

The Advent Sabbath Review and Herald

Vol. 87

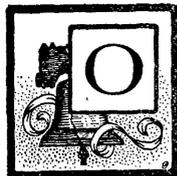
Takoma Park Station, Washington, D. C., November 24, 1910

No. 47



For China's Millions

W. A. WESTWORTH

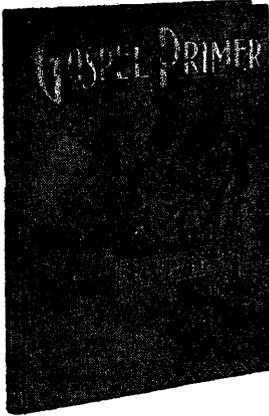


ONE in every four of all earth's millions live in China, amid conditions of sin and misery that are appalling. Heathen darkness reigns supreme. One in every four that go down to Christless graves are buried here in China. Four out of every ten in all the world who never heard of the gospel of God's love are here in China,—waiting!—waiting for you and for me to bring to them the word of light and life. Shall we answer the call of the hour? Shall we who have heard this last glorious message of a soon-coming King, share our hope with China's dying millions? Let us do it now: soon it will be everlastingly too late. The hand of our God is with us; on every hand his power is seen; his truth is finding a resting-place in many honest hearts; his message is going on to victory. God's men with God's money will answer the call and share the triumph.

Shanghai.

Appropriate Gift-Books

For the Little Ones

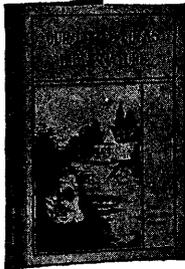


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The Review and Herald

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 24, 1910

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REVIEW AND HERALD

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General Articles

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

Greetings From Afar

FINLAND.—We are of good courage in this northern part of the Russian empire. Our Lord is good and strong, and we trust fully in him.

LOUIS MUDERSPACH.

SUMATRA, EAST INDIES.—Would it were possible for the brethren in the home lands to get a glimpse of the situation in this island of the East, which appeals urgently for instant and earnest action. The Malays, for instance, perhaps above all nations known for their indifference to all things new, are now turning over in their sleep, and awakening to join the Asiatic races in the march along new paths. Shall we have reinforcements to grasp the golden opportunity? O, that I could place the situation before you as it is! Will you send us reinforcements? Brethren, send us the glad word that you will.

BERNARD JUDGE.

JAPAN.—Greetings from Nagasaki to our brethren. At present we are holding tent-meetings in this city, and have found many honest souls seeking for light. We believe the Lord's good Spirit will lead some to accept this message. This is Japan's oldest port, and the place where Protestantism had its beginning. It was here that the priests were burned at the time of the expulsion of the Jesuits. The oldest Japanese Christian, so

far as I am able to learn, lives here, and is now an observer of the Sabbath. Just now the message is gaining a hold in small villages and ancient towns before unentered. It is my hope that our people will freely give for the sake of the message at this time. W. L. FOSTER.

COOK ISLANDS.—Our hearts are of good courage. The islands of this group, outside of Rarotonga, have had little work, not from lack of interest, but by force of circumstances; but our little Maori paper has been faithfully bearing the witness through the whole group, and now is the time to follow up the interest. I have now an appeal from a distant island, urging me to come. Pray for us as we answer these calls. There are, I believe, honest souls in this group, who will welcome the Saviour when he comes.

GEORGE L. STERLING.

Hidden Treasures

G. B. STARR

HIDDEN away from the passer-by are the pearls, the diamonds, the sapphires, the gold, of the natural world. There are earth's hidden treasures, the source of wealth and pleasure, the ornaments of home and castle, the adornment of the person, the reward of labor.

But these are not for the careless crowd. He who would possess them must separate himself from the multitude, and address himself with unremitting toil, with self-consuming devotion, to the attainment of the one object. All his energies must be bent in the one direction, if success is to be gained.

It was Christ, "in whom are hid all the treasures of wisdom and knowledge," who, as Creator, hid these treasures in the earth, perhaps for the very purpose of awakening in man the energy, and causing him to put forth the labor, necessary to obtain them. Only in this way would they be valued at their true worth. Only in this way, also, would the spiritual lesson be taught, and the discipline be woven into the school of life.

As with earth's hidden treasures, so with the higher attainments. The "gold tried in the fire," the true riches, the enduring wealth, the true knowledge,—all these are hidden in Christ. The passing multitude see them not; they are not found along the hard-beaten roadway. Hidden in Christ, these precious gems are found in the narrow way, there to be obtained and retained by every persevering seeker.

It is when he is alone with God that the secret of the Lord is revealed to the heart and mind of man,—in the secret place, long enough and often enough for silence to be obtained in the soul until

the voice of God can be heard. "The secret of the Lord is with them that fear him." The sheltered woods, the secret chambers, have their secrets to reveal to the constant, faithful seeker. "And thy Father which seeth in secret," said Jesus, "shall reward thee openly."

Melrose, Mass.

The Workers Needed

MRS. E. G. WHITE

God has a much higher standard for his people to reach than they have reached in the past. What can I say that will give them a consciousness of the responsibility resting on them to be Christlike in word and deed? The lack of Bible religion necessitates much talk about what ought to be done. Did we live the words of Christ, we should be brought into such close contact with him that we should know what to do in order to advance the work of God. When we take Christ as our example in character-building, we shall make decided progress. When we are filled with a desire to be like our Saviour, when we refuse to weave self into the work that we do for the Lord, when we look away from finite counsel to the One who is too wise to err and too good to do us harm, we shall be strong in the strength of the Lord.

In order to see God, we must humble ourselves. When we accept Christ's words and Christ's plans, we shall not place self where Christ should be. We shall not think of going contrary to his plain directions. We shall shun even the thought of self-exaltation.

We need to feel our obligation to the higher Power. That presence is ever with us, asserting supreme authority, and taking account of the service that we render or withhold. There is altogether too little reverence and sincere love for God, and altogether too much self-seeking. "Thou shalt have no other gods before me." This command must be sacredly observed if we would fulfil the purpose of God for us in our creation and redemption. We must rise heavenward, making God first and last and best in everything. He is our sole, supreme, and everlasting good. Before we are ready to enter his kingdom, self must be crucified. When self is made first, God is put aside, and the sweet sense of his presence and love is lost.

God points out the path of duty, saying, "This is the way, walk ye in it." In that path lie self-denial and the cross, but it is the only path of peace and safety. But there are many who are turning their backs on this path, and are walking in the companionship of self,—a companionship that they have every reason to dread.

The divine revelation and commission given to Moses made him great. He would not cease pleading, "Show me thy glory." And the Lord made his glory pass before him. Moses talked with God face to face, as a man talketh with a friend. The realization of his inability to do the work given him, drove him to God, to plead for the people under his leadership. Naturally he was diffident, slow of speech, hesitating, self-distrustful; but he was eloquent as he besought the Lord in behalf of his people. He presented them before God, saying, "O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

It was mercy that ruled in the leadership of Moses. It was mercy that spoke through the words and deeds of Christ. Not one thread of selfishness was drawn into the web. To those who to-day move forward under the command of Christ, God will give kindness, patience, long-suffering, and gentleness, with a trusting heart.

The representatives of Christ are to rely constantly on his wisdom. This is necessary for the safe guidance of those whom they lead. It is a sacred, solemn work, to be in charge of and to lead the Lord's people. In this work there is need of constant watchfulness and prayer; and those engaged in it need daily to receive the gift of God's grace, that they may have wherewith to impart to others.

The Lord chooses men to do his will, and he keeps them in his service until they begin to feel a sense of self-importance, and do not lean their whole weight upon the wisdom of the Master worker.

Then he leaves them to walk alone; for in his work self-exaltation has no place.

God asks of his workers a humble, trusting, obedient heart, and the willing service of the whole being. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Increase of worldly power is nothingness. The only power that is of worth in God's sight comes through the meekness and lowliness of Christ.

Every day God's workers are to be partakers of the divine nature, having overcome the corruption that is in the world through lust. Then God will work through them and with them, enabling them to scatter blessings wherever they go, and to build up the work where Christ is building, strengthening the hands of his laborers, and discerning with clear perception what needs to be done. They are colaborers with Christ, representing his character in goodness and compassion and love. They have a high and holy work to do, in union with the great Sin-bearer.

The stubborn and hard-hearted, unless they reform, will be separated from the work. The Lord Jesus can not ac-

cept the labors of any man who has lost his first love. Such a man may have the knowledge and capabilities essential for the work; but unless the love of Christ fills his heart, the lack of this love will be seen in all his plans and in all his work, and the Saviour will be misrepresented. Courage and self-reliance are necessary in the work of God; but without the love of Christ, they are as a sounding brass and a tinkling cymbal.

All along the path we travel we are to leave waymarks of the love of Christ. This love, acted out in the life, always brings a response. It causes offerings of gratitude to be brought to God by those who appreciate his goodness. God's workers will be acknowledged as their efforts to forward his cause are made in harmony with the plan of the Saviour.

Those who are connected with God as his colaborers can reveal greatness of soul only as they hide the life in the life of Christ, and strive to comprehend the exalted character of the work in which they are engaged. A true estimate of the sacredness of this work can be gained only as we behold it in the light of the sacrifice that Christ made in order that men and women might be saved from sin.

Christ expects each of his followers to do his work. This he has commanded in his Word. "Follow me," is his call to them. He came to our world to give men an example of a perfect life. He who in God's service sacrifices all of self, finds his reward in the work of seeking to save the lost, and in the joy that he feels in seeing sinners brought to the Saviour. God wants men to forget themselves in the effort to save souls. He calls for light-bearers, who will fill the world with the light and peace and joy that come from Christ. He will use humble men, men who cherish a sense of their weakness, who do not think that the success of the work depends on them. He will use men who will remember what the service of God demands,—the Christlikeness of word and deed that God calls for. Such ones will reveal that Christ dwells in the heart, imparting purity to the whole life.



