

Columbia Union Visitor

"THEY REHEARSED ALL THINGS THAT GOD HAD DONE WITH THEM"

Vol. 16

Mount Vernon, Ohio, October 25, 1911

No. 42

UNION

Not Till Then

Ah, what desires within my heart are thronging,

For the perfect love that hath no being here.
I feel a restless, and an untold longing,
For life immortal in another sphere;

Where friends are true, and love is pure and tender,

And all is lovely as a dream of day;
Where earth is robed in peace, and heaven in splendor,
And every saddened thought has passed away.

That time will come at last; I am not dreaming

When I tell you Eden's flowers shall bloom again,
The earth made new, and heaven's radiance beaming,
Banished forever, sorrow, sin, and pain.

Then, not till then, the spirit's yearning,
For kindred minds will all be satisfied;
Then, not till then, the glad returning
Of love-gems to our breasts to e'er abide.

Then, not till then, the eager grasping
Of joys that heaven has for us in store;
Then, not till then, the joyous clasping
Of loved ones who shall separate no more.

L. D. SANTEE.

The Chesapeake Conference and Camp-meeting

In company with Brethren Bigelow and Gilbert, we left the New Jersey camp-meeting at its close, September 17, and went on to Dover, Del., to attend the camp-meeting of the Chesapeake Conference which was then in progress. Brother Gilbert remained one afternoon to give one of his earnest and stirring talks, and was then called away by telegram to South Lancaster, Mass.

The Chesapeake camp-meeting was held from September 14-24, at Dover, the capital of the state of Delaware, a town of about 5,000 inhabitants. About two hundred of our people were in attendance at the meeting. Full notice of all the items of interest, not only in the denomina-

tion but also in the camp-meeting, as well as the reports of sermons, were sent to the papers of Dover and to the cities of the surrounding country by Elder Carlisle B. Haynes, who had charge of the press work. The weather during the meeting was not always good, but when it was favorable we had a very large attendance from the outside. The spoken word went home with power, and so great was the interest aroused that it was arranged to follow up the camp-meeting with a tent effort. We understand that this effort is already bringing forth good results.

The blessed spirit of God was present throughout the entire camp-meeting. There was a liberal heart in the people, and they contributed freely to all calls for means, and especially to the missionary educational fund of the Union, and to the foreign mission work. Splendid revival services were held. Those who were on the back-ground turned to God, and some at this meeting made their decision for the truth. About sixteen precious souls were baptized Sunday, September 24, by Elder R. T. Baer, president of the conference. It is also interesting to note here that the conference made a gain of about one thousand dollars in tithes during the past year. Two new churches were presented for enrolment among the churches of the conference. The officers elected for the ensuing year were practically the same as those of the past year. Elder R. T. Baer was again chosen president, while Brother F. E. Hankins was chosen as field missionary agent. Brother Hankins has just come into this conference to take charge of the canvassing work; and we believe that God will greatly bless him in his efforts to bring the truth in its written form before the people. The conference committee for the coming year is as follows: R. T. Baer, R. H. Martin, G. R. Apsley, W. L. Burgan, and W. A. Carroll.

In addition to the laborers already mentioned, we were favored with the presence of Elder Daniells and Elder K. C. Russell for a short time during the meeting. B. G. WILKINSON.

AT THE COLLEGE

From an Old Student

To the Teachers and Students of Mount Vernon College:—

I will write to you in this letter about the mistaken ideas that many in America hold concerning mission fields. When the aspirant for missionary work and blessings makes his exodus from the home-land and his entrance into the field God has chosen for him, he often finds himself rudely awakened by the sudden change. He had been led to expect a radical change, but not of this sort. He did not dream of certain hardships; and those he looked for do not appear; or, if they do, soon dwindle away. The result is that not a few tears are shed, and hopes dashed, and even quick return voyages taken. There is nothing harder for a returned missionary to face than the suspicion of a round-trip ticket. And to avoid it, he must go prepared for what he cannot anticipate; and stay regardless of all. He should spell the word,— stay-bility.

Many of these erroneous ideas cannot be dispelled until the actual experience is had; but many of them may be before then. I will endeavor in this letter to show some aspects as they really are,— which I have not seen in print,— of course giving special attention to conditions in the Indian field.

One's natural love of travel and desire to see new and strange things so fills one with anticipation that the thrill of it helps materially to obliterate the grief that comes at leaving home and friends. While the prospective missionary should make the most of the education and pleasure which the journey gives, yet he should not let it fill the whole horizon of his future as he starts on the way. As he nears his field curiosity deepens, but each new thrill is immediately followed by a pang at the thought of actually living among these people and conditions. But with the true missionary this mo-

mentary heart-sickness, this feeling that the bottom is just about to drop out of everything, is followed by that supreme and over-topping joy in the prospect of work for others in the path of duty. There has been a great mistake if this last feeling does not come. But we may be assured of it before starting if our one burden is that for souls, and our chief ambition to save them. If to lack of burden is added lack of *spunk*, a missionary is in a sad plight. All who are connected with such cases should receive our sincere sympathy. A great responsibility rests upon the physician who examines, the mission board which sends, the friends who encourage, and the leader of the field who receives, besides those who actually come.

