are many who dwell with interest upon the period of his public ministry, while they pass unnoticed the teaching of his early years. But it is in his home life that he is the pattern for all children and youth. The Saviour condescended to poverty, that he might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify his Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude."

"The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation."

"Jesus lived in a peasant's home, and faithfully and cheerfully acted his part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to, and returning from, his humble work. He did not employ his divine power to lessen his burdens or to lighten his toil."

"He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as he was perfect in character."

"Jesus carried into his labor cheerfulness and tact. It requires much patience and spirituality to bring Bible religion into the home life and into the workshop, to bear the strain of worldly business, and yet keep the eye single to the glory of God. This is where Christ was a helper."

"Jesus was placed where his character would be tested. It was necessary for him to be constantly on guard in order to preserve his purity. He was subject to all the conflicts which we have to meet, that he might be an example to us in childhood, youth, and manhood." "No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour."—*Quotations from "Desire of Ages," chapter 7.*

Takoma Park, D. C.

THIS truth comes to us more and more the longer we live,—that on what field, or in what uniform, or with what aims we do our duty, matters very little; or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, somehow, do it faithfully, makes us good, strong, happy, useful men, and tunes our lives into some feeble echo of the life of God.—*Phillips Brooks.*

Nearing Home

M. E. YERGIN

WE are nearing our home in the loveliest land

On the shores of the song-filled day,
Where angels and friends and the gem-strewn strand
Through eternity reach away.

We are nearing the hour of our gathering home

To the flower-lands where Jesus is King;
Where the smiles of the Father in rain-bows of light
Make everywhere morning and spring.

We are nearing the shores where all language is love,

Where the air wafts but gentle delight;
Where the glorious verdure of heaven's broad plains
Blends into the flood-tides of light.

Rise up, O rise up, from the slumbers of earth!

One day, and all sin-time is o'er!
Join hands, earnest pilgrims,—one rush to the gates,
And that triumph shall last evermore!
Chicago, Ill.

Writing for the Press—No. 8

Our Denominational Papers

W. S. CHAPMAN

WRITING for our denominational publications is the highest type of press reporting. You may never have thought of it in that light, but a little consideration of the matter will make this plain.

I have shown that everything going into a worldly paper is a "story," and that every "story" is "news." Our publications are no exception. Secular papers treat almost exclusively of worldly matters, and are based, in a great degree, upon the wisdom of this world.

The publications of Sabbath-keepers treat almost exclusively of stories and news concerning a kingdom to come, and are based upon spiritual truths connected with the wisdom of God. In many instances their composition is controlled by the Spirit of God. The contributors to these papers are, practically, reporters, reporting the news concerning the kingdom, hence reporting the highest form of reportorial matter.

We look to the contributors to our denominational papers for the news, the latest news, from our Father's kingdom. These publications are our only source of information. How eagerly we greet the coming of the REVIEW! How often the tired worker, discouraged perhaps, pauses at its receipt, sits down and scans its contents, then, with a smile of renewed courage on his face, lifts the weary burden again!

How cruel to disappoint such a one,—a seeker for bread,—and give him a stone! Yet many contributors do this very thing, not intentionally, but because they have never been taught how to write properly for the press.

All about these writers are items of most interesting news connected with their work,—precious evidences of the guardian care of God, it may be, over them and over the prosperity and advancement of his work. These gleams of light, that would thrill the hearts of the readers with delight and joy, often remain unconsidered, even unnoticed, simply because the writer's mind has never been trained to recognize and appreciate news items.

The use of an unnecessary word ranks as a crime in newspaperdom. Every inch of space is precious, and guarded with jealous care. Thousands of interesting communications and costly telegraph despatches are thrown into the waste-baskets, daily, in the offices of the great daily newspapers, every one of which the editors would be glad to use, but there is not a single available inch of space left for their publication.

How small the space that the editors of our denominational publications have at their command in which to print the news concerning the kingdom of God! How difficult the task to decide what shall be published, and what held in abeyance or declined because of limited space!

If it is wrong to waste space in secular print, how careful our own writers should be to so rigidly condense their writings that not a superfluous word should appear! There are always articles, some of them of exceptional merit, that often wait many months for publication, but which could have appeared on time, had some of the published communications been properly condensed, thus making room for them.

We fail, too, to appreciate the place and power of our conference papers. They can be made missionary papers in a high degree if the members of the conferences will seek to train their minds as reporters, and will furnish these publications with items of peculiar and special interest and value, particularly in spiritual things, which come into their daily lives. If Sabbath-keepers will strive to gain proficiency in handling spiritual news, so that, for instance, they can discriminate between purely local items and those of general interest to the entire body of believers, sending the first named to their conference paper, and the latter to the REVIEW and the *Signs*, they will be doing a good work.

Proficiency will come through the experience gained in handling secular work. It will be more difficult to write acceptably for a conference paper than for one of the larger journals, because the smaller sheets can spare only lines of space where the larger publications can grant inches.

For the conference papers a communicated item should never exceed one hundred words, under any circumstances. It would still be better to confine it to fifty. This can be easily accomplished. Condense your article as far as you can. Condense your possible forty sentences into twenty, then ten, or even five.

Afterward cull out every three-syllable word, or reduce to two syllables, and mail the item left to the editor. It will be sure to appear, if received in time; and you will, if you have a conscience educated to reporting, enjoy your work, when you see it in print, much more than if you allow the communication to go in as first written.

Business notices, reports, etc., which are necessarily vital parts of a conference paper, take up much room. Even these, however, can be condensed to half their usual length, and be more readable and more interesting because of such condensation. A conference paper is no place for the publication of sermonettes, or long-drawn-out appeals, or Bible readings.

Every paragraph in such a paper, even the business matter, should be a news item, bright, sparkling, and interesting, telling something, and telling it not only to Sabbath-keepers, but to all who may read it.

There will be no trouble in making this so if contributors and editors will follow the fundamental principles of press writing, jointly preparing the matter on correct lines, the editor dropping his sermonettes into the waste-basket, and returning to contributors for correction and condensation all communications exceeding a reasonable space limit, retaining for publication only those items that, combined, will make his paper desirable for public distribution.

We can not all preach, or give Bible readings, or canvass, or enter the field as nurses; but even the humblest among us can write an item, occasionally, for our papers, and write well, after a short experience with the local home newspaper. Begin on the first item coming to hand. Keep at it until you succeed.

Instant Healing in Answer to Prayer

A. SMITH

I WAS afflicted with what was declared by a physician to be a cancer or malignant tumor. It became, at length, so irritable that the touch of my clothing or of my hand caused much pain. The flesh for several inches around was much inflamed.

One day in July three years ago, having suffered much irritation all day from the touch of my clothing, I retired to my bed trying to devise a shield which I could wear to relieve the irritation; but I could formulate no satisfactory plan. Then I prayed, saying, "Lord, if this affliction is Satan's work, rebuke him now, and allow it to go no further." I was instantly and permanently healed. See Matt. 8:2, 3. Severe massage was at once applied, but it caused no more pain nor discomfort than when applied to sound portions of the body.

I have often related the circumstance, and have been requested to write it for publication, which I now do. The same Jesus who instantly healed the leper is still "mighty to save."

Grandville, Mich.

Prophecy

M. E. STEWARD

PROPHECY is a light that shines in a dark place. 2 Peter 1:19. Is there any place so dark as the future?

The nature of prophecy:—

1. Prophecy is foretelling future events by inspiration of God; it is also teaching. 1 Corinthians 14.

2. It is the best gift of the Holy Spirit. 1 Cor. 14:1.

3. It is sure. 2 Peter 1:16-18.

Prophecy is important:—

1. "Believe his prophets, so shall ye prosper." 2 Chron. 20:20.

2. Jerusalem was destroyed because she knew not the time of her visitation. Luke 19:44.

3. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Prophecy belongs to us and to our children. Deut. 29:29.

Prophecy is designed for three things:—

1. "For the perfecting of the saints."

2. "For the work of the ministry."

3. "For the edifying of the body of Christ," the church. Eph. 4:12.

Biblical record of the prophetic gift:—

1. "Holy prophets have been since the world began." Luke 1:70.

2. In the former dispensation there were prophets all the way down the ages, to within four hundred years of the birth of Christ. At the time of his birth three persons prophesied,—Zacharias, Anna, and Simeon. The apostles had the gift of prophecy, and it has appeared in godly persons at intervals ever since their day.

3. It will continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ;" until "that which is in part shall be done away," and "that which is perfect is come." Eph. 4:13. 1 Cor. 13:10. This will be when our Lord comes. Just before the second coming of Christ, the gift of prophecy appears again. Mal. 4:5; Joel 2:28-31.

Prophecy exercised by women:—

1. Miriam, Huldah, and Deborah were among the Old Testament prophets.

2. It is recorded in the New Testament that Anna and the daughters of Philip prophesied. Luke 2:36; Acts 21:9.

3. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy."

"Despise not prophesyings." 1 Thess. 5:20. The text does not say to despise not the prophecies uttered thousands of years ago. "Prophesyings" is an active, present-tense word, applying to the present time.

"Try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1):—

1. "To the law and to the testimony" (Isa. 8:20); that is, compare them with the Old and the New Testament.

2. "Ye shall know them by their fruits." Matt. 7:15, 16.

False prophets are:—

1. "Light and treacherous," profaning the sanctuary, doing violence to the law of God. They are headstrong, despise God, and cause his people to err, while they strengthen the hands of the wicked. Zeph. 3:4; Jer. 23:9-40; Ezekiel 13.

2. They have supposed intercourse with the dead. The Bible says, "The dead know not anything." Eccl. 9:5, 6.

3. They prophesy out of their own heart, having seen nothing. Eze. 13:3. "In the latter days ye shall consider [understand] it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23:20, 21. False prophets are counterfeits; there is never a counterfeit without a genuine; hence the existence of false prophets proves that there are one or more true prophets.

False prophets in the last days:—

1. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith [Scriptural truth], giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

2. Our Saviour's great prophecy predicted false christs and false prophets. "There shall arise false christs, and false prophets, and shall show great signs and wonders." "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. 24:24, 26.

Sanitarium, Cal.

Excellent Education

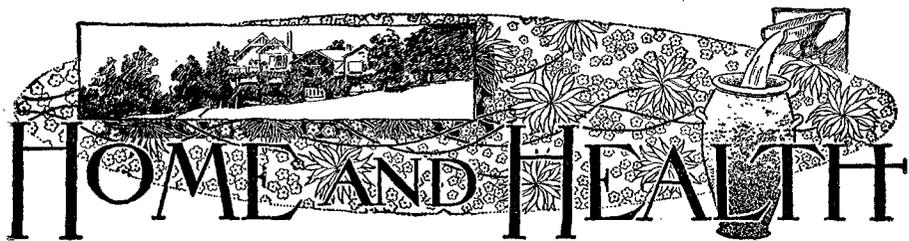
J. F. BAHLER

THE greatest educator is the Spirit of Jehovah. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

If men would heed the direction of the Holy Spirit, they would at all times be taught of an infallible source of divine science and unerring higher education. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. How important it is to realize that we are the children of God! This knowledge can be imparted only through the power that is in divine revelation. A person who knows that he is a child of God, knows more than all the scientists and theologians of the world.

How much we ought to study the words of Holy Writ; for they alone contain true education and life and power, through the Spirit. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. Many references might be given from the Scriptures to prove that the wisdom of God surpasses all that man styles "higher education."

O for deeper revelations of God's truth, to use to his glory and in his precious work!



The Children's Hour

BETWEEN the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair.

A whisper, and then a silence,
Yet I know by their merry eyes
They are plotting and planning together
To take me by surprise.

A sudden rush from the stairway,
A sudden raid from the hall,—
By three doors left unguarded
They enter my castle wall.

They climb up into my turret
O'er the arms and back of my chair;
If I try to escape, they surround me;
They seem to be everywhere.

They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen,
In his Mouse-Tower on the Rhine.

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old mustache as I am
Is not a match for you all?

I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon
In the round-tower of my heart.

And there will I keep you forever,
Yes, forever and a day,
Till the walls shall crumble to ruin,
And molder in dust away!
—Henry Wadsworth Longfellow.

How and What Should Children Read?

ELIZA H. MORTON

WHEN a child is taught the alphabet and its combinations, he is given a key which he may use in unlocking all the treasures of good, and which, if not properly instructed, he may use, as he has opportunity, in opening the cesspools of iniquity. It is therefore of the utmost importance that parents guard this avenue of thought-transmission, and begin early to cultivate in the minds of their children a taste for ennobling and uplifting literature, and to warn them against that reading which leaves a stain on the soul.

The child should early be taught that

words are simply the clothes in which we dress our thoughts, and that in reading or speaking they should be distinctly articulated and correctly pronounced. How to read well comes through a knowledge of how to speak well; hence how the children should read is a matter which should receive attention long before they are given a printed book. In youth the organs of speech are pliable, the memory is retentive, and the habits are unformed; hence correct articulation and pronunciation may be acquired then much more easily than in advanced years. Those who have not had this training in early life feel its lack keenly when thrown into the society of educated persons. The mind may recognize an error in speech as soon as made, but the untrained lips will often shame the speaker, and make him feel ill at ease, even with those who are his inferiors in other respects.

A blackboard should be in every home, and the child's first reading lessons should be from it. He should be taught exercises, illustrated with the voice and the crayon. The children will be glad to go without a few unnecessary ruffles, and harmful pastry, if mother will only spend a little more time each day teaching them how to speak correctly; for correct speech is the foundation of the ability to read well. It is profitable to notice the language the children use when at play, and often to write on the blackboard a list of commonly mispronounced words, and then lead each child to incorporate them into sentences of his own.

The dictionary should be made a member of the family circle, and often be consulted. Nehemiah tells us how the priests and Levites read in his day: "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8.

The habit of mumbling is one easily formed, and should not be tolerated by teacher or parent. It is usually acquired by reading in a very low tone. The Bible injunction is, "Lift up thy voice with strength; lift it up, be not afraid." Isa. 40:9. Drawing is another habit frequently acquired in childhood, and often the one thus afflicted is not aware of it. He may be like one who said, "I u-sed to dr-awl, but I bro-ke my-self of it." It is a good plan to require a child who drawls to read frequently in concert with some one who reads rapidly, and this will make the defect noticeable to himself. Attempts to cover incorrect pronunciation by rapid utterance should likewise be discouraged. Many are like the old lady who said that whenever she

came to a word that she could not pronounce, she called it "Jerusalem" and let it went." When reading becomes an exercise of the mind in thinking and feeling, it is something more than the mere action of the organs of speech upon the air; for what is read becomes a part of the very being, and under those conditions the emphasis will be bestowed aright, and the reading will be of interest.

The parent who knows what his children read each day, and by carefully worded questions leads them to reproduce in their own words the thoughts which have thus entered their minds, is laying the foundation of a culture which will prove of inestimable value through life. There is nothing that will more firmly fasten what is read in the mind than the habit of talking it over with some one else. "Freely ye have received, freely give," is a law which holds true in what we read, as well as in our temporal interests. Making a written synopsis of what is read tends also to fix the thoughts in the mind, so that they can be given to others.

