



The Advent Review and Herald Sabbath

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No. 47

Not As I Will

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law, unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait —
Loss seems too bitter, gain too late,
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!" — the sound grows sweet
Each time my lips the words repeat.
"Not as I will!" — the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will!" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil —
"Not as we will."

— Helen Hunt Jackson.

Behold
He
Cometh

Go to the
Sabbath and
Testimony

THE WORK — AND — THE WORKERS

A SISTER writes: "Please find enclosed —, for which send me the dear old REVIEW AND HERALD,—food for the Sabbath-keeper."

J. O. JOHNSON bears this testimony: "I congratulate the publishers on their maiden effort with *Christian Education*. If this represents the quality of the wine at the first feast, what will it be at the last?"

ALL classes, nations, and religionists are interested in *Liberty*. We have just received a subscription from a Jewish rabbi of New Brunswick, Canada. He also invited one of our ministers to speak on religious liberty in his synagogue.

CARRIE L. BURDICK: "I received the first copy of *Christian Education*, and feel that it will be especially helpful to our school-teachers. I am so well pleased with it that I would like to see it circulated among the people the same as *Life and Health* and some of our other good papers. I would like to see it have a wide circulation."

MISS JENNETTE LEE has just sent in the following encouraging report: "I enclose \$2 for the magazines recently sent me. I am grateful that I can feel daily that I am doing a good work. I received the 50 copies of the September number promptly, and sold them in one and one-half days. I am willing at all times to engage in the work of the Master."

Liberty for the fourth quarter of 1909, in simplicity and practical adaptation to the conditions of the great majority of people, is the best number we have ever published. It answers many of the most vital questions associated with the great theme of religious liberty. If any are questioning the propriety of giving their support to temperance work on account of this being intimately associated with the National Reform movement, we recommend them to read the temperance articles in this number of *Liberty*.

SAYS Elder B. F. Kneeland: "I will confess that when I heard there was to be another magazine added to our already large list of such publications, a large doubt arose in my mind as to the advisability of launching such an enterprise at this time. But when I looked through the first copy, and found it so full of just the things that a teacher ought to know, and breathed its inspiring atmosphere of the real higher life, I decided that *Christian Education* is started on the right lines, and deserves to succeed. The wide-spread and startling educational apostasy of the present-day demands that more than ordinary efforts be put forth to stem the tide of infidelity and spiritism which is sweeping real Christianity out of our educational systems, and whose dreadful undertow is dragging many of the brightest minds of both school and church back to the rudiments of pagan philosophy."

THE November number of *Life and Health* will help all in the matter of food and right living. It gives special instruction upon drinks, and cites scientific laws upon rest and recreation. It, in fact, contains much good common sense upon all the essentials of health and happiness.

GOOD records are increasing constantly. Here is one from Mary Sharpe: "I sold 1,845 copies of *Life and Health* here in Atlanta, Ga., during last November and December. I sold 1,100 copies of the August number, before the middle of the month. Sold as high as 594 copies in one week."

ELDER WM. COVERT writes: "The last number of the *Protestant Magazine* is at hand. This is an excellent periodical, and deserves a wide circulation, both among our people and elsewhere. We shall find time to send out a nice list of subscribers in the near future, and shall encourage suitable persons to go out as agents for it."

AUGUST GLATT says of our church paper: "I wish to say that the good old REVIEW is so good that we are very much pleased with it. It furnishes us with just the right kind of spiritual food. Last Sabbath I read an article about Brother Cady's experiences among the islands, also one from Pitcairn Island, together with reports from many other parts of the great vineyard."

Life and Health readers can be found among many professional people. Our workers are constantly reporting meeting with prominent people who are constant readers of this excellent journal. The following is a sample report just received: "I solicited a doctor yesterday, and he said, 'Lady, I have taken that journal ever since it was first published. It is so good I wish it was in every home in this town.'"

The Open-Flat Bible

WE have just received a large shipment of the new Open-Flat Bible, and are again able to fill orders promptly. This Bible has met with such general favor, and so many orders were received, that our first shipment was exhausted, and we had to hold some orders several days waiting for the new stock. Read the description of those Bibles, and note the prices.

STYLE "A."—Bering seal, divinity circuit, round corners, red under gold edges, silk head-band and marker, grained leather lining, silk sewed, India paper—a very serviceable book. \$4.

STYLE "B."—Persian morocco, divinity circuit, round corners, red under gold edges, silk head-band and marker, leather lined to edges, silk sewed, India paper—compares very favorably with Bibles which cost more. \$5.

STYLE "C."—Genuine levant morocco, divinity circuit, round corners, red under gold edges, silk head-band and marker, calf lined to edge, silk sewed, India paper—the perfection in Bible making. The cover has a rich, soft, flexible feeling, which immediately captivates one. \$6. Prices include postage or express.

"*Life and Health* really does help me a great deal in the care of my six little ones, and I enjoy reading everything it contains. I send \$1 for one year's subscription."

"ENCLOSED please find thirty-five cents, for which renew my subscription for your valuable paper, the *Sabbath School Worker*. I can not do without its assistance in Sabbath-school work."

WE are getting many letters like the following: "I have had very little experience, having purchased some copies of the magazine from another worker. But I had splendid success, having sold 50 copies in a few minutes less than two hours. Please find enclosed \$3, for which send me copies of *Life and Health*."

"I THINK *Christian Education* is a good and important magazine to place in the homes of all our people. Christian education can never be appreciated too highly; nor can we get too much of it in fitting ourselves for the advantage of service in this world and the world to come. I trust the journal will have a good circulation in all fields."

ACCOMPANYING a list of subscribers are the following words from Emily Johnson, a worker for the *Protestant Magazine*: "I enjoy selling the *Protestant Magazine*. I sold it in Lincoln while there attending the summer school. I had some interesting experiences. I am glad I can send you this list of subscribers, and I wish the magazine great success."

A FORMER agent writes: "We thank you very much for your patience with us. I intend to again sell the magazine *Life and Health*, when my health improves. I enjoy selling the journal very much. This summer is the first time I have ever sold any. My best record was 55 papers in two and one-half hours." Fifty-five papers in two and one-half hours, nets the worker \$1.54 an hour. That is a good salary, especially for a pleasant and enjoyable work. Many others would make a profitable change if they would sell out, and go into the periodical work.

OUR grandfathers and grandmothers are taking a new lease on life, and entering the Master's work. The following letter is only one of many we could quote in proof of this statement: "The October number of *Life and Health* is at hand, and will say that it is surely a seller. Every number seems to be better than the last one, and I am very sorry that I can not at present engage in the sale of the magazine. I am trying to dispose of my property here, so I can go into the work in earnest. You see I live on a farm, and have canvassed every one in reach of me. My first order was for 25 copies of *Liberty*. Thought if I could not sell them, I could give them away; but to my great surprise I sold them in a few minutes. I am sixty-eight years old. My next order was for 200 copies of *Life and Health* and 25 of *Liberty*, and I did real well with them. So now, if I can sell here, I intend to sell magazines as long as I can do anything."

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

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Editorial

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The Providential "Now"

IN all the story of special providences there is no record more striking than that of the providences by which the way has been prepared for the advent message to go quickly to the ends of the earth.

"Up; for this is the day," was the word of the Lord to Israel in a crisis; and as the host responded, the very stars in their courses fought for them. "Up; for this is the day," is the message to us now, not only by the sure word of prophecy, but by every turn of a world-shaping providence.

Opening Providences.—Prophecy had declared that when the hour of God's judgment came, in 1844, the last message was then to be carried to every people. But when that hour came, half the world was practically closed to missionary effort. And note, now, the fact that since that very time it has been one succession of opening doors, till even Tibet, "the great closed land," is really opening, and we know of only one principality, Nepal, a lesser state of northern India, that can be said to be closed to missionary propaganda. With the coming of the message came the opening of the way for it.

Swift Providences.—The message of the prophecy was to go swiftly, within one generation. A few years before 1844,

men were traveling about the world little or no faster than five thousand years before. Suddenly, and largely within the memory of some still living, the world has been reduced to small compass by the development of swift means of transportation and communication. Only a few weeks ago the Mission Board held a conversation with India by cable, receiving word one day, answering the next, getting reply that evening, and answering next morning. Providence has prepared the means for quickly covering the field of effort, to "the uttermost parts of the earth."

Language Providences.—The message of the judgment hour, with its warning against perversions of the truth and its call to the commandments of God and the faith of Jesus, was to go to every "tongue." A few years before 1844 the Scripture itself was translated into but few languages outside the European family. But this has been the generation of Bible translation. The Word of God now speaks in over five hundred tongues. It is a most marvelous fact to contemplate; and wherever that Word goes, it is teaching the commandments of God and the faith of Jesus, and telling of Christ's coming again. More and more frequently we are hearing of persons catching the truths of the message from reading the Bible alone; and a preparation for a wonderful work and a quick work, as the Holy Spirit is poured out, is being accomplished by this widespread distribution of the Word of God. It has come about in our day. And we can never be clear of guilt if we do not move faster in the work of putting the helps to Bible study, our literature, into the languages. Our missionaries are just getting ready to go at it in earnest. It is for us to provide the means.

"Up; for This Is the Day!"—That is the cry of world-moving providences to our ears, in tones like the trump of angels. It calls every sleeper to awake. It calls us to turn sharply away from all selfishness and covetousness and wastefulness, and to devote our means to the work of hastening the third angel's message to the world. The voice of Providence silences every voice that would lift itself against the missionary forward movement with counsels of delay. Providence is not delaying. There is call for the action of a whole people now. Every day the open doors seem threaten-

ing to close again, so far as peaceful and unhindered occupancy is concerned. But the providential ordering still holds in check the winds of strife. As the angels hold, how earnestly they must look to see the people of the prophecy spring into the open ways. Everything cries, "This is the day." No Seventh-day Adventist can face the facts without praying to God for a deeper consecration of heart and a knowledge of how to do more to hasten the message on. From every corner of the earth these flaming providences signal for the largest week-of-prayer offering ever given. It is no time to settle down comfortably to plan for many years to come. "Up; for this is the day!" W. A. S.

As in the Days of Noah

THE world has turned a warning voice upon itself. It is as if a sleeper, in the grip of a terrible dream, were shrieking to waken himself. For several years the greatest magazines in this country, if not in the world, have been blazoning forth to their readers the almost unthinkable conditions that exist in all the great cities of our country. They have done this with no idea of teaching the people that the end of the age is approaching, or that the second coming of Christ is nigh. They have seen no religious or prophetic significance in it all. But they have laid bare conditions which are unmistakable fulfilments of divine prophecy.

Said our Lord: "As were the days of Noah, so shall be the coming of the Son of man." The wickedness of man was great in the earth when Jehovah decreed its destruction by a flood of waters. So also with Sodom. We read that "the men of Sodom were wicked and sinners against Jehovah exceedingly," and the "cry of Sodom" was great. The angel of the Lord could not find ten righteous in it, and its name has become synonymous with the lowest sinful practise known to man.

But to-day, in every great city of the world, there is committed every crime and sin that Sodom knew, or that was practised by the nations of Noah's day. From every great city in the world there are modern Sodoms crying up to God for the flood of fire, there is wickedness as great as that drowned out by the deluge of Noah's day. In one issue of one great magazine alone (*McClure's* for November) thirty-three pages are devoted to the political and social pollu-

tion of one great city. The revelations therein made are shocking in the extreme. The conditions portrayed may in the future be worse in quantity, but they can not be worse in quality. The authors of the articles in question demonstrate that the greatest city in the New World is ruled by a well-organized band of criminals, the foundation and life of whose operations is prostitution. That degrading business has the protection and fostering care of the greatest political organization of the municipality, and in turn contributes to that organization the millions that keep that organization in power and support its body-guard. The buying and selling of girls, both local and immigrant, for immoral purposes has become a controlling factor in the politics of that great city. The political organization supported by that awful business has had absolute control of the police department and the police courts; and as a result, every kind of crime has found protection from those sworn to enforce the law.

So well did this arrangement serve the purposes of professional politicians, that "it has now established itself to some extent in at least three fourths of the large cities of the United States," says George Kibbe Turner, in the magazine mentioned. Not only so, but the most active political workers in the city are the hosts of conscienceless young men who live upon the earnings of fallen women. The wicked business has no limits to its operations, and there is no place too sacred for it to set its trap for the unwary working girl. "Everywhere through the great cities of the country the sharp eyes of the wise 'cadet' [procurer] are watching, hunting her [the working girl] out at her amusements and places of work. And back of him the most adroit minds of the politicians of the slums are standing to protect and extend with him their mutual interests. . . . Special lawyers defend the 'cadets' when they are caught, and all have their direct access to the political machine."

Gen. Theodore A. Bingham, recently deposed police commissioner of New York, telling his experience in endeavoring to break the power of the political-criminal organization in New York City, says: "I was opposed by a strong and organized body which fought every step of the way. At the end of that time [two and one-half years] I was suddenly removed from office. . . . The average decent citizen has no idea of the power of the organized criminals of New York." He declares that the practise of law in the lower section of New York has one chief purpose in view,—the protection of the criminal,—and shows that many of the political leaders are engaged in questionable business that

can not be mentioned in polite society.

The publisher of the magazine himself devotes many pages of his journal to a discussion of the same conditions. He says that the struggle to degrade the standards and guaranties of civilization in America have "come about largely through the populations of cities. . . . In this ample field for their enterprise have sprung up organizations for the profitable debauching of populations, such as have rarely, if ever, been equaled in the history of the world."

Mr. McClure makes one statement which is full of meaning to every reader of this paper. He says: "The oldest and most infamous organization in America for exploiting this population is Tammany Hall of New York, which the great classical historian, Prof. Guglielmo Ferrero, recently compared to the very similar organizations that were formed for exploiting the city of Rome during its decadence."

Concerning the prevalence of these conditions, Mr. McClure says: "The same political forces engaged in degrading civilization into barbarism are at work with general success in all the larger cities of the country." Again: "The operation of the coroner's court in New York in dealing with the average murder is one of the ghastliest travesties of justice in human government."

Said Prof. Charles W. Eliot, of Harvard University, in New York, on Dec. 16, 1908: "The defenses of society against criminals have broken down."

If these are the conditions in our great cities, as we have every evidence they are; and if they are growing daily in the quantity of crime and sin of every description, as we know they are, how urgently incumbent it is upon us to do in them our allotted work right speedily! Such places are no places for the thronging of our youth. They who must go there in the business of this message have a duty attended with peril, and implicit trust in God is their only sure defense; but they who go there without the duty have the peril without the defense.

The cities of this world are human inventions, and are fast becoming citadels of strength in the kingdom of darkness. They are growing constantly in size, and this very growth is an assurance of the certain increase of the debasing conditions found in them to-day. The verdict of the facts of history and the logic of cause and effect are dead against the idea of any permanent renovation of the cities of the world. "Evil men and seducers shall wax worse and worse." Every great city of the world is sending up to heaven the cry that went up to God from Sodom of old, and the day when he will answer with fire is not far distant.

C. M. S.

Christ's Ministry in the Heavenly Sanctuary

IN the further study of such passages in the epistle to the Hebrews as have a bearing upon the place of Christ's ministry in the heavenly sanctuary after his ascension, we will consider the following extract:—

"For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world; but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Heb. 9: 24-26.

Whether we follow the reading of the Revised Version, "a holy place," or that of the Authorized Version, "the holy places," in verse 24, it is clear that it would do violence to the text to interpret this in either case as meaning the "most holy place." According to the rendering of the Authorized Version, reference would be specifically made to both apartments, while the reading of the Revised Version would correspond exactly to the expression found in chapter 9: 12, where the same general thought, that of Christ's entrance upon his priestly work in heaven, is under consideration. In both places the same Greek word is used, and in both places it evidently refers to the sanctuary as a whole, just as the same Greek word is used in chapter 8: 2, where it is translated "the sanctuary."

It should be further noted that "a holy place made with hands" is here contrasted with "heaven itself," and therefore, if "a holy place" is limited in its meaning to the second apartment of the sanctuary, it would seem that there was nothing in heaven which corresponded to the first apartment; but this would be absolutely contrary to the direct testimony of other scriptures, and such an interpretation is, therefore, entirely inadmissible. It follows, then, that the place into which Christ entered on his ascension, the true tabernacle, contained two apartments, the same as the earthly sanctuary.

In the twenty-fifth verse reference is clearly made to the continual sacrifices offered in the typical service, especially the continual burnt-offering which was offered morning and evening. Ex. 29: 38, 39. That this interpretation is correct is demonstrated by comparing the expression "year by year" with the same expression "year by year" in verse 1 of chapter 10. These sacrifices there mentioned, which the priests offered year by year continually, which could not "make perfect them that draw nigh," are the same as those referred to in

the ninth verse of chapter 9; "both gifts and sacrifices that can not, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation." The plain meaning of verses 25 and 26 is that the sacrifice of Christ was made once for all, and that it fulfilled all that was foreshadowed by the repeated offerings of the typical service. This is also indicated by the further development of this same theme in verses 11 and 12 of chapter 10:—

"Every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God."

Comparing these several passages again with verses 24, 25, and 26 of chapter 9, the conclusion seems to be fully warranted that when Christ entered "into heaven itself, now to appear before the face of God for us," and thus became "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man," he entered upon that complete service which was foreshadowed in the service performed by the priests of the earthly sanctuary, of whom it was said that they "serve that which is a copy and shadow of the heavenly things."

The lesson of the epistle to the Hebrews is a most practical one. We do not have in this epistle a merely theoretical interpretation of the typical services of the earthly sanctuary, but a practical application of the teaching to personal experience. This is clearly indicated in the following words:—

"Having, therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience." Heb. 10:19-22.

As the priest in the typical service entered into the sanctuary with confidence, although he appeared in behalf of the sinner, because he bore with him the blood of the slain victim, so it is declared that we have "boldness to enter into the holy place by the blood of Jesus," "who gave himself for our sins." Here again we find the expression, "the holy place," which is the rendering of the same Greek word found in chapter 8:2, and chapter 9:2, 8, 12, 24, and 25, and rendered in the first text "the sanctuary," and in the other five (in the Revised Version) the "holy place." This word is incorrectly rendered "the holiest" in chapter 10:19 in the Authorized Version, and no sound exposition of the passage can be based upon such a translation. Coming to this

text as a kind of practical climax to the previous interpretation of the sanctuary and its services, the natural conclusion would be that it was setting forth the spiritual benefits accruing to the believer through his faith in Jesus as his high priest and representative before the Father in the heavenly sanctuary, during the whole period of Christ's ministry both in the first and second apartments.