Noah a Preacher of Righteousness

PERCIVAL J. LAIRD

"CHRIST also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing." 1 Peter 3:18-20, A. R. V.

With an open Bible, and an abundance of concordances and lexicons, it is passing strange that comparatively few have discovered that not man, but God only, is immortal. Hence, unless we are brought to God by the imputed righteousness of Christ, we must eventually

be destroyed as were the disobedient in the days of Noah.

It is a pity that the foregoing text is so often pronounced too abstruse for the general reader; or else misquoted in support of the theory of man's natural immortality, or as an illustration of "the wideness of God's mercy," in sending Christ's disembodied spirit on a mission to the spirits of the departed. Setting aside the truth that "the dead know not anything," advocates of the popular view are driven to fables in answer to the queries, Why did Christ go down? What message did he proclaim? Their probation past, would a merciful Saviour taunt the lost, as if the theoretical never-ending flames of hell were insufficient agony?

Others, apparently oblivious of the fact that the text plainly states that the preaching was to "the disobedient," declare that Christ went to those who had repented of their sins after the flood began to rise on earth's fair domain, to assure them of their salvation. But this view must fall, because it either locates both good and bad together in one place, or else assumes that a second hell is reserved for those who died lacking the assurance of faith. Yet with the first such hell unproved, two are absurd. Moreover, Christ has recorded the fact that his business with the faithful redeemed must wait until his appearing. Then will come that final liberty to the erstwhile captives and prisoners who in all ages through faith have availed themselves of God's conditions to inherit eternal life.

"As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. . . . Noah entered into the ark, and the flood came, and destroyed them all [the disobedient]." Luke 17:26, 27. Here we get the divine commentary on our text.

Noah had it on God's word that the world was to be destroyed by a flood. He believed God; and thus, not being disobedient, "prepared an ark to the saving of his house." But Peter, who tells us of the Spirit of Christ, which preached to the disobedient in the days of Noah, also informs us that Noah was "a preacher of righteousness." "Nevertheless they were disobedient. . . . Yet many years didst thou bear with them, and testifiedst against them by thy Spirit." Neh. 9:26, 30. They might have allowed themselves to be convicted "of righteousness, . . . and judgment [the coming flood];" but alas, they "took their own course still," and God destroyed them by the flood. They are "reserved unto judgment." 2 Peter 2:4. It was no fault of Noah's message that so few believed; nor is it the fault of the last message of mercy now sounding to the world that so few heed its call. Those of this generation, as truly as the disobedient of Noah's day, who are not persuaded, are daily hastening to their doom.

"When the long-suffering of God waited." Some jewels show to best advantage when set in a dark background.

Such is the wonderful love and bounty of God, set over against man's unbelief and disloyalty. Whenever we are tempted to sin, let us remember those heartrending words of the Saviour, "My God, my God, why hast thou forsaken me?" This was the climax of the horror of great darkness that settled down upon Jesus—and it was all necessary to bring us to God. "As it was in the days of Noah," so to-day, when we are so near the end, we do well to remember that "the Lord is long-suffering to usward, not willing that any should perish." Yet "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

Noah's was a stupendous task. Think of the great mass of material to be prepared and put together, and this probably amid the scoffs and ridicule of those of his generation. "What," they may have said, "means this old dotard to do? Whither this monstrous voyage? You look far before you, and what! shall we all perish, and you alone escape?" How real must God's promises have been to Noah! how steadfast his faith in God's truth, power, and goodness! Souls thus fortified can never be discouraged. Neither is it recorded that Noah sat down and soliloquized: "How shall this all come about? How shall I ever get all those beasts and birds inside the ark? And when we are inside, what then?" No; it was a settled principle of Noah's faith that the ark was his work, and that his salvation was bound up with it. God honored faithful Noah. As we look out on the great well-nigh lost world to-day, and see so few accepting the third angel's message, let us study Noah's life; let us pray, watch, and work. Soon we shall, if faithful, look up and say, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation."

Chang-sha, Human, China.

Are We Idolaters?

IVAR F. WITTING

SOME years ago I visited Columbo, on the island of Ceylon, and in my sight-seeing went into a Buddhist temple, having first obtained permission from the priests, and from the guard of British soldiers stationed outside to protect Europeans. A fanatical, fierce-looking priest, clothed in long yellow robes, led the way as guide, and a stalwart British soldier with loaded rifle and formidable bayonet followed behind, not for a moment losing sight of us.

We came to a large table covered with a cloth. In front of the altar stood a small image of Buddha. Great reverence was shown this hideous little image. Numerous worshipers passed by, each placing, as a sign of adoration, a lovely, sweet-smelling lotus flower on the table. Some brought armfuls of the flowers, others only a petal or two. But every

one who passed was expected to bring a flower, or a part of a flower, and lay it on the table. The soldier reminded me that I "had better put my collection on the counter;" and as in those days I was an infidel, I complied, some cynical remark escaping my lips at the same time.

Often, in later years, have I thought of that occurrence, especially since, by the grace of God, I have become a Christian.

An important principle was involved in that apparently simple act. By placing a flower, or even part of a flower, on that table, I virtually worshiped that idol: Many a time since then have I found myself in a similar position,—not that I have been called on to bow down before a god made of marble, ivory, ebony, or gold; but often has occasion arisen to show my regard for idols of a different kind.

The idols that Christians must guard against worshipping are often hard to detect. They may be cunningly disguised. Often those who pass by do not perceive the monster at all, as, unsuspecting, they step to the table, and deposit their contributions. What a sad procession—some bringing armfuls, others less, each according to their devotion and their means, and not one in ten thousand seeing the real idol, Satan, and refusing to worship him!

In that heathen temple, some bowed before the table because they actually believed in the helpless little image. Some paid their tribute from habit, others from selfish motives, others from fear. Some worshiped because others did so; some because their relatives and friends were there; some from ignorance or carelessness; many gave no thought at all to the matter.

Brother, sister, have you ever seen such tables in your life? Are you, perhaps at this moment, standing in the crowd, waiting for your turn to come, that you may pay tribute to the idol of your heart? These altars are found everywhere. They may not be seen, the idols may be hidden, the whole atmosphere in the temple may be pervaded with a delusive and intoxicating perfume, very pleasing to the natural heart. Everything may be designed to deceive, fascinate, and bewitch the senses. The whole earth is full of these temples; in every country, every city, every village, every hamlet, they are found.

Self is the greatest idol. Did you ever see a temple erected to this god? Did you ever see people bow down at a table before him? Did you ever leave your tribute on his altar? Why should you despise the Buddhist in far-off India if you are engaged in similar worship? Ah, if we would be honest with ourselves, and call things by their right names!

There are many other idols,—money, perverted appetite, novel reading, amusements, jesting, joking, criticizing, fault-finding, etc. Are you standing near these tables?

Let us awaken out of the sleepy con-

dition in which we find ourselves. Let us analyze our position, and pray that God will open our eyes so that we may perceive these hideous idols. Let us beseech God for discernment. We must wake up, and refuse to place even the smallest offering on the altars of sin, shunning the very appearance of evil. We must move from principle, regardless of the consequences. Ridicule, hatred, persecution—what do they matter? Let us be like Daniel, remembering that the same God who was with him is with us. He will do for us what he did for Daniel, if we will stand as bravely and as fearlessly for the right as did he. He will honor the true and loyal.

The Perpetuity of the Sabbath

EVIDENTLY God instituted the Sabbath for man for every period of the world's history. It is claimed by some that it is a Jewish institution; and that the restrictions thrown around it were confined to the Mosaic dispensation; and that the law guarding its sanctity passed with the ceremonial régime. If this contention be true, then the Sabbath is no more to us than any other day. Strip this day of its sanctity, and you at once destroy it. If it is not in a peculiar sense the Lord's day, a holy day, then it necessarily follows that it stands in precisely the same relation to us as any other day of the week. That God instituted the Sabbath in the morning of time, there can not be the least doubt. The question is, Did he institute the Sabbath for a limited period of time, and for a specific race of people? If this be true, there is nothing in the Word of God to indicate it. On the contrary, there is conclusive proof that the Sabbath is a divine institution, and is the inheritance of all men, in all ages of the world's duration.

Immutability is one of the attributes of Deity. For God to have installed the Sabbath, and made it a holy period of time, set apart from all secular purposes, and then to have abrogated this institution, would have destroyed his immutability. If the Sabbath had been limited in duration, and restricted to the Jews or any other people for a specific purpose, then, when that purpose was accomplished, of course the Sabbath would have ceased by reason of fulfilment. But this is not true; therefore we conclude that the Sabbath is the same to all men, in all periods of the world's history. The mistake consists in supposing the Sabbath to be ceremonial. It is an ethical institution, and not ceremonial. I dare assert that God never nullified an ethical principle—not one. This he could not do without compromising his immutability. In fact, God has never abrogated anything. The ceremonial law was not annulled. The former dispensation was instituted to answer a specific purpose. The ceremonial rites of this dispensation were typical. They all looked to the one common end, the atonement of Jesus Christ. They were correlated to the one

central design, the redemption of the world. When Christ came as the completion of this divine purpose, these adumbrations which concentrated in him ceased, because they had fulfilled the design for which they were instituted. The positive proof of this contention is found in the words of Christ: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." This is conclusive evidence that nothing was destroyed by the coming of Christ whether ceremonial or ethical. But the ceremonial and the prophetic were fulfilled, that every ethical principle might be confirmed, and the divine purpose to redeem the world be accomplished.