I remember being in a harvest field at work some years ago, near Middletown, Ohio. It was a scorching July day, about noon, and I was setting up sheaves between two hills, where not a breath of air stirred. I was a "green hand," and had taken too much water. Some of you have been there and know how I felt. Well, *that's India*. Heat is coming up and coming down, and there is no getting out from between the mill-stones. Like the prophet, one longs for the shadow of a "great rock"; a tree or a house is too frail.

North America has great advantages over other continents in climatic conditions. The oceans on either side and the lakes temper the heat and cold. A continent and high mountains on the south prevent excessive rains and hot winds from the equatorial regions. The mountain chains extend north and south, and thus free play is given to warm south winds and cold ones from the Arctic. Asia is different. Europe and Africa shut off rain clouds and warmth from the west; the towering back-bone of the Himalayas extends east and west, and no winds pass either way. This results in subjecting the inhabitants and vegetation in the north to extremes of heat and cold, which are very taxing to all life; and south of the mountains there is an oven and a steaming pot.

It seems strange to many that people from temperate climates suffer much more from the heat in India than they do in the same latitudes in Central America and the West Indies; yet this is true. You have seen pictures in the *Review* of workers in the American and Indian tropics. The former can wear straw hats, but the latter must have helmet-shaped pith hats, thick

and light, called here *topees*. There are several reasons for this. In Panama there is plenty of sea-breeze, and no extensive ocean or desert south of it on the equator. India gets the moist, hot wind from the Indian Ocean; the mountains north of it bar out the cold north winds, and also flash back with resenting glare from their snow-capped peaks the southern sun and wind. India has the direct overhead rays of the sun for part of the year, and when the solar orb is at the winter solstice, much of the country gets direct rays anyway, for most of the slopes are toward the south. These direct rays are the killing ones. Not that one feels so much hotter, or that the temperature is higher; but the rays seem to pierce the brain, and a man is down with fever before he realizes what is coming.

When you were having your unusually hot spell the past summer, our friends in America wrote to us and sincerely sympathized with us in our worst state. But our temperature was 80° then, and a cool breeze was blowing across the lake in the morning and evening. Our hottest season is in March, April, and May; September and October are nearly as warm. July and August are quite delightful for India. But know this, that during the year round it is always hot in the middle of the day, and one dare not go out at noon following the coldest night without double protection of topee and umbrella.

We suffer most from the continuity of the heat. We have no frost for recuperation, and you cannot realize what a difference it makes in our comfort. Our only respite is to get to the hills once in a while; but we cannot leave the work except in the hot season, for the cool season is the opportune time for soul harvesting. But in the hot season in the hills it is not enough cooler than the cool seasons on the plains to make much difference. While a few weeks in the hills is a great help, yet it cannot benefit as does a cold climate, at least not those who are used to winters that are winters. There is a disagreeable sensation of oppression that comes with this extremely humid or dry heat here that makes us suffer more at 90° than we did at 100° at home. In our two years here we have not managed to get away for a change yet, and we feel decidedly "washed out."

Do not make the mistake of thinking that the United States is the greatest nation in the world in every respect, and that all the world thinks

so. It is not so, even though it is sung to you from the cradle up; and besides, it makes you narrow. The English, (who you would naturally think would love us the most), to hear many of them talk, see no good in "those amazing Americans" at all. England surpasses us in strength, prestige, ruling ability, the use of the mother tongue, and in manners. We are pilgrims and strangers on the earth, our "kingdom is not of this world"; so let us be broad, and not get the "American-itis."

Do not think we live in tree-tops or mud huts. Our house is equal to any first-class barn at home, and that is all we need out here. There are just as beautiful places to live in India, as far as looks are concerned, as any in America. Of course we do not have these; and some of our workers are in worse situations than others.

India swarms with people. On landing at Bombay, one is impressed that the folks are all at home and family reunions are in progress. Expect to see splendor and filth together wherever you go. Filth is a not unwelcome necessity with the Oriental. Do not expect to have a tropical scene as comfortable as it looks in a colored picture. It may be more beautiful, but some of your other senses are sure to be offended. A palm tree looks very beautiful against a sunset sky, but it does not give much shade.

Do not think that the heathen are literally holding out their hands for the gospel. There are enough workers to fill millions of hands by this time if that were true. They plead by their need.

Do not think missionaries have no good times. They are few, but they are better for that, and of the lasting sort. Our "good times" are waiting.

What is to be done then, to prepare for mission fields? You have heard much of the general preparation that is necessary for God's work. But these are essential: Be converted by a conception of what Christ has done for you; burn all the bridges behind you; and be willing.

Yours from the field,

R. B. THURBER.

A Reason or Two

Is there a reason why a Seventh-day Adventist young man should attend denominational schools rather than public institutions of learning? And if so, what?

This question has undoubtedly come to every young man who has reached the point where he has decided to further his education in some school

of higher learning. And he says to himself, "Shall it be a denominational school or the university?" Then the question arises, "What shall I study?" If he is a Christian young man, the question resolves into: "Study to show thyself approved unto God." The one who follows this course of study carefully and prayerfully will find success, for God is back of all, keeping watch over his own.