The exhortation is then equally applicable to those living at the time when it was written, who would enter into fellowship with their High Priest in his work in the first apartment, and to those in this generation who are prepared by the special light of the three-fold message to enter with Jesus into the most holy place, and to co-operate with him in the special services of the day of atonement.

We have now called attention to these passages in the epistle to the Hebrews which have the most direct application to the question under consideration. In every case we have found that the natural interpretation of the language used would show that when Christ entered upon his ministry in the heavenly sanctuary, the typical services in the earthly sanctuary found their fulfilment, and that Christ in his own person was the antitype both of the earthly priests in their round of services and of all the offerings made in consequence of sin. It seems to demand an absolute wresting of the Scriptures to maintain, after reading this epistle as a whole, that the ministry of the earthly priests in the holy place of the typical temple had already found its counterpart in reality in the ministry of another priest, Melchizedek, in the heavenly sanctuary, and that Christ's ministry, answered only to the services on the day of atonement. The evidence found in this epistle alone is sufficient to show that any such teaching does not harmonize with the divine interpretation of the priesthood of Christ set forth in shadow and symbol in the earthly sanctuary and its services.

W. W. P.

Travailing for Souls

"For as soon as Zion travailed, she brought forth her children." Under inspiration the prophet here sets forth the way in which souls are born into the kingdom of God. Sometimes we fancy this work on the hearts of men is wrought through the eloquence of man, or by his will power, or through some effort that man puts forth in his own strength. But this does not seem to be the teaching of the Word of God. The prophet said, "For as soon as Zion travailed, she brought forth her children."

The word of God in the earth is committed to man through the operations of

the Holy Spirit. Man, by his unaided effort, has no power to bring a soul to Christ. The Holy Spirit works through human agencies. It uses man and man's inventions as instruments to accomplish its work in behalf of the souls of men.

Another of the Bible writers said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." This work of heart regeneration is wrought in the souls of men through the influences of the Holy Spirit and the Word of God, generally using man as an agent in bringing these influences to bear upon the hearts of men.

To Nicodemus Christ said: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." These statements show that men are born into the kingdom of God. As the physical birth is generally preceded with travail and suffering, so the Bible teaches that when men are born into the kingdom of God, their birth will be preceded with travail of soul and great spiritual wrestling. "For as soon as Zion travailed, she brought forth her children."

God has rarely done much for his people when his doing has not been preceded by suffering and heart anguish on the part of some of his professed followers. When the Lord proposed to bring Israel out of Egyptian bondage, he did not send an angel from heaven to act as their leader, independent of man as his visible representative. When the time drew near that Israel should be delivered, the Lord called Moses, the man whom he had selected to act as the deliverer of Israel, from the courts of Pharaoh, and sent him into the wilderness to receive his training, where he remained for forty long years. During this time, while Moses was receiving his fitting up for the great work of acting as the deliverer of Israel, the Lord was preparing the people to leave Egypt. Upon them heavier tasks were laid. They were required to make brick without straw, yet were not to abate in the number of bricks that they were to make in a day; the taskmasters became more and more exacting and cruel; the decree was more rigidly enforced by increased police vigilance in destroying the male children of the Israelites; the lives of the people were made as wretched as cruelty, slavery, bondage, and oppression can make the lives of human beings.

Unfavorable conditions increased with such rapidity that the hearts of the people despaired, and their condition seemed unbearable. In their utter helplessness they prayed unto the Lord for mercy and deliverance, and he sent Moses from

the wilderness to lead them to the promised Canaan. Thus it can be plainly seen that there was great travail of soul before Israel was brought out of Egypt.

In the days of the captivity, when God's people were in Babylon, deliverance did not come until there was soul agony on the part of at least some of those who were true to God. Read the ninth and tenth chapters of Daniel, and see how the prophet humbled his heart and pleaded with the Lord that he would remember his people. We read that the prophet not only prayed, but that he humbled his heart with fasting, continually pleading with the Lord that he would send deliverance from the Babylonian captivity. The Lord heard the heart prayer of Daniel, and it was but a little time before the kings of Media and Persia commanded Israel to return to Jerusalem.

When the wicked Haman had planned the destruction of the Jews, was their deliverance brought about without wrestling with God? After the decree had been passed that the Jews should be put to death, and fear was in every heart, before any direct promise had been made by God that he would deliver his people, read how the Jews in Babylon humbled themselves by fasting and prayer, beseeching God that he would change the decree that the Jews should be destroyed, to their salvation. This is the proclamation sent out to the Jews in Babylon: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

Thus there was great wrestling of soul, great travail among the people of God, before the Lord worked their deliverance. As soon as the people of the Lord humbled their hearts, the Lord began to work wondrously for their deliverance. But, as far as we can understand, God did nothing to save the Jews from their decreed destruction until they set their hearts to seek God and put away their sins.

When Jacob was about to meet Esau, we find that his deliverance was preceded by a night of wrestling and prayer. Probably if ever, in Jacob's experience, he agonized with God, he did it on that night after he had sent his family across the brook, expecting the next morning to meet his brother Esau.

In the days immediately following the crucifixion of Christ, there seemed no great manifestation of the power of God among the disciples. Not until after the ascension, when the apostles were daily seeking God by prayer and fasting and by confessing their sins, did there come that marvelous pentecostal blessing.

After the outpouring of the Holy Spirit, thousands came to Christ in a day. But this marvelous ingathering of souls to Christ was preceded by fasting and prayer and great wrestling with God. "For as soon as Zion travailed, she brought forth her children." Not even the apostles who were with Christ during his earthly ministry were qualified to go out and preach the gospel until they had wrestled with God in soul agony and prayer and gained a full measure of his blessing.

In the days preceding the Reformation, conditions seemed to be as unfortunate for the growth and development of the cause of God as at any time since the days of Christ. Probably the Catholic Church and the professed people of God had never departed so far from the Lord as at this particular time. Not only was the Word of God disregarded, the priesthood given up to drunkenness, licentiousness, and worldliness, but so far had the church departed from the Lord that it was selling indulgences for sin for paltry sums of money. There were many in the church at that time who deplored this wicked thing, and because they set their hearts to seek God and to protest against the evils in the church, it was possible for the Reformation to make such rapid progress as it made when the time came for its work. Had there not been wrestling with God and travail of soul, it does not appear that the Reformation would have made such rapid progress throughout Europe as history records.

If space should warrant, it would be easy to show that there has never been a great reformation or a great ingathering of souls at any time, which has not been preceded and accompanied by travail of soul and much prayer and wrestling with God. Even this same principle applies to Christ our Saviour, when working out the salvation of man. Probably Christ, while carrying forward his active ministry in healing the sick, teaching men, journeying from city to city, spent more time in earnest prayer and communion with God than any of his followers have ever spent. In speaking of the reward that should come to Christ in the souls of men, we find the prophet saying, "He shall see of the travail of his soul, and shall be satisfied."

Of all times in the world's history when there should be great wrestling with God; when men should consecrate their lives to the work of soul saving, and there should be agony of heart that the Spirit of God should move men to repentance, it would seem that that time would be the last days just preceding the coming of Christ to this earth. Knowing that Christ is soon to come, and that all who do not accept his mercy will be lost, one would think that the

remnant church would be much in prayer, forsaking the world and its riches, and agonizing with God that his Spirit would strive with sinners and win them to Christ.

If God has never wrought a mighty work in the past in the saving of souls until there had been great travail and much wrestling in prayer on the part of his people, is it reasonable for us to expect that in the last days, when human history is about to close, the Lord will accomplish the salvation of every honest soul without the *travailing* of the church? If the church is backslidden, let there be much prayer and communion with God on the part of those who feel the need of a revival of his Spirit, and almost invariably these prayers are answered. But God can do but little in the work of winning souls to Christ until the ministry and his people are *travailing* for souls. When this time comes, we may expect the outpouring of the Holy Spirit and a large ingathering; "for when Zion travailed, she brought forth her children." I. H. EVANS.

The Simplicity of God's Way

THE goodness of God is shown in all his works and ways. His eagerness to save, his willingness to bless all his creatures, is revealed in every manifestation of his character. He imposes no hard conditions upon the one who desires to come to him. He gives personal audience. No prince or potentate, priest or prelate, is necessary to make a formal presentation. The humble penitent secures direct admission to the heavenly audience-chamber. The great Sovereign of the universe listens with his own ear to his humble subject's plea. He treats with the penitent directly and in detail.

What an assurance this method of dealing gives to the poor sinner! To an attentive and sympathizing ear he can reveal the full measure of his guilt; to one who will never betray his confidence, he can confide the inmost thoughts of his heart. And the pardon comes as freely and as fully. To the woman laden with her burden of sin, the Saviour said, "Go, and sin no more." He says this to-day to every evil-doer. He has no words of scorning or reproach. The bruised reed he will not break; the smoking flax he will not quench, but by his own divine breath of love he seeks to fan the smoldering fire into a brighter blaze of life and glory.

This is the God that asks the love and veneration of his creatures. When we but contemplate his character, the sense of his infinite goodness thrills our hearts with love, and leads us to repentance. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

F. M. W.

CONTRIBUTED ARTICLES

Thy Will Be Done

WORTHIE HARRIS HOLDEN

I KNOW not, Lord, that e'en one soul
Hath through me found thy fold;
I know not if my stammering tongue
One half thy grace hath told;
Nor half thy blessings daily given
Do I to thee confess;
Yet all my days, by mercies crowned,
Proclaim thy faithfulness.

I would my lips might burn with fire
From off thine altar, Lord,
That so my praise, attuned to heaven,
With angels might accord.
I would my voice might travel far
To those in darkest night,
And lead them past the maze of sin
Through penitence to light;

But one thing only do I plead,
That Jesus may be mine;
Each day, each hour, my guide, to lead
Where'er thy will design.
Then humbly may I live the task
In love allotted me,
Assured my place must be the best
In which to worship thee.
Portland, Ore.

Visits to Philadelphia, New York, and Newark

W. C. WHITE

FRIDAY morning, June 11, Mrs. E. G. White closed her work in Washington, and in the afternoon went to Philadelphia, to spend the Sabbath. She was accompanied by Miss Sara McEnterfer and the writer.

At the meeting with conference presidents and members of the General Conference Committee held in the Seminary building Friday morning, Mrs. White made another earnest appeal in behalf of the work to be done in the large cities. She said:—

"When I think of the many cities yet unwarned, I can not rest. It is distressing to think that they have been neglected so long. For many, many years the cities of America, including the cities in the South, have been set before our people as places needing special attention. A few have borne the burden of working in these cities; but, in comparison with the great needs and the many opportunities, but little has been done. Where is your faith, my brethren? Where are the workmen? In many of our large cities the first and second angels' messages were proclaimed during the 1844 movement. To you, as God's servants, has been entrusted the third angel's message, the binding-off message, that is to prepare a people for the coming of our King.

"Time is short. The Lord desires that everything connected with his cause shall be brought into order. He desires

that the solemn message of warning and of invitation shall be proclaimed as widely as his messengers can carry it. The means that shall come into the treasury is to be used wisely in supporting the workers. Nothing that would hinder the advance of the message is to be allowed to come into our planning.

"Night after night, I have lain awake, weeping and pleading with God, because of the seeming inability of some to discern opportunities for extending our efforts into the many unworked places,—near-by places that might have been warned years ago, had we chosen to do a broad work, rather than to hover around a few centers. We need to cultivate a spirit of self-sacrifice, and of constant devotion to the needs of a lost world.

"For years the pioneers of our work struggled against poverty and manifold hardship in order to place the cause of present truth on vantage-ground. With meager facilities, they labored untiringly; and the Lord blessed their humble efforts. The laborers of to-day may not have to endure all the hardships of those early days. The change of condition, however, should not lead to any slackening of effort. And now, when the Lord bids us proclaim the message once more with power in the East; when he bids us enter the cities of the East, and of the South, and of the North, and of the West, shall we not respond as one man, and do his bidding? Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning to multitudes? At such a time as this, every hand is to be employed.

"O, that we might see the needs of these great cities as God sees them! We must plan to place in these great cities capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we can not afford to gather into one place, to do a work that others might do. Can we expect the inhabitants of these cities to come to us and say, 'If you will come to us and preach, we will help you to do thus and so'?

"Shall we not advance in faith, just as if we had thousands of dollars? We do not have half faith enough. Let us do our part in warning these cities. The warning message must come to the people who are ready to perish unwarned, unsaved. How can we delay? As we advance, the means will come. But we must advance in faith, trusting in the Lord God of Israel."

Arriving in Philadelphia, we were met

by Elder W. H. Heckman, and taken to the Pennsylvania Sanitarium. This institution is owned and loyally supported by the Eastern Pennsylvania Conference. It is housed in an excellent building; it is well managed, and has an able corps of physicians and nurses. It enjoys a liberal patronage from the citizens of Philadelphia, but its location (where the noise of street-cars reaches it) and its limited capacity make it difficult for the institution to accomplish what was at first expected of it,—to pay all expenses, to pay interest on the investment, and to clear away the debt.

This sanitarium was one of the last to be located before our physicians began to consider seriously the counsel to select rural locations for our institutions for the sick. How to secure a proper location in the country for this institution, and thus open the way for the enlargement of the work, is a problem that must be studied.

Sabbath afternoon, the beautiful and commodious meeting-house in West Philadelphia was crowded to its utmost capacity. The day was warm, and abundant ventilation was needed. But the beautiful colored windows were not built to open. As a result, the congregation suffered intensely, and the speaker was so poisoned that she experienced great suffering for a week, and was barely able to fill one of her three appointments in New York City. Why will a people having abundance of information on health, sanitation, and ventilation, allow wrongly built meeting-houses to stand year after year as closed reservoirs for poison air?

During her discourse, Mrs. White urged the importance of consecrated efforts being put forth by church-members, to spread the gospel message. She said:—

"The Lord wants us to be collaborators with him, to help those who are perishing for lack of the knowledge that we have. We need men clothed with the righteousness of Christ, to labor in every city, in every community. Those who profess to be his followers should humble their hearts, so that they can labor in a simple and acceptable manner.

"Our Lord called his disciples from the humble rank of fishermen. So to-day he can use those who will follow him, even though they may not have had opportunity to receive what is regarded as a high education. As they humbly and prayerfully study the Scripture, the spirituality of the Word will lay hold on their minds, and they will go forth prepared to labor acceptably for the Master. All who really appreciate the great sacrifice that has been made in our behalf will gladly make sacrifices, that others may be strengthened to grow up into Christ the living head."

Friday morning, June 18, we went to New York. During the last thirty miles of the journey, Mrs. White viewed with lively interest the many cities located so closely to one another, and several she pointed out as places that had been presented to her as neglected communities,

where work should be done as soon as possible.

In New York, our brethren had located a large tent on a vacant lot in a populous district, and Elders S. N. Haskell, E. W. Farnsworth, G. B. Starr, C. L. Edwards, and C. S. Longacre, and Dr. D. H. Kress united with the ministers of the Greater New York Conference in conducting general meetings.

Mrs. White spoke in the tent on Sabbath forenoon, June 19, dwelling upon the experiences of Christ at his baptism, and during his severe temptations in the wilderness, as recorded in the third and fourth chapters of Matthew. In response to an invitation for all who desired to do so to signify their consecration to the Master's service, practically the entire congregation arose.

The Newark Meeting

Before leaving Washington, it had been planned that if able to do so, Mrs. White would speak in Newark, N. J., Sunday morning, June 20. The church in Newark is one of the largest in the conference, and it was a convenient place for representatives from all the churches in northern New Jersey to gather. Therefore Elder B. F. Kneeland had urged the making of this appointment, and had notified the churches.

After the sickness in Philadelphia, the Sabbath service in New York completely exhausted Mrs. White's strength, and it seemed unreasonable to ask her to go to Newark Sunday. But all necessary preparations were made for the trip, and we waited to hear her decision Sunday morning. Courage and a desire to fill the Newark appointment were her first words, and so the carriage was ordered, a hasty breakfast taken, and then came the twelve-mile drive.

At Newark a congregation of about three hundred were assembled, and Mrs. White spoke to them with her old-time simplicity and power regarding daily Christian experience, the duties of home religion, and the proper training of the children.

In the afternoon Dr. Kress gave an address on practical hygiene, which was greatly appreciated, and after this the representatives of several churches engaged in a council about tract and missionary work. The membership of the New Jersey Conference is not large, but there is among the workers a faith and enthusiasm that must bring great results.

The twelve-mile drive back to New York was warm and wearisome, and Mrs. White suffered much with rheumatism, therefore she pleaded to be released from further appointments in New York, and we took the early train Monday forenoon for South Lancaster, Mass.

Clergy Censure Governor

K. C. RUSSELL

THE Washington Post of October 26 contains the following interesting and suggestive paragraph:—

"INDIANAPOLIS, IND., OCTOBER 25.—At a meeting of the Methodist Ministers' Association to-day, Governor

Marshall was severely criticized, and a resolution adopted censuring him for the following utterances at a meeting of the Associated Charities at Columbus last night: 'When the average man joins the church, Mrs. Millionaire looks at him with her turned-up nose, and says, "He can not sit in my pew; he does not belong to my set." When the average woman joins the church, her standing depends on the cut of her gown and the style of her hat. If the church of the living God would get back to where every man and woman were a brother or sister, the churches of the State would soon be filled with communicants.'

To the mind of the thoughtful reader there are a number of queries that naturally arise as he reflects on the foregoing statements. He would probably wish to ask those who censured the governor, "Do you think the governor's statement incorrect?" If so, it is nevertheless in fullest harmony with the utterances of many of the most faithful, talented, and discerning ministers of all the denominations. Then why censure him? We do not recall any similar rebukes for the men of God who have frequently and freely given utterance to the same scathing accusations. Was it because such words from so eminent a layman are more apt to offend the rich of the church and reduce the flow of finance into the sacred treasury?