This being granted, the conclusion is irresistible that the decalogue remains intact, with its binding authority and majesty not impaired but strengthened by the teaching of the Messiah. To remove every vestige of doubt, the Saviour, continuing his discourse, said: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

These words of our Lord settle this question beyond all doubt. At the time this discourse was delivered, there did not exist any other law except the law found in the Old Testament, and the commandments referred to were evidently the ten commandments. Therefore the law requiring us to keep the Sabbath holy has not been abolished, nor will it ever be. Moreover, whosoever "shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Matthew Henry understands this to include not only the ten commandments, but all the commandments of an ethical nature found in the law of Moses. I submit a general legislative principle pertaining to all governments, civil and ecclesiastical, that when a law has been enacted, and a record made of its enactment, it remains in force until it is repealed, and a record is made of the repeal. We have seen that God instituted the Sabbath. His commandment guarding its sanctity is on record, and must be binding unless a record of its repeal can be found.—*R. C. Armstrong, in Baptist Standard.*

A HUNGER for reading the Bible is manifesting itself in France in a remarkable way. A representative meeting was recently held in Paris, the chief aim of which is stated to be "back to the gospel," by a return to the ancient custom of evening prayers and reading the Bible, reading the Word at school, presenting a Bible to newly married persons, and reading the Bible without a sermon at some public meetings. God's Word is the bread of life. It alone is the great uplifter, leading to a better life.



Growing Old

A LITTLE more tired at the close of day,
A little less anxious to have our way,
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
And a little more love for all mankind,
A little more careful of what we say;
And so we are passing a-down the way.

A little more love for the friends of youth,
A little more zeal for established truth,
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away,
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little bit nearer those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
The place that the living may never know.

A little more laughter, a little more tears,
And we shall have told our increasing years,—
The book be closed, and the prayers be said,
And we be a part of the countless dead.
Thrice happy then if some soul can say,
"I'm happy because he passed my way."

—Selected.

Cheerfulness in the Home

MRS. J. L. JONES

CHEERFULNESS is the disposition to be hopeful; it looks for the bright side when the outlook is dark. Gloom says, "Every rose has its thorn." Cheerfulness says, "Every thorn has its rose."

"There is a marvelous, life-giving power in cheerfulness. 'A merry heart doeth good like a medicine.' The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react on the whole system, causing a freer circulation of the blood and a toning up of the entire body."

A San Francisco paper tells of a woman, the victim of crushing sorrow,

and resulting despondency, indigestion, insomnia, and kindred ills, who determined to throw off the gloom that was making life so heavy a burden, and established a rule that she would laugh at least three times a day, whether occasion was presented or not. She trained herself to laugh heartily on the least provocation, and would retire to her room and make merry by herself. She was soon in excellent health and buoyant spirits, and her home became a sunny, cheerful abode.

In speaking of the matter to a friend, she said: "When I formed this apparently strange habit, I was weighed down with sorrow, and my rule simply lifted me out of it. I had suffered the most acute indigestion; for years I have not known what it is. Headaches were a daily dread; for over six years I have not had a single pain in the head. My home seems different to me, and I feel a thousand times more interest in its work. My husband is a changed man, and our children are always happy; together, my rule has proved an inspiration which has worked wonders."

Worry kills more people than work, and an uneasy, discontented frame of mind is as rust that eats away the most delicate part of the machinery, making useless the whole. The strongest, brightest intellects may be ruined in a short time by grief and anxiety.

A lack of faith is shown by nursing one's ills. Is not the admonition given, "Casting all your care upon him; for he careth for you"? Truly "he hath borne our griefs, and carried our sorrows."

Over and again we are told by the Lord's servant to cultivate cheerfulness. "The mother should cultivate a cheerful, contented, happy disposition. Every effort in this direction will be abundantly repaid in both the physical well-being and the moral character of her children. A cheerful spirit will promote the happiness of her family, and in a very great degree improve her own health.

"Let the husband aid his wife by his sympathy and unflinching affection. If he wishes to keep her fresh and glad, so that she will be as sunshine in the home, let him help her bear her burdens. His kindness and loving courtesy will be to her a precious encouragement, and the happiness he imparts will bring joy and peace to his own heart.

"The husband and father who is morose, selfish, and overbearing, is not only unhappy himself, but he casts gloom upon all the inmates of his home. He will reap the result in seeing his wife

dispirited and sickly, and his children marred with his own unlovely temper.

"If the mother is deprived of the care and comforts she should have, if she is allowed to exhaust her strength through overwork or through anxiety and gloom, her children will be robbed of the vital force and of the mental elasticity and cheerful buoyancy they should inherit. Far better will it be to make the mother's life bright and cheerful, to shield her from want, wearing labor, and depressing care, and let the children inherit good constitutions, so that they may battle their way through life with their own energetic strength."—*Ministry of Healing*."

"All may possess a cheerful countenance, a gentle voice, a courteous manner; and these are elements of power. Children are attracted by a sunny, cheerful demeanor. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another."—*Christian Education*, page 240.

"Let the evenings be spent as happily as possible. Let home be a place where happiness, cheerfulness, and courtesy exist. If parents are continually borrowing trouble, are irritable and fault-finding, the children partake of the same spirit of dissatisfaction and contention, and home is the most miserable place in the world. They find more pleasure among strangers, in reckless company, or on the street, than at home. All this might be avoided. Make your rooms as attractive as possible. Let the children find home the most attractive place on earth."

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."
College View, Neb.

Suggestions for the Sick-Room in Winter

IN a case of contagious disease it is well to hang a sheet wet with a disinfectant across the outer side of the sick-room doors; this serves to prevent, as far as possible, the spread of the germs into the household. For a similar reason, food brought into the sick-room, and not consumed by the patient, should be burned immediately. Many a new case of the disease has developed through carelessness in this particular; and patients convalescing from diphtheria or typhoid have been reinfected, and suffered dangerous relapse, from the same cause. This could not happen if knowledge were wider spread that food, milk, drinking water, etc., offer ready hospitality to bacteria of every sort, allowing them to breed and multiply upon their surface. Greater care should be exercised not alone in destroying every remnant of food carried from the sick-room, but also in thoroughly scalding every piece of glass, silver, or china used there, before allowing it to come in contact with the rest of the household supply.

When rain, snow, or a fierce wind forbids the usual opening of a window to admit fresh air, the following plan will be found feasible: Raise the lower sash to any desired height, and stretch a breadth of flannel, a little longer than the width of the window, across the open space, using thumb-tacks to fasten it to the window-frame and casement.

Where a sick-room is warmed by furnace or steam heat, a large sponge should hang directly in front of the register or radiator. Saturated with clean water three or four times every day, the evaporation will supply the moisture required to render healthful air that has been scorched or superheated. In this connection it is well to remember that a few drops of creosote, eucalyptus, or any resinous oil occasionally poured upon the wet sponge will afford great relief for the difficult breathing or the distressing cough accompanying a diseased or inflammatory condition of the respiratory organs.

There are various patented appliances for warming the freshly made bed, in order to take away its chill in cold weather. As effective as any of these is the simple plan of folding back the upper coverlets, and ironing the lower sheet back and forth several times with a hot iron. To keep the bed warm, no device is better than hot-water bottles.—*Selected*.

Concerning the Daughter

IT would seem at first thought that there could be nowhere any lack of counsel for a mother in the training of her daughter, so many articles and books are proffering advice. Yet there is one element of a girl's instruction of which no books seem to treat, though it is of the utmost importance; that is, her social, her moral instruction. When we consider the difficulty and the extreme delicacy of the subject, we do not wonder that even those most free with advice are silent here. But it is a vital subject, which often the mother of the girl feels herself entirely unfit to meet.

Yet it is dangerous to let the girl go without any counsel in these matters. I doubt if there is one of us who has not had brought home in an appalling way the sad fact that some young women are not properly trained in this respect.

Many teachers who have had wide experience with girls of all classes think that much of the disaster comes to girls because each mother thinks that *her* daughter needs no direction. She watches and criticizes her neighbor's children, but is in ignorance what her own are doing. Consider, O mothers of maidens, whether it is not possible that your own daughter, like all other girls, may not be a little foolish.

Along this line a mother may make at least one suggestion, and she may take the word of a veteran chaperone that it is necessary. She can teach her daughter never to permit a boy or man to touch her familiarly. Without being a prude or unpopular, a girl can hinder

anything of this sort. In my observations of girls in the varied amusements of many different places, I have seen the merry, popular girl who could discourage with one look any familiarity; a boy never so much as ventured to hold her hand a moment. Also I have seen the other type, whom some boy was always fondling under my very eyes. This simple instruction, "hands off," every mother can give her daughter. It is needless to specify how much this means. It is evident that it will be sufficient to check all evil if the habit becomes second nature to the girl.

Probably it is as a question of "good form," that it is wisest to criticize free manners. I am quite sure that it is most unfortunate to lead a girl to think evil of all the boys with whom she associates, to criticize every impulsive act. Impress upon her that to lay her hand upon her companion, or to permit him to show her any familiarity, is a sign of ill-breeding. A strong argument to impress the rightness of the rule is found by bidding the young woman observe that the girls whom she calls "common" and "horrid" have the free manners, while the woman who is her ideal—and every girl has one—maintains a proper dignity.—*Good Housekeeping*.

Two Ways — Which?

ONE evening, at a summer watering-place, the young people were dancing. One young girl, however, was not taking any part in the exercise.

"Does not your daughter dance?" asked a lady of this girl's mother.

"No," was the reply.

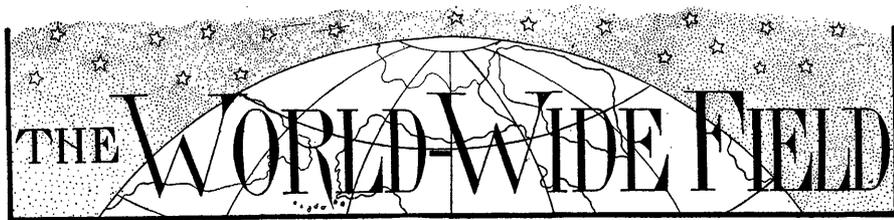
"Why, how will she get on in the world then?"

"I am not bringing her up for the world," was the quiet answer.

That young girl is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

For what are you bringing up your daughters, dear mothers of other girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What do you want to see them become? What are your dreams and ambitions for them? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you desire for your child then? The curtain is drawn again, and eternity opens. What would your fond affections choose for her then? It is better to think matters of this kind through to the end.—*Selected*.

TRUE politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—*Chesterfield*.