Reading just to pass the time away is injurious: it leads to a hasty, superficial, skimming habit, and causes the mind to lose its power of connected, vigorous thought. Some writers spread one idea through a volume, while others convey a wealth of meaning in a single sentence. It is better for the mind to gain one hundred ideas from one book than to gain one idea from one hundred books. This brings us to the question, What shall the children read?

It is not the purpose of the writer to advertise a list of books or periodicals suitable for children to read, but simply to notice a few general principles which parents may apply in selecting reading-matter for their families.

Books were never so plentiful and so varied as at the present time; and the majority of them are utterly worthless and positively injurious, and have been aptly compared to the frogs which came up and overspread Egypt. Satan has in every way sought to infuse his spirit into the books for the young. Many of them clothe vice in attractive livery, and appeal to the imagination in a way to give wrong ideas of life. They are to the mind of the child what minute doses of poison would be to his body. Some of these books, while not openly obscene, tend in that direction, and with an artfulness from the bottomless pit. It may not be out of place right here to say that notwithstanding the laws against books which are openly vulgar, Satan has his agents for these in nearly every State and town. The work of these agencies is performed in the most cunning and artful manner, and little would be known about it by the public in general were it not for certain societies that make it their business to uncover things of this kind. The workers in these organizations find conditions most appalling. The victims are generally boys in their teens. Parents should warn their children, and keep in such close touch

with them that this terrible defilement will not find its way into their minds. Your boy should be so fortified and instructed in the ways of righteousness that, when approached by any one who would call his attention to anything suggestive of vulgarity, he will instantly turn away, and refuse to be contaminated. Not long ago, while on a street-car, the writer witnessed an exhibition of purity and manliness in a boy which was refreshing to see. Two young lads were sitting together on the opposite side of the car. One of them looked out of the window and saw a young lady holding up her dress to avoid the mud in crossing the street. He made a low remark, and tried to get his companion to gaze also. The lad thus accosted gave the other boy a look of disgust, and indignantly replied: "I will turn my eyes away. I will not look. You are no gentleman to talk that way about a lady." That boy showed his home training, and is one of whom his sisters and mother have reason to be proud.

There is a wisdom which destroys all desire for corrupt knowledge, and the reading-matter placed in the hands of the young should be of a nature to strengthen in their minds the principles of purity.

Portland, Maine.

(Concluded next week)

Headache

DUDLEY FULTON, M. D.

HEADACHE is one of the commonest symptoms of disease. Fifteen per cent of schoolchildren, twenty-five per cent of men, and more than fifty per cent of women suffer from it. It is one expression of the functional disturbance of some organ of the body. As such, like all symptoms, it is useful, even though painful, because it is essentially a warning of that which is worse than itself.

There is scarcely a disease of which headache may not constitute a symptom, and it is this very fact which renders its study important and interesting. Thus, headache stands in causal relation to disease of the eye, ear, nose, throat, teeth; and its proper interpretation demands, therefore, a knowledge of all these. It is further intimately related to disorders of the digestive system and to disease of the kidneys; to a morbid state of the blood, such as anemia, autointoxication, high blood tension; and to such maladies as gout and rheumatism. In searching, therefore, for the cause of headache, we must be prepared to look for it in every possible direction.

The headache age is from fifteen to fifty-five, early childhood and declining age being usually exempt. Headache is more frequently found in city populations and among the wealthier classes. It is more common in the spring and fall, and in temperate climates.

Types of Headache

Broadly speaking, there are six types of headache,—congestive, anemic, toxic, neuralgic, nervous, and organic. There is another important form of head-pain,

migraine, the classification of which is somewhat doubtful. Headache may be classed in accordance with the kind of pain, which differs with different persons and with different causes. We have (1) pulsating, throbbing headache; (2) dull, heavy headache; (3) constrictive, squeezing, pressing headache; (4) hot, burning, sore sensation. The first form characterizes disturbance of the circulation—congestion and anemia; the second is usually of the dyspeptic or toxic type; the third is found in the nervous individual; the fourth, in the rheumatic or anemic. The underlying condition of congestive headache is explained in the term "congestion," and is an engorgement of the blood-vessels within the cranial cavity. This increases the pressure upon the structures of the bony chamber. The seat of pain in headache is in the scalp and the coverings of the brain. The brain substance itself is probably not sensitive to pain, as portions of it may be cut or torn away without pain to the individual.

A congestive headache is accompanied by a flushed condition of the face and neck, by congested eyes, throbbing of the temporal arteries, dread of light, and some dizziness. Coughing, lowering of the head, as in stooping over, or anything that increases the flow of blood to the head, increases the pain.

Successful Treatment

A patient recently under observation suffered the foregoing symptoms. Sleep, especially in the recumbent position, had been impossible for weeks, being induced only when the patient was propped up with pillows. Lowering the head increased the pain. Immediate relief followed the institution of correct treatment. Headache powders, which by increased dosage had kept the patient temporarily comfortable, were withdrawn. The head and neck were wrapped in towels wrung from cold water. This contracted the blood-vessels of the head and neck, thus reducing the current of blood to the head. At the same time hot-blanket packs were applied to the legs, this measure dilating the blood-vessels, and increasing the amount of blood in these parts. Thus by revulsion the head was relieved of the excess blood. Sweet sleep invariably followed this proceeding. Correction of the dietetic errors, improved action of the bowels, needed rest, and tonic baths removed the tendency to headaches.

Another patient was relieved by an opposite plan of treatment. His headache was caused by anemia, or lack of blood in the head, the tissues of which were poorly nourished. The face, lips, and mucous membranes of the mouth and eyes were pale and lusterless. The patient was thin and emaciated. When in the standing or sitting posture, he suffered severely from headache. He had learned that he suffered less when sleeping without a pillow. Advantage was taken of gravity by elevating the foot of the bed, thus allowing a free flow of blood to the patient's head. Warm compresses were applied to the head and

neck to encourage the flow of blood to these parts. Tonic measures, such as centripetal massage and electricity, relieved him completely of the symptom.

Sick Headache and Neuralgia

Bilious headache, or sick headache, means a sick stomach. Because of over-eating or too frequent eating, or because of eating indigestible food, decomposing masses of food lie in the stomach, poisons are generated, and chemical combinations are formed, which, absorbed into the general circulation, irritate the nerve-endings in the head and elsewhere, producing pains and aches. Fasting a day, washing out the stomach, or living on an exclusive fruit diet for a day or two, will dispose of this headache. The cure follows temperance and good judgment at the dinner table.

Neuralgic headaches are usually localized to one spot or to the course of a nerve. Those having a tendency to rheumatic and gouty disturbances are most liable to this form of head-pain. It yields stubbornly to treatment when the blood becomes saturated with uric acid from a diet excessively rich in nitrogen, or because the eliminating organs of the body are sluggish and overworked, and unable to dispose of the sewage of the system. Most often applications of heat, electricity, and light rubbing give temporary relief. Cure depends upon the restoration of the normal equilibrium of the income and output of the nitrogenous elements of food,—lessening the income by limiting the diet to well-cooked cereals, vegetables, and abundance of fruit; and increasing the output by flushing the tissues and kidneys by drinking two or three quarts of pure water daily, by physical exercise to the point of free perspiration, by morning cold baths, and by eliminative hydropathic procedures to increase the activity of the skin.

Drugs powerful enough to deaden the pain are detrimental. They in no sense cure, as they do not remove the cause, nor do they place the body in a condition where it can more easily cope with disease processes; hence they should be left in the chemist's shop, the only fit place for them.

Nervous Headache

Nervous headaches select the back of the head and neck. More often the abnormal sensation is of weight, pressure, constriction about the head, heaviness, fulness, or numbness, rather than pain or ache. Usually it is most evident mornings, less so or absent during the latter part of the day. With it generally goes fatigue, either mental or physical, or both, upon ordinary exertion. Loss of sleep, or sleep which fails to refresh, and diminished weight, are common concomitants.

Such a group of symptoms indicates pathological fatigue. The head sensations disappear upon the adoption of those measures which check the nerve leaks, and remove the causes producing them. Rest-cure, either complete or partial, may be necessary. A diet of maximum nourishment, requiring minimum

effort to digest it, is indicated. Tonic, passive exercise, in massage and manual and mechanical Swedish movements, is beneficial.

Organic Headache

It may be said that the foregoing functional headaches do not, as a rule, prevent sleep. Organic headaches do. The constancy of organic headache and the inability to relieve it permanently by known rational measures, coupled with violent vomiting unaccompanied by nausea, and failure of vision, suggest grave mischief within the cranial cavity in the form of tumors, abscess of the brain, etc. Such cases require surgical interference. Fortunately, organic headaches are most rare.

Migraine

Head-pain which appears early in life; which appears at regular or irregular periods, varying from a few days to weeks or even months apart; and which is preceded an hour or a day by warning of the attack, most often by blurred sight, or circles of different colored lights, suggests migraine. The pain, which is usually limited to one side of the head, is so excruciating as totally to incapacitate the individual. Dread of light is common. Nausea and vomiting end the attack in from one to four days. Two or three days before and after the attack of migraine, the patient feels unusually well. Many individuals have an inherited predisposition to migraine, but may remain quite free from it until some reflex cause, like indigestion, eye-strain, the retention of body poisons, or general ill health, brings on an attack. The prospects of cure depend upon the removal of the reflex cause or causes. Careful body training, dieting, and those measures which increase the capacity of the body to resist disease, cure more cases than other procedures.

Property Rights

SMALL boys are very apt to fail to recognize the value of others' property. My small son, in company with a playmate, in a game used the window-panes in a neighbor's hen-house for a target.

Here was a valuable opportunity for a lasting lesson. I called my boy to me, and we talked the matter over, he having full chance to explain his side of the case. Then the mischief he had wrought and the reputation it might give him were gravely discussed.

He voluntarily offered to refund the amount of his part of the damage out of his small savings until full restitution was made. This was finally agreed upon, and here came the hard part for the boy. His pocket-money allowance was twenty-five cents a week, which was frequently reduced by fines for ill-temper or other sundry breaches of etiquette or duty. It took him seven weeks to get out of debt.

When the last cent was paid, he gave a sigh of relief, and said, "There, I'll never destroy anything again as long as I live!" — E. G. W., in *Harper's Bazar*.

THE WORLD-WIDE FIELD

Turkey

E. FRAUCHIGER

A YEAR ago at our union conference held at Friedensau, it was decided that I should take the direction of the Levant field, on the departure of Elder Claude AcMoody. After a journey of three weeks I arrived safely at Constantinople with my wife and seven children, in company with Brother F. Scior and his wife. We found a kindly welcome at the home of Brother Z. G. Baharian. Brother C. Voigt, who was appointed for the publishing branch, had already arrived.

From Oct. 26 until Nov. 1, 1909, we had a general meeting at Bardizag. Brethren Guy Dail, R. S. Greaves, Z. G. Baharian, and the writer presented the truth for this time. I was glad of this opportunity to become better acquainted with the brethren and sisters, and with

comes as a help to me; for one is sometimes tempted to lose courage in such a foreign country, with its teeming life, its rushing business, its thousand needs, when one is sent with the commission to preach the gospel of the kingdom and the end of all things at a time when men think of the future as very promising. Yet notwithstanding the many difficulties, I have received in this short time so much kindness that I would be ungrateful if I began my work without joy.

Under the freedom granted by the new constitution in this country, Brother Melchiori, who came here at his own expense, began systematic canvassing. It was a novelty to the people of Constantinople to have religious literature offered them from door to door. From week to week Brother Melchiori was more successful in selling, until he



WORKERS IN TURKEY

Beginning at left: Brother Dikran (canvasser), Elder Z. G. Baharian, third name not given, Mrs. E. Frauchiger, Brother Nicoli (canvasser), Elder E. Frauchiger, seventh name not given, C. Voigt, Brother Melchiori (canvasser), Mr. Tuetian (translator).

the needs of the field. During our meeting we had an earthquake, which is no unusual occurrence in this country.

November 1 we had a general council meeting, having present with us Brethren L. R. Conradi and H. F. Schubert, as well as Brother V. Pampaian, who had been transferred from the Russian field to ours. We laid plans for the extension of the work, which were embodied in about thirty resolutions. Then we began our work in this strange land, among this babel of tongues.

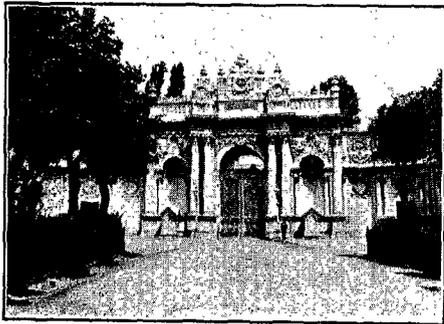
"Be strong and of a good courage." This command, which was spoken to Joshua when he entered the land of promise, sounds in my heart as I write for the first time from this place. It

reached forty-five piasters a day. This was an encouragement to the native brethren. The priests, as well as the people, bought our literature, in the French, German, Italian, Spanish, English, Armenian, Greek, and Turkish languages. The Turks, Armenians, and Greeks in Constantinople buy literature in French rather than in their own tongue.

Our activity was not long unnoticed. Secular and religious newspapers began a controversy against us. Ours was the first Christian society venturing to publish a Turkish tract in Turkish letters on the theme, "Who Is Jesus?" This tract created a sensation, and was commented upon in Turkish and Armenian newspapers. While circulating the tract,

in spite of the constitutional freedom, our colporteurs were imprisoned three or four times, and their literature was confiscated. At one place Brother Melchiori was beaten till the blood came, and his coat and literature were stained with blood.

Our colporteurs were expressly forbidden to circulate this literature among the Turks. Since by this decree of the government a great part of our work for Islam was hindered, we thought it necessary to make application to the Sublime Porte. After many visits and exact investigations, we received permission to sell the tract, but only on condition that we would not enter a Turkish house with it. As every Turk lives in a single house, and this house is for him



DOOR OF THE PALACE OF THE NEW SULTAN kingdom and temple, no one is allowed to enter. This makes missionary work among these people very difficult. Nevertheless, even under these difficult conditions, and although only a few of the people can read, we sold nearly a full edition of the tract.

Brother Voigt reports that since our arrival we have sold nearly \$760 worth of literature. Our first book, "The Way to Christ," in the Armenian language, is just printed. The Greek translation will soon follow.

Our evangelistic work began soon after the new year. We thought to deliver lectures in German or French, or through an interpreter, but circumstances forbade. In vain we tried to find a hall. As a further hindrance, Brother Scior fell dangerously ill at my lodging with typhoid fever; but with the Lord's help, and the services of a competent nurse, his health was soon restored, and he was able to go in May with his wife to Thessalonica. Here he will preach the truth, which once shone forth so luminously at that place by the preaching of Paul.

Under these unfavorable conditions, we were obliged to employ all our sagacity, hunting in the streets, in German and French post-offices, in and outside of churches, wherever we could hear a German or a French sound, and invite people, wherever we found them, to come to our Bible lectures at my house. Soon we had a number of commercial men together, many of whom were Jews, who sought other things rather than Jesus of Nazareth.

A list of interested persons was obtained from our canvassers on their second round. Soon we had as many as we could visit, and often we were together

till past midnight, which is a rare thing in the East, where people go to bed early. My wife accompanied me in all my visits. This is necessary in this country. The first visit she generally made alone, and after that she introduced me.