If not for this reason, was the censure because the governor's words were a reflection upon the clergy for their failure to preach against the rapidly growing spirit of pride and worldliness which is so alarmingly prevailing in many of the popular churches of the time?

To the careful student of God's Word, the utterances of the governor are but too true a verbal portrait of a condition that is to exist in the last days among those who make a high profession of religion. That Word says that "in the last days . . . men shall be lovers of their own selves, covetous, boasters, proud, . . . despisers of those that are good, . . . having a form of godliness, but denying the power thereof."

At the time when these things are to exist, the charge to the gospel minister is, "I charge thee therefore before God, and the Lord Jesus Christ, . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come [has come] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This scripture has its application to our own time, and we see its fulfilment to-day.

In view of this, then, let no one—much less a minister of the gospel—attempt to silence the voice of one who has the exemplary boldness to speak forth in no uncertain way against the worldliness that is sapping the very life of the professed church of Jesus Christ.

Takoma Park, D. C.

The Day at Hand

D. T. SHIREMAN

"THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12. Do we realize as we ought the great fact that the long night of sin, darkness, and suffering will soon be past? Do we really believe it? Are we putting off the works of darkness and putting on the armor of light?

Says Inspiration: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." If we know this, we will show it by our works. How can we expect to be saved from the coming destruction if we fail to have on the armor of light and let that light shine out to those in darkness?

We do not need to go to foreign fields to find work. Our first work is around our homes—for our neighbors. It is not so much to argue with them as to show Christ's love by deeds of kindness. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed." The time of our salvation is fifty-two years nearer than when I first believed. How glad I am that the Lord has given me a humble part in this solemn work. The words of our Saviour are, "Seal not the sayings of the prophecy of this book: for the time is at hand," and, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "The golden morning is fast approaching; Jesus soon will come" May we be ready.

Hickory, N. C.

Keep the Church Out of Debt

HELEN A. STEINHAEUER

"Do you pay tithes?"—"Of course, I do." Well, then, imitate the Israelites, and always put aside as much more as a free-will offering. In this way the contribution-box need never pass you, for be it much or little, you will always have something to put in. You will be able to keep up your end of church expenses; and if the rich will lay aside a free-will offering tithe too, as well as their poorer brethren, the church never will be in debt. Moreover, no one will feel the poorer for what he gives, as the Lord will repay.

Battle Creek, Mich.

It would make Christian life a great deal more simple for us if we would get it definitely settled in our minds that obedience is the one thing in discipleship. It is never ours to consider the expediency of any command that is given to us, or to inquire into the probabilities of success or failure in what we are bidden to do. The moment our duty is clear, it is ours to do it without question, without doubting, without reasoning. The lack of it is the cause of so much indefiniteness, indecisiveness, vacillation, and weakness in many Christian lives.—Southern Presbyterian.



What Have We Done To-day?

We shall do so much in the years to come;

But what have we done to-day?

We shall give our gold in a princely sum;

But what did we give to-day?

We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,

We shall speak the words of love and cheer;

But what did we speak to-day?

We shall be so kind in the afterwhile;

But what have we been to-day?

We shall bring each lonely life a smile;

But what have we brought to-day?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;

But whom have we fed to-day?

We shall reap such joys in the by-and-by;

But what have we sown to-day?

We shall build us mansions in the sky;

But what have we built to-day?

'Tis sweet in idle dreams to bask,

But here and now do we our task?

Yes, this is the thing our souls must ask:

"What have we done to-day?"

—Nixon Waterman.

A Bedtime Incident

MRS. L. FLORA PLUMMER

"I DON'T want to say my prayers."

"Robbie, you must say them. Jesus won't love you if you don't say your prayers. Now come here and kneel right down and say them."

"I don't want to say them, and I'm not going to."

"Well, I shall tell mama, and she will make you say them. Mama, Robbie won't say his prayers!"

Mrs. Kent appeared in the doorway, her clear eyes taking in the scene at once,—Robbie, irritated and angry, his sister, Jessie, anxious but tactless,—and in her calm, soothing way she said, "Never mind, Jessie, just let Robbie do as he chooses."

Jessie looked at her mother in surprise, but passed out of the room and spent the evening studying her lessons. Mrs. Kent busied herself about the room, saying nothing to Robbie for some time. After a while she called him to her, and taking the little five-year-old in her arms, began to talk to him pleasantly about the things they had enjoyed that day. It had been a beautiful day, all nature rejoicing in the bright sunlight. A trip to the woods with Robbie and Jessie had afforded the children the keenest pleasure. Gradually Mrs. Kent led the

little boy's mind to think of the goodness of our Heavenly Father in giving us so much to enjoy. Then she said, "I thanked God this morning for this new day, and asked him to help me to enjoy it and to take care of me all day. To-night I will thank him for the happy day I have had, and ask him to care for me through the night. I do not want to live a single day without asking Jesus to love me and care for me."

Robbie looked sober. "Did you ask him to take care of me, mama?"

"O, yes, dear. But Jesus likes to have us ask him for ourselves. He listens to hear us ask him, and he knows when we do not ask him."

"Won't Jesus take care of me unless I ask him?" said Robbie.

"Jesus gives us many blessings that we do not ask for, but he wants us to ask him for the things that we need, and to thank him for all that he does for us. He hears us when we pray, and he misses our prayers when we do not pray."

Other questions were asked, but Mrs. Kent held steadily to the one thought, that the little man might get it clearly. She repeated very often the words, "Jesus hears us when we pray," and, "Jesus knows when we do not pray." "Mama, I want to say my prayers," said Robbie, slipping down from her lap and kneeling at her feet.

"Very well, my son," said Mrs. Kent. And the victory was gained, and rightly gained. It was a long time before Robbie needed a repetition of the lesson.

Takoma Park, D. C.

Why Should I Worry?

If we could have anticipated our coming into this world, no dream of horror could ever have seemed so dreadful.

If we could have stood and said: "I am going into that strange world the most helpless thing in it. Of course, I shall know nobody, and, of course, no one will know me. I shall not be able to understand their language, and I shall not have the sense to know my own wants, much less to tell them to any one else. I shall be so little that, of course, no one will care for me; I shall be in everybody's way and quite unable to get out of it." O, the agony of it, that cruel loneliness! . . .

No terror that ever came into a man's mind in thought of going out of this world would have compared with that terror of coming into it.

And lo! we came — and a mother's love bent over us. O, the marvelous and perfect ministry! Little — and yet because little, so unutterably dear. Weak

— yes, omnipotently weak. Waited upon day and night with a service unwearied, a service that found its heaven in its ministry. The power that made a mother is the power that I can trust forever and ever. A mother is the "Fear not" of nature to our hearts.

Now may we think of our gracious God speaking to us: "Come, let us reason together, my child. There was a time when thou wert all want, and in that time didst thou lack anything? Was not every want anticipated and perfectly supplied? And the love that fashioned the mother for thee at the beginning of thy life is the love that still holds thee dear, caring as surely and sacredly for the wants of manhood and of old age as for the wants of the little child."—Mark Guy Pearse, in "Christ's Cure for Care."

Parental Responsibility

MRS. H. E. WARNER

"PARENTS need to be impressed with their obligation to give to the world children having well-developed character,—children who will have moral power to resist temptation, and whose life will be an honor to God and a blessing to their fellow men. The work of the mother is sacred and important. She should teach her children, from the cradle up, habits of self-control."

Many mothers wait until the children are three or four years old before beginning their training. While mothers are waiting for the children to grow, Satan is molding their young lives, and they become wilful and headstrong. Children are apt students. Before they can talk, they learn how to manage their mothers so as to get their own way.

An orphan boy, just past his fourth birthday, had drifted from one place to another, till he finally found a home with a Christian family. For a few days all went well. One morning he asked for papa's chisel, which was refused him, with an explanation. He persistently teased for the tool. The mother simply said No, and paid no more attention to him. From teasing he went to crying. From crying to screaming and pulling his hair. This he kept up for about half an hour, the mother all the time busy writing at her desk.

After a while the screaming ceased, and the little fellow walked over to the desk. After watching his mother for a few moments, he said, "You are a funny woman."

"Why am I funny?" the mother asked. "Because," said the child, "you are. In other places, if I wanted anything, I teased for it till I got it. If I did not get it by teasing, I cried. If I didn't get it then, I would scream till I scared them, and then they had to give it to me. I've tried all these ways, but didn't scare you, and I didn't get the chisel; now tell me why."

The mother took him up in her arms and told him why,—that, first of all, he must learn that mother told the truth, that when she said no, it meant no, and no amount of teasing would change it;

if at any time mother was in the wrong, she would come to him and tell him so: but as she had to obey Jesus in order to be happy, he must obey mother, then all would be happy.

I tremble for the children who are forming characters in this degenerate age. I tremble for the parents also; for they do not realize their obligation to train up their children in the way they should go.

Let woman realize the sacredness of her work, and in the strength and fear of God take up her life mission. Let her educate her children for usefulness in this life and for a home in the better world; and let the education begin while the child is in the cradle.

Clintonville, Conn.

Peculiar Names

WHEN one hears a child's name in America, one can almost immediately tell whether the child is a boy or a girl, but it is not so in Africa. No one can tell except by acquaintance to whom such names as Shilling, Sixpence, Penny, or Pound belong. One could hardly imagine that Donkey, In-the-way, Let-us-see, and Me' could be names of children, but so goes the style in African nomenclature. With very little difficulty you might, perhaps, decide that England, Sunday, Waistcoat, Basket, and Office are boys, and that Lea, Rose, Miriam, and Ladywatch are girls. But even one learned in the art of naming children in Africa would be at a loss to pick out their owners by such names as In-the-sack, In-the-bush, Pine-town, To-tremble, and Watch-no-good. There are a few names common to both sexes, such as Charlie, Soap, and Table; and some are called by the very suggestive names, She-is-dead and We-die-for-Charlie. In Africa, at least, one may well echo Shakespeare and exclaim, "What's in a name!"—*Selected.*

A YOUNG Bengali student came to me the other day to ask for an explanation of difficult passages in a book he is reading. When I asked him his name, he said, "Sát Korí," which means "seven cawrie shells," and explained the reason of this curious name. His mother had had several children before him, but all had died; so, like many other Hindu mothers, she thought God or the evil one had a grudge against her, and, if he could, would take this last little one also. But if he could be brought to think the child some one's else, or not worth taking, he might leave it alone. So she called the nurse who attended her in her illness, and sold the baby to her for seven cawrie shells (less than a tenth of a farthing), and, lest the transaction should be forgotten, gave the boy the name of "Seven Cowries," by which he has been known every since. I asked him if he thought it had made any difference. He said, "Perhaps; at any rate I did not die." So a university undergraduate more than half believes that one can cheat God by a trick like that!—*F. W. Hinton.*



Hopes of Heaven

L. D. SANTEE

"Let not your heart be troubled." John 14:1.

WHEN the bloom and the joy fade out
of the heart

That no after-days can lend,
And the hopes that formed of our lives
a part,

That we thought would last to the end;
When the love that furnished the spirit's
wealth

Has gone in the sweep of the years,
And the song that the heart sings low
to itself

Is lost in the blur of tears;

When the days and hours that come to
us now,

Are sacred unto pain;
When sorrow has seamed with its care
the brow,

And our joys come never again;
When friends we trust become hard and
cold,

And some fall asleep by the way,
And we sadly remember them when we
are old

And wrinkled and bent and gray;

When time has stolen the bloom from
the cheek,

And the roses come never again;
When vanished the joys that we vainly
seek,

And the heart keeps tryst with pain;
When kisses are pressed on faces white,
As they kiss whose hearts are wrung,
And the song that the heart sang low
in the night

Is forevermore unsung,—

Let the darkness and silence softly fall
To quiet the heart that breaks;

Let the hush of God's pity cover all,
Giving rest to the bosom's aches.

The nightingale sings no more to the
rose

When the beautiful flower is dead;
But God will the joys of heaven disclose
When the years of time are fled.

Let the light return to the saddened eye,
For the promise sure is given.

Though the friends of earth may fade
and die,

We shall meet them again in heaven;
And we wait and watch for the crown-
ing day,

When no heart is with anguish riven.
Though the hopes of earth may fade
away,

There is hope above in heaven.

Moline, Ill.

Our Experiences in Turkey

Z. G. BAHARIAN

IT will probably be remembered that in 1904 Satan planned, through the government, to destroy God's work, but did not succeed. God marvelously saved us from jail, and his name was glorified. Satan, seeing that he failed in this, devised another way to cause a complete

destruction. From Egypt he opened the flood-gates of a fantastic heresy. It came suddenly, and professed to be the water of life. As we had always taught our people to try the spirits, everywhere they set themselves to investigate this question. One of our workers gave himself up to it, and began to teach it. Against it we could do nothing but distribute Bible studies on the principles of our message. In a short time the enemy was obliged to give way, because there was no unity among his ranks. Moreover, one believed one thing to-day, and to-morrow another, and in a short time the leader left this heresy, and followed others. When I went to Adrianople last, I found our former worker greatly confounded and ashamed, and willing to stand back on our firm platform. But he would not humiliate himself to confess. He is still opposing the spirit of prophecy, and, consequently, holding himself away from the message.

We do not know what Satan will invent next to turn people from the truth. Let us all earnestly study the principles of the message. Let us open our hearts to the sanctifying power of these principles. Only when we are sanctified through the truth, will it be so dear to our souls that we shall not be willing to change it for other things.

What did we gain in this controversy?—A deeper knowledge of the faith of Jesus. We studied the gospel which showed us that Christ died for our sins; that he was raised up for our justification; that he ascended to the right hand of God, as our Mediator, and as our Judge over the living and the dead; and that he will come again to finish the work of salvation. Belief in these things constitutes the faith of Jesus. This faith was counted righteousness to all believers, and the Holy Spirit was poured upon them. The study of this important subject was a blessing to all our brethren and sisters in this field.

This controversy taught us also the importance of keeping the Testimonies of the Spirit. Before this our people knew very little about the Testimonies, as they are not published in our native languages, yet all believed that these truths have been testified to by the spirit of prophecy. But when a severe attack was made against the spirit of prophecy, they began to doubt, even to that degree that they doubted the whole truth. God marvelously helped us in establishing them in the truth; but we found that in the future we must carefully teach our people the Testimonies, as far as possible. Let us all appreciate this gift of Christ to us. It is a wonderful help in the study of the Bible, and is an assurance that we have the truth.

Constantinople.

Korea

C. L. BUTTERFIELD

WE are just in the midst of moving. Everything is packed, ready to go to Seoul, the new headquarters of our work. The man with the ox cart was to come this afternoon to get our goods and take them to the station, but it is raining hard, so he can not take them to-day. This has been a very wet summer. The crops now are looking fine, but if the rain continues much longer, there will be much lost.

I will send with this a picture of our house at Seoul. This place has been leased for a year, with the privilege of buying. It is an ideal place. It is one of the nicest locations in Seoul. The owner recently died, and his wife is returning to England, so it is for sale. The city wall is just back of the house, which is outside the wall, and about five minutes' walk from the West Gate, and not more than a quarter of a mile from the railroad station.

There is about an acre and a half of ground, and it is beautifully laid out as a little park, with abundant shrubbery and fruit trees. While there are more than one hundred thousand people within a radius of a mile, yet at the house one

seems to be in the country. If we should buy this place, there is room on it to build a small sanitarium and a publishing house, two very essential things. It can be bought for six thousand dollars. I trust that we shall be able to purchase before our option on it runs out. It is by far the most suitable location in Seoul at the present time. Of course there are many fine locations, but they can not be bought.

I have just held a series of meetings at Pyong Yang. I will write an account of the meetings in a few days, and send some pictures if they prove to be good.

We are all well, and are glad to know that more help is coming to our field. I am thankful that Miss Scharffenberg's sister and brother-in-law are coming.

It seems as if there ought to be some one who would take the educational work in Korea. It offers great opportunities to the right person. There are just as bright minds in Korea as anywhere when they are trained. Our work will be greatly hindered until we have some one who can get this language and carry on advanced school work. We must train teachers and preachers to give this message to their people. There are many waiting for just such an education. But we are not yet able to give them what they need.

Seoul.

The North England and Welsh Conferences

L. R. CONRADI

DURING the latter part of September, the writer attended these two annual meetings. At the large city of Manchester, about one hundred eighty of our people in north England met, representing quite fully the twenty-six churches and companies in this conference. The little tabernacle, where the meeting was held, was quite crowded. Two new churches were admitted—Spark Hill, with twenty-one members, and Rushden, with seventeen. Four tent companies had been in the field this summer,—at Darlington, Sheffield, Coventry, and Worcester,—and about fifty persons had taken their stand for the truth, in consequence.

At the opening of the conference,



HEADQUARTERS OF OUR WORK IN SEOUL, KOREA

Elder S. G. Haughey gave an interesting account of the vastness of the work yet to be done; of the twenty towns of over one hundred thousand souls, and the three hundred eighty of between five thousand and one hundred thousand. Thus far only twenty-five towns have been entered.

Elder J. N. Loughborough gave a number of talks on the spirit of prophecy. Prof. H. C. Lacey, Dr. A. B. Olsen, Elder W. J. Fitzgerald, and the writer filled in the rest of the time. It was a practical and blessed conference. Although the financial depression has been felt keenly in these industrial districts, yet when our people learned of the great need of a tent fund, to supply the equipment for 1910, seventy-five pounds was subscribed, also ten pounds for the Watford school fund. About two hundred seventy-five copies of "Christ's Object Lessons" were disposed of for this last-mentioned object, and nearly five pounds was given in mission offerings. One of their promising young men was transferred to the south, to fill up the gap there, while three ordained ministers, four licentiates, and three Bible workers remain to carry on the work among sixteen million people. There are fifty book and paper canvassers sowing the precious seeds of truth from house to house. The business of the

conference passed off very harmoniously.

Our party went next to Porth, a small mining town of four thousand, in southern Wales, where the Welsh Conference had its second annual session in a hall belonging to the Y. M. C. A. Our opponents tried hard to get this hall closed down on us at the last moment, but failed. We were pleased to see such a good representation of our brethren and sisters in this field, and also the deep interest they took in all the meetings. Besides Elders Loughborough and Fitzgerald, Professor Lacey, and the writer, Elder W. T. Bartlett assisted in the meetings. Sabbath was indeed a good day. Good reports came from the northern part of Wales, where for the first time a tent effort had been put forth, the South and North England conferences having furnished financial aid. In view of other pressing appointments the writer had to leave early on Sunday.