In summing up the propositions, we have at least two good reasons why a young man should attend a denominational school rather than a public institution: First, because of the religious training he may receive; second, the social influences that surround him in his daily associations. He not only gets a systematic study of the Bible in his class work, but he has with him Christian associates and the Christian atmosphere that surrounds a model denominational school. In this school he finds classmates who are striving for one great purpose, and that is to return to God his own, and to show others the way of pleasure, peace, and comfort.

You may ask, Can we find this in the universities? The answer will invariably be, No. God can not be found in the public schools. Many evolutionary ideas have crept in and destroyed the pure teachings of God's word there. Men are teaching evolutionary ideas, weaving in New Thought, and trying many other ways to prove the falsity of the Word. How then can we who seek a true Christian education expect to find it there? Can any one pluck a lily from a rosebush, or a daisy from a violet stock? How much more then can a young man get a Christian education from a school that does not profess to teach Christianity?

In a Christian school we find the Bible the basis of all study. It is a school where spiritual training can be carried on in connection with the mental and physical work, while the study of the Bible is made the cornerstone of all. When we have a general knowledge of this book, the Bible, we have a good foundation for the rest of our studies.

David says in one of his psalms, "Give me understanding and I shall live." What does he mean in saying, "Give me understanding and I shall live"? What knowledge is that which causes us to live? It is the knowledge of God; and his presence within us is the only thing that will prolong our lives in the future. Where then do we get this knowledge of God? Is it in the public schools? No, not at all. This is

found only in true Christian or denominational schools; and this being the case, how could we satisfy ourselves in trying to get an all around Christian training in a public institution? Public schools are a source of education for the people of the world in general; but we have a kingly business, so let us study only the best, for life is too short to study everything. GLENN O. HODSON, in the *Educational Messenger*.

Mrs. A. E. King returned to the College last week and has begun her work as instructor in sewing.

Mrs. J. F. Dorsey of Columbus has been visiting her daughter, Mrs. Julius Gibson.

Elder and Mrs. Butler were in Columbus on business last Wednesday.

Brother V. H. Cook has sold his residence, now occupied by Elder Butcher, to Elder E. K. Slade, the newly elected president of the Ohio Conference. Elder Slade will move his family to Academia about December first.

Miss Jessie Pope, formerly a student of the College, and her cousin, Miss Emma Pope, have entered the nurse's course at the Mount Vernon Hospital-Sanitarium.

Mrs. J. E. Shultz has returned with her children from a visit to her parents at Clyde, Ohio.

Miss Myrtle Amick was nursing at the Ohio State Sanatorium last week.

Mr. M. V. Eusey spent Sabbath at his home near Millersburg, O.

Mr. A. J. Kennedy of Newark accompanied his mother and sister to Mount Vernon last Thursday, and spent a day with his sister, Mrs. W. C. Moffett. Mrs. Kennedy and her daughter will visit in Academia this winter.

Elder O. F. Butcher has purchased the plat adjacent to the Ohio Conference property and has begun the erection of his new home. Mr. H. W. Chilson is in charge of the building.

Last Thursday morning during the chapel period the students and teachers enjoyed a visit from Dr. Venen, Elder Marietta, and Elder Slade, of

the Ohio Conference. Elder Slade spoke to the students about the foundation of all true education—*character*.

Elder Butler went to Washington on Sunday to attend a meeting of the Columbia Union Conference executive committee.

One day last week the College family received a letter from one of its old members now laboring in the mission field of India. It was read to the student body on Friday morning during the chapel period, affording great pleasure and at the same time imparting valuable information to the listeners. For the large circle of Mount Vernon students and teachers who were not present at that time it is reproduced on the College page of the VISITOR. The writer of this letter, Elder Thurber, is well known to many of the old students of Mount Vernon. Here he spent several years in training, graduating from the scientific course with the class of 1902. Subsequently he engaged in educational work, and was principal of the Adelpian Academy, Holly, Mich., when he received the call to India a little more than two years ago.

CHESAPEAKE

Baltimore

The largest number of people that ever attended a Seventh-day Adventist meeting in Baltimore assembled Sunday, October 8, at a public baptismal service in the lake at Gwynn Oak Park, which is just across the city line. The reporters present estimated that the crowd on the shores of the lake numbered above four thousand. They came from all parts of the city on the cars. The trolley company put on a large number of special cars to handle the immense crowd. Hundreds of people walked from surrounding villages, and other hundreds came in automobiles. I was told after the service by the manager of the park that the road running past the park was filled as far as one could see by the automobiles which had been driven out from the city carrying those who desired to witness the baptism.

For several days preceding the day of the baptism the trolley company had carried placards on the front of all the cars in the city, twelve hundred in number, announcing in large red, block letters that this "Public Baptism" would be held, and giving the place and date. The company

also advertised the baptism in every paper in the city, five in all. All of this they did at their own expense, so that the service cost us nothing at all. All the papers gave us good notices of this meeting.