Words of Cheer

ITALY.—The work here, in spite of all difficulties, is progressing. While Italy is the home of the Papacy, there is no other country in the world where the third angel's message can be presented with more liberty. We thank God for this liberty, which we look upon as a precious token of his love and grace to us who are entrusted with his work. The message ought to go swiftly in this land.

L. ZECCHETTO.

EAST KOREA.—All are well and of good courage on the east coast of Korea. To-night I take the boat for a place two hundred miles north, to answer a call from two Koreans who studied the truth here, and who, since returning to their homes, have aroused an interest among their neighbors. All the time we have excellent opportunities for work. We could wish for better ways of travel, more literature, and more help; but we know that the Lord of the harvest will supply all our needs.

W. R. SMITH.

ALGERIA.—One great division of the city of Algiers is given over to the Arabs, the disciples of Mohammed, while the rest of the city is inhabited by Jews and Europeans. All live far from God, in sin, error, and indifference. In the presence of the immensity of the task before us, we recognize each day more and more our unfitness and incapacity. We would cry out to you most earnestly, Come over to this land, and help us. All the members of the group of believers in Algeria are of good courage. Pray daily for us, that, like Nehemiah and his people, we may rise up in this place, and build the house of the Lord.

U. AUGSBOURGER.

MITO, JAPAN.—Wherever we go, we find the harvest ripe, waiting for the reapers. Only a few years ago this place was closed to Christianity; but we came here ten days ago to begin a tent-meeting, and from the very first we found interested persons. It is wonderful, the way the Lord is opening the doors for work. One young lady, whose parents are very bitter, was hungering for truth, and, though she did not dare to come into the tent, for fear of being seen, every night she stood outside just behind the stand, and listened to every word spoken. A little girl who comes to the children's meetings, said her parents were angry when they saw her praying, so every morning she goes out into the garden to pray. We asked her what she prayed for. She answered,

That the Lord would help her to be a good girl, and help her parents to love God, too. Think of it, brethren! Such cases as these in the midst of heathen darkness! Yet we find them wherever we go. O, that we had workers to go to every one of the hundreds of cities of Japan, to tell the people the good news of salvation!

W. D. BURDEN.

Notes From Australia

G. B. THOMPSON

ON August 12 I sailed from Vancouver, B. C., on the steamship "Makura," for Australia, to attend some of the camp-meetings and also the session of the Australasian Union Conference, at Warburton, near Melbourne, in October.

August 19 we reached Honolulu, and found Elder C. D. M. Williams at the wharf awaiting my arrival. I greatly enjoyed the hospitality of the home of Brother and Sister Williams while ashore. We visited the interesting points in the city, and in the evening I spoke to the church. I was glad to see such a comfortable place for worship, and to meet quite a number who have accepted the truth. At 10 P. M. our ship weighed anchor, and the morning of August 29 found us at Suva, Fiji. Here I met Brother and Sister A. Stewart, Brother Butler, and some of our Fijian workers, who were awaiting my arrival. I was glad to meet them, and spend some time talking over the needs of the work, and its progress among the Fijian people. I was sorry not to meet Pastor B. J. Cady, but he was on another island, and could not get to Suva.

The Lord has greatly blessed the work in the Fiji Islands, and several hundred are keeping the Sabbath. The work is still being pushed, and others are being gathered out by the truth. Thousands of Indians are being brought to the islands to labor in the manufacture of sugar and in other industries; and Mohammedanism, a peril worse than heathenism, seriously threatens this people. We feel sure that now is the time to push with vigor the work among the people of Fiji.

Sabbath morning, September 3, we reached the wharf at Pinkenba, the Brisbane harbor for large ocean liners. Pastor T. H. Craddock met me here, and took me to the church, where our people were assembled for worship. I had the privilege of speaking to our young people, and also at the regular Sabbath service. In the evening the boat left for Sydney.

The morning of September 5, shortly

after six o'clock, as the sun was rising, we sailed down through the beautiful harbor to Sydney, and at seven o'clock the great heart of our ship was at rest, and the voyage across the Pacific was ended. Here I was cordially welcomed by Pastor E. H. Gates and Brother G. S. Fisher, the manager of the cafe in the city. It was a matter of comment among some of the passengers that I had friends to meet me at every stopping-place. I felt glad that the truth has so spread throughout the world, that at every important port where vessels stop, there are those who are keeping the Sabbath, and looking for the return of our blessed Saviour.

The few days at my disposal before the beginning of the New South Wales camp-meeting, I spent at the Wahroonga Sanitarium and the Avondale School for Christian Workers. Both these institutions are doing excellent work. A prolonged coal strike greatly affected the business at the sanitarium, and the number of patients was for a time somewhat reduced; but the prospect is favorable for the future.

I much enjoyed the privilege of visiting the Avondale school. Here in a retired place in the woods, by faith, earnest prayer, consecration, hard work, and following the light which the Lord sent, a strong school has been established, and workers are being trained to be sent to all points of the Australasian field, and to other fields as well. As I looked over the farm, the buildings, and the many industries, some more or less perfected, I was deeply impressed with the struggles and perseverance which have been necessary to get all these things arranged, and in working order, and at the same time to stand almost entirely free from debt. The blessing of this school to this field, and to the work in general, is beyond any human estimate. The labor and sacrifice expended will be rewarded with eternal dividends in the kingdom of God. Nowhere have I seen a more promising looking company of students than I found here, and all seem to be preparing for a place somewhere in the work. The missionary spirit in the school is strong. A spirit of unity and co-operation prevails between the faculty and the students. Prof. B. F. Machlan, who stands at the head of the school, enjoys the respect of all the students, and has the confidence of the Australasian Union Conference. He is happy in his work, and enjoys his association with the workers in this field. The enrolment the past year was about one hundred ninety, and the prospects for the coming year are quite encouraging. The school will close October 4 for the annual vacation.

I was much interested in the printing work done at this school. So far as I know, printing is carried forward here in more languages than anywhere else in the denomination, outside of Hamburg, Germany. Literature for the various foreign languages of the Australasian Union Conference is printed here.

A health food factory is also doing good work, and it has been necessary, in order to keep up with the demand, to put in more machinery to increase the output. While at Avondale, I spoke a number of times to the students concerning our work, and held some special meetings with them. There was a deep interest, and a hearty response to the presence of the Lord with us. There are more than fifty millions of people in the Australasian Union, and doubtless the great work of giving them the message will be carried forward from this place. No mistake was made in building up a strong center in this field.

I feel sure that the time to push the work vigorously in Australia is now. The country is prosperous and peaceful, and the way is open for aggressive efforts. A great work has already been done. Splendid institutions have been planted, thousands of our books have been sold, millions of pages of papers and tracts have been scattered throughout the field, and a strong body of believers has been developed. As the truth goes forth, watered by the Holy Spirit, many more will join the force already in the field, and help carry forward the work throughout this great union conference.

The Korean General Meeting

I. H. EVANS

IN company with Brother F. W. Field, of Japan, it was my privilege to attend the meeting of the Korean workers, which was held in Seoul, August 5-13. This was the largest and most generally attended meeting that we have yet held in Korea. All the native workers, and all the foreign workers but two,



SEOUL PRINTING EQUIPMENT

were present during the entire meeting.

The last Sabbath was a good day for all. At the close of the forenoon service every person in the congregation re-consecrated himself to the Lord. At the close of the afternoon service, just at sunset, Dr. Riley Russell was ordained to the work of the gospel ministry. We believe Dr. Russell has proved himself

to be a real soul-winner; and it seemed necessary, in organizing our work for the future, to place heavy responsibilities upon him; therefore the brethren were united in recommending his ordination.

Korea has never had a periodical to circulate among its believers. Two years ago it was recommended that a paper be published; but conditions had not seemed to warrant the undertaking until the present time. As soon as possible, an eight-page paper will be published, which, it is hoped, will prove a great blessing to our work in this field. Miss Mimi Scharffenberg was appointed



WORKERS, BOTH NATIVE AND FOREIGN, IN ATTENDANCE AT THE KOREAN GENERAL MEETING

editor, with Elder C. L. Butterfield as assistant editor. A special will be published just before the Korean new year, and it is hoped that the believers will give it a large circulation.

Our denominational literature in the Korean language is limited, and it seemed imperative that something be done to increase the amount of reading-matter on the message. Accordingly, studies on Daniel and the Revelation will be issued during the coming year, and printed in pamphlet form. It will not be profitable to publish a verse-by-verse study of these important books at the present time; but an outline of Daniel 2, 7, 8, 9, and 11 will be brought out, special emphasis being given to points that bear on the second coming of the Lord. It was also recommended that studies from Revelation be published covering the seven seals, the seven trumpets, also chapters twelve, thirteen, fourteen, fifteen, twenty, and twenty-one. Our Korean brethren greatly desired a verse-by-verse study of these books, but it was not thought wise to undertake so great a task at the present time. Several small tracts will also be published as soon as possible.

Colporteurs are to be selected, trained, and sent out to sell these publications to the people. It will probably be necessary to support these agents, in part, until they obtain experience, when it is hoped that most of them will be nearly, if not entirely, self-supporting.

Something must be done soon to provide a better equipment for the Korean printing-plant. At the present time it is compressed in a room eight by twelve feet. The press is an old-fashioned George Washington proof-press; and the cutting and trimming are done by

hand with a knife. Truly, it seems a great pity to see men compelled to work with such inadequate facilities, while in many places there is an abundance of equipment, much of which is used but occasionally. These men have to work from twelve to fourteen hours a day, in order to get the matter printed, and then they are unable to supply anything like the demand. It is evident that until we can have a properly equipped printing plant, the work will be greatly retarded. A portion of the \$300,000 Fund was appropriated to Korea; and as soon as it can receive a remittance on its appropriation, some of these distressing conditions will be remedied.