Brother Baharian gave lectures this winter at Stamboul and in Tavela, speaking in the Turkish language. These lectures were attended mostly by Armenians and Greeks.

On April 9 we baptized three brethren who had kept the Sabbath for a long time. As the first-fruits among the Europeans, I had the privilege of baptizing two persons on July 13. The readers in Europe may be interested to know that one of these is a native of Brandenburg, and the other of Austria. Four were convinced of the truth, but only two could be baptized.

I feel sorry to interrupt my work for three months by a journey to visit our brethren and sisters in Asia Minor before our general meeting in the autumn. If God will, I shall then visit the home of Abraham. As the journey will be mostly on horseback, and as few Europeans travel in these parts, and the newspapers inform us that many are killed by the fanatical Kurds, I beg you to remember in your prayers Brother Baharian, who is going to the eastern part of the field, as well as Brother Pampaian and myself, on our tour.

Galata, Constantinople.

Annual Meetings in Scandinavia

ERIK ARNESEN

THE annual meetings in our union conference are now in the past. It can truly be said of these gatherings in the different countries throughout the Scandinavian Union Conference that they were so many feasts to God's commandment-keeping people in the far North.

The Scandinavian Union held its regular biennial meeting at Akersgaden 74, Christiania, in connection with the annual meeting of the Norway Conference, May 16-22. The union meeting was attended by a full delegation from Norway, Denmark, Sweden, Finland, and the North Swedish Mission. From abroad were present Elders L. R. Conradi, W. A. Spicer, and Dr. A. B. Olsen, of England. The valuable services rendered by these brethren in the meetings throughout the union were highly appreciated by all. Dr. J. C. Ottosen, of Skodsborg, Denmark, made short visits at the meetings in Norway and Sweden.

A new conference was incorporated into the union,—that of Finland, organized in October, 1909. According to the president's report, the union now, with this latest addition, consists of four conferences, with eighty-six churches, and 3,028 members, 577 new members having been received by baptism and by vote during the last two years. Through the General Conference treasury the union has contributed about \$9,100 to foreign missions. We now have eighteen ordained ministers, five licentiates, eighteen Bible workers, and about a hundred

canvassers. An earnest effort is being made to increase the corps of laborers in the union; hence the educational work received considerable attention in all the meetings.

The usual resolution of thanks was put in a somewhat new and practical form in each conference, resolving that we make our gratitude manifest by taking up a collection on the \$10,000 Fund to be raised in Europe, in addition to the \$300,000 Fund now being raised in the United States. The Scandinavian Union agreed to add out of its treasury an amount equal to the grand total thus raised by its local conferences. This recommendation received a most hearty response throughout the field, about \$1,440 being given, including a thousand kroner each from the Norway and Danish conference treasuries.

One important measure taken at the union meeting was the unifying of the publishing work in Norway and Denmark, making the Christiania Publishing House a union institution, and the headquarters of our Danish-Norwegian book work. The depositary in Copenhagen will henceforth be a branch of the Christiania office.

Elder J. C. Raft was unanimously re-elected president of the union for the ensuing two years. It was recommended that Elder Fred Anderson, who has for a number of years made a successful leader of the work in Finland, take charge of the North Swedish Mission, and that Elder L. Muderspach, of Denmark, make Finland his field of labor. Elder N. P. Nelson, who has for seventeen years been doing a good work in Norway, cheerfully responded to an urgent call to remove to Skodsborg, Denmark, to do pastoral work at the sanitarium, and to unite with the teaching force of the Union Mission School there. All the deliberations of the union passed off most harmoniously, the same spirit of unity and brotherly love characterizing the meetings throughout in each conference.

The attendance at the annual meeting of the Norway Conference was larger than ever, and powerful waves of blessing from our bountiful Father above at times rolled over the congregation. Especially was this apparent Sabbath forenoon, May 21, when Elder Spicer delivered a spiritual discourse that made a deep impression upon the large audience, which filled every available space in the meeting-hall and its approaches. It was indeed an occasion long to be remembered by those present.

The public meetings in general were well attended from outside. Dr. Olsen's visit was highly appreciated. Besides giving public talks on health topics at the meetings he attended in Norway, Sweden, and Finland, he gratuitously made examinations and gave medical counsel to a large number of persons, who were glad to improve the opportunity. Unfortunately, his duties at the Caterham Sanitarium made it necessary for him to return to England just at the opening of the conference meetings in Denmark.

The advancement of the work in Norway is evident. Especially is this seen in the financial affairs of the conference. The heroic efforts of our faithful brethren there during the last decade to save the cause from financial ruin are beginning to show blessed results. Last year that conference received \$8,000 in tithes, an increase of \$1,300. Our canvassers sold literature during the year amounting to nearly \$9,200, while in 1908 the book sales were \$7,000. The conference has paid into the union treasury over \$2,600 in tithes and offerings in 1909. It has also paid off nearly \$6,000 indebtedness on our real estate in Christiania. Elder N. C. Bergersen was again elected president of the Norway Conference.

Of the annual meetings that followed in the other conferences in the union we need only write briefly. To tell of each meeting in detail would be needless repetition. The excellent meeting in Norway was largely typical of those that followed in the other countries. The same encouraging features were only repeated. The annual meeting of the Swedish Conference was held in the old historic city of Linköping. The attendance on the part of our own people was considerably larger than customary, and the outside interest was quite good. One of the leading dailies of the place contained a column-and-a-half article on the work and belief of Seventh-day Adventists, written by Brother Emil Ahren, at the request of the editor. The tithe of this conference for the past year amounted to about \$5,000, and the book sales to \$25,500 (in 1908 a little over \$22,000). The former president of the conference, Elder S. F. Svensson, was re-elected.

Next in order came the first annual meeting of the newly organized Finland Conference. This was held at the city of Bjorneborg, June 1-5, seventy of our brethren and sisters attending, besides Elders W. A. Spicer, J. C. Raft, and L. Muderspach, and Dr. A. B. Olsen, from abroad. It was with sadness that our brethren and sisters in Finland saw Elder Fred Anderson, their faithful and tried leader for nine years, leave for another field of labor. But they felt the urgency of the call for him to go to the North Swedish Mission, and they cheerfully responded. Elder L. Muderspach, of Denmark, was appointed to take the presidency thus made vacant. The Denmark Conference has shown great liberality toward this younger member of the union by giving one of its best workers, and promising to pay all his traveling expenses and wages until the close of this year, besides giving him \$270 to take along with him as a gift to the Finland Conference.

The annual meeting of the Denmark Conference was held in Copenhagen, with a large attendance. The tithe during the year was close to \$9,200. The book sales showed a total of \$24,000 in 1909, while in 1908 they aggregated \$19,000. Elder C. C. Jensen, who has had charge of the work in Denmark for the last two years, was re-elected president. While the meetings were going on in

Copenhagen, Elders Conradi and Spicer held a number of meetings with patients and helpers at the Skodsborg Sanitarium.

We firmly believe that these good annual meetings throughout the union will show blessed results in the work in Scandinavia. The faith and courage of our workers and people generally have been strengthened.

Skodsborg, Denmark.

Dasahara

L. G. MOOKERJEE

A SHORT time ago great crowds of Bengalis, men, women, and children, collected at the several bathing-ghats of the river to celebrate the *Dasahara* by bathing in the sacred river Hugli (one of the mouths of the Ganges), on which stands Calcutta, the capital of all India and of Bengal. No fewer than twenty thousand persons, most of them from the poorer classes, had arrived on the two previous days at the two Calcutta stations, Howrah and Sealdah, by the different railways. We saw files of pilgrims walking along the streets with the end of the *sari* (ten-yard cloth worn by women) or *dhotee* (ten-yard cloth worn by men) of one tied to that of another, and so on, lest some should lose their way in the many streets of this metropolis.

The river is most revered in East Bengal; therefore the Bengali people were in the majority. They all bathed at Kalighat (a bathing-place in front of the goddess Kali's temple), believing that a plunge in the sacred stream there is productive of more good than bathing at any other place.

Dasahara is another name for the Ganges, which, according to the Hindu tradition, absolves a man from *dasa*, or the ten different kinds of sins, if he takes a bath in it on a particular day. The festival, it is said, had its origin on the day on which Bhagiratha, a scion of the Solar dynasty, brought down the Ganges from the heavens to bring to life his sixty thousand ancestors, who were reduced to ashes by the curse of a *rishi* (religious mendicant).

As the festival is held on the tenth day of the waning moon of the lunar month, and as ten different kinds of sins are washed away by bathing in the river, the number ten became mixed with other ceremonies on the occasion, so that ten different kinds of flowers, fruits, and leaves are offered to the river.

What sad sights we witnessed as we stood by the Ganges, seeking to distribute literature bearing the last message of mercy! There were thousands of people offering fruits, etc., to the Ganges, then reverently taking a dip. Such ignorance,—worshiping the water, not knowing the Fountain-head! Such experiences lead us to pray more earnestly for the outpouring of the Holy Spirit, when one shall chase a thousand, and two put ten thousand to flight.

Dear brethren and sisters, what are you doing for this sea of humanity? Have you any part in giving this mes-

sage to these poor souls? While writing this article, I have heard some people carrying a dead body past the house, with their usual chant, to perform the last rites. Another soul gone without hearing this truth! Thousands are dying in this way without hearing the message which you and I love and cherish. What can you do for those who are left?—Furnish the means, and send forth men to herald this message of salvation all through the length and breadth of India.

We could not sell many papers, as the crowds were so largely composed of women, and we had no lady worker to go among them. Pray to the Lord of the harvest, that he will send a lady reaper for this vast city of Calcutta, with its teeming population.

Calcutta, India.

A Light for Islam

T. E. BOWEN

ONE of the greatest strongholds confronting the Christian world to-day is that of Mohammedanism. The Moslem faith has lost three of its able defenders,—Mohammed Schukri Effendi, Sheik Achmed Keschaf, and Mohammed Nesimi Effendi,—who have been converted to Christianity, and have established a seminary in the German Orient for training missionaries to work among this people. Two of these learned men are brothers, and describe their conversion to Christianity and their determination as follows:—

"We have . . . worked through hundreds of books to get at the truth. We have examined every word in the Koran and the Hadith with great care, and have detected numberless errors. We saw it was wrong to continue Moslems. We have both therefore accepted Christ. We hope to lead our people to the same end, and are preparing to publish much for this purpose. We have seen in our journeys in Rumelia, Anatolia, and Arabia that the Moslem learned ones have always been put to silence. We confess our weakness, but are determined to work with what we have to wake the children of Islam out of error. . . .

"In the name of the Father, the Son, and the Holy Ghost, Lord God, King of worlds, thou who art lifted above time and space, the source of all and in truth our Father, take from our eyes and from those of thy other children the veil of deep ignorance, that our hearts may rejoice in the knowledge of the truth which thine only begotten Son, our Lord Christ, has revealed. Make dear to the hearts of all men the glorious teaching of thy holy gospel, that they all may have a share in its blessings and may be one in spirit and belief; that they may live and walk in the light of thy glory. Amen."

May God greatly bless the work of these men, and use their efforts to break the power of this false system of worship, freeing many of its votaries to become children of God through faith in Christ Jesus.

Takoma Park, D. C.



WASHINGTON, D. C., SEPTEMBER 22, 1910

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

Editorial

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

BLESSED work of looking for him! It means more than waiting. It is a waiting upon the Lord. "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8: 17. Even though the time of looking and waiting seems long, the hope but grows brighter and stronger; for "they that wait upon the Lord shall renew their strength."

IN the old days of 1844, some who formally professed to be looking for Christ found that, after all, they were glad he did not come. They were not disappointed. Rather, they gave evidence that it was the fear that he would come, instead of the hope of his coming, that had moved them up to a certain point; then, when the time passed, they threw aside their fear, and plunged into the world. Had he really come, it would have been to their eternal loss. Their lives were not sanctified by a living hope.

THE merely doctrinal profession of a looking for the coming of Christ is illustrated by the case of the Sunday-school agent who visited an early advent camp-meeting, in Vermont, in Wm. Miller's day. It was just after the first disappointment, of the spring of 1844. The visitor went away, and misrepresented his interview with Wm. Miller. The *Midnight Cry* of June 24, 1844, gave an account of his visit as follows:—

In conversation with Mr. Miller, he was disposed to press him somewhat on his disappointment, but stated at the same time that now Mr. Miller occupied the same ground that he did. He was looking for the coming of the Lord as an event that might take place at any time. Mr. Miller, surprised at this, asked if it were really so. To which he replied in the affirmative. "Did you look for Christ yesterday?" "Yes," "Did he come?" "O, no." "Well," said Mr. Miller, "were you disappointed then?" "O, no," said Mr. Welch, "I

did not expect him"!!! The brethren were called to prayer, and our visitor left the ground.

BUT the genuine hope of the coming of Christ is based upon the promise of the Lord Jesus and the sure word of fulfilling prophecy. The generation has come, we know, that is to see Christ coming in the clouds with power and glory. This hope transforms the life. When we let it weaken, we begin to grow careless, and to live for the world. When we repent and turn to God with all the heart, the hope glows brightly, and we become careful, and plan and live only for that great event. Hold to this living hope; for it means eternal life. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Working by Proxy

THIS is an age of working by proxy. There has come, in almost every phase of human experience, a lessening of individual effort and responsibility, and a growing tendency to give over, to committees and associations, work properly belonging to the individual. The authority of the many is delegated to the few. The great majority have ceased to plan for themselves, and leave to others the planning, while they blindly follow the path of leadership. Individual judgment and conscience are being subordinated more and more to the decisions of controlling boards, and the consciousness of personal responsibility is being lost. In consequence it is considered that moral responsibility may be shifted from the individual to the union or organization to which the individual may belong.

This spirit is rapidly bringing the world into the condition where master minds and leading spirits will, under the control of Satan, marshal the multitudes against God and his truth. One man or a few men will be enabled to control thousands of others.

There is danger that the church of God will be affected by this baneful spirit of the world. It is so natural for the human heart to shift moral responsibility! Thus many are inclined to lay aside all personal burden of church work. How easy it is to elect a board of church officers, and then leave to them the responsibility of all church affairs! If the church has financial obligations, are not the deacons or trustees elected to look after these? If souls are backsliding from God, and need words of encouragement, is it not the work of the elders to put forth necessary labor in their behalf? Many reason in this

way, leaving to others the burden of responsibility which should be justly shared by all, and turning over to others the missionary work in which all should take a part. In consequence there is largely lost that rich spiritual blessing which can come only as a result of personal effort.

In his providence, God has called this people to a great and noble work,—the giving of the message of a soon-coming Saviour to all the world. This burden does not rest upon a few. It does not belong alone to the elder of the church, to the president of the State conference, nor to the president of the General Conference. It does not belong alone to these men with all their associated committees in every department of the work. The call of God is to you and me individually. The responsibility must be divided. Every believer in this message should sense the responsibility which falls to him alone.