I was privileged to immerse thirteen dear souls at this service. There are a number of others who are nearly ready to follow their Lord in this important ceremony. We are hoping that a large number of additional converts to the truth will be made at the series of Sunday afternoon theater meetings which we shall open in the new theater on Sunday, October 22. The Lord is greatly blessing the work here; and for the success we have had, the praise is all due to him.

CARLYLE B. HAYNES.

News and Notes

Three of the conference church schools are in operation, with a very good enrolment. Sister Mira Frey is teaching at Rock Hall, Md., Sister Ella Pagette at Fords Store, Md., and Sister Hudson at Cheswold, Del.

Brother G. R. Apsley of Thurmont, Md., writes that he is getting settled in his new home and will soon be ready for aggressive work. This is a new field, and we wish Brother Apsley success in his labors.

Brother W. L. Adkins, our young people's secretary, has been spending some time with the churches, encouraging the young people in their work. We feel sure they have enjoyed the help Brother Adkins has rendered in this line of Christian endeavor.

We are pleased to see the interest manifested in the Harvest Ingathering campaign. Our churches have ordered about 5,000 of the Ingathering Signs, and more orders are coming in. A number of the churches are planning to hold special Ingathering services.

Elder and Mrs. R. T. Baer spent Sabbath and Sunday, October 7 and 8, with the church at Rock Hall. Elder R. H. Martin and Brother W. L. Adkins joined them in the general meetings which were held there recently.

Elder F. H. Seeney of Wilmington writes that several have signed the covenant as a result of the tent meetings he held there this summer. The tent has been taken down, and meetings are now held in a hall.

Elder C. B. Haynes recently baptized thirteen earnest souls in a beautiful lake situated in one of Baltimore's fine parks.

Elders R. T. Baer and R. H. Martin and Brother W. L. Adkins visited the Fords Store church in the interest of the educational and young people's department. The brethren at this place are of good courage.

Brother F. E. Hankins, state agent and missionary secretary, returned to the office this week from the canvassing field. He is looking for new recruits for this line of work. Are you willing to go?

As a result of the general meetings held at Rock Hall, Md., one sister was baptized and will unite with the church. Others are deeply stirred.

Elders Martin and Baer visited the little company at Broadneck, Md., last week, administering baptism to one who had waited patiently to follow the Lord in all of his requirements. Brother L. L. Ashton has been laboring at this place.

We have a fine stock of books, tracts, and magazines on hand. Those desiring literature to distribute among their neighbors should order now. Order of Emma S. Newcomer, Tract Society Secretary, 2 Loudon Avenue, Baltimore.

Statement Showing the Receipts and Disbursements of the Chesapeake Conference for Year Ending December 31, 1910

RECEIPTS

Tithe	\$7,577 72
Camp-meeting	286 51
On tent and hall expense	5 58
Office expense (Gas and phone)	4 13
General Expense (Gas)	2 00
Property (Song books)	4 20
Union Conference meeting	47 29
Tent and hall collections	244 14
Mileage	33 64
Bills receivable	9 75
Individual-account	6 44
	<u>\$8,221 40</u>

APPROPRIATIONS

General Conference	888 00
General Conference Negro Dept.	995 25
Columbia Union Conference	600 00
Iowa Conference	184 00
Ohio Conference	103 72
	<u>2,770 97</u>
Total receipts operating department	<u>\$10,992 37</u>

GENERAL TRUST FUNDS

Sabbath-school offering	\$ 670 90
First day offering	283 12
Missions	82 64
Annual offering	206 86
Thanksgiving offering	312 48
Mt. Vernon College	393 21
\$300,000 fund	528 05
Religious liberty offering	10 75
Mohammedan offering	4 55
India	1 34
Southern field	17 00
Self denial box	2 27
Benevolent fund	7 47
Mid-summer offering	65 15
Jewish work	7 13
General Conference pledge to missions	2 00
Mrs. Prener's field, Rock Hall children	1 40
Special offering	1 85
China printing press	2 11
Tokio church building, Baltimore Y. P. S.	15 62
	<u>\$2,615 90</u>

LOCAL TRUST FUNDS

Religious liberty	4 65
Benevolent fund	21 72
Educational fund	24 48
Baltimore church building fund	111 29
Benevolent fund (Loan)	10 00
Tent fund	2 54
	<u>\$174 68</u>
Cash receipts for year	\$13,782 95
Cash on hand Jan. 1, 1910	475 19
Total cash for year	<u>\$14,258 14</u>

DISBURSEMENTS

Property	\$ 739 57
Union conference meeting	20 00
General expense	303 46
Office expense	289 13
Labor	6,991 88
Traveling expense	672 58
Tent and hall expense	546 88
Freight and drayage	282 14
Camp-meeting	442 89
Union conference tithe	757 81
Mileage	33 64
Bills Receivable	9 75
Cambridge church	34 57
Chesapeake Tract Society (Acct. rec.)	5 12
Total disbursements, operating department	<u>\$11,129 42</u>