At this meeting, the Korean field was divided into four parts, and a man was appointed to have charge of each division. Elder W. R. Smith was assigned to the work on the east coast, with the exception of the southern part; Brother R. C. Wangerin was ap-

pointed director of the southern part; C. L. Butterfield will supervise the work in the central part of the state; and Dr. Russell will have charge of the work in the northwestern portion. Native workers, Bible women, colporteurs, and licensed preachers will assist in the various divisions as fast as they are developed. Elder Butterfield will have the general supervision of the field. Two Korean brethren were placed on the advisory committee, and it is hoped they will be of service as counselors.

Dr. Russell will have charge of the school during the coming year, thus giving Brother Howard Lee an opportunity for a more thorough study of the lan-



BOYS' DORMITORY, SOONAN

guage than would be possible if he were to take charge of the school this year.

We see no reason why there should not be a large ingathering of souls in Korea during the next few years. The foreign workers have done well in mastering the language, and some can both speak and write it with a fair degree of proficiency. The school will soon have students who are qualified to work as evangelists, Bible teachers, and colporteurs. With a continuation of the Lord's blessing, and more of the pentecostal power, great things can be done in Korea.



WASHINGTON, D. C., NOVEMBER 24, 1910

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

Editorial

As the week-of-prayer season approaches, the thoughts of workers in far lands turn toward the praying ones at home. Words of cheer and courage come to us.

EGYPT.—We send greetings from the land of the Pharaohs. Our field is hard; but God is with us. His power, we know, is as great to-day as when he brought Israel out of Egypt. Now that the Lord has set his hand again the second time to gather the remnant of his people, he promises to bring out those also that are in Egypt. Isa. 11:11. Our needs are great. We have only one worker to every three million population. What are we among so many? Leading Arabic papers are just now stirring up people against missionaries. Now is the time to make every effort to reach Mohammedans. Remember the work in Egypt in your prayers and in your offerings.

GEORGE KEOUGH,
 ABD-ELSHAHEED.

SOCIETY ISLANDS, SOUTH PACIFIC.—We have access to the many islands about us through trading-schooners. The printed page is our greatest weapon, and we thank God for this means of conveying the message to the perishing in these islets of the deep. Now there is such a scarcity of workers that I am unable to push out into new territory. But we are hoping for additional help after our Australasian Union Conference.

F. E. LYNDON.

CATHOLIC AUSTRIA.—Austria's three hundred believers send greetings to those of like precious faith. These greetings come to you in five different languages. Last year we had seventy-seven additions, while in the last six months we have baptized seventy-six. Double results are reached only by double efforts. In one city the authorities have stopped our Sabbath meetings; but the twenty believers are of good courage, and are praying for those who are in greater difficulties than they

are themselves. Our Lord is greater than all the difficulties. He is opening doors daily in places where we could not enter before. We are one with the Lord's people everywhere; and are following him.

JOHN WOLFGARTEN.

UGANDA.—We send greetings from British East Africa. Less than four years have passed since we found this place lying in heathen darkness, the people never having had a word spoken to them about the gospel. We found them without one word of their own language reduced to writing. Now several have expressed a desire to become Christians, and have given up the old ways and customs; and many can read and write in their own language. Our hopes for the future are bright; and we trust that when Jesus comes, we shall have some to present as brands plucked from the burning. Our faith in this message is strong, and we hope to triumph with it.

A. A. CARSCALLEN.

The Fulfilling Word

THE death of our oldest minister, Elder Frederick Wheeler, of New York, in his hundredth year, and in full assurance of the blessed hope, will lead many to review once again the wonderful work that marks this generation. Within the active life-service of some still working among us, this third angel's message has arisen, and spread to the four quarters of the earth. The "sure word of prophecy" never fails of fulfilment.

Of the longest prophetic measuring-line in Scripture—the 2300 years of Daniel 8 and 9—the first great division was to reach from "the going forth of the commandment to restore and to build Jerusalem unto the Messiah," or the Anointed. True to the sure word, at the expiration of this 483-year period, Jesus was anointed by the Holy Spirit at his baptism; and as he took up his public ministry, he preached, "The time is fulfilled, and the kingdom of God is at hand."

The remaining portion of the 2300-year period stretched down through the ages to the cleansing of the sanctuary, in these last days; "for at the time of the end," said Gabriel, "shall be the vision." Dan. 8:17. As the time drew near, a mighty advent awakening arose. And when the period expired, in 1844, bringing the hour of the investigative judgment, again there developed a message in the world declaring the time fulfilled, the hour of his judgment come, and the kingdom of God at hand.

Those who preached the advent doctrine before 1844 failed to see that the full message required a stepping forth upon the platform of the commandments of God. It was in May, 1844, that Elder Wheeler began to keep the Sabbath as

an advent believer, joining with a few others of the blessed hope in loyalty to God's holy day. Not yet did they see the full system of truth in the great threefold message. But when the hour came, in 1844, there stood a little band, keeping "the commandments of God, and the faith of Jesus," and crying, "The hour of his judgment is come." And from that time, the last message has developed into a great movement that is rapidly spreading through the world.

W. A. S.

A New Movement for World Union

THERE was held in the city of Philadelphia, Pa., from the sixteenth to the twentieth of the present month, the first convention of what is to be a world-wide movement for making Christianity a matter of law in all the nations, putting religion by legal process into all the functions of government.

The convention was attended by delegates from all the nations, and these delegates were chosen from the mission workers of the various denominations. The scope of the convention's object puts it at once in the class of the great movements of the day.

The whole world is acquainted with the international peace congresses, and the proposed Supreme Court of the Nations, for which the peace delegates are agitating. The Federal Council of the Churches of Christ in America is, in its ultimate, a movement looking to the same end. The proposed International Brotherhood of Union Laborers is a movement for world union, though along a somewhat different line from the others mentioned. The Woman's Christian Temperance Union is now a world organization, as is also the Layman's Missionary Movement. Fraternal and secret societies no longer confine themselves within the boundaries of single nations; while churches have long since ceased to think of their members as speaking one or two languages only.

While this movement toward internationalization of everything tangible has been going on, there has been arising in this country an organization whose purpose is not only to overturn the basic principles of this government, so as to bring in the kingdom of God through legislation and politics in this nation, but ultimately so to inoculate the whole world with its ideas as to bring the kingdom of God in all the nations through the same *modus operandi*.

Said one of the strongest allies of that organization: "The kingdom of Christ must enter the realm of law through the gateway of politics." And again: "Christ and his gospel, as universal King and code, should be sovereign in our government and political affairs."

Another strong supporter of the movement puts it in this way: "I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it, and enact it into laws." Catholic as well as Protestant organizations in this country have given their indorsement to the idea.

We are firm believers in Christian unity and in gospel methods, and have no purpose to oppose any movement designed to better the condition of the world in either a spiritual or a material sense; but the work planned for, and the methods adapted for, this new world movement must raise a query at once in every thoughtful mind.

Since the year 1864 that organization has been working for the accomplishment of its purpose in this land, and has succeeded in converting multitudes of religious people to its purpose and the feasibility of its plans. To such an extent has this been true that at the last congress of the Federal Council of the Churches of Christ in America, that great and representative body took a position in complete harmony with the purposes and modes of procedure of that organization. This has been due to persistent and systematic education of the clergy of all denominations, which that organization—the National Reform Association—has been carrying on for many years. Said a prominent delegate at the last Federal Council of the Churches of Christ in America: "I trust that one of the practical results of this conference will be the organization of a force that lawbreakers and lawmakers will respect and heed. . . . It is our province, in the name of our supreme King, to ask rulers to respect the code of our kingdom. Rulers may ignore sects, but they will respect the church. This federation will compel an audience, and it will speak with power if it will put aside its differences, and make its agreement its argument."

The idea in this is that with the federated churches moving as one man upon the lawmaking bodies, the latter will yield to the demands of the churches, and enact whatever laws the combined church may dictate or demand. That has long been the aim of the organization which is calling this World's Conference on Christian Citizenship.

That organization, the National Reform Association, has now undertaken the greatest task in its history. Persons from the far-away mission fields, and from the members of nearly all denominations, will be in attendance as delegates, and are expected, after the close of the institute, to return to their re-

spective fields of labor to carry out in the different nations the same program and the same principles which the National Reform Association has been promulgating in this country.

The scope of the proposed undertaking makes a close scrutiny of the project an eminently proper thing. It rests on a basis which Americans long ago discarded, and this fact accounts for the name of the organization,—the National Reform Association. The reformation of the nation in such a manner as to unite religion and the state again in this country, is the project which brought the organization into being; and that organization hopes, through the influence of this nation, thus reformed, to reform the whole world in the same particulars; that is, to unite religion and the state in every nation, thus establishing in every country a national religion,—the Christian religion,—and outlawing whatever does not conform to it. This would be a union of church and state in fact if not in name. This method of evangelizing the world would be a strenuous one, unique in missionary methods, and utterly opposed to the spirit of the gospel.

But there are very many indeed who believe that such a type of strenuousness is in no sense conducive to real piety and spirituality. As it takes more than ceremony to make a saint, so it takes more than the establishment of religion by compulsion of law to bring in the kingdom of God in any nation. The nations have had many lessons in these matters; and if history has demonstrated anything, it has demonstrated the fact that wherever religion has been forced upon the people, it has dwarfed them in character, and relegated them to the rear in industrial accomplishments. Where religion and the individual have been left free, religion has maintained its purity, and the individual has progressed industrially, mentally, morally, and spiritually. Before sanctioning such a movement for our own country, or recommending it to the people of other lands, Americans should give serious study to the questions involved. We have read the histories of various individual nations that have united religion and the state, and the exhibition has been one from which we have instinctively recoiled. When the proposition is to do that for the entire world, the seriousness of the undertaking can not be too greatly emphasized. This conference brings us one step nearer the great crisis depicted in the message of Revelation 14.

C. M. S.



"TRULY my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved."

No Apology

PASSING years demand no apology to the world for the movement which this journal represents. The nearly fifty years of its history have many times demonstrated the character of its mission and the correctness of its claims. Based upon prophetic prediction, the sure word of prophecy continually grows more sure, and emphasizes with every fulfilled and fulfilling specification the strength of the positions taken. Scripture after scripture clearly reveals that this movement is in God's order, and that we are living in the closing years of earth's history.