In the organization of this work, departments have been created, and committees and boards have been chosen; but these boards and committees have not been chosen to do the work of themselves, or to lessen in any degree the individual responsibility which rests upon every member of the church. The work of organization is to bring about such a condition that the efforts of the believers shall not be scattering and misdirected, but harmonious and united. With this system, the value of individual effort is increased. Without it, much of disorder, counter-effort, and duplication would result. It is safe to say that individual effort, thus harmonized and directed and unified, will accomplish a thousand times more than it could accomplish single-handed. But this by no means lessens individual responsibility, nor does it interfere in any degree with the personal relationship which exists between every believer and his divine Father. In union of effort there can be freedom in Christ.

There is opportunity afforded for the exercise of every talent. This is for the reason that true organization is for the purpose of developing every talent and ability which can be utilized in the carrying forward of God's work. It is for every member of the church to seek for divine guidance as to what God would have him do. At the same time, he should seek counsel of his brethren. The Spirit of God will lead his mind and theirs, and will be pleased to reveal through them what the Lord would have done.

In these evil days, when voices are sounding on every side, when Satan is seeking to draw us continually from the path of duty, we need in our individual experiences the special leading of God. We need also to keep close to our brethren.

ren in counsel, that we shall not make mistakes and be switched from the great main track of truth. Let the prayer of each believer be, What wilt thou have me to do? God will send the answer, and in ways of his own choosing will lead each in the path wherein he should walk.

F. M. W.

Between Death and the Resurrection

ONE comforting thought in the Bible doctrine of the sleep of the dead is this: there is in death no consciousness of the passing of time.

To those who fall asleep in Jesus, with the hope of the resurrection and the coming of Christ, it is as if the next instant the trump of God is sounding on the ear, and the glory of the coming Saviour bursts upon the vision.

To Abel, who fell by the gateway of Eden lost, the first martyr to the cause of truth, the time of waiting will seem no longer than to the last saint of God who falls asleep just before the close of probation. One moment was the pleading with Cain to follow God's commandments, answered by the angry look and the descending blow; the next instant—to Abel—will be the resurrection from the dead.

The face of Stephen, before the angry council, shone like the face of an angel. As the men of the council determined in their hearts his death, the Lord opened to his servant the glory of heaven, and he saw Jesus standing at the right hand of God, as if ready to come to his rescue. Then he was stoned; and as he prayed for his persecutors, "he fell asleep." To Stephen it will be as if he had but shut his eyes a moment, and opened them, and there he beholds that same Jesus actually come to rescue him from death unto eternal life.

Death is an enemy, and we are yet in the enemy's land. It snatches away loved ones, and rends and tears the heart with grief. But Jesus has triumphed, and holds the key of death and the grave. He declares it as true forevermore, as truly as he himself is alive forevermore.

"There is a blessed hope,
More precious and more bright
Than all the joyless mockery
The world esteems delight.

"There is a lovely star
That lights the darkest gloom,
And sheds a peaceful radiance o'er
The prospects of the tomb.

"There is a cheering voice
That lifts the soul above,
Dispels the painful, anxious doubt,
And whispers, 'God is love.'"

There is a blessed hope; and as surely as ever there have been the creation and

the fall, and sin and death in the world, and the gift of Jesus, and his death and resurrection, so surely the time of the first resurrection is hastening on. To the living the time of waiting seems long, and must be shortened by earnest work to save the lost and perishing. To those who sleep in Jesus, it will be but as if the moment of sad parting were followed instantly by the glad reunion in the presence of Jesus at his glorious coming. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Hasten, glad day!

W. A. S.

Who Are Christians?

DOUBTLESS there are sincere Christian believers in every church, Catholic as well as Protestant. We must believe that God accepts the earnest devotion of Catholic devotees, even though the gospel of the Lord Jesus Christ is so sadly clouded by the false system of that church. But while this is true with some, it can not be denied that there are multitudes of professing Roman Catholics who are but a step removed from heathenism, and who should be as truly subjects of missionary labor as the worshipers of Buddha or the followers of Mohammed. We feel, therefore, some sympathy with the sentiments of the editor of the *Western Recorder* in his issue of August 11, referring to the recent World's Missionary Conference at Edinburgh, and to the fact that the report of Christian work included Roman Catholic converts from heathenism, who were counted as Christians. He says:—

The very fact that they are reported as converts from heathenism, and along with Christian converts, carries with it the presumption that they are genuine Christian converts, or at least are so regarded by those by whom they are thus reported. This is a rather queer classification, in view of the fact that Protestants and Baptists are constantly sending their missionaries to Roman Catholic countries, for the express purpose of converting them to what we regard Christianity. . . . Just why the conference should have desired a report of Catholic converts, does not appear, unless it was to keep up *appearances*.

Speaking of the attitude of the Catholic Church toward Protestants, the *Recorder* adds:—

Though we care but little or nothing for the Roman Catholic Church as a Scriptural institution, we have been forced to admire its consistent attitude to those who hold an antithetic faith. History affords no example of a report of Protestant converts to a Catholic conference. This is at it should be. The logic of their contention is that Baptists and Protestants are Antichrist, and quite consistently they treat them as such. The Protestant position presumes the same attitude to Catholics, and this attitude is maintained by Protestants who have the courage of their convictions.

The weakness of Protestantism in courting the favor of the Roman Church is widely apparent. Regarding this the editor of the *Recorder* remarks:—

The notable weakness of Protestantism in this regard has been in its practise rather than in its principles. It has possessed the courage and power, to establish premises, but has failed, through fear or sentiment, to accept the inevitable conclusion of its own premises. From our view-point we have nothing to gain by caressing Catholicism with one hand and clubbing it with the other. Inconsistency, sham, and pretense are deplorable in material things, but intolerable in spiritual affairs. Let us contend only for the truth, and at all costs live the logic of our contention.

A revival of the old-time spirit of true Protestantism would quicken and energize missionary evangelism. The gospel should be taught in its simplicity, and its purity conserved by no compromise with error. In this lies its power to effect the salvation of men.

F. M. W.

The Church Officers Hold the Key Where the Harvest Ingathering Stands or Falls

THE success or failure of any great campaign depends primarily upon the officers or leaders nearest the people by whom the work is done. General plans may be laid, good facilities be provided, and the work be organized perfectly; yet the organized efforts of general officers depend for their success upon the faithfulness, enterprise, and inspiring leadership of the local officers, who have immediate charge of the rank and file.

The general of an army may plan his campaign ever so wisely; he may provide the best ammunition and the most improved implements of warfare; but all his preparation will prove of little use unless he has the support and co-operation of captains and lieutenants who are intelligent, loyal, and brave.

Authors may write good books filled with the third angel's message; publishers may put them up in attractive form; branch houses and tract societies may be organized and conveniently located; general agents may travel and write and hold institutes; but the provision of all these necessary facilities and helps will accomplish little unless the field agents, who have actual charge of the workers, are faithful, thorough, and competent in all the details of their responsibilities.

We earnestly invite the officers in our churches to study this important principle and its relation to their responsibility in conducting the Harvest Ingathering campaign.

Early in the year the General Conference Committee, at its annual meeting, laid broad plans for conducting the Harvest Ingathering campaign this year. Committees were appointed, who, for several months, have been preparing

the necessary facilities for the work. Editors have secured reports and photographs from our foreign mission stations, which make this Harvest Ingathering number of the REVIEW the brightest and best we have issued. The publishers have begun printing a month earlier than last year, and many thousands of copies of the REVIEW are being wrapped and stored, ready to fill orders. The Treasury Department has prepared the necessary campaign leaflets, order blanks, instruction leaflets, and solicitor's cards.

Arrangements have been made for the officers of each local conference to conduct the campaign, and secure the orders. All the necessary preparations have been made. The responsibility now rests primarily with church officers to take up the work thoroughly and systematically in their churches, and follow it up with such faith, enterprise, and leadership as will make this campaign a great blessing to our people and to the communities in which they live.

I have before me a report from one of our churches which made the Harvest Ingathering work a great success last year. Some features of their plan are very interesting and practical, and worthy of consideration at this time. When the time arrived for plans to be laid for the Harvest Ingathering work, the officers of the church met together in a special session, to consider how the work might best be carried on in the city where the church was located. The following points were agreed upon:—

1. That the work must be thoroughly organized, and the territory mapped out and assigned, to accomplish the best results.
2. That the church tract and missionary society was the proper organization through which to work for the accomplishment of this purpose.
3. That the tract society be strengthened by a thorough reorganization, and that the society hold regular weekly meetings.
4. That all supplies be ordered through the church missionary secretary (librarian).
5. That the campaign be continued until the city had been thoroughly worked.
6. That the Harvest Ingathering campaign be followed by a revival of all features of the church tract and missionary work.

This plan was carried out under the direction of the church officers. The president of the union conference in which this church is located, reports that this organized movement has brought a strong revival in all features of the church work.

I have referred to this experience in order to emphasize the fact that the success or failure of this campaign depends primarily upon the officers of the church. It is now time for action; the campaign will soon be on, and the supplies should be in the hands of the workers in good

time. If our missionary work has been neglected during the busy summer months, this is the time to revive it. If the church tract society is not in the best working order, this is the time to strengthen it. Let the officers of the church meet together as soon as possible, and lay broad, practical plans for this work.

The foregoing outline shows what can be done by the officers of the church, and indicates their responsibility. Let us organize and work and pray for great results.

A. G. DANIELLS.

The New Missionary Grave by the Ganges

THE particulars of the death of Elder J. C. Little, of India, have just come to hand. Weeks ago the cable brought the bare announcement that grieved all our hearts. The sad news impelled our brethren at home to renewed effort to get help off to India; and it was this also that led Elder J. L. Shaw, in spite of risks healthwise, to feel that he must be released from the Foreign Mission Seminary to return to India and the little band of workers sorrowing over the loss of one of their number.

Elder Little died while on tour among the villages of East Bengal. Caring for Brother A. G. Watson, his fellow worker who was ill, he himself was stricken even more acutely, and found a grave by the banks of the Ganges, that sacred stream of the Hindu. Sister Little was away in the mountain mission home, at Mussoorie. She has permitted Dr. Ruth Miller to make extracts from the letters Elder Little wrote his wife while on the tour, telling of incidents and encouragements by the way, down to the last Sabbath. "The poor people," he wrote, "are like sheep without a shepherd," referring to many interested ones and some scattered Sabbath-keepers left in this region by Brother L. G. Mookerjee's work of several years before, which it had been impossible to follow up with so few laborers. The extracts from these last letters we shall print later in our World-Wide Field department. "I am sending them to you," writes Dr. Miller, "together with a note that Sister Little has added, hoping you will be able to use them in some way to interest our people in this needy field." And we are sure that, when printed, they will inspire many hearts with renewed devotion to the missionary cause.

But we must print here the brief note added by our bereaved sister:—

Mr. Little's later letters show that as Brother Watson did not get better, he took him on to Barisal, where he called in the civil surgeon, who prescribed heavy doses of quinin. As Mr. Watson objected to taking the medicine, Mr. Little thought best to bring him to Cal-

cutta. It is supposed that Mr. Little took the disease on the steamer.

A new grave on the banks of Mother Ganges. We are left to mourn, and in our sadness we feel that no other has ever borne so heavy a sorrow. Yet how many sighs and sobs have those calm, quiet waters heard! We have hope; yet they have gone down without hope or God in the world. Their loved ones have been left with a philosophy which teaches no meeting beyond the grave.

MRS. J. C. LITTLE.

We thank God that as our sister meets the trial, she gathers her two little ones closer to her, and finds sustaining grace in God. And her thought, even in the sorrow, goes out after those dying or sorrowing in darkness without hope.

Elder W. W. Miller sends a brief sketch of Elder Little's life work and last labors. He adds, in a letter: "Brother Little's death should be missionary seed sown that will be the means of causing many to give themselves to the work in India." Following is the account and tribute by Elder Miller, acting superintendent of the field:—

The Death of Elder J. C. Little

John Clyde Little was born in Nebraska, Dec. 4, 1881, and died of cholera at Khulna, East Bengal, India, Aug. 10, 1910.

His parents accepted the truth when he was but a child. When about sixteen years of age, he was baptized, and consecrated his life to the service of the Master. He was graduated from the ministerial course at Walla Walla (Wash.) College in 1902, but continued his studies there another year, spending his vacations canvassing or in tent work.

He was married to Mary E. Kelly, Aug. 15, 1904, and soon after started to India, where they arrived December 21 of the same year. At the general meeting held early in 1905, he was elected secretary of the India Mission, which office he held till the time of his death.

For four years he was editor of the *Oriental Watchman*, and had charge of the Watchman office. During this time he devoted as much time as possible to the study of the Bengali language, as his heart was ever in the native work. When Brother W. E. Perrin came to take charge of the printing work, Brother Little was relieved from the office, and placed in charge of the Bengali work. For a short time he devoted himself to further study of the language; but early in December, 1909, he and his family located in Barisal, where, after spending about two months with the writer, visiting Burma, Tinneveli, and other stations, he began active work for the people while still continuing his language study.

In July, after the rains had broken, in company with Brother A. G. Watson, he began a tour among the villages, visiting the people, and organizing the work. At this time of the year the country is flooded, and traveling is made more convenient by the use of boats. The latter part of July, Brother Little sent his family to the hills, expecting to continue his work among the villages for a few weeks, and then join his family in Mussoorie for a much-needed and well-earned rest.

He and Brother Watson had planned to engage a house-boat for their trip; but as they were unable to secure one for less than three months at rupees three hundred, they decided to take a small boat. Their boat was partially covered, but the roof was so low that they were not able to stand erect, and there was no room for exercise, and very little for cooking, eating, and sleeping. Many times they found it difficult to get suitable food and drinking water.

The last Sabbath of Brother Little's life he conducted a Bengali Sabbath-school, dedicated a church, and preached a sermon in Bengali, besides giving treatment to Brother Watson, who had been taken ill.

As Brother Watson's health would not permit continuing their visits, they started for Calcutta, boarding the steamer for Khulna the evening of August 8, and arriving in that place the following evening. Brother Little was taken ill on the steamer. While waiting for the train in Khulna, he grew rapidly worse, and was unable to continue his journey. He was taken to a native cholera hospital. Brother Watson, though very ill himself, spent the night on the veranda of the hospital. The suffering and struggles that our dear brother endured that last terrible night are known only to God; but we feel assured that his Heavenly Father, whom he had served so faithfully, was near to comfort and strengthen him in those dark hours. About ten o'clock the morning of August 10, a European Baptist missionary in Khulna learned of his illness, and went at once to see him. Brother Little was in a dying condition, but still conscious. He told the missionary that he was a Seventh-day Adventist, and also where he would find Brother Watson, who had left the hospital early in the morning. The missionary then went to find Brother Watson, but returned just before Brother Little's death, which occurred at half past twelve.

Brother L. G. Mookerjee, who had been telegraphed for the night before, arrived from Calcutta about twelve o'clock, but found Brother Little unconscious, and too far gone to respond to his efforts to revive him.

As soon as the few Europeans who were in Khulna heard the sad news, they came to render what assistance they could. Two of them sawed boards and made a coffin, as none could be found in Khulna. With others they assisted in carrying the coffin to the grave, where Brother Mookerjee spoke a few appropriate words, and Pastor Milne offered prayer.