GENERAL TRUST FUNDS

Sabbath-school offering	\$670 90
First day offering	283 12
Missions	82 64
Annual Offering	206 86
Thanksgiving offering	312 48
Mount Vernon College	393 21
\$300,000 fund	528 05
Religious liberty offering	10 75
Mohammedan field	4 55

India	1 34	Net gain for year	83 67
Southern field	17 00	Present worth, Jan. 1, 1910	\$1,765 83
Self denial box	2 27	Net gain for year	83 67
Benevolent fund	-7 47		
Midsummer offering	65 15	Present worth, Jan. 1, 1911	\$1,849 50
Jewish Work	7 13		
Mission, Gen. Conf.	2 00		
Mrs. Prener's field	1 40		
Special offering	1 85		
China printing press	2 11		
Tokio church building fund	15 62		
	\$2,615 90		

LOCAL TRUST FUNDS

Baltimore church building fund	\$112 99
Religious liberty funds	4 43
Benevolent fund (Loan)	10 00
Conference department	10

127 52

Total disbursements \$13,872 84

Total receipts for year \$14,258 14

Total disbursements 13,872 84

Receipts, above disbursements \$375 30

Statement Showing Losses and Gains
for Year 1910

RESOURCES

Inventories:

Tent and hall equipment	\$1,311 00
Office furniture and supplies	218 30
Cash	385 30
Accounts Receivable, Tract Society	5 12

Total resources \$1,919 72

LIABILITIES

Church school fund	\$ 2 66
Educational fund	34 48
Church building fund	3 20
Religious liberty fund	22
Missionary Volunteer fund	2 20
Literature in home fields	05
Maintenance fund	37 41

Total liabilities \$70 22

Present worth \$1,849 50

GAINS

Appropriations	\$2,770 97
Tent and hall collections	244 14
Tithe	7,577 72

\$10,592 83

LOSSES

General expense	\$ 301 46
Office expense	175 27
Labor	6,991 88
Traveling expense	672 58
Tent and hall expense	541 30
Freight and drayage	282 14
Camp-meeting	156 38
Union Conference tithe	757 81
Local trust funds (Tent fund)	85 80
Cambridge church	34 57
Property	462 42
Union Conference meeting	47 55

\$10,590 16

Net gain for year	83 67
Present worth, Jan. 1, 1910	\$1,765 83
Net gain for year	83 67
Present worth, Jan. 1, 1911	\$1,849 50

Financial Statement of the Chesapeake
Tract Society, Year Ending Decem-
ber 31, 1910

RESOURCES

Inventories:	
Subscription books	\$55 23
Tracts	6 66
Trade books	11 85
"Christ's Object Lessons"	8 75
Office furniture and supplies	19 88
	\$102 37
Bills Receivable	\$ 2 85
Accounts Receivable	1,801 76
Cash on hand and in bank	599 47
	2,408 08
Total resources	\$2,506 45

LIABILITIES

Accounts payable publishing houses	\$1,347 53
Accounts payable, local societies and individuals	99 12
Accounts payable, VISITOR deficit	67 97
Sanitarium relief fund	54 75
Total liabilities	\$1,569 37
Present worth	\$937 08

GAINS

Subscription books	\$440 18
Trade books	259 68
Periodicals	76 26
Tracts	13 37
Individual accounts	1 15
	\$770 64

LOSSES

Expense	\$215 01
Mt. Vernon College, of surplus in Tract Society for 1909	250 00
Labor, state agent	624 62
Traveling expense	113 58
"Christ's Object Lessons"	21 87
Individual accounts	14 50
Scholarship allowance	16 01

\$1,255 58

Net loss	\$484 95
Stock account, Jan. 1, 1910	\$1,422 03
Net loss for year	\$484 95
Present worth, Jan. 1, 1911	\$937 08
Cash on hand, Jan. 1, 1910	\$ 448 72
Cash received during year	\$4,520 96

Total amount of cash for year \$4,968 68
Cash paid out during the year \$4,370 21

Cash on hand, Jan. 1, 1911 \$599 47

EMMA S. NEWCOMBER, Treas.

NEW JERSEY

Our President

I am pleased to be able to announce to the members of the New Jersey Conference that Elder A.R. Sandborn, of East Michigan, who was chosen to act as president of this conference at a recent meeting of the conference executive committee, has decided to accept the call, and will be with us in a few days to take up the duties of the position. Elder Sandborn has had many years of successful experience in connection with the work of this message, and I believe that the Lord has guided in the choice of the man who is to take up the work that I lay down after four years of labor in New Jersey.

I have greatly enjoyed my associations with the brethren and sisters of this conference, and would not have thought of severing my connection with the work here, had I not felt that the Lord was calling me to another field. However, I shall continue to feel a deep interest in the work and the workers of the New Jersey Conference. Your prayers and your co-operation have, under the blessing of God, brought success to the work of the conference; and I earnestly ask all the members of our churches in this state to support Elder Sandborn in every way as he takes up his new duties. The blessings of the past will seem small as compared to those of the future if God is allowed to rule in every heart and do what his love prompts him to do for the work in this great and needy field.

As I take up the work in West Pennsylvania, I trust that many prayers will ascend to the throne of grace for the success of the Lord's work in both these important fields.