God's work in the British Union Conference is onward, and brighter days are ahead for this great field. The tithe is steadily growing, and Great Britain, with forty-five million people, is trying hard to cut down its appropriation to two thousand dollars for 1910, which will give scarcely thirty thousand dollars for the whole union.

Their new college building was up one story, several new cottages for the workers were completed, and our publishing house and food factory are prosperous. The same can be said of our sanitariums. Seventy promising students are attending the school. The canvassing work is also doing well. A few years more, and the British Union Conference will not only be strong within itself, but will be an important factor in supplying help for the many British colonies.

Hamburg.

South Africa

G. H. CLARK

ON July 12, in answer to a call from the South African Union Conference to engage in caring for the canvassing work, I left the Chesapeake Union Conference, and started on what proved to be a most delightful voyage to this great, needy field. Our boat, the "Teutonic," left New York July 14, and reached Southampton eight days later. We had perfect weather, except one day, when it was somewhat foggy. On board were several children, whom I gathered about me several times and told Bible stories. This gave me easy access to the parents, with whom I conversed on Bible subjects, and to whom I gave Bible readings. Some were intensely interested in the state of the dead, the Sabbath, etc. Let us hope that the seed was not sown in vain.

I remained in England two weeks, visiting the most prominent places of interest, also gaining much valuable information concerning the canvassing work in that country. I was impressed with the manner in which the work is done there. A small number of books is

handled at a time, and the entire field is thoroughly worked with these before introducing others. Our brethren there have order and system in this work, which is very essential to its success. During my brief stay, I formed some very dear associations. The Lord has loyal people in that portion of his vineyard, and I pray for his blessing to rest richly upon them.

From Southampton to Cape Town it was my privilege to travel with Elder and Mrs. H. J. Edmed, who were on their way home from the General Conference. The voyage covered seventeen uneventful but very pleasant days.

When we reached Cape Town, we found several of the brethren at the dock, awaiting our arrival. Among them were Elder R. C. Porter, president of the South African Union Conference; Elder E. R. Williams, president of the Cape Colony Conference; and Prof. C. P. Crager, principal of Union College. Upon meeting, we all began talking about the canvassing work; and we have not backslidden from this, and do not expect to. All the laborers had been agitating this question, and in less than a week after landing we had two classes organized, and now almost daily some ex-canvasser comes to the front, and says he desires to go back into the field. One of our classes is in the college, and about fifteen students rise at 5:30 A. M. to attend it. They expect to spend their vacation in canvassing, thus gaining an experience in gospel work, also helping themselves financially while spreading the precious rays of light where they are so much needed.

Never have I been so warmly welcomed, and found such union among the workers, and such readiness on the part of all to co-operate in laboring for Christ. When such a combination exists, we may safely predict success and victory, in the name of the Lord. During the month of August, one colporteur here took orders for about three hundred twenty-five dollars' worth of books.

During all the changes from land to sea, from heat to cold, from cold to heat, and from one kind of food to another, I have not experienced a sick day, not even from seasickness. Before starting, I asked the Lord to keep me well, and he has done it. I praise him for this. We are all of good courage, and expect the work to move forward steadily and triumphantly, until the Lord of the harvest comes to receive the sheaves that we have gathered for him. "Brethren, pray for us."

Cape Town.

SAD will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still the child of God.—*Phillips Brooks.*

Harvest Ingathering for Missions

"Thy people offer themselves willingly in the day of thy power, in holy array." Ps. 110:3, A. R. V.

Special Campaign Week, Nov. 1-6.
Full Campaign Period, Nov. 1 to Dec. 31.

Campaign Notes

IN view of the continued demand for the Missions REVIEW, we have printed two additional editions, amounting to 16,000 copies. Thus the total number printed to date is 716,000 copies.

As previously stated, we shall continue to fill all orders for the Missions REVIEW until December 31. Orders are still coming in at the rate of from three thousand to seven thousand copies a day.

The Allentown (Pa.) church has ordered another five hundred copies of the Missions REVIEW, making fifteen hundred copies in all for that company. They report that they intend to do better work than last year.

Brother Hirlinger, of the Lancaster (Pa.) church, states that all the members are taking hold of the work with more interest even than they did last year. He believes also that the collections will surpass those which were made last year.

Many physically unable to take an active part in this campaign are sending a cash remittance of one dollar or more for the ten extra copies of the REVIEW sent them. Most of them write that they will distribute the papers among their neighbors and friends. In this way those who are unable to engage in soliciting means may help the cause of missions.

Sister J. M. Weiss, of the Eastern Pennsylvania Conference, sends an encouraging report in regard to the Harvest Ingathering campaign. She states that the churches are taking hold with enthusiasm, and among other things says: "The business men are responding heartily, although the amounts are not always large. They have treated us with every respect and the greatest courtesy."

Mrs. J. S. Chandler, of New York, one of our many faithful magazine agents who are engaged in the campaign, writes: "Find enclosed \$37 for missions. This is the amount I realized on the 250 copies of the Missions REVIEW ordered. I worked one whole week, donating my expenses during that time, amounting to \$9. I obtained a portion of this money by selling *Life and Health*. How I wish that it were \$50 instead of \$37! I pray God that this, with the \$30 sent some time ago, may be the means of bringing many precious souls into the joy of present truth." The collections secured by this sister average \$1.23 an hour.

The total demand for the Missions number of the REVIEW up to Thursday evening, November 18, called for 702,129 copies.

As the Review and Herald Office closes at noon on Fridays, the employees have one full afternoon off every week. A number of them are taking advantage of this to engage in the campaign work.

We are just in receipt of an order from one of our workers in China for sixty-one copies of the Missions number of the REVIEW to be used in that far-off field. It is encouraging to note that even our missionaries in foreign lands are taking an active part in the great Harvest Ingathering campaign.


As stated before, we shall continue to fill orders for the Missions number of the REVIEW until December 31. Address all orders for additional copies of the special REVIEW and other campaign supplies to your conference tract society; or if you do not know the address of your tract society, order direct from A. J. S. Bourdeau, Takoma Park, Washington, D. C.

Mrs. Emma F. Stevens, of Maryland, sends us the following encouraging experience: "I received the ten extra copies of the Missions REVIEW you sent me, and mailed them to friends. Thus far I have received donations from two of them. One lady sent me one dollar, and another one fifty cents. I am enclosing one dollar and a half." Thus the first two letters received contained an average of seventy-five cents each. Soliciting by correspondence is indeed a splendid way in which to engage in the campaign.


Sister J. M. Fisher, of Missouri, sends us a post-office money-order for \$6.50, the amount she collected while distributing the ten extra copies of the Missions REVIEW sent her a few days ago. She says: "Please send me one hundred copies of the REVIEW, as I think I shall be able to distribute them to advantage. Many for whom I had no papers gave something. Almost every one gives something." This is but a sample of the many encouraging letters that are received from day to day from our brethren and sisters who went to work immediately upon receipt of the ten extra copies of the REVIEW sent them.

We are happy to report that before the Review and Herald Office closed its work Friday noon, November 12, every order for the Missions number of the REVIEW had been filled. The first copies were mailed Wednesday, October 6. Thus during these five weeks the Review and Herald bindery mailed about 700,000 copies to our workers. This is truly a splendid record. This means that 140,000 copies of this special REVIEW were mailed each week, besides the regular editions of the other six periodicals issued by this publishing house,—*Life and Health*, *Liberty*, the *Protestant Magazine*, the *Youth's Instructor*, *Christian Education*, and the *Sabbath School Worker*.

A. J. S. BOURDEAU.



THE FIELD WORK



Report From Elder J. N. Loughborough

At the time of my last report, September 1, I was at Stanborough Park, Watford, England. That evening I had the privilege of speaking to a well-filled hall of our people in Watford. On the second of September I made the journey of four hundred seventeen miles by railroad to Glasgow, Scotland, and spoke that evening to a tent full of our people who had assembled for the Scotch annual conference, over which Brother M. A. Altman presides. We had a fair attendance of our people at this conference. In addition to the local laborers, Brother W. J. Fitzgerald and the writer took part in the fifteen meetings of this five-day session. Our meetings were in a tent where services had been held previously to the conference. We were glad of the courage of the believers to push on the well-begun work in Scotland.

September 6 I took the train for Caterham. After one day's tarry at the sanitarium, I went, on September 9, to Harlesden, to attend the South England Conference. Brother W. L. Meredith has oversight of the work in this field. In these meetings Brother L. R. Conradi, Brother W. J. Fitzgerald, and the writer joined the local laborers. Our meetings were in a high-school building. There was a good representation of our people of the South England Conference. We had an interesting time together during the six days of that meeting. On September 15 I spoke to a good-sized gathering of our people, in the home of Sister Eastcott, Bowe Park, another suburb of London, where were some who could not go to the conference, but were anxious to hear of the past advent movement.

On September 16 we went one hundred eighty-six miles to Manchester, where, up to the morning of the twenty-first, in their iron tabernacle, on the "Moss Side" of the city, the annual conference of northern England, over which Brother S. G. Haughey presides, was held. The field was well represented by our people, who filled the house. This meeting inspired them with new courage for the prosecution of the work.

On September 22 we went on to Cardiff, Wales, one hundred sixty-three miles; and on the twenty-third we went on eighteen miles farther, to Porth. There, in the Y. M. C. A. hall, we met a large representation of our people and interested hearers of the Welsh Conference, of which Brother H. E. Armstrong is president. The Welsh meeting continued to the evening of the twenty-seventh. Brother Conradi then left for his home in Hamburg, and several of us came on to Cardiff, where we arrived about midnight. In all these conference meetings there was a commendable spirit of liberality in pledging and in making offerings for various enterprises in the British field.

Our people in Southampton, where the work in Britain opened thirty years ago,

pleaded that they must hear me again. On the morning of September 28 I made the journey of one hundred sixteen miles to that place. In the evening, in their chapel, I spoke for two hours and ten minutes, on the rise of the great second advent movement. The next evening, to a still larger audience, I spoke one and one-fourth hours on those agencies the Lord has connected with his work in the rise of the third angel's message. On September 30 I returned to Caterham, to prepare for my homeward trip. On that evening, and that of October 1, I gave talks to the helpers at the sanitarium, on the same themes as the talks at Southampton.

On October 2 I made a railroad trip of two hundred eighty-three miles to Holy Head. There, at 7 P. M., I went on board the steamer "Arabic," of the White Star line, for New York. For the first five days after leaving Queenstown, we had strong head winds, with one night of tempest, the waves coming over the promenade deck. After that, up to our arrival in New York, October 11, we had fine weather and a smooth sea. It is safe to say that about three fourths of the passengers were sick during the storm. As to myself, as in all the rest of my "sea travel," I had not a single symptom of seasickness. As I landed again on American soil, after an absence of fifteen months, less two days, I find I have traveled by sea exactly 30,000 miles, and by railroad 13,023 miles, or a total of 43,023 miles. In that time I attended 540 meetings. In 330 of those meetings I preached. And, standing in the same clothing, I weigh fourteen pounds more than when I left America. To the Lord be the praise for his mercies, and for his care of his unworthy servant.

J. N. LOUGHBOROUGH.

Maryland

BALTIMORE.—The tent effort in Baltimore came to an end Sunday night, October 10, with an attendance of four hundred. During this effort fifty-five meetings were held, with an aggregate attendance of 12,310. The average attendance per meeting was 224. The average Sunday night attendance was 425; the average through the week was 179.

The expenses of the effort were quite heavy, but were more than covered by the collections. The total expenses amounted to \$190, \$64 of which was for the rent of the lot. The total collections amounted to \$203.50. The average collection per meeting was \$3.70. The average Sunday night collection was \$7.80, and the week night, \$2.79.

A large number of people are keeping the Sabbath, and attending our Sabbath services. Just how many of these will be baptized and unite with the church I am at present unable to say. We are planning for a baptism in connection with the union conference meeting here.

We feel that there is a great work to be accomplished in this city. Very little

has ever been done here, and the way seems now to be opening before us in many directions. There should be a number of Bible workers here, for the homes of many people are open to the truth. We trust that the Spirit of the Lord, which has so richly blessed the work of the summer, will remain with us to guide in all the way before us.

CARLYLE B. HAYNES.

North American Negro Departmental Meeting

At the thirty-seventh session of the General Conference, held in Washington, D. C., May 13 to June 6, 1909, there was organized the North American Negro Department of the General Conference. Elder J. W. Christian, who for years has been president of the South Dakota Conference, was asked to resign his position and accept the secretaryship of the work of the new department.

Pursuant to the counsel and recommendations of the General Conference, a meeting was called to convene at Huntsville, Ala., to further organize and put in operation its general policies. The following-named persons constitute the present membership of the department: J. W. Christian (secretary), C. F. McVagh, W. A. Westworth, Clarence Santee, J. E. White, C. P. Bollman, F. R. Rogers, W. H. Green, D. E. Blake, M. C. Strachan, A. J. Haysmer, R. T. Dowsett, Thomas Murphy, W. H. Sebastian, C. N. Woodward, C. M. Jones, Sydney Scott, and T. H. Branch.

Elder Christian called the council together Tuesday morning, September 28, and made a few earnest remarks concerning the need of divine guidance in this important work. All members of the department present entered heartily into the discussion of plans. Elder A. G. Daniells gave timely counsel in launching the new department. Its working policy is quite fully outlined in the resolutions contained in the report of the College View Council, as given on page 7 of the REVIEW of October 28.

Upon looking over the field and considering its needs, it was found necessary to ask for an appropriation of nearly forty thousand dollars to carry on the established work, and to meet the many urgent calls.

The work of the department bears the same general relation to our cause as does the Medical, Educational, Publishing, and Sabbath-school departments, being fostered and carried forward by the denomination in harmony with the gospel principles which have guided us from the beginning of our work. It has, however, a broader scope of work than the other general department, for it has not only one phase, but all phases of the gospel to carry to the colored people.

The council brought encouragement to the hearts of our colored brethren, and it is hoped that the new-formed plans will greatly extend this branch of the work.

For many years the Lord has been keeping before his people the needs of the work among this race. Although much remains to be done, yet we have cause to rejoice over the good beginning that has been made. Fifteen years ago there were not over twenty colored Seventh-day Adventists south of the Mason and Dixon line; but to-day we

have seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; to-day there are fifty. Fifteen years ago the tithe was not over fifty dollars; last year, in the United States, it amounted to five thousand dollars.

The message is rapidly gaining strength in the Southland. An excellent class of young, consecrated laborers is being brought into service. God will do a quick and mighty work for his people, if we but put ourselves in right relation to his divine plans.

W. H. WILLIAMS.

Fiji

I EXPECTED to be able to make a trip to Colo and Ra between our council in June and our laborers' council, which is to be held here about August 5; but storm and calm delayed the "Cina" in returning from taking our brethren to their homes in Vanua Levu and Lau. This time has not been lost, however, as there are always a great many things to see to in a mission field, where one is away from headquarters so much of the time. Our girls' home is now completed, and the first nine girls are safely housed in it.

This place was set apart to the work of the Lord on the twenty-fifth of this month. We spent a very enjoyable time together, and a number took part in the exercises. We all rejoice for this advance step that the work is taking in Fiji, and feel that it will have far-reaching effects upon the work for this people. A number of other girls will soon be added to the present attendance. We ask the prayers of one and all in behalf of this school. Other denominations have tried to conduct a girls' school, and have failed. We believe that there is power in the third angel's message to make this work a success for the girls as well as for the boys.

Just a few days, and we shall be welcoming Brother and Sister J. E. Fulton, also Brother and Sister C. J. Cole and family. We are glad that we shall have their counsel and experience to help us broaden our work here. We shall have some items of interest to report after their visit.

C. H. PARKER.

Chesapeake Conference

IN response to a call from the General Conference Committee, Mrs. Richardson and the writer left our field of labor in Southern California to take up work in the Chesapeake Conference, where we arrived August 25. Since that time we have been very busy getting settled, becoming acquainted with the field, and preparing for the conference which was held at Rock Hall, November 3-8. There was a good representation from nearly all the fourteen churches of the conference. All the conference laborers were in attendance, also Elder B. G. Wilkinson, president of the Columbia Union Conference, and Elder W. A. Spicer. All took hold of the work earnestly, and rendered efficient service. The missionary talks by Elder Spicer were very interesting, and touched the hearts of the hearers, as attested by the many tear-dimmed eyes. The missionary spirit was revived in old and young; and many expressed themselves as having decided to arouse from their

lethargy, and begin at once to aid in the spread of the great message, and to try to win souls to accept it.

On the Sabbath at the close of Elder Spicer's sermon, many who had been in a backslidden condition, and some for the first time, went forward weeping and confessing their sins. Again in the afternoon, Elder Wilkinson, at the close of his remarks, made an appeal, and several others expressed a desire to live a better life, and asked the prayers of God's people. At this service Brother W. R. Pohle was set apart to the sacred work of the gospel ministry, by prayer and the laying on of hands. Elder Spicer offered the prayer, and Elder Wilkinson delivered the charge. The Spirit of God was present in a remarkable manner in all of the services of the day. At all the evening services the house was filled to overflowing. Many not of our faith became deeply interested as they listened to the stirring discourses, and at the close asked eagerly if we were not coming back again.

The officers chosen were as follows: President, F. I. Richardson; secretary and treasurer, Miss Emma S. Newcomer. Executive Committee: F. I. Richardson, John F. Jones, G. P. Gaede, R. M. Rosin, and George R. Apsley.

As the brethren and sisters were leaving at the close of the meeting on Monday morning, expressions of praise and thanksgiving to God were heard on all sides, for the controlling and uplifting power of his Holy Spirit which had been felt throughout the entire session of the conference.

F. I. RICHARDSON.

North Missouri Conference

SINCE our camp-meeting in August a number of souls have accepted the truth as a result of the tent-meetings held at St. Joseph by Elder E. A. Merrell and Brother G. H. Kisner; at Macon by Brother Nutter; at Paradise by Elder M. G. Huffman and Brother Herring; and at Chillicothe by Elder Beams and the writer. As a result of a country effort by Elder Beams, assisted by Brother Bradley, two families have accepted the message at Leoffler. Thus one by one, a few here and a few there, people are accepting the precious light of present truth.