The prophecies of Daniel 2, 7, and 8, bring to view the rise and fall of the great world-empires of Babylon, Medo-Persia, Grecia, and Rome. The division of Rome into ten parts, as accomplished in the first few centuries of the Christian era, is clearly outlined. The rise of the Papacy and its warfare against God and truth, and the time of its exercise of great authority, from 538 to 1798 A. D., are graphically portrayed.

Continuing the prophecy of Daniel 8, we are brought to the seventy weeks of Daniel 9, a part of the 2300-day period of the preceding chapter. This period began in 457 B. C., at the going forth of the commandment to restore and rebuild Jerusalem, reaching in weekly sections to the finishing of the wall in 408 B. C., the baptism of Christ in A. D. 27, his crucifixion in A. D. 31, and the giving of the gospel to the Gentiles in A. D. 34, culminating with the cleansing of the sanctuary, or the beginning of the investigative judgment, in 1844.

In chapters 11 and 12, with one sweep of prophetic vision, the seer of God sketches a continuous history of the world from the Medo-Persian kingdom down to the dismemberment of the Turkish empire, which in our day has been so rapidly going forward. Next is the standing up of Michael.

Coming to the book of Revelation, the prophetic Word has proved as unmistakable. The message to the seven churches and the messages of the seven seals reveal clearly the experiences that have befallen the Christian church from the first century to our own day. The events of the seven trumpets were accurately pointed out, the sounding of the sixth trumpet bringing us down to the loss of Ottoman independence in 1840. The time of this political catastrophe, based upon the correct computation of the period, "an hour, and a day, and a month, and a year," of Rev. 9:15, was confidently predicted by the early advent believers some time before this date, and was as accurately fulfilled. The sounding of the seventh trumpet, still future, marks the close of earth's history.

France has done its Heaven-defying

work, as recorded in Revelation 11, the prophecy bringing us to the time pointed out by the great prophetic sanctuary period of the 2300 days, when "the temple of God was opened in heaven," and the work of the investigative judgment was begun.

Revelation 12 has met its record in the history of the church under pagan and papal persecution. Pointing out the efforts to destroy the Child of the church, Christ Jesus, the 1260 days of papal persecution, the helpful influence of the Reformation in preserving the church, and the final wrath of the dragon against the remnant church because of the commandments of God and the spirit of prophecy, we are again brought down to our own day.

The United States, true to the description of the inspired penman, in Revelation 13, has arisen at the exact time and in the precise manner foretold. It is fast doing the very work, the making of an image to the beast, which the prophecy points out. The three messages of Revelation 14 are going to the world, as announced, and constitute the great movement in which we are engaged, sounding the warning against the powers of antichrist, and proclaiming the positive doctrines of the near coming of the Lord and the claims of God's law. The great church-and-state movement, against which this threefold message warns, is being rapidly developed in every quarter. The powers of earth are combining against the truth of Jehovah. Spiritualism has arisen, and is doing its baneful work.

Supplementary to these great lines of prophecy, the Scriptures predict, as forerunners of the second advent, numerous other signs and conditions. Thus we have the signs in the heavens, as recorded in Matthew 24 and other scriptures; signs in the physical world, as indicated by earthquakes, tidal waves, and mighty upheavals; signs in the social world, as predicted by our Saviour in Luke 17; signs in the political world, as brought to view in the third chapter of Joel; signs in the industrial conditions which exist, as portrayed by the apostle James and other Bible writers; and signs in the religious world, as outlined in the second epistle of Timothy, Revelation 17, and many other scriptures. These are fulfilling before our eyes with a fulness and intensity which admit of no doubt as to their application to this age.

Based upon these infallible predictions, this movement finds its place, and demands and commands the attention of men. Its range is world-wide; its mission, the awakening of the human family to the time reached in earth's history; its object, to prepare man to meet his Maker. It needs not to readjust its reckoning, change its dates, or revise its con-

clusions. Time proves its positions impregnable, and gives emphasis to its deductions. Since its rise, unfolding events have elucidated uncertain meanings, clarified and enlarged the general scope of vision, and caused at times modifications of minor details of conclusion; but the fundamental principles and all-essential features have been strengthened year by year through continued study, and the searching, critical attacks of its opponents. Advancing light in the future will lend further confirmation to these great principles, because their depth and breadth are not yet fully comprehended; but no future light will unsettle the experience of the past, nor will any new movement succeed to this. This movement constitutes the closing gospel work for mankind.

Many of its early promoters have passed away, but it still lives, an enduring monument of its heaven-born inception. God buries his workmen, but his work lives on. Under ban of worldly governments, through persecution by opposing powers, in spite of betrayal by false friends, it has still moved forward. Unwise advocates in the future may trail the standard in the dust, its principles may be forsaken, it may be opposed and rejected; but out of the confusion and delusion of the last days, from the noise and din of contending elements and principles, it will emerge triumphant at the second coming of the Lord Jesus. Toward this grand culmination of earth's history we are rapidly moving.

Let us not cast away our confidence, but, reviewing the evidences of the Word, and seeing in the passing events of the present hour the striking confirmation of the correctness of our position, let us hold fast the profession of our faith without wavering. He is faithful that has promised. Soon he who shall come will come, and will not tarry. We need not apologize for our faith; it is founded upon the sure word of prophecy, and upon the eternal principles of unchanging truth.

F. M. W.

A Year of Blessing

WHAT has the year been to us? is a question that we can properly ask ourselves, now that 1910 is drawing to a close. How has God dealt with us? How have we met our responsibility to his work and kingdom? While as individuals, as well as a people, we have had disappointments and sorrows, yet have not the dealings of God with us been such that our hearts should be filled with gratitude toward him, so that this will be to us a season of real thanksgiving?

It is true that our hearts have been saddened as death has claimed some faithful workers, or sickness has for a time appeared to stay the service of some brother or sister in distant lands.

In our personal affairs, without doubt we have all fared very much alike; for trials, difficulties, and temptations are common to all mankind; but, on the other hand, what do we see? Throughout the year the progress of this message has been steadily forward. From every field we in the home land are continually receiving the most encouraging reports of difficulties being overcome, of successes attained, and of constant growth. Continually the Lord is demonstrating to us that he has gone before us to prepare the way for his servants, so that there are ever standing before us open doors, inviting us to enter new fields.

In our large cities, especially in New York, we have been greatly encouraged by the results of this summer's work, as seen in the excellent attendance at the different meetings, and the scores of men and women who have gladly accepted the message presented.

In our individual experiences, the year has not failed to reveal to us a God most gracious, and that the "same Lord over all is rich unto all that call upon him." And while in America we have had some drought in certain sections of the country, yet the promise has stood true to us that "while the earth remaineth, seed-time and harvest . . . shall not cease." And now at the close of the year, we find that generally the crops have been good, and the prices obtained all that could be desired.

In view of all this, surely we should in this national thanksgiving time be able to fully enter into the spirit of true thanksgiving. There is a great need of this, and that we give unto the Lord substantial evidence of our appreciation of his goodness. The history of this movement is big with evidences that our message is of heaven. The progress made in the sixty-five years of our existence, in which time it has, from less than a score of persons, gone to almost every nation and people in the world, might not of itself be sufficient evidence of this. But when we put with this marvelous development the wonderful fulfilment of prophecy, and the present condition of the world, with its evident impending doom, who can question that man to-day needs just such warning and such saving grace as this message carries? And nothing else will suffice, or will meet the present world-wide situation.

Who, then, will say we are doing too much in its proclamation, or that now we must be satisfied with our past and present efforts? Yet the General Conference finds itself compelled to call a halt. To missionaries under appointment for foreign fields, we are obliged to say: "We can not send you forward now. We have not money for your transportation or support." Piteful conditions are reported to us from some

fields already entered, on account of a lack of funds for their present work. We have not only been obliged to shut our eyes to the many doors standing open before us, but worse—we are not able properly to care for the work already established by the denomination.

The gifts and offerings of the people have not been wasted. They have been carefully husbanded and expended, but they have not been adequate for the necessities of the work. There is hardly a mission field to-day in the far East, in South America, in the Southern States, or in our large cities, that is not keenly feeling, and in some cases absolutely suffering from, the lack of funds.

All will say that this is not as it should be; but can we not now, in the few remaining weeks of the year, redeem the time, and change this condition? Let us all now, in this time of thanksgiving and prayer, change this unbearable situation, and at the same time show our appreciation of, and our gratitude for, God's goodness to us by adequately supplying his treasury for present needs. Christ is calling to us to-day to meet him at the altar of sacrifice.

W. T. KNOX.

Note and Comment

Where the Shoe Pinched

CHURCH people at times become very enthusiastic in their efforts to have Sunday laws enforced to the letter. Occasionally their zealous enforcement of the law develops into a boomerang, and they feel the pinch of the blue-law shoe. A recent case of this nature is reported in the *Washington Times*:—

Henry Zimmerman, Burgess of Tarentum, a borough adjacent to Pittsburg, tied the blue-laws of Pennsylvania in hard knots by enforcing them so strenuously that the church people who demanded the enforcement are now begging for mercy. Burgess Zimmerman is liberal. He believes in Sunday ball-playing and almost every other Sunday amusement, so long as it isn't too boisterous. The church people demanded that all amusements be eliminated. Zimmerman went back one hundred years, and discovered a law by which he could prevent persons from driving to church, as well as stop all business. He opened his campaign by arresting a deacon of the Presbyterian Church. Then he arrested the drivers of ice-wagons. Later he was besieged by the church people to "quit."

The man who wishes to do so has the same right to attend a baseball game played on Sunday as has the religionist to attend service in church on that day. No law should ever interfere with the right of each person to spend the day as he pleases. If his enjoyment is to be found in church, he has the right to go there; if his desires take him away from the haunts of men, and out into God's green country, he should not be inter-

ferred with, the only limitation being that he refrains from infringing on the rights of his fellow men. Civil enactments can never reform the life; to the Holy Spirit has this work been assigned by the Creator.