The first news of his sudden death came to his wife in a telegram, and it was four days before she could learn the particulars. These were days of inexpressible sorrow, but the Lord wonderfully sustained her.

Brother Little was dearly loved by all the workers in India, and by all for whom he labored. How much we shall miss him only those who are here, and see the great need of just such consecrated service as his has ever been, can realize.

He leaves a wife and two little children in India, besides a father, mother, brother, and three sisters in the home land; but they have the blessed assurance that, since he was faithful unto

death, he will receive a crown of life that will never be taken from him. A memorial service will be held at our general meeting in October.

Awakened at the Instant

DAVID ZEISBERGER, the Moravian missionary to the Indians of Pennsylvania and the Ohio, was traveling with several Christian Indians to establish a new station. One night they stopped at a trader's, being permitted to sleep in a storeroom, on the straw. Several barrels of gunpowder were stored in the room, some open, and grains of powder were scattered over the floor amid the straw. On this account a light was dangerous, and they preferred to retire without one. But a stranger who had come in insisted on a candle, promising faithfully to watch it most carefully. The missionaries fell asleep from weariness, leaving the stranger awake. But he, too, fell asleep, and left the candle burning. In the morning Zeisberger called the host aside, and taking a little piece of candle from his pocket, said to him:—

My brother, had we not had the eye of Him upon us who never slumbereth nor sleepeth, we should all have this night been sent into eternity, and no one would have known how it happened. I slept soundly, being fatigued; and was in my first sleep when I felt as if some one roused me. I sat up, and saw the wick of the candle hanging down on one side, in a flame, and on the point of falling into the straw, which I was just in time to prevent. I could not fall asleep again; but lay awake, silently thanking the Lord for the extraordinary preservation we had experienced.

W. A. S.

The \$300,000 Fund

WITH this number of the REVIEW, we give the statement of the condition of the \$300,000 Fund, showing receipts to the General Conference, September 1, to be \$30,516.32. During the summer we have had most encouraging reports from many conferences of the work being done to raise this fund. Quite a number of conferences report the decision with them to raise their entire portion of the fund in twelve months rather than to wait for three years. This certainly is very laudable and encouraging, and it now looks as if some conferences would succeed.

Early in this year we gave some of our mission fields encouragement to believe that we would soon be able to send them a considerable portion of the amount voted them, that they might begin work on some of their most urgent necessities. The money has been coming in very slowly; but we hope, now that we are in the fall months, and money is being realized on crops, that the brethren everywhere will begin to send in their donations in a more liberal man-

ner. If, in the next ninety days, the treasury could receive \$50,000 to \$75,000 on this fund, it would be a great source of encouragement to our brethren in foreign fields.

W. T. KNOX,
Treasurer.

Statement of the \$300,000 Fund to Sept. 1, 1910

Atlantic Union Conference	
Central New England	\$1163.21
Northern New England	472.33
Southern New England	234.12
New York	154.06
Greater New York	1050.08
Western New York	458.76
Maine	85.10
Total	3617.65
Canadian Union Conference	
Maritime	95.99
Ontario	89.80
Quebec	133.50
Total	319.29
Central Union Conference	
Colorado	7.65
Western Colorado	252.41
Kansas	662.14
North Missouri	389.87
Southern Missouri	64.57
Nebraska	1540.24
Wyoming	512.15
Total	3429.03
Columbia Union Conference	
Chesapeake	122.50
Eastern Pennsylvania	254.23
West Pennsylvania	166.34
Ohio	99.62
New Jersey	379.60
Virginia	2.50
West Virginia	1.00
District of Columbia	333.95
Total	1359.74
Lake Union Conference	
East Michigan	1575.76
North Michigan	124.59
West Michigan	1198.81
Indiana	1500.43
North Illinois	665.09
Southern Illinois	272.88
Wisconsin	300.00
Total	5637.56
Northern Union Conference	
Iowa	184.07
Minnesota	2660.10
North Dakota	2022.68
South Dakota	56.20
Total	4923.05
North Pacific Union Conference	
Montana	465.15
South Idaho	709.30
Upper Columbia	1256.00
Western Oregon	787.84
Western Washington	883.09
Alaska Mission	2.15
Total	4103.53
Pacific Union Conference	
Arizona	151.05
California	1359.74
Southern California	651.68
Utah .....	.80
Total	2163.27

Southeastern Union Conference

Cumberland	\$ 816.88
Florida	1204.78
Georgia	259.20
North Carolina	167.21
South Carolina	45.25
Total	2493.32

Southern Union Conference

Alabama	39.10
Kentucky	87.00
Louisiana	8.25
Mississippi	196.68
Tennessee River	178.22
Total	509.25

Southwestern Union Conference

Arkansas	32.30
New Mexico	11.60
Oklahoma	578.13
Texas	32.00
West Texas	32.90
South Texas	3.78
Total	690.71

Western Canadian Union Conference

Alberta	269.65
British Columbia	44.85
Manitoba	83.00
Saskatchewan	227.00
Total	624.50

Miscellaneous

Canal Zone	5.00
Germany	5.00
India	29.72
West Indian Union Conf. ...	1.00
New Zealand	102.27
Miscellaneous sources	10.00
European subtreasury	2.43
England	490.00
Total	645.42
Grand total	\$30516.32

Note and Comment**Coming to Our Shores**

EVERY fresh report of immigration statistics emphasizes the need of active missionary work in this country among those speaking other tongues than the English. The census report now being made up shows that in the last ten years, six million persons have been added to the population of the United States by immigration.

Money Against Lives

THE government food expert, Dr. Wiley, is to be congratulated on the answer he gave the other day to a suggestion of an attorney representing a great food-making interest. The attorney urged the fact that millions of dollars were invested in the manufacture of a certain food, the healthfulness of which was under consideration. "I don't care a nickel for that!" exclaimed Dr. Wiley. "What I care for is the health of the people. There are millions of lives hanging in the balance. It's these I consider, and not the business which may be done by any corporation."

One an Hour

AT the Edinburgh missionary congress the Hon. T. H. Yun, of Korea, stated that two hundred thousand converts to Christianity had been gathered in that land—"an average of one an hour for every hour that Christians have been at work there."

Church and State in Spain

THE proposal to grant the most elementary rights to Protestant worshippers in Spain, and to regulate and tax certain manufacturing religious orders, has raised such a storm about the ears of the Spanish cabinet that one would think they were proposing to deny the right of the Catholic Church to exist. Yet it is said:—

The Spanish government pays for the support of the Roman Catholic clergy, out of the general revenues of the nation, about eight million dollars annually, besides other large sums paid the church for other purposes. Besides this direct payment there are indirect contributions, amounting in the aggregate to large sums.

Doctor of Sacred Scriptures

THERE has been much talk concerning the new degree of "Doctor of Sacred Scriptures," which is to be conferred by authority of the Catholic Church in Rome. But the candidate must declare his submission "to all the decisions, declarations, and prescriptions of the Apostolic See or the Roman pontiffs concerning the right manner of explaining them." Considering all that is involved in this, it would seem more appropriate to make the degree one of "Doctor of the Councils, the Fathers, and Tradition." But the pledge goes still farther, and requires the candidate to accept whatever decisions may at any future time be rendered by papal councils.

The British Bible Society

WE may have mentioned before that the report of the British Bible Society shows that during 1909 they sold 6,620,000 copies or portions of the Scriptures. The following facts, culled from the report, are told by the *Christian Work*:—

The report has an interesting historical resumé of the 106 years of its existence. It calls attention to the fact that it has issued during this time 222,000,000 copies of the Scriptures. These have been printed in 424 different languages, divided somewhat as follows: 75 from Europe, 152 from Asia, 103 from Africa, 32 from the Americas, and 62 from the Pacific islands—Oceanica. These many translations represent the sacrificial labor of hundreds of devoted missionaries; for the translations into the vernacular are almost always done by a missionary. He studies the native language carefully for many years, then he puts several more years of labor on its translation. Our readers can not realize the difficulty and embarrassment of doing this until they remember that

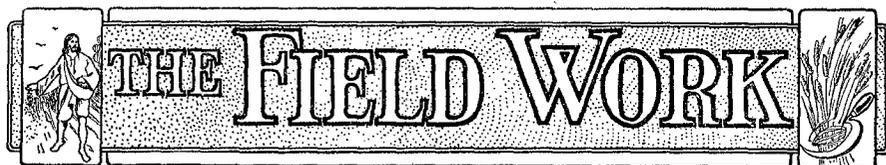
half these languages have no literature, no books, of course no dictionary, and also that many languages have no words for Biblical ideas and truths. For instance, to take just one case, when the attempt was made to translate the Bible into the language of the Tierra del Fuegian Indians, there were no words in the language for love, faith, hope, mercy, pity, forgiveness, purity, brotherhood, salvation, redemption, immortality, heaven, and a hundred other such terms. These things were unknown to them; consequently there were no words—neither images nor illustrations—that could be used. What could the translator do?—Often he had to wait until he had awakened some faint foreshadowing of these qualities in the native mind before he could make his translation.

The Ingenuity of Unbelief

SURELY the men of Nineveh will rise up in judgment to condemn many in this generation; for they repented at the preaching of Jonah, while many a pulpit in our day is criticizing the book of that prophet. The ingenuity of unbelief is certainly marvelous. Here, for instance, is a theological professor giving a study of Jonah in the current *Homiletic Review*. He says:—

Jehovah commands Jonah to go to Nineveh, and announce the destruction of that city, owing to the wickedness of its inhabitants. This command puts Jonah in a difficult position. If he disobeys and stays in Palestine, Jehovah, the god of that country, will punish him; if he obeys and goes to Nineveh, Bel, the supreme god of that country, will punish him for coming into his territory with an order from a strange god. Thus, either obedience or disobedience means punishment. There is only one course open to him to escape the difficulty: he can flee into a country in which neither Bel nor Jehovah has any power.

Only think of representing Jonah as possessed of the old heathen tribal idea of deity, when he was a prophet of God, living in an age of Israel that at least had the books of Moses, the historical books of Scripture, and the psalms of David. Many of the writings of theological unbelief pass comprehension. In one of the leading British reviews not long ago it was seriously suggested that Moses, while herding sheep in Midian, had discovered the naphtha springs of that region, and by this means produced the pillar of fire and of cloud which led Israel through the wilderness; and that Elijah likewise had this secret, and poured naphtha oil over the sacrifice, instead of water, in his contention with the priests of Baal, thus producing the consuming fire. So the fancies of unbelief increase in folly. There is but one answer to the volume of unbelief pouring upon the world even in religious circles; namely, "Preach the word." The Word of God is still the power that convicts of sin, and causes men to know that the voice of the living God speaks in his holy Word.



THE FIELD WORK

Fishers of Men

MEN can live where fishes are,—
 Leave the mountain and the star,
 Leave the meadow shining fair,
 And the sunny reach of air,
 Sink into the cold and dark
 Regions of the eel and shark,
 Grovel in the weeds and slime
 And the wrecks of olden time,
 Lose the thought of warm and bright
 And the very sense of light,
 And at length may come to be
 Fixed and lost within the sea.

Fling abroad the gospel net!
 We may save them even yet.
 Pull its kind, insistent folds,
 Till it captures, till it holds,
 Till it lifts the fish again
 To the upper world of men,
 Till it places them once more
 In the life they knew before.

What though waves are fierce and high,
 And the storm is in the sky,
 And our boat is far from land,
 And the harsh ropes tear the hand?
 Fishermen disciples we
 As of old in Galilee.
 Worn and weary, cold and wet,
 Cheerily we fling the net,
 Sweeping through the waves of woe—
 Men, our brothers, are below!

—Amos R. Wells, in *Sunday School Times*.

Greater New York

THE evangelistic campaign in Greater New York is still going forward. Eight large tents, with a large company of workers, have been engaged during the summer months, and the results so far are very gratifying. For the most part, the meetings have been well attended. In some instances the seating capacity has been altogether inadequate. Nightly meetings are still conducted in all the tents.

It is too early to speak very definitely of the final results, but we are glad to report that twenty-five persons have already accepted the truth in Manhattan, and fully one hundred fifty are deeply interested and under conviction. We hope that many of these will yet accept the truth.

In another district twenty-five have already accepted the truth, and gone forward in Christian baptism. The one in charge of this work reports twenty more ready for baptism. He is waiting until the close of the tent effort, when he confidently expects that there will be nearly forty more who will take their stand for the truth. Crowds have flocked to this meeting, and an amphitheater was erected around the rear of the tent, in order to seat the overflow. The interest to hear the truth is still intense, and the meetings will be conducted several weeks more. Scores are under deep conviction. We solicit the prayers of our people everywhere that many of these may come out into the light.

One other company reports fifteen ready for baptism, with still a good

interest. All the tent companies report converts. Those laboring in the foreign tongues are also meeting with success. On the basis of what has already been done, we believe that one hundred fifty believers as the result of the summer's campaign in New York would be a conservative estimate of what will be accomplished. We hope that this number will be greatly increased. The time has certainly come when the warning message will go in power to the cities. We have had many evidences of this during the past summer. While we are thankful for what has already been accomplished, we feel deeply impressed that there is a much greater and wider experience before us.

The apostolic church faced the same problem that confronts us to-day. Those men whom Jesus Christ commissioned to preach the gospel to all the world were just as helpless as are we, until they received the special endowment that qualified them for work. Let us see if this is not true. Who were the men to whom Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high"?—They were the very men who had been in the school of Christ for more than three years. They had been sent to preach the kingdom of God, to heal the sick, cleanse the lepers, raise the dead, and cast out devils. Having freely received, they were to freely give. They had seen the miracles of Christ. They were eye-witnesses of his death, burial, and resurrection. While he yet talked with them, they were to see him taken up into heaven before their very eyes. They were converted men, preachers of the gospel, upon whom Jesus, after his resurrection but before his ascension, had breathed, saying, "Receive ye the Holy Ghost." There is no doubt that they did receive this gift. Their message was to declare to the world what they had seen, heard, and handled of the Word of life. The world was perishing in ignorance of Christ, and they alone knew the saving truth. Yet Christ strictly charged them to wait. With this altogether exceptional fitness for the work, they were to tarry until they had received the special equipment that Christ had promised.

In view of what Christ required of the early church before they should enter upon their world-wide commission, would it not seem that we, who are altogether unfit, should seek and obtain the promise of the Father—the baptism of the Holy Spirit—before undertaking a similar work? How dare we do otherwise? Like the disciples before pentecost, we may have the light of truth, and be perfectly familiar with every point of our faith; but "the preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its com-

mands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God."—"Desire of Ages," (trade edition), page 803.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of pentecost. If they needed it at that time, we need it more to-day. . . . I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit."—"Testimonies for the Church," Vol. V, pages 158, 159.

"There is altogether too little of the Spirit and power of God in the labor of the watchmen. The Spirit which characterized that wonderful meeting on the day of pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors of God. The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth not in whispered tones but with a loud voice."—*Id.*, page 252.

In view of the tremendous responsibility that rests upon every one who knows the truth to make it known to others, especially to those living in the great cities, and in the face of the utter impossibility of accomplishing the work committed to us with less power than marked the labors of the early church, it behooves us to study anew the manner and methods of Christ and his apostles; only in this way shall we learn how to reach the masses. R. D. QUINN.