Brother J. M. Campbell has an excellent interest among the colored people of Kansas City. We are planning for the erection of a church building in that city. In the two cities bearing the name Kansas City there are forty thousand colored people, and a church building is much needed to represent the light of truth.

In all branches of the work in our conference there seems to be advance. The workers are all of good courage, and are hard at work, hoping to see definite and larger results from their labors.

A. R. OGDEN.

The Florida Camp-Meeting

THE last camp-meeting for 1909 was held at Orlando, Fla., October 20-30, and was a most enjoyable and encouraging season. Following a tent effort, and very easy of access to the people, it afforded a good opportunity to press home the truths of the message to a good attendance of the citizens. The conference session was marked with a unanimity

and spirit of progress which was encouraging for this field, and the harmony of effort to press forward along advance lines shows the hand of the Lord at work. For the first time in the history of the Southland, as far as we are aware, Florida set the pace in donating of her surplus tithe to the General Conference; and while the amount was small, it was so only comparatively. The past has seen only the calls from the weak Southern conferences to the General Conference for aid; and as this conference voted two hundred fifty dollars to missions, we thanked God that the tide has started to turn just the way it ought to go, and we confidently expect this good work to go on, and we long for the time when every conference in the Southeastern Union Conference can join in the good work. Besides this, Florida raised over eight hundred dollars for missions.

We were favored with the help of Elder A. G. Daniels, who, together with Brethren R. T. Dowsett and V. O. Cole and the writer, constituted the help from outside the conference. We were pleased to have from within the borders of the conference itself the assistance of Brother G. I. Butler, who still, with no small vigor, presses forward the good work of the third angel's message.

Elder R. W. Parmele, with a strong committee, was chosen to lead in the work for the coming year, and the prosperous condition of the conference bespeaks a year of advancement ahead.

The sanitarium work had a prominent place in the considerations, and the people rallied around this latest proposition of Florida in a commendable way. As many of our people and their acquaintances as may need the advantages of the delightful climatic conditions which prevail during the winter months in Florida should investigate the advantages of the Orlando Sanitarium, and we bespeak for this institution a general support; for here, in a special and peculiar way, are advantages offered for restoration to health.

The camp-meeting for the white people is now being followed by one for the colored brethren at Winter Part, a few miles north of the Orlando site, report of which will appear later.

W. A. WESTWORTH.

The Annual Maine Conference

THIS meeting was held October 21-24 in the small town of Richmond, on the Kennebec River, about forty miles northeast of the city of Portland. Shortly after the last General Conference in Washington, D. C., the Maine Conference held a camp-meeting in Portland, which Sister E. G. White and other leading workers attended. At this time, however, the conference business was not transacted, but was deferred till the meeting of which we are writing.

Forty-two delegates were present, representing seventeen churches; and the secretary's report showed that during the last year sixty-three members had been added, making the membership of the conference three hundred ninety-three.

The tithe for 1908 was \$5,912.36. For the first six months of 1909 the tithe is \$103.80 larger than for the first six months of 1908; so we can reasonably expect that a fair increase in tithe will

be seen this year in the Maine Conference.

Their tract society and conference are free from debt, the tract society having a net gain last year of \$38.39. The total value of its book and periodical sales for 1908 was \$3,852.84, an increase of \$1,742.72 over the previous year. Gifts to foreign missions were increased \$292.29 in 1908 over the previous year.

A good spirit seemed to pervade the conference, and there was in the hearts of all a strong determination to press the battle forward in old Maine, where the third angel's message had its rise. Resolutions were passed unanimously, touching all aggressive movements of the cause, and we believe the coming year will see a marked advance in all departments of the work.

Elder G. A. Irwin and Brethren F. M. Dana and R. J. Bryant were present, and rendered valuable and much appreciated aid.

Elder J. B. Goodrich presided at all sessions of the conference. Failing strength now compels him to lay on younger shoulders the burdens he has carried so long and faithfully.

The conference at this session did not make choice of a president, but referred the matter of his selection to the Atlantic Union Conference, which convenes at South Lancaster November 14-28. Sister Eliza Morton, who has served the cause in this conference so long and efficiently as its secretary and treasurer, was again elected, as were also the several departmental heads.

Elder H. C. Giles has opened a small Bible Training-school in Portland, and has with him a few earnest, consecrated workers. This seems a step in the right direction, for the Lord has plainly indicated that in Portland labor must be performed, and the attention of the people called to this message. A neat, commodious church building is nearing completion there, which will be a credit to our work.

Sabbath forenoon, Brother A. J. Ver-rill was ordained to the gospel ministry, the writer offering the prayer, and Elder Irwin giving the charge. God blessed in this service. Maine has a good, warm-hearted, loyal band of Seventh-day Adventists, who believe the present truth with all their heart, and are willing to sacrifice for its advancement; and if these will prove true to him and be workers together with God, his truth will yet triumph gloriously in the Pine Tree State.

W. B. WHITE.

The Virginia Conference

THE annual session of the Virginia Conference assembled October 26 to November 7 at Lynchburg, Va. A goodly delegation, representing about ten churches, had come from the different parts of this great State to deliberate for the advancement of the cause of present truth. An excellent spirit, both for harmony and for progress, prevailed, and the opinion was expressed that this was the best meeting the Virginia Conference had held for some time.

There has been commendable improvement in the Virginia Conference during the last two or three years. There is a growing disposition throughout the field to do greater things for God. The president's report showed sixty-nine added to the membership of the churches for

1908, and fifty-seven for the first nine months of 1909. During 1908 there was an increase of \$1,108.30 in the tithe, and of \$7,600 in the tract society book sales, over the tithe and book sales of 1907.

Resolutions were enthusiastically passed in behalf of the young people's, the educational, and the periodical work, and for greater activity in the religious liberty work. It was voted to hold a camp-meeting next summer, and to hold the next session of the conference in connection with this camp-meeting. This was especially encouraging, inasmuch as so many members of the different conferences lying near to Washington having attended the General Conference, camp-meetings during 1909 were held in only two of the conferences of the Columbia Union. A liberal donation was given toward the camp-meeting fund. One resolution, to which all responded with hearty assent, was that accepting Virginia's share in raising the \$300,000 fund.

The following officers were elected: President, H. W. Herrell; secretary, A. M. Neff; treasurer, O. F. Dart; tract society secretary and treasurer, A. M. Neff; Sabbath-school secretary, Naomi M. Herrell; Religious Liberty secretary, B. L. House; field missionary agent, V. O. Punches; field missionary and Missionary Volunteer Department secretary, J. G. Hanna; Educational secretary, C. A. Maxwell. Executive Committee: H. W. Herrell, R. D. Hottel, O. F. Dart, J. E. Gardiner, A. C. Neff.

At the evening meetings, there was a good attendance of those not of our faith. On the last Sabbath day, heaven came very near while Elder W. A. Spicer was breaking the bread of life to the people. The meetings of that Sabbath will long be remembered, and will tell strongly for the work in Virginia.

B. G. WILKINSON.

The Negro Cause

SINCE the organization of the Negro Department, we have been desirous of putting the work for the colored people on a sound, workable basis. Our ministers, Bible workers, medical missionaries, and mission-school teachers are working diligently to bring the message of a soon-coming Saviour to the million of their own people now sitting in darkness. The Negro people respond readily to the story of the cross when told in its simplicity. It works a marvelous transformation in their lives. Our efforts for them are not in vain. Eternity alone can reveal the results of self-sacrifice on the part of the worker, and the one who sends his means to sustain the work.

In the past considerable misunderstanding has arisen as the result of the failure to have the donations properly designated. Some seem to have the idea that to say, "For the South," is sufficient to insure its being applied to the Negro work. This is not the case. The work in the South is large, and its interests are many; and when money is sent in that indefinite way, it is put into the general fund, and does not always reach the particular work for which it was intended. No one but the sender is to blame for this. We desire, therefore, that all who send money to the work for the colored people should state clearly that it is for that purpose.

We are in great need just now of means to sustain the mission schools already in operation, and to continue the evangelistic efforts put forth by the Negro ministry in behalf of this sadly neglected people. You may send the gift you desire to make to your conference office, properly marked, or to the Southern Missionary Society, 85 Arcade, Nashville, Tenn., and you will receive your receipt, and the money will be used as you may direct. We are of good courage in this great needy Southland, and are sure our Captain will lead us on to victory.

J. W. CHRISTIAN.

Wisconsin

It has been a long time since I have written a report for the REVIEW. I notice that it contains many new names. This says to me that the message is advancing.

A number of years ago I had a nervous breakdown. This, with other combinations, made it necessary for me to retire from active labor. I did so, and moved with my family to northern Wisconsin, in order to get the benefit of the life-laden atmosphere of this region, and also the pure, soft water with which this country is blessed. With these two remedies, an abundance of outdoor exercise, and the blessing of God, a three-years' stay here has apparently restored me to perfect health. For this I praise the Lord continually. With my experience, I would advise any one in like condition to come here and rest awhile. Thus the Saviour instructed his disciples of old; and there are many now sleeping who, had they heeded this admonition, might still be of service to the Master; for the Lord has need of those who have grown gray in his vineyard to still do important service.

My heart was made to rejoice that as soon as I reported for duty, the Lord had work for me. I shall enter the field with strong faith and courage that I shall be able to help close up this message; and if I can not stand in the very front rank, I hope to be able to hold up the hands of others.

My address is Madison, Wis., care sanitarium. My field of labor is the southwest part of the State. I ask to be remembered in the prayers of the dear brethren and sisters, that I may be faithful to the end.

D. H. OBERHOLTZER.

Louisiana

NEW ORLEANS.—We came to this State a little over one year ago. We had some idea of what we would meet from a previous experience of nearly four years in the State of Kentucky.

The conference owns a large typical Southern home on a prominent avenue, which answers very well for a mission home. Friends in the North have sent us over two hundred dollars in donations, which has been an appreciated help in furnishing the home in a plain, substantial manner. Our public services are held in the large double parlor.

We thoroughly enjoyed the privileges of our good camp-meeting. It was very gratifying to see the liberal spirit manifested in lifting the debts of the conference. Truly, "the liberal deviseth liberal things; and by liberal things shall he stand." Isa. 32:8. It seems to me

that the reverse of this would be equally true: The stingy deviseth stingy things; and by stingy things shall he stand, or fall, rather. I have been impressed recently with the following scripture, or slight paraphrase: Where sin (debts) abounded, grace (prosperity) does much more abound.

The mission received a gift of four hundred fifty dollars last week, and more is promised from the same source. "If all the tithes of our people flowed into the treasury of the Lord as they should, such blessing would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open."—*"Testimonies for the Church," Vol. IV, page 474.* We are delighted to see each quarter a substantial increase in tithes and offerings, for this indicates so much. "Those churches which are the most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually."—*Id., Vol. III.*

A recent Sabbath was a precious day. The tender influence of the Spirit was manifest as five were baptized and united with the church. One each was from the Lutheran, Methodist, Presbyterian, and Catholic churches, and one, an aged canvasser, was reclaimed. We now have a membership of forty-six.

We are confident there is a good opening here for treatment-rooms, and the church will stand loyally by with its moral support. We should have a consecrated worker among the large French population of the city. We have room for one or two self-supporting trained nurses, periodical sellers, and canvassers.

"Persons should be chosen to labor in the large cities, who are fully consecrated and understand the sacredness and importance of the work. Do not send those who are not qualified in these respects."—*Id., Vol. IX, page 119.*

Are there not those who have a burden born of the Spirit for the work here? With such, we would like to open correspondence at once.

We are planning to do our duty with the special REVIEW.

Mrs. Saxby has been very slow in recovering from a heavy surgical operation she underwent at Boulder, Colo., on our way here. We are glad to be here, and are of good courage in the Lord.

W. H. SAXBY.

Field Notes

ON Sunday, October 10, six were baptized in the First Philadelphia (Pa.) church.

THIRTY-FIVE persons have accepted the truth as a result of the tent effort held by Elder C. B. Haynes at Baltimore.

AT Little Birch, W. Va., five are reported as keeping the Sabbath, and several others are just on the border line.

As the results of the efforts put forth by Elder Beams and Brother J. C. Bradley at Loeffler, Mo., four persons have been brought into the truth.

WE are glad to hear from C. W. Weber, Chicago, Ill., that several have accepted the truth, one person being baptized, as a result of the effort put forth there this summer in behalf of the Germans in that city.

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - Secretary

The Harvest Ingathering Campaign

THE Ingathering campaign is certain to be of great benefit to our schools, for it gives a practical education, during the school term, in the very thing that we are preparing our students to do after they leave school. It gives to them an opportunity to become acquainted with the people in the vicinity of the school, and to find openings for Christian Help work, Bible readings, and other ways of doing good.

From E. A. Manry, principal of the Tunesassa (N. Y.) School, we have this word: "Our school ordered one thousand copies of the Missions REVIEW, and to-day the majority of our students are out with them."

E. A. Sutherland, president of the Nashville Agricultural and Normal Institute, writes: "Last year we spent two days in the Harvest Ingathering campaign. We are planning to do a good work in the neighborhood this year. We are also planning a campaign with 'Christ's Object Lessons' and 'Ministry of Healing.' Each church-member is requested to take two copies of 'Ministry of Healing' to help the Nashville Sanitarium. This will make quite a large number for our school."

Clifton L. Taylor, principal of Beechwood Manual Training Academy, Fairland, Ind., says: "Beechwood Academy is doing active work in the Harvest Ingathering campaign. We have started out to raise one hundred dollars for our missions, and have already secured about two thirds of this sum."

Our schools should enter heartily upon every movement for the advancement of this message. The education which the students receive in these campaigns is of inestimable value.

F. G.

Hazel (Ky.) Academy

THE academy opened September 18, with an enrolment of thirty-eight. We have the best class of students we have ever had. We have better facilities for teaching and caring for the students than ever before. We do not intend to have more than thirty-six boarding students. When that number has been reached, we expect to start another small school in the conference.

THOMAS D. ROWE.

A New School

WE are opening here at Lacombe, Alberta, our new conference school. We began October 13, with an enrolment of thirty students. At present we have forty-five, and there are at least twelve more to come next month; so as far as our attendance is concerned, we are encouraged.

As our new building is not yet completed, our young ladies are housed in a temporary building and a tent. Their permanent home will be ready to move into in a few days.

A good spirit of earnest devotion to work prevails, and no words of discon-

tent are heard, though we are yet in our temporary quarters, and snow is on the ground. The foundation for our permanent boys' home and recitation building is being laid this fall; we hope to have it ready for use next year.

God is wonderfully blessing us in every way, and in his leadership we feel secure.

J. I. BEARDSLEY.

Laurelwood (Ore.) Academy

LAURELWOOD ACADEMY has been open a month. The enrolment is thirty-seven, of whom twenty are in the school home. Classes have been formed in the seventh to eleventh grades inclusive. Nearly all are mature young people, many of whom are paying their own way. These are devoted Christians preparing for some branch of missionary work, with but few exceptions. The faithfulness with which they pursue their work is certainly commendable. Nearly a dozen are planning to make teaching their future work.

F. A. DETAMORE.

Vienna (N. Y.) Intermediate School

SCHOOL opened October 5, with a larger attendance than has been usual on the opening day. There are prospects of a few more students entering soon. We have an excellent class of young people this year, seemingly anxious to get an education to fit themselves for the Lord's work. Nearly all are looking forward to entering a higher school, or engaging in some line of gospel work. A spirit of helpfulness pervades the school. The outlook for a profitable year's work is very encouraging.

Formerly, this was a church-school doing intermediate work, but by late action of the New York Conference, we became a conference intermediate school, the first and only school of this kind in this conference.

W. C. MATHEWSON.

Oakwood (Ala.) Manual Training School

REGULAR class work was begun on the morning of October 3. The enrolment was good for the time of the year. The daily program has been so arranged that classes recite in both the morning and evening, leaving the larger portion of the day free for industrial work. The greater number of our students must meet their own expenses in school by their labor, and with our present plan, they will be able to work enough to meet their current expenses and carry from one to three literary branches.

All seem anxious to succeed in getting a good practical education, and are quite diligent in their studies. Besides the regular work in the lower grades, we have organized classes in Bible doctrines, algebra, geometry, English literature, bookkeeping, and general history. A commendable interest is also manifested in the industrial classes. Instruction is being given in plain sewing and dressmaking. In a short time classes will be opened in blacksmithing, carpentry, broom making, agriculture, and printing.

Faithful work is also being done in the music department, including both vocal and instrumental. Two nurses' classes are carrying on their regular course of instruction.—*Southern Field Echo.*

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

The First Canvassers Institute in Spain

I ARRIVED here the evening of September 19, expecting to sail for South America the twenty-fourth, but the boats were all full, so I could get no passage until October 2. As soon as we learned that, Brother W. G. Bond wrote to his workers, telling them we would have a week's institute. We began last Sunday, September 26, and close to-morrow. The workers go out with the paper every morning, and in the afternoon we have our classes. Their average sales of the papers have been just about the same here in a half day as for a whole day before they came.

We have made a special study of the book "Coming King." Including the Bond brothers, there are ten in the class taking the instruction. We are also studying how to present "His Glorious Appearing" with the paper. I have emphasized the matter of their trying to reach the better classes with the book, telling them how our workers have succeeded among this class in Mexico. They are all enthusiastic, and those who take up the book work, I believe, will make a success.

During the first nine months of this year the canvassers here in Spain have worked 5,662 hours, sold 30,289 papers, 1,288 tracts, 167 books; total value 3,452.05 *pesetas*. (The value of a *peseta* is 18 cents.) They have had an average of five canvassers.

There were lively times here in Barcelona during the revolution in the last days of July. It started because the

no place to leave them, as their mothers were dead, and so had to bring them along. The officers took the children from them and sent them to the poor asylums, and marched the fathers to the front. When they came to embark the troops, a general strike and stoppage of business was declared. Everything in Spain stopped. In the afternoon, as the troops were marched down toward the boats, crowds of men, women, and children crowded in between the soldiers and the wharf, so that the soldiers could not be embarked. The officials then or-

Pioneer Canvassers Wanted at the Front

RECENTLY, in a missionary talk, Elder O. A. Olsen made the following statement in emphasizing the influence of the printed page in foreign fields: "The fact is, our publications have pioneered the work in every foreign field that I know of."