J. N. O.

Preparation for the Gospel

OF the events taking place to-day, none is more noticeable and important than the opening of the old heathen nations to the advance of the gospel. Two mechanical means which are necessary to give the Word of God to the people are the printing-press and the agencies for transportation. These inventions are usually among the first introduced into those countries just emerging from the darkness of heathenism. They create a demand for education, and thus prepare the way for reading and studying the Scriptures. As a typical illustration of the way in which modern methods are taken advantage of, we note the following from the October number of the *North American Review*:—

No nation on earth excels Japan in proving that "education is the cheap defense of nations." Japan has given Korea, where there was no public provision for education, a system of manual training, common and high schools, and commercial, industrial, agricultural, and medical colleges, having already appropriated over \$250,000. In the Industrial Training Institute at Seoul, six lines of modern technical training, from weaving to engineering, are established. Where public hygiene was unknown, one half of the people dying of small-pox, and syphilis being almost omnipresent, Japan has introduced water-works, hospitals, and other means of preserving life, her appropriation to date rising above \$6,000,000. In communications, besides a railroad traversing the entire country, with branches planned, and soon to connect with the systems of China and Russia, wagon roads are built or contracted for at a cost thus far of \$750,000. . . . The model farm or experiment station is making, for the first time in Korea, a study and application of seeds, crops, and fertilizers, to test the ability of the peninsula, not only to raise cotton, but also other staples, thus far unknown. The Forestry School has established three model forests, providing for this purpose \$145,000. Three more of these forests are to be started, and denuded Korea will be reforested.

C. E. H.

The Sale of Relics

THE Roman Church has for centuries attributed great virtue to dead men's bones. If some church or monastery could possess some relic of a supposed saint, it was considered a happy possession indeed. If the relics of the dead should possess potency, why should not the same power attach to the living? Thus evidently has one of the present Pope's attendants reasoned in gathering up the shorn locks of Pius X, and car-

rying on a very lucrative business in selling them to the faithful. It is reported that he has made a snug little sum, principally from the foreign visitors to Rome. According to current reports, he confessed to this practise, and has been discharged from his position. Solomon says that "a live dog is better than a dead lion." It is apparent that this grave offender reasoned that if the relics of dead men were so potent, the locks of a living Pope would be even more efficacious. Accepting his premises, we must admit his conclusion. He certainly was acting a consistent part, considering the beliefs and practises of Rome.

The Line of Demarcation

A STUDENT of the prophetic Word, and a close observer of the times, will not dissent from the opinion recently expressed by Rev. A. B. Simpson regarding the religious condition of the world. He feels that the line of demarcation is being drawn between the righteous and the wicked:—

Religiously we are at once declining and advancing. The bad is growing worse, the good is getting better. There are not as many Protestant Christians in the United States in proportion to the population as a century ago. The causes are chiefly Higher Criticism and free thought in the pulpit, and worldliness among the people. Some of us still believe that the only remedy for this lost world is the gospel, and a people who believe it and live it with all their hearts.

The Scriptures plainly declare that evil men and seducers will wax worse and worse; that, so far as the great professed church is concerned, the standard of truth will be lowered in the dust; that the principles for which true Protestantism has stood in the past, will be denied. The Scriptures also plainly indicate that while these conditions are found among the careless multitude and nominal professors, there will be a company of believers still clinging to the truth, and permitting the pure, undefiled gospel to sanctify their lives. In every church God has earnest, faithful souls, who deplore the conditions which surround them, and are looking and longing for greater light and power. These, in the closing days of earth's history, will stand in the breach, and uphold before their fellows the standard of truth and righteousness. In the two classes into which the world will be divided, may we stand among those who revere God and his Word, and follow on to know the truth as it is in Christ Jesus. In the day of final accounts we shall see that it has paid to serve God. We shall then "discern between the righteous and the wicked, between him that serveth God and him that serveth him not."



Florida Camp-Meeting

THIS meeting was held at Leesburg, October 10-23. Although Leesburg is near the center of the State, and of the conference constituency, it is not so accessible as many other towns, as it is not located on any of the main railway lines.

The attendance of our people this year was very small. It was expected that a larger number would come to the meeting during the latter part, but the terrible West Indian tornado passed over the State when the camp-meeting was only half through. This storm did great damage. The camp-ground seemed to get the full force of the storm, which began about ten thirty on Monday night, October 17. A number of the brethren were out all night in the gale and drenching rain. They lowered the large tent to save it from being torn to pieces. The youth's tent, the dining-tent, and a large number of family tents, were blown down during the night. The fierceness of the gale increased with the dawn. At eight o'clock the brethren secured cabs and transferred the women and children to rooms they were able to secure. The storm spent its force during the day, and died out with the setting of the sun. The morning of the nineteenth brought the warm, bright sunshine, and all hands went to work to restore the camp. By night everything was in good order, and the public meetings were resumed. A few of the campers left, but the majority remained to the close, and a few, but only a few, came in from their homes to the latter part of the meeting.

Although the attendance was small, yet in a number of respects the conference and camp-meeting were very profitable and encouraging. The annual reports of all phases of the work in the Florida Conference showed that earnest work had been done, and that the blessing of the Lord attended the efforts put forth.

During the year five churches were organized. These were admitted to the conference at this meeting. Thirty-nine members were added to the churches by letter, and sixty-four on profession of faith. Two church buildings were erected during the year, and another is in process of erection, and will be dedicated soon. The tithe receipts for the year were \$10,237.24, an increase of \$2,000 over those for the previous year. The report shows that the churches had paid their full quota of ten cents a week per member during the nine months of 1910, also that \$1,450.50 had been paid on the \$300,000 Fund, leaving only about \$1,000 of Florida's quota on that fund still to be raised. These gifts, with \$250 surplus tithe, made a total gift of \$4,864 from the Florida Conference to missions.

These reports were gone into carefully during the conference, and the brethren rejoiced to know that they were able to return so much to the General Conference for its foreign mission fields. When they found that there was an increase

of \$2,000 tithe over the receipts of the previous year, they cheerfully voted to appropriate \$1,000 tithe to missions. It was very encouraging to see the joy the brethren felt in being able to send so much of their income to the General Conference foreign mission work. Thus Florida has not only ceased to draw money from the General Conference, but is now sending funds to the General Conference treasury.

At this conference the Florida Sanitarium was taken over from the private corporation that launched it, and now belongs entirely to the Florida Conference. Elder R. T. Dowsett, auditor of the Southeastern Union, spent several days at the sanitarium before the camp-meeting, giving its affairs a very thorough investigation, and was therefore prepared to give the delegates information regarding every detail of its financial standing. His report showed that \$20,000 had been invested in the institution, and that it was at that time owing to private parties about \$10,300. During the camp-meeting, some \$800 worth of "Ministry of Healing" was taken by those on the grounds. The proceeds of these books brought about \$800 to the institution, to be applied on its indebtedness. This left the liabilities at \$9,500. The accounts of the sanitarium showed that the promoters of the institution had exercised good judgment and great care in the conduct of the business. Every dollar that had been received in donations of any sort from the brethren and sisters in the conference had been credited to the Florida Conference Association; so that it had \$1,700 in stock. During the last year, the institution made a slight gain in its operations. The sanitarium is beautifully located, near one of the finest towns in Florida. It must have a splendid future, if rightly managed. In view of the fact that its liabilities were not more than half its assets, and in view of the patronage that has been worked up by two years of advertising, it was clear to the delegates that the time had come for the Florida Conference to accept the liberal offer made by the promoters to transfer the entire institution to the conference. After giving all phases of the question the most searching examination, it was cheerfully and unanimously voted to take the institution over. The private stockholders accepted this plan, and closed out their interests. It is believed that it will not be difficult to take care of the \$9,500 liabilities, and that in a few years, the Florida Sanitarium will be entirely free from debt, and will be a valuable asset to the conference.

During the camp-meeting an evangelist secured a public hall close to our tent, and held two public meetings to expose Seventh-day Adventists in their teaching and methods. Our brethren did not favor him with their attendance, though three or four of us went over to keep ourselves informed regarding the methods and character of this attack.

I must say that it was one of the most violent and scandalous attacks that I have known in my thirty years' ministry. His misrepresentations must have prejudiced the people who heard him very much against us.

About the time this attack was over, a prominent Woman's Christian Temperance Union worker from Tennessee, came to Leesburg to hold a temperance meeting. On arrival she found that her Methodist friends had failed to get her appointment, and no provision had been made for her meeting. In view of this, they came to Elder R. W. Parmele to see if they might have the tent for a temperance rally. This request was freely granted. As no provision had been made to care for the speaker, Elder Parmele arranged for her to occupy the reception tent. The next day she attended our meetings part of the day, and on leaving, arranged to visit the sanitarium at Orlando. She remained at the sanitarium three days, and was pleased to study our views with Dr. J. E. Caldwell. On leaving she took away with her quite a full assortment of our literature. This experience was particularly pleasing after the terrible denunciations made against us by the evangelist.

Elder Parmele was re-elected president of the conference, and was given a good committee to aid him during the coming year. The prospects are bright for a strong, progressive work, and we believe the reports a year hence will be still more encouraging than those submitted at this meeting. Florida is a promising field. Let us pray that this conference may be strong for the Master's cause. A. G. DANIELLS.



Central New England Conference

THE annual Central New England Conference convened at South Lancaster, Mass., October 11-17, and was attended by eighty-nine delegates, representing the thirty churches and 1,087 church-members in this field. Three new churches, with a membership of sixty, were admitted to the conference, and the president stated in his annual report that seventy persons had received the truth during the past summer, as the result of the six tent-meetings held.

Since the last annual meeting of this conference, the State of New Hampshire, with fifty churches and about one hundred fifty members, has been taken from this conference, and, with the State of Vermont, now forms the Northern New England Conference. The Central New England Conference now comprises only the State of Massachusetts, and by vote its name was changed to the Massachusetts Conference.