Santa Catharina, Brazil

I HAVE just returned from a seven weeks' mule trip, during which time I visited fourteen churches and companies, preached thirty-six sermons, held twenty Bible readings, made seventy-seven visits, baptized eighteen persons, organized one church, and traveled about 650 kilometers, partly on foot and partly on muleback. You can readily see that it would take a strong man to endure a journey like that; and as I am not the strongest, such a tour sometimes leaves me in a broken-down condition. But God always helps.

On this trip it was my privilege to visit a group of believers, some of whom have kept the Sabbath for two years, and had never yet been visited by a worker. We held some meetings. This was my first attempt at preaching in Portuguese. The Lord blessed in the effort, and three more families made a start.

The work first started in this place sixteen years ago, when a brother then living near by gave a native a Bible, and pointed him to the truth. The Lord kept the seed alive, and fourteen years afterward it sprang forth to bear fruit,—another incident which would teach us to sow the good seed at all times, leaving the consequences with God.

I also had the privilege of organizing a church of twenty-nine members in the city of Brusque. You will remember that the work in Brazil first started in this very city, fifteen or sixteen years ago, under the labors of Brother F. H. Westphal. The house in which he preached was bombarded with stones,

and the windows were broken. When he, with a few believers from neighboring colonies, desired to celebrate the Lord's supper, the house was forbidden them, and they had to celebrate the holy ordinance in the street.

But from this beginning the work has spread and expanded until now we have three conferences and three mission fields, two of which are organized. On this occasion, when we organized the church, and also when we had baptism, many of the better class of citizens were present, and the truth seemed to make a good impression on their hearts.

The way the people here are longing for freedom from the yoke of the priests was illustrated a few days ago when the mayor of a neighboring city told one of our canvassers that if we would come and preach the message to them, they would give us the city hall in which to hold our lectures. But as yet we have not been able to do anything for them, as we lack the means, and have no man to send. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Remember us in your prayers. C. F. KNOTT.

Kansas Camp-Meeting

THE thirty-sixth annual session of the Kansas Conference and camp-meeting was held according to appointment in Forest Park, Ottawa, August 18-28. The location for the meeting was ideal, the weather pleasant, and the attendance good. The camp-meeting was preceded by a canvassers' institute, at which a goodly number were present. This was a profitable time for all the workers in this department.

The first Sabbath of the camp-meeting was a good day. Elders E. T. Russell, O. A. Olsen, A. J. Haysmer, F. Griggs, G. F. Haffner, A. R. Ogden, and others were present, and gave valuable help. The first Sunday afternoon was devoted to a temperance rally, two speakers from the city joining us in this effort. The attendance from the city was excellent at the evening services and on Sundays. One day was set apart for the young people's work, and an interesting program was made up, in which many took part. Drs. C. A. Hansen and J. E. Heald were present most of the time, as well as two nurses from the Wichita Sanitarium. Daily studies were given on health topics. All departments of the work were considered, and plans formulated for their advancement.

During the meeting the question of dividing the conference came up for consideration. After a careful study of the field, it was decided to take this step. The division was accordingly made, and the former Kansas Conference will now be known as the East Kansas Conference and the West Kansas Conference. The financial report showed a gradual increase in tithes and offerings. The first six months of the year the ten-cent-a-week offerings had averaged twelve cents a member.

The Strode Academy is in a prosperous condition, and there is a prospect of a good attendance. Another school is being started in the northwestern part of the State, which is expected to open the first of November. A tract of forty acres of land was given for this school by Brother Z. M. Hill, and \$5,000 has been raised for the school buildings.

During the meeting forty persons were baptized. Elder L. W. Terry was elected president of the East Kansas Conference.

The last Sabbath of the meeting was marked with great devotion. Sinners were converted, backsliders reclaimed, and many others sought for a closer walk with God. It was a refreshing time, and all felt that it was good to be there. W. H. THURSTON.

Alberta Camp-Meeting

THE largest and best camp-meeting ever held in the Alberta Conference closed July 24. About three hundred were present, or a little more than one half the constituency of the conference. Several agencies contributed to the success of the meeting, among which might be mentioned the special blessing of God; the efficient help rendered by Elders K. C. Russell, G. F. Haffner, L. H. Christian, R. S. Owen, F. L. Perry, and H. S. Shaw; and a well-defined and arranged program.

The morning hours were devoted to conference interests, papers being read upon all phases of the work. Part of each afternoon was devoted to institute work. Such subjects as the distribution of our literature, practical demonstrations of simple treatments, and healthful cookery were considered and freely discussed. Of special interest were the stirring addresses delivered by Elder Russell on the subject of religious liberty. As Canada already has a most stringent Sunday law, it was with more than passing interest that we learned that the General Conference is preparing literature suitable for distribution in this vast dominion.

The rehearsal by Elder Owen of the wonderful providences of God in the establishment of the work at Loma Linda did much toward creating within our hearts a feeling of confidence in this work, and caused us to determine to rely more fully on the promises of God.

The report of the field secretary revealed the fact that the literature sales for the year amounted to \$5,108.80, an increase of \$1,492.20 over those for the previous year. The average sales for each hour amounted to \$1.68. The magazine work, though but recently started, showed a healthy condition. In three months about twelve thousand copies were scattered in the various cities and towns, or an average of twenty-two magazines for every believer in the province.

The Alberta Academy had a prosperous year. Though it worked under numerous difficulties, its balance-sheet revealed a net gain of over two hundred dollars in operating expense. The academy had an enrolment of eighty students during the year, and carried an English and a German department. Last year the boys roomed in the barn, which had been temporarily fitted up for the purpose. On the day set apart for the educational work, a call was made for means to erect a boys' dormitory, and in a short time \$2,500 in cash and pledges was secured for this purpose; \$1,000 had been pledged earlier in the year to this fund.

The response to the call for the \$300,000 Fund was also gratifying. Elder Shaw, after outlining the purpose of the fund, brought upon the platform a blackboard marked off in squares; one half of

the squares were represented as having a value of ten dollars each, the remainder of five dollars each; the total amounting to \$1,450, or Alberta's portion. Opportunity was then given to subscribe for these squares. In a short time all were taken by those present, \$250 being given in cash. The eagerness with which the believers took hold of this work was one of the most inspiring features of the meeting. The hearts of all seemed to be alive with missionary zeal, and with love for those who have given up home and friends to carry the gospel into the dark places of the earth. It is hoped that most of the money pledged will be paid the first year.

Both Sabbaths of the meeting were seasons of special blessing, and will long be remembered by those present. The chains of sin were broken in many instances, and a spirit of praise pervaded the camp. One beautiful morning most of the campers repaired to a lovely spot on Barnett Lake, to witness the baptism of eighteen precious souls. As the baptism took place at a very early hour, there was nothing to mar the beauty of the occasion.

The German and Scandinavian meetings were well attended, and the brethren testified to having received special help and encouragement.

The report of the treasurer revealed progress in every line. The tithe for the year was \$8,424.42, or \$19.18 per capita. The General Conference has contributed about \$1,900 toward the support of the field during the year; but the report showed that the believers had given to the foreign work in return more than \$2,400. The average per capita on the ten-cent-a-week plan was fourteen cents. Aside from the tithe and gifts to the foreign work, over \$7,000 was received in response to calls made for the upbuilding of the educational and medical work in the province.

Elder C. A. Burman was re-elected president of the conference, and Elder Henry Block vice-president. Owing to failing health, Sister Stella B. Lowry, who for seven years has faithfully carried the burdens in connection with the office, was compelled to resign, and take a complete rest; and the writer was chosen to take the place made vacant by her resignation. Plans were laid to prosecute the work in all its branches; and it is hoped that, with the addition to our laboring force and the special blessing of God, the work may rise to still greater success the coming year.

FRANK L. HOMMEL.

Washington (D. C.) Sanitarium Commencement Exercises

THE evening of September 5 is one that will be remembered by the class of 1910, of the Washington (D. C.) Sanitarium, and all associated with the institution. This was the occasion of the graduation of the first class of students from this comparatively new sanitarium, which was dedicated June 13, 1907.

The three years' study and experience of this pioneer class developed sixteen dependable workers. Many of these have already held responsible positions as matrons and heads of departments. We hope to see a goodly number of them in mission work. One is already booked for China, and we are keeping several for important positions in the work here

in Washington. It would please the board of trustees and the faculty to see all employed either by the Mission Board or by conferences.

It was quite fitting that this class of missionary nurses should receive their credentials in the chapel of the Foreign Mission Seminary. The address of the evening was given by Elder A. G. Daniells, who emphasized the importance and breadth of the field in which they were to work, laying special stress upon the essential qualifications of a missionary nurse, and pointing out the high ideals to be attained. Elder W. A. Spicer, in a few words to the graduating class, spoke very touchingly of the field and opportunities before them, and paid a fitting tribute to the late Florence Nightingale and her work as a nurse.

We trust this will be but the beginning of a stream of useful workers, going from this institution to needy fields. We are seeking to strengthen our course year by year, and have added materially this present year in Bible study, feeling that it is important that all who qualify as missionary nurses should have a thorough knowledge of the Bible. We have already completed arrangements by which the young men will be able to have special experience in one of the city hospitals during their course, and hope also to make satisfactory arrangements for our lady nurses. In passing, I would mention that there is still opportunity for two or three young men in the class which has just opened. Immediate application, accompanied with good references, will receive prompt attention.

With earnest prayers that these young people may accomplish great good wherever they may work, the board and faculty of the institution have sent them forth. R. S. INGERSOLL, M. D.

Field Notes

At the close of a series of meetings held recently in Garner, Iowa, by Brother C. V. Starr, three persons have signified their intention of obeying all the commandments of God.

As a result of a three weeks' tent effort in Scottsburg, Ky., by Brethren C. F. Parmele and W. M. Crothers, five persons are now obeying the commandments of God, and looking for the soon coming of Jesus.

JULY 16 a church of eleven members was organized at Ringgold, La., by Brother E. L. Maxwell. Nine members of the new church received baptism. A Sabbath-school of thirty-four members was organized, and there is an active Missionary Volunteer society.

FOLLOWING a tent-meeting in Seattle, Wash., some have begun to keep the Sabbath. At St. Johns, Sabbath, August 13, Brother C. J. Cole baptized three persons, making six baptisms in one month. Three of these new believers accepted the truth as the result of Bible work.

At Pleasant Hill, Ohio, August 6, Brother W. E. Bicknell had the privilege of baptizing two believers, who became members of the church at that place on the same day. On September 3 he baptized a sister at Wise's Mill, Ohio, who will become a member of the church at Killbuck.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference.

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

A Good Week's Magazine Record

THE manager of the Southern Publishing Association, Brother R. Hook, Jr., writes:—

"We have just received a letter from one of our *Watchman* agents that will be of interest to you. Saturday evening, after the Sabbath, he sold 90 copies of the *Watchman*; Sunday, August 7, 210 copies; Monday, 225; Tuesday, 260; Wednesday, 225; Thursday, 200; Friday, 200. This made his total sales for the week 1,410 magazines. A card received later from this same brother, says: 'I made a new record to-day with the *Watchman*. Sold 330 copies. My best day's record before was 325 *Signs Monthly*, sold in Charleston, S. C., last winter.'"

It will be remembered that Miss N. Rosella Smith, a student of Union College, sold one thousand copies of *Life and Health* in Lincoln, Neb., during the first week in September, 1909. There are, doubtless, many other faithful agents who will be able to report records almost as high as this. We shall be glad to receive reports from these workers, that they may prove of encouragement to others to whom we pass the word along.

These efforts show that success is due not simply to the qualities of the magazines sold, but chiefly to consecrated hustle, a full day's work, and the consciousness of being an instrument in God's hands of quickly imparting his saving truth to the people.

A. J. S. B.

Improving One's Talent

THE following communication clearly shows the increasing success that attends many of our faithful magazine agents who at first do not make very large sales:—

"Your setting my task at 500 copies a month just about took my breath, for only a short time ago I thought I could not sell any at all. Two to five copies a day was the best I could possibly do; but I sold my 92 copies of the July number, and ran out before the month was past. I can now average ten copies a day throughout the month. That is 250 copies, or one half your allotment. I may yet do as well as you suggest. Please send me 100 more copies, quick, with canvass, and 25 copies of the *Temperance Instructor*, also with canvass. I sell some copies of *Life and Health* to news-dealers, and often ten or more copies of the *Temperance Instructor* to persons who buy them to give to others."

"Learning by doing," is the best way to learn in the school of life. Talents which are used never grow rusty, and experience always discounts long-distance instruction.

A. J. S. B.

News and Notes

WRITING from the Canal Zone, Brother C. F. Innis says: "During the past two months we have made rapid increase. In May our sales went above the \$2,000 mark. The first five months of this year our sales have equaled those of all 1909."

THE manager of the periodical department of the Review and Herald Office informs us that he could have sold not fewer than twenty thousand copies more of the *Temperance number* of the *Instructor*, had the edition not been completely exhausted. This periodical has proved to be one of our best sellers.

ON August 5 a man prominent in Southern railway circles, sent a money-order to the publishers of the *Protestant Magazine*, accompanied by seventy-nine yearly subscriptions secured from fellow employees. These subscriptions were obtained by showing to the men twenty-five sample copies, which he had received from the publishers. Although he has already sent in 114 subscriptions, he promises to send in other lists soon.

SPEAKING of the *Protestant Magazine*, a business man writes to the publishers as follows: "Your circulation in this city and State should be increased to many thousand; for every one who has seen your magazine has commented upon the need of just such a publication. Your magazine being so free from vituperation, but placing cold facts before the public, and allowing the readers to draw conclusions, commends it to every one." This gentleman examined the sample copy sent him, took it to four of his friends, and secured their subscriptions.

THE following is an average report from one of our "plodding" agents, who does not pretend to be doing a large work, yet succeeds in doing a good business: "I expect some more subscriptions soon. Sold my five hundred of the August number of *Life and Health* in nine days, but did not put in full time any day." This worker averaged fifty-five sales and a little more a day—a net profit of four dollars and thirty cents. This is certainly a good salary for an average worker, putting in only short hours. There is perhaps no other vocation in which an individual can do so well financially, without investing capital.

THE secretary of the Religious Liberty Association, Elder K. C. Russell, recently related the following incident:—

"Not long ago one of our brethren in Grand Rapids, Mich., secured the subscription of a prominent citizen (a Christian Scientist) for the *Protestant Magazine*. The gentleman left it on his table; and when a company gathered at his home one evening, they examined the magazine, with the result that fifteen subscriptions were taken. Subsequently, our brother met this gentleman again. He said that he had gotten hold of another magazine even better than the *Protestant*, and that it was *Liberty*."

This means that those who are interested in one of these magazines ought to be made acquainted with the other. By investing fifty cents a year the subscriber receives four copies of each, or eight splendid ten-cent magazines, especially adapted to thinking people.