Coming, as this statement does, from an ex-president of the General Conference who has had many years of experience in foreign fields and in the general work, it should be a great encouragement to our canvassers to volunteer to do pioneer work in foreign lands.

Many are doing this, and are being sent to the front, — to Mexico, to Central America, to South America, to India, to Africa, and to other countries. Still the need is greater than the supply.

Volunteers are needed in Mexico, where a little handful of brave young men have

been pioneering most successfully. Elder Steele, who was recently sent to Porto Rico, has made a beginning by demonstrating that books can be sold successfully there. In the first four and one-half days that he worked, he sold one hundred sixteen dollars' worth of books. Now he sends a most urgent call for at least one canvasser.

Recently the General Conference has voted to send two single young men to India to work under the direction of Brother Carl Weak, formerly general agent of the North Pacific Union Conference, now on his way to the East.

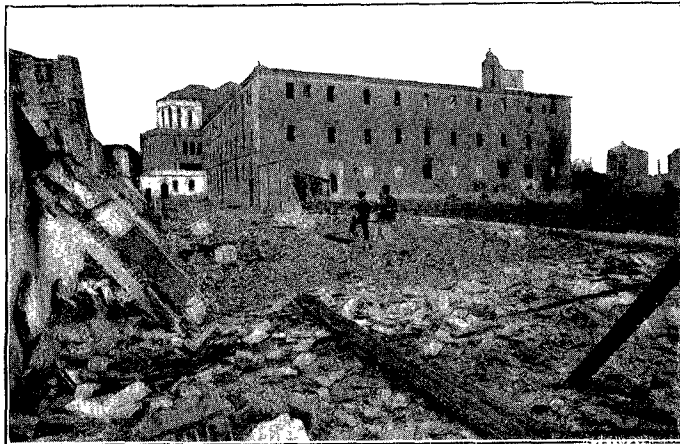
Two young men from the Avondale school in Australia have for several years been pioneering along the eastern coast of Asia, from Singapore to Shanghai. They have been very successful.

We need volunteers for China, Japan, and the Philippines. For nearly two years a call has been out for six young men to volunteer to pioneer the work in southern Ireland, but thus far no one has been found.

Recently our hearts were made glad on receiving a letter from two young men who volunteer for South America. They accepted the truth three years ago from reading "Great Controversy" and "Bible Readings," and now they wish to become self-supporting missionaries in some more needy field. We trust that arrangements may be made for them to carry out their desire in the near future.

We wish to hear from others, and especially from hardy, consecrated young men who do not flinch from bearing the yoke in their youth. What better task could any young man wish than to go abroad to some needy field, learn a language, learn the manners and customs of the people, help plant the good seed, and grow up in experience with the message which he has been instrumental in establishing. We shall be glad to hear from any whom the Spirit of God may stir up for such work.

E. R. P.



RUINS OF A CATHOLIC MISSION AND COLLEGE AT BARCELONA

As the building appeared after the recent anti-clerical uprising, July 26-31, 1909. Our Spanish periodical *Los Señales de los Tiempos*, is published in, and widely circulated from, this city

dered these soldiers to fire on the crowd. They fired into the air instead of into the crowd. Then the officials called the civil guards, and they fired on the crowd, killing a good many.

Then the battle was on. During the next few nights, forty-eight Catholic churches and convents were burned. The populace tore up the stones out of the streets and carried them to the houses, whence they hurled them down on the soldiers' heads. They also built barricades with these stones in different parts of the city. The mobs who burned the convents made all the inmates leave before firing them. The priests and some others were so enraged at the soldiers because they would not fire on the crowd

that they in turn fired on the soldiers. I am sending a few views, which show something of the destruction, although they do not show the worst, as these cards have all had to pass the censor.

Since order has been restored, court martials and shooting of revolutionists have been almost daily occurrences. "*Despues de los sucesos*" (after the events) is one of the headings in nearly

every daily paper now. Since I have been here, we hear of bombs nearly every day, but the Lord has cared for his children, and none of our brethren have suffered.

N. Z. TOWN.

"THE angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.



RUINS OF A FRANCISCAN CONVENT, IN BARCELONA, SPAIN

This was partially destroyed during the notable insurrection of July 26-31, 1909. The headquarters of our Spanish Mission is situated not far from the places where the riots occurred

government called out the reserves to go to the front in Melilla. Some of these reserves were men with families, and the people objected to their going. Some were widowers with children. When called, they presented themselves, together with their children. The officers asked them what those children were doing there. They replied that they had

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Sanitarium Quarterly

ALL arrangements have been made for starting a medical missionary journal for our sanitarium workers and for our people at large. We are waiting now for a subscription list. This is necessary in order to enter the periodical in the mails, as well as to insure financial support. One call has been made through these columns for subscriptions at twenty-five cents a year. We shall be obliged to place the price at fifty cents unless a list of two thousand subscribers can be secured before we enter upon the project. From this time on we will receive subscriptions for two years at fifty cents, with the understanding that the price will be fifty cents for one year unless two thousand subscribers are secured, when the price will be twenty-five cents a year. We shall now wait to see whether there is a call for this journal before we launch it. There is a great deal of work and anxiety connected with a venture of this kind, and unless there is a demand for such a periodical, we do not wish to undertake its publication.

The plan is to make the journal of value and interest to all our people. It will be supported by many of our best physicians and other workers. There will be a number of departments of general interest, each edited by a competent person; also other departments especially valuable to sanitarium workers. Special attention will be given to reports from our missionaries in foreign lands. It is the plan, at present at least, to issue the journal quarterly.

Are you in favor of this movement? It will cost you fifty cents to vote for it. Send in your subscription. The sooner the list is made up, the earlier the first number will appear.

In case not enough subscriptions are received to justify going ahead with the effort, the money will be returned.

W. A. R.

Sanitarium Management

MANY difficulties and failures in our institutional work are due to ignorance as to the duties and responsibilities of its various officers and department leaders and a failure upon their part to realize the importance of co-operation. Whatever may be the plan of organization or management, it is the success of the institution as a whole that is desired. This requires the careful and unselfish operation of its departments individually and collectively.

In planning for successful sanitarium management, we should begin with its board of directors, who should be selected with a view to active service rather than of honorary membership. In other words, men should be selected who are adapted to the work by experience and inclination, and who are willing to help carry the load, rather than those who are already overloaded with the weighty affairs of conference or

other institutional administration, with little prospect of giving more than a very limited amount of their time and counsel.

With the board properly organized, the basis upon which the enterprise will be operated is to be considered. Right here is where many mistakes have been made, and some of our larger institutions are crippling along, overburdened with debts, because they were not willing to begin in a small, simple way, and grow, adding to their facilities as the increase of patronage demanded and their experience increased. They wanted to be full-grown immediately, even though lacking in enough experience to operate a small work. The result is that large indebtedness has been incurred, the interest upon which overburdens and discourages the workers until they are dwarfed in their experience, and the work has been permanently injured. Many of our institutions have never fully recovered from these blighting influences of debt, and still worse results will follow unless they are rescued.

It is far better to start in a modest way, providing additional facilities as the profits warrant and the patronage demands, always from the income of the business. Thus a healthy growth is realized and appreciated by the workers, which serves to encourage them in their efforts.

The affairs of our sanitariums must not be conducted after a banking policy. Our business is to save souls, and while we should have value received from those patients who are able to pay, all must be treated with consideration and courtesy, always if possible retaining their confidence and respect.

Relations of Medical Superintendent and Business Manager

Naturally our sanitarium work is divided into two branches, which for convenience we will designate as the medical division and the business division, the former supervised by the medical superintendent, with the business manager as a counselor, the latter headed by the business manager, with the medical superintendent as counselor. These two individuals are directly responsible to the board of directors, and should receive from them their general instruction for the direction of the work. Here is the vital point. These positions should not be filled by those whose greatest desire is to rule something, but by men who are consecrated, unselfish, broad-minded, and liberal, willing to counsel and to be counseled with, and to share responsibilities with others. Neither should feel that the whole institution rests upon his shoulders, but that he is leader of a certain division, and that he has been provided with the very best man available as an advisor, and that in turn it is his privilege to be a helper to his associate in planning for the good of the whole work. Many of the details of the work should be gone over together; if the business manager feels called upon to make unusual purchases, let there be the fullest agreement and understanding between the two as to the necessity and as to how the money can be invested to the best advantage. To ask the physician to assist in the work will tend to enlist his co-operation and confidence. In turn, if the medical superintendent feels the need of additional apparatus or of making im-

portant changes, let him advise with the business manager as to the propriety of the action, considering the conditions. If an agreement between themselves is not sufficient, the matters should have the approval of the board of directors. Thus they should feel that it is not only a duty but a privilege to counsel together regarding the work entrusted to their care. No opportunity should be let slip to gain each other's sympathy and support, realizing that independently neither can make his division of the work a success.

Get close together, and keep close together. While differences of opinion will doubtless arise regarding some of the details of administration, never allow them to become personal, but remember that these differences are opportunities to practise the principles of Christianity, "In honor preferring one another," and that it requires two to make a quarrel. Never, under any circumstances, if differences do arise, allow your associates or family of workers to know it, for it is almost sure to be magnified, and the workers will take sides, to the great detriment of the work and disgrace of the principals. Be examples to your workers; as you would have them co-operate with you, you must co-operate with each other. Advantage should also be taken of the advice and counsel of the chaplain.

A business manager should be secured, if possible, who has had experience in conducting a similar business, and who realizes the value of a dollar; whose principles is to make the income to the business meet its expenses, and who fears debt; who is willing to handle the institutional funds as carefully, or more so, than he would his private means. He should also be willing to counsel with his associates and to lead where he expects others to follow; not selfish to draw a large salary regularly, and expect the other workers to sacrifice and receive their allowance in small amounts as the treasury can spare it; and if occasion warrants a donation, he should head the list. He must be approachable alike to patients and fellow workers.

As the duties of the medical superintendent are generally to have the leadership of the medical departments,—which constitute the medical division—and all professional work of the institution; to attend promptly to the needs of the patients as they enter, either personally or by assignment, as he may elect, providing necessary treatment; to supervise the professional training and education of workers; to educate patients and guests by means of classes, lectures, and by personal contact, in the principles to which the institution is dedicated; to give attention to the discipline of all workers connected with the medical departments, and, in conjunction with the business manager, the whole family of workers: so the business manager, as the name implies, is to direct the financial affairs of the institution. He or his deputy should give prompt attention to the location of patients as they enter the sanitarium, having a definite understanding as far as possible as to prices, terms, etc., and if in doubt as to the financial standing of the new arrival, begin at once to look it up. He attends to the prompt collections of bills as they become due. Arrangements for discounts, remitting of charges, correcting bills, etc., should all be handled by

the business office. The pricing of surgical operations, after consultation with the physician, as the latter is better able to judge a fair fee and is very often better acquainted with the circumstances of the patient, is done by the manager. In fact, he represents the institution in all negotiations involving finance, but he should make no arrangement with the patient which is liable to hamper the physician, without consultation.

He should also make financial arrangements with workers, employing and discharging all irregular help, providing for all obligations promptly as they fall due, and attending to the purchase of supplies and apparatus as directed by the board. He should make a continual study of the finances of the institution in order to be able to take advantage of opportunities to better conditions, planning carefully and wisely for the interests of the work. His assistants are the matron, steward, bookkeeper, clerk, and the department leaders.

(To be continued)

L. M. BOWEN.

Young People's Work

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

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

The Reading Courses

WORDS of appreciation which we receive from those who are enjoying the reading courses this year are cheering. One secretary writes: "The number of our reading course members is still growing. I have visited some who are reading 'Quiet Talks on Service,' and the testimony of all is that it is just splendid. I must say for myself that it is proving a great blessing to me."

To those who have not enrolled, we again extend the invitation. It is never too late to begin. True, the outlines started in the *Instructor* of October 5, but with a little earnest effort you can make up this reading. The choice of books, like the choice of friends, is a serious duty. We are as responsible for what we read as for what we do. God has a special work for every young man and woman in this closing message. You may not be privileged to equip with a college education; but just where you are, you may begin to prepare for service. The needs of a dying world never pleaded more earnestly than they do to-day for young men and women of sterling worth. Some opportunities lie in the arms of the past, others are hidden in the bosom of the future, but the present are ours. Among the many which you may seize to-day are the reading courses.

A Missionary Volunteer secretary wrote to her young people: "The long, pleasant evenings of summer have given place to those of autumn, when we close the doors against the outer darkness, and turn to the light within. These evenings spent in the home circle are rare opportunities for improving our minds and enriching our characters, but opportunities which, if neglected, will rise up and condemn us in the Judgment."

Not only the young people, but the whole family, could profitably take up

this reading course work. We are told by the spirit of prophecy to "form a home reading circle, in which every member of the family shall lay aside the busy cares of the day and unite in study." Let parents encourage their children in this good reading.

The books needed are as follows:—

Missionary Volunteer Reading Course No. 3

1. "Quiet Talks on Service." Cloth, 75 cents.
2. "The Moslem World." Cloth, 50 cents; paper, 35 cents.
3. "The Great Second Advent Movement." Cloth, \$1.25; paper, 50 cents.

Junior Reading Course No. 2

1. "Letters From the Holy Land." Cloth, 50 cents; paper, 25 cents.
2. Three historical books of the Bible.
3. "My Garden Neighbors." Cloth, \$1.

The *Youth's Instructor* is needed in both these courses. That, as well as Nos. 1 and 2 in the Missionary Volunteer Course, should be ordered from the Review and Herald, Takoma Park, D. C.; No. 1 in the Junior Course, from the Pacific Press, Mountain View, Cal.; others from any of our tract societies or publishing houses. Those enrolling should send their names to their conference Missionary Volunteer secretary.

M. E. K.

What Our Young People Are Doing

THE young people of South Dakota have decided to take the responsibility of sending a young man from Russia to the school in Friedensau, Germany, for one year. This training will enable him to labor more efficiently among his own countrymen.

The Missionary Volunteers have been at work in western Colorado. At camp-meeting fifty-five dollars was raised to complete the Foreign Mission Seminary scholarship which they have been trying to raise. Aside from this, fifty dollars was given for the scholarship of a native Burmese.

The young people of Palisades, Colo., have dried a quantity of fruit for the missions in the South.

One secretary writes: "Enclosed please find ten dollars, a donation from the Missionary Volunteers to help fit up a room in one of the new sanitariums in the South."

Our young people in Maine have given about fifteen dollars for the needy Southern field. Their donations are still coming in to the treasurer.

One of our Missionary Volunteers in western New York has pledged fifteen cents a week toward the support of a student in the Huntsville school.

The Glendale, Cal., Missionary Volunteers recently gave one hundred twenty dollars for the Southern work.

After a special effort of several weeks to get up a program on the Southern work, at which over one hundred dollars was raised by one of our societies, a reaction set in. The programs of the weekly meetings became formal, and the interest lagged. The attendance fell off, the leader became discouraged, and felt almost ready to give up. One of the earnest workers of this society who had been out in the field, came home for a few days and went to work to arouse the interest. He asked a few who had attended the last meeting to unite with two or three others in prayer during

the week, that the Missionary Volunteer leader might be encouraged, and that the next meeting might be a success. The Lord blessed their efforts. Thirty-one were present at the meeting, and there was unusual freedom.

The western Pennsylvania young people recently gave two barrels of clothing to the poor.

There are many German young people in the United States. For their benefit it is planned to publish a German young people's paper.

At one of the Western camp-meetings it seemed very hard to reach the hearts of the people. Earnest efforts were made to break through the barrier, and the prayer bands did faithful, earnest work. At the last meeting eighteen young people came forward, several who were backsliders, and a goodly number took their stand for the first time. The Missionary Volunteer secretary is endeavoring to follow up this good work by correspondence, and plans to visit the young people later.

A good word comes from northern Illinois. The secretary writes: "We had some very good meetings at our camp-meeting this year. I think I never saw young people work so hard to make the meetings a success as they did there. We formed prayer bands, and have seen some encouraging results. We in this conference have become firm believers in prayer and personal work at camp-meetings. Both last year and this we have been rewarded with new workers from among the young people. Some of those for whom we worked hardest last year were leaders of bands this year, and one of our most promising church-school teachers is a result of last year's camp-meeting work."

The Missionary Volunteer work is making good advancement in the British Isles. There are now eleven societies, with a membership of one hundred seventy. The young people of the South England Conference have taken the North Scottish field as a mission to support by their contributions.

One of our conference secretaries, in writing of the young people's work at their camp-meeting, says: "One young lady who did not want to come to the camp-meeting, but came just because she did not like to stay at home alone, was converted. She was very worldly, and her conversion was indeed wonderful and just as sincere. She had been a public-school teacher, but she gave herself to the service of God, attended one of our institutes, and is now teaching a church-school. I saw her not long ago, and she is a firm and happy Christian."

M. E. K.

The Morning Watch Calendar for 1910

Do our young people need it? Do we not all need a quiet hour with Jesus every day? It will greatly help us keep the world out and the Spirit in. How can we receive power for witnessing except by daily contact with Heaven?

"Our Master's Invitation.—'Come ye yourselves apart.'

"Our Master's Command.—'When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.'

"Our Master's Example.—'And in the morning, rising up a great while be-

fore day, he went out, and departed into a solitary place, and there prayed.

"Our Master's Promises.—'Lo, I am with you alway.' 'And thy Father which seeth in secret shall reward thee openly.'

"The Servant's Response.—'O God, thou art my God; early will I seek thee: my soul thirsteth for thee.' 'My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.'

The increasing interest in this plan of daily devotion and Bible study is surely an encouraging feature of our Missionary Volunteer work.

The calendar for 1910 follows the same general plan as the one this year. The scriptures for each day are chosen with reference to the Sabbath-school lessons.

This little booklet will help you to form the habit which may mean your eternal salvation. Though it is quite inexpensive, it may be of inestimable value to a friend who is seeking to live a noble life. It will be a dainty Christmas or New-year's gift.

Order from your conference Missionary Volunteer secretary. Price, in any quantity, 5 cents each. Envelopes for remailing will be furnished to those who request them.