Your brother in the work,

B. F. KNEELAND.

Orders are coming in with almost every mail for a supply of the Harvest Ingathering number of the *Signs*, and the indications are that the ingathering this year will exceed past years. Now is the time to send in your orders. Don't miss this opportunity for missionary work—you will regret not having had a part in it. The papers are free.

Lack of finances is no reason for not having a part in this closing work. We are prepared to help any who may be in this condition. One brother, with a family of six children,

recently lost his position. He started out to sell our publications, and has sold from twenty-five to fifty small books per day. There's a reason—his heart is aglow with the message. Women and children are making wages—better, in some cases, than can be earned by the average mechanic. The holiday season is fast approaching, the best time of the year to sell our publications. Our general agent is employed to give instructions to those who wish to take up this work. Make up your mind to have a part in this good work. Send us your name and address, and we will see that your correspondence has prompt attention.

Miss Carrie Bailey, of the General Conference, made a short but welcome visit to the office, being homeward bound from a two months' vacation, having visited Boston and other points of interest in the East.

Auditor E. R. Brown, auditor-like, called at the office unexpectedly, after a successful trip in the East. We were glad to see him.

Only this past week has the last tent been taken down at the camp-ground. A very good interest from the outside has developed as a result of the camp-meeting, but on account of the inclemency of the weather the meetings had to be discontinued. The interest will be followed up by Bible workers.

OHIO

Ravenna

For the past several months a small, neat church has been under construction at Ravenna, and all our members have been looking forward eagerly to its completion and subsequent dedication to the cause of God. This important service was held on Sabbath morning, October 7. Among the visitors present were Elder Fairchild, pastor of the Akron church, with a fair representation of its membership, and several members from the Alliance and Chagrin Falls churches.

By request of Elder Slade, Elder Burkholder officiated at the dedicatory service, which was a very solemn and impressive ceremony. Hearts were made to rejoice that this building, erected and paid for by the sacrifice of the brethren and sisters of the Ravenna church, could now be turned over to the cause of God. Services

were held in the afternoon and evening, when Elders Slade and Fairchild spoke to the assembly.

On Sunday three services were held, the hours being occupied by Elder Slade, Elder Fairchild, and the writer. The attendance was good. Many of the visitors had remained, and there were also present a number of the townspeople, who seemed to be very favorably impressed with what they saw and heard. Special music by two of the ladies from Alliance added interest to the meetings. Altogether it was an enjoyable occasion; and as the last service drew to a close we felt that we had spent a most pleasant and profitable time together.

One interesting feature of our new church is the church school room, situated in the rear of the building and opening into the main hall with folding doors. On special occasions, or when circumstances demand it, these doors can be opened, adding greatly to the seating capacity of the church.

May the Lord abundantly bless the efforts of the brethren and sisters at this place, as they labor to place the message before the people of Ravenna.

W. J. VENEN.

Zanesville

Since returning from the camp-meeting we have been busily engaged in the Master's work. We had expected to be located at Steubenville this fall, but providence has directed otherwise and we are still in Zanesville, where there is yet a great deal to be done. However we found in Steubenville an interest that demands attention.

At present we are engaged in Bible work six nights of the week, with several readings during the day; and still there are other homes waiting to be entered.

The Zanesville church is planning a vigorous winter's work along all lines. We have ordered 500 copies of the Ingathering number of the *Signs of the Times*, and we look for tangible results from the distribution of these truth-filled papers. The "Ministry of Healing" campaign is practically finished in our church, so far as our quota is concerned, but we purpose to continue in the good work. Last, but not least, is the \$300,000 fund, not to be neglected. We are of good courage, and desire to press forward to final victory. F. H. HENDERSON.

Silence is one great art of conversation.—*Hazlitt*.

Elder Slade visited the La Grange church last Sabbath.

Brother F. B. Numbers visited the conference office last week. He reports good prospects for more canvassers in the near future.

Elder Burkholder is at his home in Bellville, where he is suffering a very severe attack of the grippe.

Brother and Sister H. D. Holtom spent Sabbath at Mrs. Holtom's home in Bellville.

Elder Slade left Mount Vernon last Friday for Washington D. C., where he will be in attendance at the General Conference fall council and the meeting of the Columbia Union Conference executive committee.

Mr. Guy Corder, who is making a delivery in southern Ohio, reports excellent success. Mr. Corder has been working on the scholarship plan during the past summer, and there is no doubt about his having earned his scholarship.

Following the recent meeting of the conference committee a council of the district directors was held at the conference office, Elder Slade, the president of the conference, presiding.

Orders for the Harvest Ingathering number of the *Signs* are coming in fast. About 15,000 copies have been to date.

The conference house is being enlarged by an addition to the south side of the building. This is intended to furnish an office for the president and to provide more room for the tract society department.

WEST PENNSYLVANIA

Worthington

Since my last report I have visited Worthington and had the privilege of preaching a few sermons in a school-house three miles in the country from that place.

Worthington is the home of Sister Anthony, who began keeping the Sabbath a few months ago as the result of reading our literature. This sister was very desirous of having the truth presented in that vicinity; she herself had never listened to a sermon by one of our people, and the truth had never been preached in that part of the field.