A. J. S. B.

Summary of Magazine Sales for August, 1910

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Miscl.	Total No.	Total Value
Atlantic Union Conference												
Central New England ..	187	201	2779	300	...	...	...	100	...	...	3567	\$ 356.70
Southern New England..	131	118	1607	...	...	...	...	...	...	5	1861	186.10
Northern New England..	183	1	1120	55	5	25	...	...	...	...	1389	138.90
Maine	573	130	1635	10	...	...	...	...	...	...	2348	234.80
New York	103	2505	765	400	50	25	...	...	...	...	3848	384.80
Greater New York	483	367	1860	178	60	75	470	...	25	...	3518	351.80
Western New York	223	2850	600	125	105	...	...	...	...	...	3903	390.30
August totals	1883	6172	10366	1068	220	125	470	100	25	5	20434	2043.40
July totals	3271	2116	11849	2526	266	1105	575	2215	840	10	24773	2477.30
Canadian Union Conference												
Maritime .....	...	...	...	...	...	...	...	...	...	...	...	...
Newfoundland	33	10	...	...	...	...	...	...	...	...	43	4.30
Ontario	303	300	...	...	...	400	...	...	...	...	1003	100.30
Quebec .....	...	100	50	...	...	...	...	...	...	25	175	17.50
August totals	336	410	50	...	...	400	...	...	...	25	1221	122.10
July totals	554	95	1207	34	...	100	...	10	1	...	2001	200.10
Western Canadian Union Conference												
Alberta	973	1323	600	...	...	...	...	...	...	...	2896	289.60
British Columbia	248	275	...	...	...	...	...	...	...	150	673	67.30
Manitoba .....	...	...	5	...	15	...	...	...	...	...	20	2.00
Saskatchewan	30	50	...	...	...	...	...	...	...	...	80	8.00
August totals	1251	1648	605	...	15	...	...	...	...	150	3669	366.90
July totals	1801	1371	3076	44	...	35	51	220	159	...	6757	675.70
Central Union Conference												
Colorado	235	700	500	...	...	...	...	...	...	...	1435	143.50
Western Colorado	77	123	60	...	...	...	...	...	...	...	260	26.00
Kansas	168	100	915	70	...	...	...	...	100	...	1353	135.30
North Missouri	1063	350	1650	...	...	...	...	...	...	...	3063	306.30
Southern Missouri	3051	300	1350	...	...	200	...	...	...	...	4901	490.10
Nebraska	484	65	192	595	100	6	100	...	25	...	1567	156.70
Wyoming	370	210	20	...	...	10	...	...	...	...	610	61.00
August totals	5448	1848	4687	665	100	216	100	...	125	...	13189	1318.90
July totals	4509	2641	9402	2951	105	70	77	935	525	1205	22420	2242.00
Columbia Union Conference												
Chesapeake .....	...	427	45	50	50	335	...	...	...	...	907	90.70
District of Columbia	73	150	175	...	...	...	...	...	...	...	398	39.80
New Jersey	500	2439	3813	65	11	...	25	...	...	...	6853	685.30
Eastern Pennsylvania ..	159	261	356	300	100	1455	...	...	...	15	2646	264.60
West Pennsylvania	35	105	535	...	150	100	...	...	...	...	925	92.50
Ohio	1830	218	528	8	...	200	...	...	...	...	2784	278.40
Virginia	90	150	660	50	...	50	...	...	...	...	1000	100.00
West Virginia	25	50	...	...	...	300	...	...	...	...	375	37.50
August totals	2712	3800	6112	473	311	2440	25	...	...	15	15888	1588.80
July totals	5869	7074	8825	5419	390	3790	60	417	1336	625	33805	3380.50
Lake Union Conference												
Indiana	1847	2575	2050	100	...	...	...	...	...	...	6572	657.20
East Michigan	605	1810	700	20	100	...	...	...	...	10	3245	324.50
West Michigan	266	20	1100	18	...	...	10	...	...	...	1414	141.40
North Michigan	125	175	375	50	...	...	...	...	...	...	725	72.50
Northern Illinois	1060	3009	2800	100	...	500	200	100	...	106	7875	787.50
Southern Illinois	1050	308	50	...	...	...	...	...	...	...	1408	140.80
Wisconsin	425	74	1145	26	125	...	120	...	45	200	2160	216.00
August totals	5378	7971	8220	314	225	500	330	100	45	316	23399	2339.90
July totals	4583	7437	7660	2498	427	1580	310	2058	693	100	27346	2734.60
Northern Union Conference												
Iowa	1731	1077	1255	...	...	...	35	...	...	...	4098	409.80
Minnesota	616	216	1250	5	95	600	200	100	25	...	3107	310.70
North Dakota	85	400	665	35	...	...	10	...	155	...	1350	135.00
South Dakota	900	5	600	...	...	45	35	...	...	10	1595	159.50
August totals	3332	1698	3770	40	95	645	280	100	180	10	10150	1015.00
July totals	6826	1728	4491	1382	55	2930	1162	4804	698	35	24111	2411.10
North Pacific Union Conference												
Montana	150	200	160	160	10	10	10	...	...	10	710	71.00
Southern Idaho	115	50	135	25	...	...	...	...	...	...	325	32.50
Upper Columbia	680	75	...	...	...	5	5	...	132	...	897	89.70
Western Oregon	2067	11	301	150	...	100	5	...	...	...	2634	263.40
Western Washington ...	1334	108	750	...	...	...	...	...	...	200	2392	239.20
South Oregon .....	...	...	250	10	...	60	...	...	...	...	320	32.00
August totals	4346	444	1596	345	10	175	20	...	132	210	7278	727.80
July totals	4714	2434	4146	2934	35	4325	279	879	138	10	19894	1989.40

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
Pacific Union Conference												
Arizona	5	...	10	...	...	...	...	...	...	...	15	\$ 1.50
California	1163	410	2300	...	95	...	50	...	...	...	4018	401.80
Southern California	1125	619	2005	50	50	...	...	...	...	82	3931	393.10
Utah	100	2	110	...	...	...	...	...	...	...	212	21.20
August totals	2393	1031	4425	50	145	...	50	...	...	82	8176	817.60
July totals	5263	1884	2744	50	530	7	17	223	100	100	16701	1670.10
Southern Union Conference												
Alabama	145	463	400	10	50	50	...	...	...	...	1118	111.80
Kentucky	70	480	1025	...	...	100	...	...	...	...	1675	167.50
Louisiana	268	100	225	...	...	...	...	...	...	...	593	59.30
Mississippi	360	375	100	...	...	...	...	...	...	...	835	83.50
Tennessee River	...	825	105	60	...	90	...	...	...	...	1080	108.00
August totals	843	2243	1855	70	50	240	...	...	...	...	5301	530.10
July totals	1621	3268	1921	375	180	150	...	6	56	500	7977	797.70
Southeastern Union Conference												
Cumberland	...	...	15	...	...	...	...	...	...	20	35	3.50
Florida	70	50	215	...	...	625	...	...	...	...	960	96.00
Georgia	282	350	...	...	...	...	...	...	...	...	632	63.20
North Carolina	585	1480	...	...	25	300	...	...	...	...	2390	239.00
South Carolina	1050	200	206	...	...	...	...	...	...	...	1456	145.60
August totals	1987	2080	436	...	25	925	...	...	...	20	5473	547.30
July totals	1944	3492	1958	387	...	300	...	...	...	50	8131	813.10
Southwestern Union Conference												
Arkansas	38	775	125	...	20	...	...	...	8	...	966	96.60
New Mexico	...	367	350	...	...	...	...	...	...	...	717	71.70
Oklahoma	527	1275	...	27	2	325	...	...	85	...	2241	224.10
Texas	171	65	...	750	20	50	...	...	...	...	1056	105.60
West Texas	200	129	...	...	...	...	...	...	5	...	334	33.40
South Texas	...	...	...	...	...	...	...	...	...	...	...	...
August totals	936	2611	475	777	42	375	...	...	98	...	5314	531.40
July totals	1654	3528	934	1089	77	525	...	10	463	500	8780	878.00
Miscellaneous												
Foreign & Miscellaneous	1000	27	9450	...	...	270	...	85	115	...	10947	1094.70
Mailing List	1550	4661	7753	...	6696	...	...	...	...	1421	22081	2208.10
Grand totals	33395	36644	59800	3802	7934	6311	1275	385	720	2254	152520	\$15252.00

Comparative Summary for Twenty Months

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
January	20562	20000	33000	17532	...	...	...	...	...	...	91094	\$ 9109.40
February	22401	18000	35000	4411	...	...	...	...	...	...	79812	7981.20
March	34698	10000	34000	3634	...	39274	...	...	...	...	121606	12160.60
April	24465	15000	35000	18025	...	23592	...	...	...	...	116082	11608.20
May	23858	12000	40000	4955	3840	21592	...	...	...	...	106245	10624.50
June	27607	15501	58185	35352	10308	16592	...	...	...	...	163545	16354.50
July	48011	15891	79400	15161	1549	2918	...	...	...	...	162930	16293.00
August	54689	18500	65537	20233	10945	4232	...	...	...	...	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	...	...	...	102033	10203.30
October	30483	13035	37812	22171	2819	1126	...	...	...	1125	108571	10857.10
November	28327	20221	37700	3473	14904	225	...	...	...	2010	106860	10686.00
December	29495	20624	36200	2509	1528	290	...	...	...	35	90681	9068.10
January	18881	13996	32800	15374	1302	710	...	...	...	6399	89462	8946.20
February	29305	11410	36098	3116	14513	220	8242	5036	3098	5160	116198	11619.80
March	28667	15101	34223	5824	2397	38063	558	535	252	6545	132165	13216.50
April	27269	26335	40662	18357	693	60804	4537	5324	...	...	183981	18398.10
May	29038	24647	42260	20873	726	49020	558	1135	6589	40	174886	17488.60
June	35600	26571	59899	17081	16219	32908	2260	820	650	1719	193727	19372.70
July	45183	37243	68312	22569	1616	22894	2527	12621	6046	3135	222146	22214.60
August	33395	36644	59800	3802	7934	6311	1275	385	720	2254	152520	15252.00
Grand totals	626236	387054	912733	256669	92877	321521	19957	25856	17355	28422	2688680	\$268868.00

The Summary

APPEARANCES are sometimes deceiving. While there is a heavy drop in this report, yet on the whole we find that this summer's campaign, during May, June, July, and August, has resulted in the sale of 743,279 magazines, or 140,635 more than were sold during last summer's campaign,—June, July, August, and September,—the total sales for these months being 502,644. Again, the sales for the last three months of this year's campaign—June, July, and

August—amounted to 568,393 copies, or only 34,251 less than the number sold during last year's entire campaign of four months. All of which tends to show that our magazine agents are becoming more rapid and expert in their work as the months roll by. In other words, college scholarships are now being earned in a much shorter time than they were a year or two ago. In fact, it is quite common now for an energetic magazine agent to secure a year's scholarship in from two to four weeks.

THROUGH an oversight on the part of the typesetters, the necessary corrections were not made in our July summary (Review of August 25, page 19), as requested by the manager of the Review and Herald periodical department. The correct figures, however, appear in the present summary. See Temperance Instructor column in months of March, April, May, June, and July. As requested before, please destroy all previous comparative summaries, using only the one accompanying this report.

THE after-vacation drop in magazine sales was not so heavy this year as last. For September, 1909, the sales were 72,103 less than the previous month. The August, 1910, sales are 69,626 less than last month, showing a drop of 2,477 less copies than at the corresponding period of last year.

THE student agents have evidently earned their scholarships in less time than last year; hence the heavy drop in magazine sales occurs one month sooner than last year. A break in the work of two of our best union conference missionary secretaries has also had its effect upon the sales.

DURING the past six months the entire edition of 210,000 copies of the Temperance number of the *Youth's Instructor* has been sold. The publishers inform us that no orders for this magazine can be filled until the next new number appears. The next issue, we are sure, will eclipse all previous editions, excellent as they have been.

IN the present summary, we have reported, by conferences, only the sales made by our magazine agents. The mailing lists for all the States are condensed into one item at the close of the report. While this plan does not show the total number of copies of the magazines circulated in each conference through the mails, it does enable our conference leaders and magazine workers to ascertain exactly how many copies are being sold each month by the agents.

THE union conferences showing the largest number of magazines sold during the month of August are as follows: (1) Lake Union Conference, 23,399; (2) Atlantic Union Conference, 20,434; (3) Columbia Union Conference, 15,888; (4) Central Union Conference, 13,119; (5) Northern Union Conference, 10,150; (6) Pacific Union Conference, 8,176; (7) North Pacific Union Conference, 7,278; (8) South-eastern Union Conference, 5,473; (9) Southwestern Union Conference, 5,314; (10) Southern Union Conference, 5,301; (11) Western Canadian Union Conference, 3,669; (12) Canadian Union Conference, 1,221.

A. J. S. B.

What One July "Liberty" Helped to Do

ONE of our home missionary workers reports the following interesting incident as the result of his individual work:—

"I am enclosing a check for eight subscriptions for *Liberty*. I also enclose check for ten subscriptions for which I am paying myself. I think all these will become subscribers. I loaned the July number to the wife of one prominent business man in this city for her to read to him. He was trying to have all his family join the Catholic Church. He had been brought up in that faith, as had his wife's father. The priest was called to baptize their young daughter, but he refused to do so until he was paid twelve dollars, his charge for this service. The man promised to pay all as soon as he earned it; but the priest refused to baptize until the money was in hand.

"This opened the eyes of these good people, and they never went to the Catholic Church again. The reading of the July *Liberty* to her husband opened his

eyes also, and they decided to join the United Brethren Church, as it was the nearest to their home. The very next Sunday after reading to these people, I showed them Father Enright's thousand-dollar offer for a Bible proof of the sacredness of Sunday. They decided to hand it to their pastor the following Sunday.

"Last week I met one of the Protestant pastors to whom I had sent a copy of the *Protestant Magazine* during the past year. In answer to my question, he said he liked it very much, and had sent in to the publishers nine subscriptions besides his own. When I thanked him, he asked me my name, as we had never met before. He gave me a hearty handshake, and seemed glad to meet me."

What this worker has done through a little judicious personal work can easily be done by hundreds, yes, thousands, of other Seventh-day Adventists in whose hearts burns the home missionary zeal.

A. J. S. B.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

Fireside Correspondence School

A New Idea

HERE comes a letter from one of our old students that is worth reading by both old and new. It is brimful of a new idea, generated by just an even year's experience in study by our correspondence method. We give it entire:—

"Concerning the new school year—shall old pupils register anew every year? I would like to be registered once for all, and become a 'life member,' I like the study so much. While I have not made rapid progress, I know that what I have gone through is mine, and no man can pluck it out of my mind. I think it would be nice if the old pupils could have a kind of 'testimony meeting' at the end of the school year.

"I thank the Lord for the blessings received through the Correspondence School. I thank him for putting it into the mind of our brethren to start such a thing. It is just what I need, and has been a wonderful help to me. It has been a reward, a rest and refreshing, when the work seemed hard and the cares many; it has been a medicine against the blues, and a pleasant reminder not to become dull and negligent, but to keep the lamp of the mind trimmed and burning. May the Lord abundantly bless all connected with the Fireside Correspondence School!

"Please send me the new calendar. Thanking you for all kindness and help given during the past year, and hoping for still greater blessings and better results in the year to come, I beg to remain a grateful student and life member of the Correspondence School."