M. E. K.

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience.

Conducted by the Religious Liberty Bureau

K. C. RUSSELL

Secretary

W. A. COLCORD

Corresponding Secretary

Church Federation in Colorado

THE formation of a church federation of the three cities, Colorado Springs, Colorado City, and Manitou, in the State of Colorado, is under way. The object of this federation is "to unite the Christian forces of the three cities so that they may act together as far as possible in connection with all movements of a moral and religious nature that are of common interest," and "to discover and supply any religious, social, and civic needs that may arise, without any unnecessary multiplication of agencies in meeting those needs."

The federation is to become operative as soon as seven denominations indicate their readiness to co-operate in its formation and maintenance.

The proposed constitution for the federation provides for the election of a federal council to consist of "all the ministers of the constituent denominations," and lay members according to church-membership.

The subjects outlined for consideration and attention are "international enterprises, civic righteousness, location of churches or missions, Sabbath observance and law enforcement, laymen's missionary movement, and finance."

It will be noticed that this church federation is not only to consider the subject of "Sabbath observance," but that "law enforcement" is brought in immediate connection with this, which, we take it, when expressed in full, means that one of the aims and objects of this federation is to enforce Sabbath observance by law. Well did the United

States Senate Sunday Mail Report of 1829 say: "All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

If the churches throughout the land would "federate" and pledge themselves, by the grace of God, to be Christians, and to act Christlike; to obey the golden rule, and grant to their neighbors the freedom they ask for themselves; to seek and to teach righteousness by faith and not by works, and salvation by grace and not by law, they would be in better business than they are when they federate to control politics or to establish religion or to enforce religious observance by law.

W. A. C.

Finish of the Kansas City Sunday-Law Crusade

THE following news item from Kansas City, Mo., under date of November 4, is of interest:—

"More than four thousand indictments which were returned during the 'Sunday blue-law' crusade made by Judge William H. Wallace of the criminal court here a year ago, were dismissed by Judge Lashaw in the criminal court here to-day. Prosecutor Conkling moved that they be dismissed, in keeping with his pre-election promise. The Wallace crusade was the most spectacular ever attempted here."

It will be remembered that Elder K. C. Russell, of our Religious Liberty Department, opened up the campaign against this crusade in Kansas City, two years ago this fall, by delivering several lectures in one of the popular halls of the city, and securing the publication of an "Open Letter to Judge Wallace" in one of the leading daily papers of the place. A little later the campaign was taken up by Elder and Mrs. J. S. Wightman, and carried on not only in the city, but throughout the State.

W. A. C.

"American State Papers"

THE work of revising "American State Papers" is nearly completed, and the manuscript for the new, revised, and enlarged edition will soon be placed in the hands of the publishers.

The work has been divided into six parts, under the following heads: "The Colonial Period;" "The Federation Period;" "The National Period;" "Court Decisions;" "State Constitutions and Sunday Laws;" and "Operation of Sunday Laws;" besides an appendix containing the Declaration of Independence and the Constitution of the United States.

This book will contain all the statements in the various State constitutions relating to religious rights and religious liberty, as well as the Sunday laws in every State, Territory, and possession of the United States, revised up to date. This section of the book will be of particular value and interest from now on as the agitation over Sunday enforcement rises all over the country. Besides this, the work will contain a vast amount of most valuable and interesting matter from colonial times down to the present time.

The various movements, measures, and matters of interest which have arisen since the rise of the National Reform movement in 1863, especially those from 1888, when the Blair Sunday-Rest bill was introduced into Congress, and onward, are all noted and treated in chronological order. A list is given of every Sunday bill that has been introduced into Congress since 1888. Such matters as the "National Reform Association," the Blair "Sunday-Rest Bill," the Blair "Educational Amendment," the Breckinridge "District Sunday Bill," the Supreme Court "Christian Nation Decision," the "Sunday Closing of the World's Fair," the Johnston "District Sunday Bill," the "Proposed Religious Amendment," are all presented and dealt with at some length, as well as the Seventh-day Adventist and Seventh-day Baptist memorials to Congress of 1908.

We are sure that all our workers in the United States and a large number of our people generally will wish a copy of this book as soon as it is published. The first edition of the book, gotten out in 1890, was much appreciated; but the revised edition will be found still more complete, and will be of exceptional value as a work of reference and study.

W. A. C.

Department of Religion in the Michigan University

THE *Western Watchman* (Catholic) of St. Louis, quotes very liberally, and with all seeming approval, from Judge Grosscup's Chicago public address demanding the teaching of religion in the public schools; but in the same number, in noticing an instance where that was being done which the judge demanded, but not in accordance with Catholic ideas, the *Watchman* says:—

"Catholic students at the University of Michigan at Ann Arbor have been warned by the Rev. E. D. Kelly, pastor of St. Thomas's Church of Ann Arbor, not to take the courses of philosophy under Professor Wenley, who has been placed at the head of the Ann Arbor School of Religion in the University. In a sermon recently, Father Kelly said: 'Catholics attending the university are hereby warned not to take any of the so-called philosophy courses given by Professor Wenley. The teachings of the Church are the teachings of Christ. I do not believe that they can be improved on by the teachings of any college professor.'"

The establishment of the School of Religion in the Michigan University followed a lecture by Bishop Williams on the "imperative necessity" of a department of religion in the university. University professors are the instructors in the school. At the head of it is Professor Wenley, whose "liberal" teachings have attracted attention, and to which the Catholic prelate, Mr. Kelly, objects.

F. FREDERICK BLISS.

A "Lord's Day Act" for Bermuda

WRITING from Bermuda under date of October 4, Brother M. Enoch says: "On Monday, September 20, a Sunday 'Lord's Day Act' was brought before our legislature by the Moral Reformers, who are mainly made up of Methodists and Presbyterians. The act was then read for the first time, and was to be

read a second time the following Friday." The proposed act is similar to the one recently passed in Canada.

On Friday, September 24, the measure was called up, and an attempt made to rush it through. Of the thirty-six members composing the house, only seventeen were present, including the speaker. A motion was made that the act "be read the second time this day six months," which meant to kill it. On this there was a tie vote, eight voting for and eight against it. The speaker casting his vote in the negative, the motion was lost. Brother Enoch says, "I am informed that had there been a full house, the act would have met its death then."

Those who spoke in favor of the measure made it plain that it was religious, and was desired to check the growing "desecration of the sabbath." One member, Mr. Dill, said, "There are at the present time in this colony numbers of Christians who do not believe in keeping Sunday as the Sabbath." Replying to this, Mr. Outerbridge, the member who had the measure in charge, said, "We may or we may not be better off without that element in the community; but if that element is not satisfied to accept what we consider are the wishes of the majority, let that element seek some other field where they can enjoy their rights and privileges." In this was manifested the intolerance couched in the movement for this legislation.

Action on the measure was deferred in order to "give the house further time to consider the matter." Brother Enoch has gotten out a leaflet to meet the issue, and has also written some for the public press, exposing the real character and object of the proposed legislation. Judging from the public feeling in regard to the matter, he thinks the measure will not be brought up again. W. A. C.

Writing for the Press

A BROTHER from California, requesting a copy of "How to Write for the Press," says: "I have done a little along the line of writing for the public press. Last fall and winter I contributed about twenty articles to five of the leading papers in the county, and I hope to do more this winter."

A sister in California, sending for a copy, writes: "In the REVIEW of October 21 I find the notice of 'How to Write for the Press.' That seems an answer to my prayer for an opportunity for service in our precious message."

We are certain that this matter of writing for the press has great possibilities in it, and that a great field of usefulness may thus be opened up for many, and an opportunity found for putting to use much hitherto dormant talent.

W. A. C.

Notes

In a late number of the *Pacific Union Recorder*, Elder J. O. Corliss makes the following announcements for religious liberty institutes in California: Loma Linda, November 12-21; San Diego, 23-28; Los Angeles, December 2-12; Fresno, 14-20; Armona, 21-27. Three more institutes are planned for in the northern part of the State, the places for holding them only awaiting settlement. This is a splendid program. We would be pleased to see similar activity in other States.

A brother in Ohio informs us that he has sold about twelve hundred copies of the last issue of *Liberty*. A few agents of this kind in each State would very soon raise the circulation of this excellent magazine to over one hundred thousand.

Elder C. A. Scholl, of Allegheny, Pa., relates a very interesting incident, in the *Columbia Visitor*, in connection with his tent work there the past season—how he found a Roman Catholic factory owner who believed in religious freedom and promised to carefully read *Liberty*. Not only so, but he generously arranged work on Sunday for one of his employees who had just been converted and had begun to keep the Sabbath, and for whom Elder Scholl had called to make a personal plea.

Current Mention

—Already the War Department of the United States is testing a newly invented gun which is designed to destroy air-ships.

—Charles N. Crittenton of New York, the founder of the seventy-three Florence Crittenton Rescue Homes for Girls, died in New York, on Nov. 16, 1909.

—An incipient rebellion is now in progress in Haiti, and in an encounter between rebels and government troops on November 1, the government troops were defeated, and the insurgents seized the town of Guayabin.

—The State Department of the United States has notified the government of Chile that in case the Alsop claim is not settled within ten days, either by payment or by Chile signifying her willingness to submit the claim to The Hague Court, diplomatic relations will be broken off between the two countries. This claim is of long standing, dating from 1876.

—An explosion occurred on November 13 in the St. Paul Company's Coal Mine at Cherry, Ill., as a result of which 385 men were entombed. The fire raging in the mine after the explosion made it impossible to render any effective service for the entombed men for several days, and for a time practically all hope was abandoned of getting any of the men out alive. On the sixth day after the explosion five dead bodies had been taken out. The day following twenty men were taken out alive, and hopes are entertained that still others may be found. This ranks as one of the greatest mining disasters of this country.

—As a result of the recent shooting of two American citizens as insurgents by order of President Zelaya of Nicaragua, the new Nicaraguan minister to the United States has been informed that he can not be received by the President under the present circumstances, and two American war-vessels have been despatched to the opposite coasts of Nicaragua to protect American interests. It is reported that about 500 Nicaraguan revolutionists have recently been shot without trial by order of the Nicaraguan president. The American government has expressed to Nicaragua its intention to recognize the validity of the revolutionists' blockade of Nicaraguan ports so long as it is efficiently maintained.

—The general superintendent of the Union Pacific Railroad Company is authority for the statement that one human being is killed every hour and one injured every ten minutes on American railroads.

—Statistics show that nearly 10,000 persons are murdered each year in the United States, while the sum total of deaths from crimes of violence in Great Britain and Germany together is only 1,000.

—Work is to be begun immediately on the fortifications for the protection of the Panama Canal. It is reported that the work of building the canal may be completed within the next four years, and to have the fortifications completed by that time, work must be begun at once. These fortifications will cost between fifteen and twenty-five million dollars.

—President Alcora of Argentina has issued a decree proclaiming martial law throughout the entire country for sixty days, because of the spread of anarchistic propaganda, which reached its climax in the assassination on November 14 of the chief of police of Buenos Aires and his secretary. The police assert that the assassination of the chief and his secretary was part of a vast anarchist plot.

—A report from the central bureau of the German public weal society in Berlin shows that as a result of an inquiry into the feeding of schoolchildren in 189 German towns, 36,000 children habitually go breakfastless to school, while of the total number of children in these towns five per cent were sent to bed each night supperless and hungry. No fewer than 95,000 children had to be fed by public assistance committees.

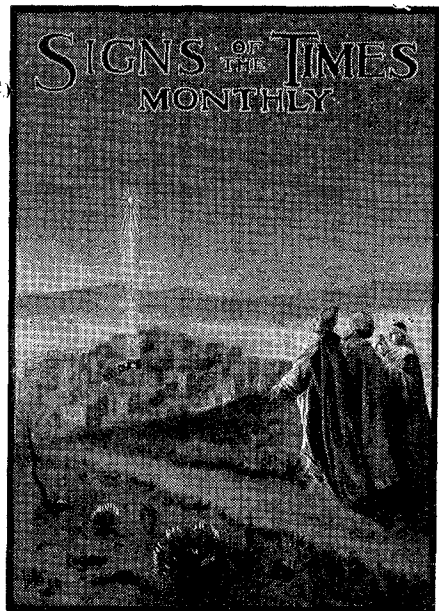
—Dr. Louise G. Robinovitch demonstrated in New York City on November 18 her ability so to manipulate an electrical apparatus of her own invention as to bring to life a rabbit which was pronounced dead. The rabbit had been killed by an electrical shock administered for the purpose of making the demonstration in resuscitation. She claims that the apparatus can be utilized in bringing to life persons who have been killed by electrical shock.

—The new monorail car, whose equilibrium is maintained by the use of the gyroscope, and which was first shown in model form some eighteen months ago in London, received its first public demonstration on November 10, on a full scale, on the war-office grounds in London. The car was forty feet long, ten feet wide, and thirteen feet high, weighing twenty-two tons, and was mounted on a single rail, running freely around curves of all sorts and angles, and carrying forty passengers with complete safety and very little vibration. Two gyroscopes weighing three quarters of a ton supplied the stability. The motive power is entirely contained in a petrol engine, which is used to drive the dynamo. Mr. Brennan, the inventor, declares he found the efficiency of the new principle in a full-sized car far greater proportionately than in the small model. He asserts also that a speed of 150 miles an hour can be attained with greater safety in cars thus operated than at sixty miles an hour with the present apparatus.

NOTICES AND APPOINTMENTS

The Christmas Idea

BETWEEN now and the twenty-fifth of December, millions of people will give much time and thought to this great annual festival. The occasion will be especially marked by feasting and the giving of gifts, both of which too often cause regrets on the part of participants. True, many sensible persons receive a genuine blessing at this time, by making others happy in ministering to their needs.



This is a reduced facsimile of the December "Signs Monthly" cover. It will appear in two colors; admired by all who have seen it.

"How Will You Spend Christmas?" is the title of an excellent one-page article by M. C. Wilcox in the December *Signs of the Times Monthly*. One page only, but every sentence is fraught with interesting and helpful thought.

"The Origin of Christmas;" "True Greatness—A Lesson for Christmas;" "The Babe of Bethlehem;" "The Nativity of Christ: Its Lessons," are titles of other contributions bearing on the Christmas idea, and appearing in this issue.

In view of the fact that everybody is thinking of these things, don't you think, dear friends, that an exceptional opportunity is thus afforded to get the truth before the people by means of this excellent number of the magazine? Do you not feel impressed to respond to this suggestion and have a part in this good work?

Here are a few of the other good things to be found in the Christmas number: Current Topics, which have a bearing on fulfilling prophecy: "Pentecost," by Mrs. E. G. White; "Struggle for Religious Liberty in the Western World;" "The Day and Purpose of the Sabbath;" "World Building" (Creation or Evolution); "Divine Healing;" Bible Reading on Temperance, a story.

We furnish helps free. Send a trial order through your tract society, or to the *Signs of the Times*, Mountain View, Cal. Twenty-five copies will cost you \$1; you sell them for \$2.50.

"The *Signs* does bring people into the truth."

Notice!

ANY one of our brethren having an organ which he will donate to a worthy school in North Carolina, where it will be greatly appreciated, will be doing a great favor by writing the undersigned at Hildebran, N. C.

G. W. WELLS, President.

Change of Address

THE headquarters of the South Carolina Conference has been removed from Campobello, S. C., to Spartanburg, S. C., R. F. D. 5. All mail intended for the secretary and treasurer, Miss Eliza Warner, should be sent to the new address.

"Bible Training School"

BEGINNING with the December number, the *Bible Training School* will commence a series of articles on the minor prophets of the Bible, which will be of especial interest to every one interested in Bible study. The small prophetic books are seldom referred to, yet they are full of instruction applicable to our own time.

The series begins with the book of Amos, and will continue throughout the year.

Subscription price of the *Bible Training School* is 25 cents a year. Address Bible Training School, South Lancaster, Mass., or order through your tract society.

Publications Wanted

Oscar N. Conklin, Larissa, Mo., *Signs*, tracts, etc.

Mrs. Katy Taylor, 6503 Cedar St., Cleveland, Ohio, copies of any of our papers, to be used in depot racks.

W. Davis Burt, New Milford, Pa., desires for distribution copies of the *REVIEW*, *Signs*, and tracts on the Sabbath question.

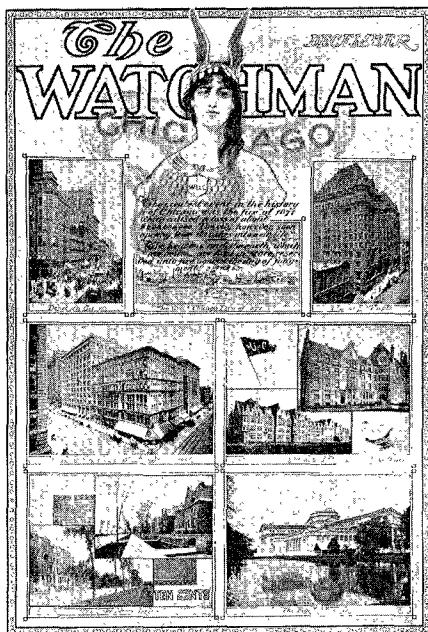
O. Thorson, Box 505, Golden, Colo., wishes a continual supply of papers—*Signs*, *Instructor*, *Liberty*, *Protestant Magazine*, and *Life and Health*.

Mary E. West, 122½ South Church St., Spartanburg, S. C., desires clean copies of the *REVIEW*, *Signs of the Times*, *Watchman*, or any of our other periodicals.

Mrs. C. E. Hammond (assist. church clerk), 110 Linden Ave., Buffalo, N. Y., desires the addresses of Mable McDonald, Lotta McDonald, Mrs. McDowell, and Mrs. Florence Erb.

The "Watchman"

THE December number of the *Watchman* should have an extensive circulation. Important questions of interest to this genera-



REDUCED FACSIMILE OF FIRST-PAGE COVER

tion, as shown in the conditions prevailing in the political, religious, and social worlds, will be ably discussed. Now is an excellent time to subscribe for the *Watchman* for 1910. January 1 the price advances to one dollar a year.