Canvassers' Reports

West Pennsylvania, Two Weeks Ending October 13, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
J. Kimmel, Somerset		PPF	8	55	15	32 00	1 20	33 20	71 35
A. Brownlee, Washington		CK	9	64		59 85	4 75	63 60	74 30
Eva Jenks, Ridgway		CK	5	21		12 00	7 35	19 35	9 50
Totals			22	140	15	\$103 85	13 30	\$116 15	\$155 15

Chesapeake, Week Ending October 13, 1911

J. Jones, Willoughby, Md.	GC	4	27	10	32 00	19 50	51 50	
*B. Manuel, Harford Co., Md.	CK		50	10	32 00	28 25	60 25	
D.W. Percy, Harford Co., Md.	DA		28	10	33 00		33 00	
Totals		4	105	30	\$97 00	\$47 75	\$144 75	

New Jersey, Week Ending October 13, 1911

W. Plant, Salem Co.	CK	2	14	8	13 50	6 25	19 75	
*J. Rambo, Salem Co.	CK	4	31	14	20 00	4 25	24 25	9 00
C. J. Beach, Bergen Co.	PPF	1	5	2	6 50	10 50	17 00	10 50
J. S. Glunt, Gloucester Co.	BR	4	36		3 50	2 90	6 40	16 30
N. R. Pond, Burlington Co.	GC	5	32	5	15 00		15 00	2 00
*J. Rambo, Salem Co.	CK	3	23	13	19 50	3 25	22 75	7 00
Totals		19	141	42	\$78 00	\$27 15	\$105 15	\$44 80

Ohio, Week Ending October 13, 1911

H. F. Kirk, Clark Co.	BR	5	35	19	64 00	12 65	76 65	
Marie Flenner, Butler Co.	BF	4	14	23	29 00	2 75	31 75	
L. H. Waters, Seneca Co.	BF	4	30	11	11 50	8 00	19 50	
Totals		13	79	53	\$104 50	\$23 40	\$127 90	

*Two weeks

Grand Totals: Value of Orders, \$493.95 Deliveries, \$199.95

Being a member of the Methodist church, Sister Anthony asked for the use of their church building, but could not obtain it. She then went to the school directors, who consented to give us the use of the schoolhouse for three weeks. The teacher also gave her consent to a three weeks' meeting. However, when I reached the place we were told by the teacher that we could use the schoolhouse for only one week.

The interest in the meetings increased from the beginning. When the weather was fair the room was well filled from night to night. On the last evening of the series the house was full to overflowing. Many could not get seats but stood up to listen to a sermon on the Sabbath question. There were in the audience both Protestants and Catholics; and so far as we know, not one of them had ever heard a sermon on the Sabbath by one of our faith. The Lord gave liberty in the presentation of his

truth, and the people listened with deep interest. At the close of the service they came forward and took all the tracts we had on the subject, and there were not enough to meet the demand.

We were sad indeed at being compelled to leave such an interest; but we could have the schoolhouse no longer, and there was no other place that could be obtained. We hope that the way will soon open for us to follow up this interest. Brethren, pray for these precious souls, that they may yet see the light of truth.

J. W. WATT.

Johnstown and Huntingdon

On September 29 it was our privilege to meet again with the Johnstown church after an absence of five months. We were glad to see that the members who had been taken into the church were carrying faithfully the burdens of the work and do-

ing all they could to build up the cause of God. The meetings held at this place during the three days of our visit were well attended. A large number were present at the quarterly service on Sabbath, among them those who had not been present on such an occasion for years in the past. During the quarter the following funds were received and remitted to the conference treasurer:—

Tithe.....	\$105 98
First day offerings.....	7 45
Sabbath-school donations.....	14 82
Mid-summer offerings.....	7 91
"Ministry of Healing".....	9 07
Johnstown society.....	14 75

Total.....\$159 98

The many nationalities found at this place, with the interest that has already been awakened, make it a promising field for future effort. Surely the harvest is great. May God bless this field and church according to its needs.

On October 13 we met with the Huntingdon church. Nine months had passed since a quarterly meeting had been held with the members of this company; but they have been faithful in the work of the Lord; and laboring on without help have succeeded in creating in their vicinity an interest in the truths for these times. It was good to see the spirit and earnestness of the members of this little church. Their tithes and offerings for the quarter are as follows:—

Tithe.....	\$41 53
Sabbath-school donations.....	2 54
Missions.....	5 75
Poor fund.....	46
Church expense.....	3 41
Special mission offering.....	1 74

Total.....\$55 43

We trust that God will open the windows of heaven upon this faithful company and bless them by adding to their number such as shall be saved.

W. F. SCHATZ.

Somerset

On the 23rd day of June Elder J. W. Watt, with the writer and his wife, began a tent effort at Somerset, the county seat of Somerset county. This county had never before been entered by a living herald of the third angel's message. A favorable location for the tent was found in a pleasant lot opposite the court house. Here meetings were held daily for six weeks, with fairly good audiences at the tent every evening. During these six weeks we had fourteen heavy storms, but only twice was the evening service omitted on account of the rain. At the end of this

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time the tent was taken down to be shipped to the camp-ground, and the place of meeting was transferred to the auditorium of the court house, for the use of which we were very grateful.