We had not dared propose so bold a venture as taking up a homestead claim for life; but since the suggestion comes unsolicited, from a full heart, we commend it to our other old students. It is a decidedly home affair, all the way round. You do not have to leave your present home, and go out to live on a

lonely prairie for so many months, in order to insure yourself a future home; but in this case the homestead is transferred to you where you are. You simply sign the paper, and you can pay in instalments, almost at your convenience. Why not settle down to this matter of educational advance as an indispensable part of true living, and make it a work for life? The author of the foregoing letter is a hard-working missionary in one of our large cities; but he has the power of decision and execution in matters of self-improvement that some of the rest of us seem to lack. Why not "settle it in your hearts" that you will no longer be harassed with such questions as when to begin, how to carry on the study, how to raise your efficiency, etc., but will enlist in so good a cause for life?

If you will do this before October 3, it will be settled early, and you will come in under the old rates. Address the Fireside Correspondence School, Takoma Park, Washington, D. C.

W. E. HOWELL, Principal.

To Teachers

"If the teacher is connected with God, if he has Christ abiding in his heart, the spirit that is cherished by him is felt by the children. When a teacher manifests impatience or fretfulness toward a child, the fault may not be with the child one half as much as with the teacher. Teachers become tired with their work, then something the children say or do does not accord with their feelings; but will they let Satan's spirit enter into them, and lead them to create feelings in the children very unpleasant and disagreeable, through their own lack of tact and wisdom from God? There should not be a teacher employed, unless you have evidence by test and trial, that he loves, and fears to offend God. If teachers are taught of God, if their lessons are daily learned in the school of Christ, they will work in Christ's lines. They will win and draw with Christ; for every child and youth is precious."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1910

CENTRAL UNION CONFERENCE	
Western Colorado, Grand Junction, Sept. 15-26	
COLUMBIA UNION CONFERENCE	
Chesapeake, Chestertown, Md.	Sept. 22 to Oct. 2
LAKE UNION CONFERENCE	
Northern Illinois, Princeton	Sept. 14-25
PACIFIC UNION CONFERENCE	
California, Visalia (local), Sept. 29 to Oct. 9	
Utah, Salt Lake City (conference only)	Oct. 4-9
Arizona, Phoenix (conference only), Nov.	
NORTH PACIFIC UNION CONFERENCE	
Oregon, Central Point	Sept. 16-26
SOUTHEASTERN UNION CONFERENCE	
Florida, Leesburg	Oct. 13-24
Florida (colored), Sanford	Oct. 28 to Nov. 7
European Division	
BRITISH UNION CONFERENCE	
Wales	Sept. 29 to Oct. 2
North England	Oct. 6-9

Utah Conference Association

THE next session of the Utah Conference Association will be held in connection with the Utah Conference in the Salt Lake City church, Oct. 4-9, 1910, for the election of officers and the transaction of such other business as may come before the association. The first meeting is hereby called for Thursday, Oct. 6, 1910, at 3:30 P. M. All accredited delegates to the conference are members of this association.

S. G. HUNTINGTON, *President*;
MRS. K. L. HUNTINGTON, *Secretary*.

Utah Conference

THE ninth annual session of the Utah Conference of Seventh-day Adventists will be held in the Salt Lake City church, Oct. 4-9, 1910, for the election of officers, and the transaction of such other business as may come before the conference. Each church is entitled to one delegate for its organization, and one additional delegate for every five members enrolled. Let each church see that its delegates, are selected in ample time so that all credentials may be in the hands of the secretary a few days before the time of the conference.

S. G. HUNTINGTON, *President*;
MRS. K. L. HUNTINGTON, *Secretary*.

A Harvest Number

THE Harvest (October) number of the *Signs of the Times Monthly* is not a record of achievement nor a compilation of facts regarding the farm, as some might think; but in a number of articles it tells of the world's harvest of war, of greed, of crime, of health, and of disease. To offset, in a measure, the dark picture thus held before the reader, there are other articles, brighter, more cheerful, telling of the harvest of righteousness, etc.

If space permitted, we would quote some of the paragraphs found in this excellent number. Some are helpful; others are interesting and helpful; while others are startling, interesting, and helpful.



FACSIMILE OF COVER PAGE

One may think he is well posted on present-day conditions in the social, political, religious, and industrial worlds, but the chances are he would find much in this number that is altogether new to him. Friends, the things dealt with in this October number of the *Signs Monthly* are significant. The world should be informed of their meaning.

Get a copy at once, and read it; then get a supply, ordering through your tract society, to sell or give to your neighbors. The appearance of the magazine makes it very acceptable to unbelievers, and they are almost sure to read it and be benefited.

More workers are wanted. Some of those now doing regular work are doing very well indeed. One sister has sold 35,617 copies since she started. Another sister sold 981

copies in 122 hours, and thereby earned, clear of all expenses, 48¼ cents an hour. Here, then, is a chance to do well-paying missionary work. Fifty or more copies will cost four cents a copy. SIGNS OF THE TIMES.

Business Notices

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

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

Conditions

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

We open no accounts for advertising, and cash must accompany each order. A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

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

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$4; 10-gal. can, \$7.90; ½ bbl. (30 gal.), 73 cents a gal.; 1 bbl. (50 gal.), 72 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—At Cumberland Industrial School, Daylight, Tenn., several young men who wish to pay at least part of their way in school in work. In writing give references. Address the principal, Clifford G. Howell, R. F. D. 2, Daylight, Tenn.

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

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

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

FOR SALE.—Physician's practise, office equipment, and well-furnished treatment-rooms; business over \$3,600 for past ten months; growing city of Southern California. Good reasons for selling. Inquire of Secretary Southern California Conference, 1018 Broadway Central Building, Los Angeles, Cal.

FOR SALE.—68 2-3 acres of land; 40 in cultivation; 10 branch bottom; 5 soft springs; 2 three-room houses; smoke-house, barn, and hen-house; some blackberries, grapes, plums, and peaches. All on phone line. Two miles from Seventh-day Adventist church and school. All fresh land. Price, \$1,000, half cash. Address M. L. Jones, Box B, Avinger, Tex.

FOR SALE.—Ten-acre sub-irrigated fruit farm in the celebrated San Joaquin Valley, with bearing peaches, raisins, prunes, and alfalfa. Cottage with modern improvements; barn; machine shed; windmill; tank tower with two rooms; 1½ miles from market, Adventist church, and intermediate school. Ideal home for small family desiring California climate and school advantages. Price, \$5,500. Money to be used in Southern work. Address E. A. Sutherland, Madison, Tenn.

Obituaries

RICE.—Died at Acushnet, Mass., Aug. 25, 1910, Louis W. Rice, aged five years and three months. Though our home seems very empty, we rejoice to know that, if we are faithful, we shall meet our darling in the resurrection. Comforting words were spoken at the funeral service by Brother L. S. Wheeler. WM. W. RICE.

COOPER.—Lemuel C. Cooper, born in Marion County, Iowa, Feb. 19, 1856, died at Turlock, Cal., Aug. 3, 1910. Brother Cooper left a wife and five children to mourn. He was a member of the Turlock Seventh-day Adventist church, and his last days were filled with the experiences of an exceptionally bright hope. Funeral services were conducted by the writer, in the Turlock Methodist Episcopal church, the attendance of sympathizing friends and acquaintances being very large. The remains were interred in the Turlock city cemetery. C. L. TAYLOR.

BRANCH.—Henrietta Belle Hahn was born in Lemond, Minn., March 18, 1868, and died at Fayetteville, N. C., July 17, 1910. At the age of sixteen she was baptized, and joined the Seventh-day Adventist Church, of which she was ever a consistent member. In October, 1909, she was married to Marion L. Branch, whom she leaves to mourn, also three brothers and three sisters, with many other relatives and friends. It was sad to part with our sister, but we believe that she rests in Jesus, and will come forth in the first resurrection to receive a crown of life. H. L. HAHN.

METCALF.—Robinson C. Metcalf was born at Kanawha Station, W. Va., April 7, 1893. About one year ago he, with his parents, removed to Mount Vernon, Ohio, where he entered Mount Vernon College. Early last spring it became evident upon examination that he had not long to live. During the summer he was not generally confined to his bed, but it was apparent that he was growing weaker. He passed quietly away at six A. M., Sept. 5, 1910. When he was but twelve years of age, he was baptized, uniting with the Seventh-day Adventist church at Kanawha Station. A short funeral service was conducted at the home on the afternoon of September 5, and the remains were taken to the old home in West Virginia for burial. O. F. BUTCHER.

MERRIAM.—Sister Nellie Merriam was born in New York State, Sept. 10, 1860, and died at the home of her daughter at Glenwood, Minn., Aug. 28, 1910, in the fiftieth year of her age. At the age of thirty-three she was converted and united with the Methodist Church. Three years later she accepted the third angel's message, and has been a faithful member of the church at Algona, Iowa, ever since. She came to Glenwood last January to live with her daughter, knowing that her time was short in this world. Her hope was bright, and she loved to talk of Jesus' coming and of the new earth. She was laid to rest in the Villard cemetery. Words of comfort were spoken at the funeral by the writer, from Ps. 116: 15 and 1 Corinthians 15. E. M. CHAPMAN.

POGUE.—Sister Ella S. Pogue was born at Carrina, Wright Co., Minn., Nov. 16, 1867, and died at her home near Feeley, Minn., Aug. 24, 1910. On July 13, 1886, she was united in marriage to William M. Pogue. To this union were born six children. At the age of nine she was converted, and joined the Seventh-day Adventist Church, of which she remained a loyal member until her death. She was always a faithful, devoted wife and mother, and ready to lend a helping hand to any one in need. Since Dec. 15, 1908, she has been a great sufferer, but her affliction was borne without murmuring. While it was her desire to live for the good of her family, she was fully resigned to her lot, and died peacefully. A sorrowing husband, five children, a mother, a brother, and a sister, with a large circle of relatives and friends, are left to mourn. Funeral services were conducted by the writer. A. V. OLSON.



WASHINGTON, D. C., SEPTEMBER 22, 1910

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WE call special attention to the article in this number by Elder A. G. Daniells, on the responsibility of church officers in the coming Ingathering campaign.

RESPONDING to a call from Jamaica for a teacher, Miss Rachel Wendell, of New Hampshire, sailed from New York, September 15, for the West Indies.

DURING a recent visit of Elder J. E. Fulton, of the Australasian Union Conference, to the East Indies, the first Seventh-day Adventist church was organized in New Guinea.

TAKING advantage of the Mexican centennial, our brethren of that field have brought out a special Centennial edition of their paper, *Las Señales de los Tiempos* (Signs of the Times). It is a fine-appearing number, with cover printed in colors.

LET our training-schools be of good courage in turning out well-trained teachers. They are needed. Replying to an appeal from the Mission Board for the suggestion of a teacher for a foreign field, the educational secretary of one Eastern union conference says that he can not respond, inasmuch as he is in earnest search of help himself. "I am lacking six," he writes.

MANY schools are opening this month, with thousands of our youth and children in attendance. In private devotions and the weekly prayer-meetings let us pray for teachers and students.

WE have omitted to mention that Brother S. A. Oberg and wife, of New Jersey, formerly of the Foreign Mission Seminary, sailed the latter part of August for the Danish West Indies. They report safe arrival.

WE learn that after corresponding with the brethren in Cuba, Brother William B. Downs and wife, of the North Pacific, have arranged to sail this month from New Orleans for Cuba, to engage in self-supporting work.

FROM San Francisco, this week, a little party is sailing for China. Brother Esta Miller and wife, of the Mount Vernon (Ohio) College, go to Shanghai, and Miss Ida Thompson and her sister, Miss Gertrude Thompson, to Canton. Miss Thompson returns with assistance to resume her work in the Canton Girl's School.

WE learn that Brother W. E. Gillis and family had arranged to sail the twentieth, from Vancouver, for China, to which field Brother Gillis goes to give special attention to the publishing work. He has had long experience in the office of the Pacific Press, followed by good experiences in the field work. More recently he has been connected with the work in British Columbia.

"It is wonderful what Christianity will do for people in a few years," writes Elder I. H. Evans in the report of meetings which were recently held in Kobe, Japan. "Only a short time ago most of these workers were heathen," he says; and now they are earnest believers in the third angel's message, working successfully to bring others from darkness to the light. When once our work is established in hundreds and thousands of centers all over those populous lands of the East, each one radiating light, truly we shall soon see just how the Lord will show his power to cut short the work in righteousness.

OUR Hamburg Publishing House has sent to the Missionary and Publishing Department of the General Conference a set of three most interesting books, constituting the full library of our publications in the Chasu language of German East Africa. They are, a primer of eighty-eight pages, nicely illustrated; a hymn-book with fifty-five gospel hymns, most of them translated from our own German hymn-book; and the complete Gospel of Matthew. This is the first portion of Scripture ever printed in that tongue. What a wonderful privilege our workers have had in being the ones to first cause the Holy Scriptures to speak in the language of the Vaasu tribes! We note that the preface to the primer has been written by Prof. Carl Meinhof, of the Imperial Colonial Institute of Germany, the chief German authority on East African languages.

THE Foreign Mission Seminary opened last week with a goodly number of students, though many of those coming under provisional appointment to mission fields had not arrived on the opening morning. With the friends who had gathered in, the chapel was crowded, however, and all felt the blessing of the Lord in the services. Remarks were made by Brethren A. G. Daniells, W. W. Prescott, H. R. Salisbury, and others, as to the work the Seminary is to do in passing on laborers from conferences and other schools to answer calls from the fields. The opening day was signalized, just after the chapel service, by an action of the General Conference Committee inviting one of the advanced students present to respond to a call that had come to the Educational Department for a teacher in one of our training-schools. Thus on the morning of the opening, one strong worker was passed on to a place of need.

PASSING through our office bindery and folding-room, and seeing every part of the large floor area taken up with a great variety of piles of work in hand or awaiting attention, we asked the foreman how many jobs were at that time under way in his room. He turned to his desk and counted the orders on which he is working. "One hundred thirty-seven jobs," he replied, "are in hand, on which work has already been begun, though naturally some of the jobs must take precedence of others, and not all will be pushed through together." These jobs include book, periodical, tract, and other work that means the spreading of the third angel's message. When we think of similar reports that would come from our other offices round the wide world almost any day one made inquiry, we can see that truly the message is going with a rapidity that we scarcely realize. Let the activity in the field go on, keeping our offices pressed to the fullest limit.

Harvest Ingathering Campaign

Several Questions Answered

THE Harvest Ingathering number of the REVIEW, and the instruction leaflets and solicitor's cards, are now ready. Preparation has been made to fill orders promptly.

The officers of each local conference have full charge of the Harvest Ingathering campaign. Orders for supplies should be sent to the local conference office.

Orders for papers will be filled promptly, beginning October 1.

The special campaign week is October 31 to November 4, and the full campaign period is October 31 to December 31.

Order supplies early, so that plenty of time may be given for the papers to arrive before October 31. Late orders, however, will receive careful attention.

No extra copies of the Harvest Ingathering number of the REVIEW will be sent to subscribers this year. The workers should order a full supply from the conference office.

All funds collected in the Harvest Ingathering Campaign will be counted on the ten-cent-a-week fund.

W. T. KNOX.