Boulder-Colorado Sanitarium Training School for Nurses

A NEW class will be started in the Boulder-Colorado Sanitarium Training School for missionary nurses, Jan. 1, 1910. Young men and women nineteen years of age and upward, whose lives are consecrated to the work, who have a good education, and who are physically well and strong, are desired to make up this class. It is the purpose of those in charge of this class to maintain the very highest standard of theoretical and practical instruction; and students are wanted who have high ideals, and whose only object is to work for the salvation of souls and the advancement of the third angel's message.

Write at once for the new announcement and application blank to the Boulder-Colorado Sanitarium, Boulder, Colo.

Business Notices

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

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.—One or two Sabbath-keeping men to cut wood and clear land. Work for one year. Address at once, J. J. Knapp, R. F. D. 2, Box 274, Hood River, Ore.

WANTED.—Man with family to rent a 160-acre farm with stock furnished, or to work by the month among Sabbath-keepers, with church and school privileges. Address N. C. Christensen, Burt, Iowa.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.50; 10-gal. can, \$6.75; 61 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—Girl or middle-aged woman to do housework, permanent position, good wages, and a good home with church privileges to competent person. Can furnish good references, and will ask the same from those answering. Lyman Middaugh, Ames, Neb.

FOR SALE.—Home three miles from Hot Springs, Ark. Near church-school, healthful locality, five-room house, cistern, spring water accessible, two and one-half acres, berries and grapes bearing, thirty young fruit trees. Address C. J. Dart, Fayetteville, Ark.

WANTED AT ONCE.—At the Long Beach Sanitarium, first-class graduate lady nurses. Seventh-day Adventists. Write, giving experience, school from which you were graduated, and whether or not you could come at once. Address Dr. Winegar Simpson, Long Beach, Cal.

A BARGAIN.—Two hundred thirty-two acres; ninety-five cultivated; living springs and branch; rolling and bottom land; all under wire, five miles. Country site; one mile to school, store, church, railroad station. Corn, cotton, vegetables, berries and fruit, including figs, grow to perfection. No crop failure. Healthy. \$10.50 terms, answer quick. S. H. McCulloch, R. F. D. 4, Jefferson, Tex.,

FOR SALE.—Peanut Butter, 10 cents a pound; 100 pounds, freight paid, \$12. Write for special low prices on Vegetarian Meat; Coconut, Peanut, Olive, and Cooking Oils; Cereal Coffee; Whole-wheat Flour, etc. All guaranteed pure. Vegetarian Meat Co., Washington, D. C.

FOR SALE.—80 acres, sandy loam and light sand, will grow fruit and grain. 8-room house, cellar, well, and cistern, large basement barn, orchard, several lakes in sight, rural delivery, telephone. Regular Sabbath services and church-school. Price, \$4,000. Address C. E. Messer, R. F. D. 1, Box 35, Berlamont, Mich.

FOR SALE.—Improved Fountain Pen, self-filling, without rubber sack nuisance, self-regulating flow, self-cleaning, can not leak. \$2.50, \$4, and \$5. Send cash with order, and receive pen on guaranty of absolute satisfaction or money refunded. College View Supply Co., College View, Neb.

WANTED.—Competent bookkeeper and stenographer. Must be Seventh-day Adventist, man or woman. Also a young man who would like to work as a salesman in a tailors' trimmings store. P. Svenson & Co., 158 Fifth Ave., Chicago, Ill.

CALIFORNIA DRIED FRUITS.—Shipped direct from ranch in Napa Valley to families, schools, restaurants, and sanitariums. Larger variety, better facilities, prompt shipment. Write for circular "R" giving full information. St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

BEAUTIES! BIBLE MOTTOES, SIZE, 12 X 16.—1,000,000 Father and Mother Mottoes for Sale, besides the many other Beauties in Stock. Father and Mother Mottoes lead. Xmas will soon be here. 100, assorted, \$5; 200, \$9. Father and Mother Mottoes alone, 200, \$12. Write quickly. Address Hampton Art Co., Hampton, Iowa.

SPECIAL NOTICE.—For a limited time the new food factory owned and operated by the Southern Union Conference has a special freight-paid offer to our people in all the States. Write at once for circular giving full information, together with price-list and order blank. Address Nashville Sanitarium Food Factory, Nashville, Tenn.

WANTED.—Family of earnest Adventists to buy 40 acres of irrigated land 2½ miles from town. Or will subdivide to suit purchasers. New church, small Sabbath-school. Fine opportunity to do good and to make a living. Rio Grande valley, 12 miles from Mexico, 30 miles from coast. Crops grow all the year. Opening for blacksmith in town. Enclose stamp. P. C. Shockey, Harlingen, Tex.

Obituaries

WILBUR.—Died in Texarkana, Ark., Oct. 8, 1909, Orren A. Wilbur, aged 57 years, 6 months, and 7 days. He leaves to mourn his loss two daughters and three sons. He was a believer in the truths of the third angel's message. **MRS. CLARA J. LEWIS.**

EADS.—Died in Colorado Springs, Colo. of heart failure, Sister Anna Eads, aged fifty-four years. She was born in Van Wert County, Ohio, in 1855. She came with her parents to the State of Wisconsin in 1858, spending her childhood days there, moving to Nebraska in 1870, and from thence to Colorado in 1880. She was married to Chas. E. Eads in 1892. To them were born two sons, who, with their father, survive her. Sister Eads' death was very sad. She retired Sunday night, September 12, about as well as usual (though she has not been in good health for several years), and was found by her husband dead in her bed the next morning. She embraced the third angel's message when only a girl, and was a true and faithful member of the church until her death. A loving companion, mother, sister, and faithful member of the church of Christ has been laid away to await the return of our blessed Saviour, whom she loved and served. Funeral services were conducted by the writer. **G. W. ANGLERBARGER.**

ZEGELER.—Eli Zegeler was born in Warren County, Missouri, Jan. 29, 1895, and died Aug. 23, 1909, in Wichita, Kan. Eli had for many months previous to his last sickness shown a great love for the Bible. He was faithful in attending the Sabbath meetings. He had expressed the desire to be baptized at the camp-meeting, which his sickness hindered him from attending. He gave evidence that he had found pardon through believing in Jesus. **JAMES A. MORROW.**

LOOMIS.—Henry Malvin Loomis was born Jan. 7, 1852, in Wisconsin; and died Oct. 18, 1909, aged 57 years, 9 months, and 11 days. Brother Loomis was injured in his legs by an accident at an early period in life, after which he had to walk with crutches. He had but little of earthly goods, yet few in his church put more into the Lord's treasury than did he. He and his aged father cut cordwood to sell at the market, putting all received into the cause of God, save a bare living. On Sabbath, after an earnest season of prayer, in which his voice was heard pleading with God, it was found he could not rise. Dr. Myers and others went to his assistance, but he never walked or spoke again. The doctor pronounced it apoplexy. Our brother will be missed in the church, where he seldom was absent. He leaves few relatives, but many friends, and not a known enemy. He died at his home in Vancouver, Wash. The Seventh-day Adventist church was filled with sympathizing friends and neighbors, and the writer spoke words of comfort from Job 5:26. **R. D. BENHAM.**

HALL.—Died in Mannsville, N. Y., Oct. 5, 1909, Mrs. Fannie Hall. Sister Hall was born in the town of Lorraine, N. Y., Oct. 7, 1837. She spent her entire life in, and in the vicinity of, Mannsville, where she has been highly respected. In 1854 she was married to George H. Hall, who died in 1898. A daughter, Mrs. W. P. Bartlett, of Collinwood, Ohio, was their only child, and she survives her parents. Five other children were at different times the objects of her mother-love and care; one, Miss Grace Hall, who has always remained with her. At the age of fifteen Sister Hall was converted and joined the Methodist Church, and a few years later accepted the light of present truth. She was alone in the observance of the Sabbath for several years, but later her husband joined her, and remained faithful till his death. She was ever loyal to the truths of the third angel's message, and will be greatly missed by the church at Mannsville, of which she was a faithful member and attendant for forty years. Her earnest prayers and testimonies will long be remembered by those who heard them. The writer spoke to a large concourse of friends, who gathered in appreciation of her useful and devoted life. **F. C. WEBSTER.**

SHARP.—Rebecca Jane Sharp was born in Houghton, Ontario, Canada, Feb. 11, 1844, and died at Bay city, Mich., Oct. 21, 1909, aged 65 years, 8 months, and 10 days. In October, 1861, she was united in marriage with George E. Sharp, who, with one daughter, one brother, and one sister, are left to mourn her loss. In early life she attended the Baptist Church, her father being a deacon in that church for many years, but she did not make any profession of religion until after her marriage, and removal to Lapeer, Mich., where, in 1867, under the labors of Elder Lawrence, she was converted, baptized, and united with the Seventh-day Adventist church. Later she took her membership to the Arbelia (Mich.) church. For the last twenty years, since leaving the vicinity of the Arbelia church, she has been too far removed from any church to attend services with any regularity, but has always tried to live a consistent Christian life, and studied to be able to give an answer for the hope which she held so dear. The funeral services were held at the Bay City Seventh-day Adventist church, Sabbath, October 23, Elder A. R. Sanborn speaking words of comfort from the text she chose, Rev. 14:13. Surely the works of Sister Sharp do follow her. We laid her to rest in Oak Ridge Cemetery, trusting to meet her at the first resurrection. **R. R. N.**

CARTY.—Died at the home of Mrs. C. Mulford, Oxford, Mich., Oct. 21, 1909, Mrs. Lucy Carty. She was born in the State of Ohio in 1830. Sister Carty had reached the ripe age of seventy-eight years, and enjoyed a bright experience, with strong faith and a clear hope in the rapid completion of the work of God and the giving of rewards to the faithful. She was a member of the Edenville Seventh-day Adventist church, where she resided until the death of her husband. Many of her dear friends and relatives assembled at the funeral held at the home of Mrs. Mulford. **E. K. SLADE.**

REED.—Harold Lincoln Reed, son of Mr. and Mrs. Adelbert L. Reed, was born at Seymour, Wis., Nov. 21, 1893, and died at the home of his birth Oct. 16, 1909. Harold was a bright scholar and good boy, and for the last few weeks before his death he seemed more careful and thoughtful than usual. He read his Bible more, and manifested appreciation for every service rendered him. It almost seemed as if he was getting ready for the change which was so near, and yet so unexpected by them all. He leaves to mourn their loss a father, mother, three brothers, and four sisters. The funeral service was conducted by the writer, who based his remarks upon 2 Tim. 4:7, 8, the text chosen by the parents of the deceased. **P. C. HANSON.**

BRISBANE.—Sister Sarah Emily Dickinson Brisbane was born at Newcastle, Pa., Nov. 11, 1830, and died at the home of her daughter at the close of the Sabbath, Oct. 23, 1909. She had attended the morning service at the church, and expressed herself as appreciating the message given, little thinking it was the last she would hear. The immediate cause of her death is not known, though she had been weaker than usual for nearly three weeks. Hers has been a life of Christian service, and her many friends testify to her life of love and devotion. She was married early in life to Dr. Benjamin Brisbane, whose faithful service made him an eminent doctor in the army during the Civil War. After the war he became a Baptist minister, and together they devoted their lives to the Master's service. Her husband has been dead nearly thirty years. Some fifteen years ago the light of present truth came to her, and she most gladly accepted it, and has rejoiced since in the thought that in a little while Jesus will come, and then the glad reunion at the resurrection morning. Six years ago she came to Chicago to live with her daughter, Mrs. Johnson, and united with the Ravenswood church, where she has been a faithful member since. She leaves three daughters and two sons to mourn their loss; but they sorrow not as those who have no hope. Words of comfort were spoken by the writer. **J. M. BURDICK.**

DEVINNEY.—Mrs. Weltha Mather DeVinney, mother of Elder F. H. DeVinney, president of the New York Conference, died at the home of her granddaughter, Mrs. Frank Halliday, East Galway, N. Y., Oct. 31, 1909. Sister DeVinney was born in Dresserville, N. Y., in 1830, and was therefore in her eightieth year. She was sick but five days, being taken with what seemed to be nothing but hoarseness, but which developed into pneumonia. She realized that it was her last sickness, and was often found in prayer. She first heard the truth from a Sister VanMarten, in Groton, N. Y., and later listened to a series of lectures by Elder S. B. Whitney, but did not fully identify herself with the denomination until she moved from this place to Syracuse, where she united with the church. She was the mother of four children, but one son alone, Elder F. H. DeVinney, survives her. She also leaves three grandchildren and two great grandchildren. These mourn not as those who have no hope. The funeral was conducted by the writer in the little church at East Galway, where a number of the friends and members of the church, as well as those not of our faith, assembled to show the respect in which she was held in the community. After the funeral the remains were taken to her old home in the western part of the State, where she was laid to rest to await the voice of the Life-giver to call her home. **A. J. CLARK.**



WASHINGTON, D. C., NOVEMBER 25, 1909

W. A. SPICER - - - - - EDITOR
 F. M. WILCOX
 C. M. SNOW } - - - - - ASSOCIATE EDITORS
 W. W. PRESCOTT }

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

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ON account of the first Sabbath of the week of prayer being the second Sabbath in December, the Mission Board will send out no second Sabbath reading for next month.

WE are glad to see the names of Fijian and other island natives in the list of trained laborers recommended to newer mission fields by the recent Australasian Union Conference council. The council recommends Jakope and Ruci, of Fiji, to New Guinea; and Tuaine Solomona, native place not named, is also recommended to the New Guinea mission. The time has come when laborers from the islands long worked may now be light-bearers to the regions beyond.

AFTER having spent six months or more in the temporary business management of the Washington Sanitarium at Takoma Park, Brother L. M. Bowen left this month to return to California, to resume his work as business manager of the St. Helena Sanitarium. Brother T. C. Nethery takes up the work in the Washington institution. As he was leaving, Brother Bowen remarked to us that the Washington Sanitarium business had increased sixty per cent this year, and had more than doubled in two years, which he felt was a very encouraging showing.

ON the sixteenth, from San Francisco, Brother C. Sparks and wife, of Nebraska, sailed for China, their future field of labor.

IN a recent letter from Brother G. W. Morse, we learn of the death of his father, Washington Morse, which occurred at De Land, Fla., November 9. Our aged brother was among the early believers in this movement, and attested his faith by a long life of godly devotion. Further particulars will be furnished later.

By a post-card from Odessa, Russia, just as he was sailing for Constantinople, Elder L. R. Conradi wrote: "Our meeting closes here to-night. The truth is stirring this country; article after article appears about us in the papers, long ones at that, favorable and unfavorable. Tracts are published against us in the Russian. But our meetings were crowded, and the Lord is at work."

A NEAT, artistic little booklet of ten pages, selling for five cents, is "The Morning Watch Calendar" for 1910. While designed particularly for the young, it will be found equally valuable to all classes in the outlines and suggestions it presents for daily Bible study, meditation, and prayer. We hope every reader will secure a copy, and heartily unite in the daily prayer communion. Address your tract society, or Young People's Missionary Volunteer Department, Takoma Park, Washington, D. C.

Protestant Magazine for the fourth quarter of 1909 is being mailed this week. This number is fully up to the high standard of literary excellence set by its predecessors. The Protestant Magazine is ably edited, and the matter it contains, both contributed and selected, is worthy of the careful and serious consideration of all thoughtful men. Its earnest study will serve to educate the believers in this movement regarding vital issues which must soon be met. We shall give next week a more detailed description of the subject-matter of the last number.

THE Australasian Union Conference Record for October 4 brings a report of a union conference council held in September. The recommendations of the council were numerous, dealing with all departments of their work. The report on distribution of labor contains forty-one items. One recommendation adopted is a message to our people in America: "Recognizing the great calls for laborers which were made upon the General Conference, we hereby express our gratitude to our brethren in America for their consideration of our needs in inviting Brother Machlan and family, Brother and Sister Burke, Brother Cole and family, and Brother Spear and family, to make Australia their field of labor; and we desire to express to these brethren and sisters our hearty appreciation of the practical interest they have shown in the work of the Lord in this field by responding to the call of the General Conference; and on behalf of the Australasian brethren we extend to them a cordial welcome to these shores."

VERY likely the record for the highest single gift in the Harvest Ingathering for missions will go to East Michigan. In response to an appeal accompanying a special REVIEW sent out in that conference, a check for a thousand dollars was forwarded to our General Conference treasury.

THE readings for the week of prayer, contained in last week's REVIEW, are being sent to church elders and leaders, and to the isolated. Let every company of believers make prayerful preparation for the services during the week of prayer, December 11-18, that none may fail to receive the blessing that comes from unitedly seeking God for a great spiritual uplift.

WE are pleased to hear that Elder C. J. AcMoody, formerly of Turkey, is improving in health in the Oklahoma climate, where he is living an outdoor life. Elder J. H. Krum, compelled to return from Palestine some years ago, is also in Oklahoma seeking to regain health. Shall we not remember often in prayer these and other efficient laborers who are unable to engage fully in the work?

Harvest Ingathering Notes

DURING the seven days ending Thursday evening, November 18, we received orders for 8,992 copies of the Missions REVIEW,—an average of 1,284 copies per day.

From the orders we are still receiving for the Missions number of the REVIEW, it is evident that many of our people intend to continue the campaign work for some time to come.

Although the campaign is well under way, we are continually receiving orders for the special REVIEW and other supplies from new recruits, as well as from those who have successfully distributed their first supply.

One dear brother, an isolated Sabbath-keeper in the State of Washington, writes us that, although eighty-six years of age and sixty-five miles from our nearest church, he will endeavor to make good use of the ten extra copies of the REVIEW sent him. He says: "There are only two families here that I can reach." The rest of the papers he will mail to friends. It is inspiring to note the zeal and activity of the aged in this work.

From a brief note just received from Mrs. Leon A. Smith, of Nashville, Tenn., we quote the following encouraging words: "I am enclosing a check for fifteen dollars. I am soliciting by letter from friends not in the truth. My courage is good in this work. Ten dollars came from a prominent gentleman of Baltimore, Md., with good words for the work. The fifteen dollars enclosed are the result of sending out two papers. There are others to be heard from. Coming into personal touch with so many devoted workers from these foreign fields during the General Conference has given me a fresh zeal and a great desire to be of service in this great work." Soliciting by correspondence will enable many busy people to have a share in the blessings to be found in this great missionary endeavor.

A. J. S. BOURDEAU.