After the close of the camp-meeting the writer and his wife again took up the work at Somerset, and the meetings were continued. We are glad to report that the labor of opening up this county has not been in vain. While it has not yet proved so successful as our efforts in the other four counties which we have entered, we hope that the work that is still to be done will show greater results. At present we have in this county nine adults who are keeping the Sabbath. A Sabbath-school of fifteen members has been organized, Brother A. J. Kimmel, our faithful canvasser, acting as superintendent.

There is still a good interest in this field among those who have not yet accepted the message; and it has been requested that the tent be returned for another season's meetings. Also at Levantville, four miles from Somerset, a good interest has been awakened and there is a willingness to listen to the preaching of the truth. There is a possibility of a substantial church in this county, could another effort follow up the good work that has already been done. We trust that you will remember this field in your prayers. W. F. SCHWARTZ.

EAST PENNSYLVANIA

Brother C. S. Baum met with the Orwell church for quarterly services, Sabbath and Sunday, October 7 and 8. Nearly all the members of that church

were present, and Brother Baum reports a very interesting occasion.

Elder S. D. Hartwell occupied the pulpit of the first Philadelphia church Sabbath morning and Sunday evening, October 7 and 8, in the absence of the pastor, Elder R. E. Harter.

Elder K. C. Russell visited the North Philadelphia tent Friday evening, October 13, and Sunday evening, the 15th, and met with the church on Sabbath morning. His discourses were timely, and were appreciated by all present.

The Shunk church was visited by Elder W. H. Heckman, Sabbath, October 7. He reports a splendid meeting.

Brother E. R. Brown, auditor of the Columbia Union Conference, paid the office a pleasant visit last week.

The Covington church is being visited by Elder Harter, pastor of the First Philadelphia church. We know his presence will be greatly appreciated by that church. Before returning to Philadelphia he will also visit the Cherry Flats and Wellsboro churches.

Elder H. Meyer, for the past five years connected with the German work in the city of Philadelphia, has accepted a call to South America. We wish him Godspeed and trust that the Lord may greatly bless him in his new field of labor. Elder O. Schwedrat of New York City has been called to take his place, and has already been installed as pastor of the First German church of Philadelphia. We bid Brother Schwedrat a hearty welcome, and hope and pray that his labors may be successful.

At this writing, all our tent efforts have closed with the exception of the one conducted by Elder L. E. Sufficool. Having started late in the season, Brother Sufficool is anxious to continue his effort as long as possible. He reports that there will be between ten and a dozen Sabbath-keepers in Newport, Perry County, as a result of this effort.

Brother Fred Harter, brother of Elder R. E. Harter, occupied the pulpit of the First Philadelphia church Sabbath, October 14, in the absence of his brother. He preached a very interesting discourse upon the spiritual death and resurrection, taking his texts from Ezekial and Ephesians.

We were very sorry to learn of the death of Sister Louisa Roberts. Sister Roberts accepted the truth a few years ago and united with the First Philadelphia church. In her death the church loses a very faithful member; but is comforted with the thought that she will rise in the first resurrection.

EASTERN PENNSYLVANIA TITHE RECEIPTS SEPTEMBER, 1911

Alba.....	\$ 2 00
Allentown.....	48 93
Ariel.....	.....
Bloomsburg.....	9 08
Carbondale.....	.....
Cherry Flats.....	10 25
Covington.....	41 82
*Chester.....	.....
Carlisle.....	29 80
Fleetwood.....	.....
First German, Philadelphia.....	174 86
First African, Philadelphia.....	.....
First Philadelphia.....	406 76
Fairhill.....	89 42
Harrisburg.....	83 18
Hawley-Honesdale.....	.....
Jersey Shore.....	9 31
Kulp.....	.....
Lancaster.....	.....
Lebanon.....	3 59
Lorenton.....	.....
North Philadelphia.....	95 47
Norristown.....	.....
Northumberland.....	.....
Orwell.....	15 00
Reading.....	279 17
Roaring Branch.....	26 15
Scranton.....	206 41
Shunk.....	.....
Shimersville.....	31 68
Stroudsburg.....	16 41
*Scandinavian.....	15 20
Wade.....	22 70
Williamsport.....	89 17
Wilkes Barre.....	49 75
Wellsboro.....	33 63
York.....	2 10
Individuals.....	4 17

Total.....\$1,796 01

*Companies

S. D. HARTWELL, Treas.

OBITUARIES

BLACKISTON.—John Harold Blackiston, infant son of C. A. and Sadie Blackiston, was born July 1, 1911, and died September 20, 1911, aged 2 months and 20 days. He was a beautiful child, and is greatly missed by his parents and other relatives and friends. He was laid away at the Rock Hall cemetery to await the call of the Life-giver. Words of comfort were spoken by Brother Nicholas Dreer, elder of the Rock Hall church.

ROSCOE T. BAER.