Resolutions were adopted favoring the entering of our large cities with strong bands of workers, and the conference committee was asked to give special attention to the development of this work, connecting with it, as far as possible, the medical phase of the message.

Other resolutions favored the raising of their quota of the \$300,000 Fund by Jan. 1, 1911; accepted the responsibility of carrying forward the "Ministry of Healing" and Harvest Ingathering campaigns; advocated strongly the extension of our church-school and home missionary work; urged the ten-cent-a-week plan; and passed many other actions touching local and general interests. Year

by year the Massachusetts Conference is growing stronger in all departments of work, and with its three million population has a wide field for missionary endeavor.

Elder H. C. Hartwell was re-elected president of the conference. Sabbath afternoon, after a sermon on the ministry of Paul, Brother S. W. Walker, of Worcester, Mass., was ordained to the work of the gospel ministry, by prayer and the laying on of hands. All present felt that God approved of this step.

This gathering was, in many respects, the best annual conference held in Massachusetts for many years. Unity, harmony, and love were present in a marked measure, and the workers go to their fields full of courage and confidence.

W. B. WHITE.



Alabama

ALABAMA CITY.—The writer and Brother Ross S. Lindsay began meetings in this place on June 30. Our tents were pitched in a beautiful grove within reach of all parts of the city. From the very first meeting the interest was excellent, sometimes the tent being crowded, and many standing outside. Although it rained nearly every day for three weeks, we did not miss a meeting with a good congregation. One remarkable feature of the meetings was the fact that when we began to present the Sabbath truth, the congregation increased.

As the result of the effort, twenty-two signed the covenant before camp-meeting, and a few more have taken their stand since, although some are not yet ready for church fellowship. The last Sabbath in September we were favored with the presence and help of Elders J. R. Bagby and E. G. Hayes. At this time a church was organized, officers were elected, and Brother Ross Lindsay was ordained as elder of the church. Eleven have already been baptized, some are satisfied with their former baptism, and a few more will probably be baptized soon.

We closed our public effort October 23, and are holding Sabbath-school and meetings in private houses. We expect soon to erect a neat little church in which to worship. Part of the money for this purpose is already raised.

E. L. ILES.



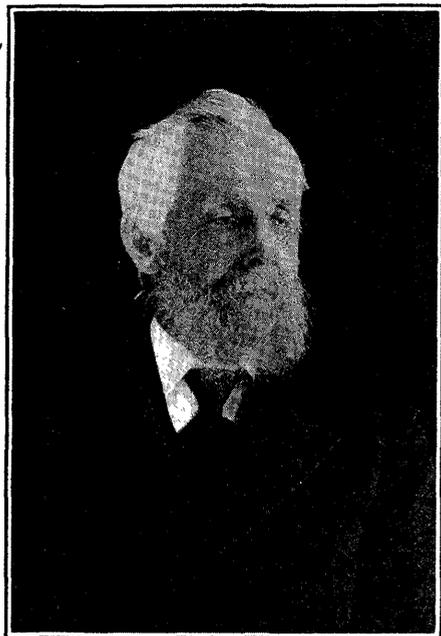
Life Sketch of Elder Frederick Wheeler

At his home in West Monroe, N. Y., on the evening of Oct. 11, 1910, occurred the death of Elder Frederick Wheeler, in the one hundredth year of his age. He was born at Acton, Mass., March 12, 1811; therefore he lacked only a few hours of being ninety-nine years and seven months old.

Elder Wheeler was married to Lydia Proctor, March 25, 1832, at Washington, N. H. Her death occurred March 12, 1886. To them were born six children, five of whom are still living.—George, Theodore, and Mrs. Mary Halliday, in New York; Nathan, in California; and Mrs. Lucy Spaulding, in New Hampshire. In addition to these he had an adopted son, Wm. Henry Anderson, with whom he spent the last years of his life. From these sprang a numerous family, consisting of twenty-five grandchildren, including the son of

Brother Anderson, thirty-nine great-grandchildren, and at least four great-grandchildren.

Brother Wheeler's religious experience began in the Methodist Episcopal Church, and about 1840 he was ordained as a minister of that denomination. By rather a peculiar providence, in 1842, he became interested in the advent movement, under William Miller, and soon began advocating the doctrine of the immediate return of the Lord to this earth. At this time he was residing near Washington, N. H., and was among those who received the light on the Sabbath from the Seventh-day Baptists, and is supposed to have preached the first sermon in favor of the seventh-day Sabbath ever given by an Adventist min-



ELDER FREDERICK WHEELER

ister, before the passing of the time in 1844.

In the spring of 1857, he removed to the State of New York, locating first in Brookfield, Madison County; but in the fall of 1861, he went to West Monroe, settling on a farm, which has since been his home.

In his earlier Adventist experience he was evidently a man of strong faith, being frequently called to pray for the sick. He related some remarkable answers to prayer. He was a charter member of the New York Conference of Seventh-day Adventists, and sustained the relation of minister in the conference until his death.

After his advanced age prevented him from engaging in active evangelistic labor, he continued to serve his home church with acceptance, his influence and instruction being of great assistance and encouragement.

After his eyesight and his power of locomotion had become greatly impaired, he still retained the use of his mental faculties to a wonderful degree; and in the last decade of his life, some of his exhortations had the force and power of his younger days. In his ninety-fifth year he dictated a message to the conference in its annual session, which was as straightforward, clean-cut, and pointed as any he ever gave. His mind remained active and clear to the last. For some years it has been my privilege to make him frequent visits; one being

less than a month before his death. These occasions were always very profitable. On one of them he expressed himself as being especially grateful for the preservation of his mental powers. As failing eyesight deprived him of the opportunity of reading, these visits seemed to afford him much comfort and enjoyment.

His strong constitution and great vitality, combined with adherence to strict temperance principles, gave him a tenacious hold on life. He literally died of old age, and breathed his last as peacefully as a child falling asleep.

A large company attended the funeral services, which were held in the M. E. church. The discourse was based on Job 5:26.

S. B. WHITNEY.



West Pennsylvania

Just before our camp-meeting at Ford City, the writer held meetings for ten days at Mt. Union, a country place, and the interest was good. A brother and his family who have been reading our books for years have taken a stand for the truth. Others are interested. At present we hold services in a private house, as no public place can be secured. We hope others will yet take a stand for the truth at this place.

Since we began work in the vicinity of Kittanning last spring, which was followed by tent-meetings during the summer, seven persons have accepted the Sabbath, among them an evangelical preacher. Others are interested, and we hope so to follow up the interest during the fall and winter that others may be added to the number.

On a recent Sabbath we had the privilege of baptizing one sister and receiving her into the Indiana church. Our church-school at Indiana is starting off well this fall, and we hope by the blessing of God to have a prosperous school year. Brethren, pray for the work in West Pennsylvania.

J. W. WATT.



Colorado Camp-Meeting

THE twenty-eighth session of the Colorado Conference of Seventh-day Adventists was held in connection with the annual camp-meeting at Denver, Aug. 18-28, 1910. The attendance was large, and the weather fine. Workers were present from the General Conference and the Central Union Conference.

In spiritual interest and actual benefit this was one of the best camp-meetings I have ever attended. The Spirit of the Lord was present from the first. Truly this is as it ought to be. As we near the end, our annual gatherings may be expected to increase in spiritual interest and blessing.

Elder C. R. Kite was again elected president of the conference. Elders A. T. Robinson, H. A. Aufderhar, Geo. M. Alway, and W. D. Emery are the other members of the committee. This arrangement is very satisfactory, in that it gives a new experience to men who are younger in the work, and prepares them to carry greater responsibilities. Brother W. D. Emery, who was ordained at this meeting, was chosen to act as secretary of the conference.

The president's report showed an increase of over two thousand dollars in the tithe for the year. The churches

have given over twelve thousand dollars in offerings, and five thousand dollars of surplus tithe was sent to the Mission Board. This conference, which is ninth in membership, now ranks seventh of all conferences in the world in the amount of gifts to foreign missions. One hundred forty-two persons were baptized and received into the various churches in the conference during the past year, and twenty-five more were baptized at this meeting.

This conference has been sending to the Foreign Mission Board one fourth of its tithe. It was voted to continue this appropriation. We feel that this not only gives the Mission Board something definite to depend on, but also brings the blessing of God upon our home conference.

The various branches of the work were found to be in a prosperous condition, and plans were laid for advancement. The Southern work among the Negro people was presented by Elder A. J. Haysmer, and subscriptions were raised to help it forward. Other interests were given due consideration.

Altogether, this was a most successful and blessed camp-meeting, and one to be long remembered with gratitude to the Lord for his manifold mercies and blessings. H. M. J. RICHARDS.



Work of the Foreign Mission Seminary

THIS autumn, for the first time in the history of the third angel's message, there assembled together for special training a group of individuals under appointment as foreign missionaries. The new plans for the special training of missionaries, adopted after much prayer and careful consideration, have, we believe, marked a new era in our foreign missionary enterprise.

A Missionary People

This denomination, young and old, has taken for its motto, "The advent message to all the world in this generation,"—and the truth of the message itself depends upon the accomplishment of this thing. With what untiring zeal, then, should every believer in the soon coming of Christ work and pray for the finishing of the gospel work! Every individual a devoted missionary, every church a center of missionary activity and a base of supplies, and every school a recruiting and missionary-training station,—this is the ideal toward which we strive.

Value of the Foreign Mission Seminary

Being directly responsible for this work, and constantly under the necessity of selecting and sending out missionaries to answer the calls and push forward the work in new fields, the General Conference has done well to found this Seminary in connection with the denominational headquarters, where a body of missionaries may be constantly in training. Coming to this institution from many schools and different localities, from fields of activity and from the common walks of life, students can here "be tested and proved, that it may be seen what their adaptability is, and whether they have the right hold from above."

Every day is demonstrating the wis-

dom of the establishment of this school, and of the plans adopted by the General Conference with reference to its work. Students are received under provisional appointment only after the same thorough investigation that would be made if they were going directly to the field. Then they are asked to spend a short time at the Seminary in final preparation.

All these appointees need missionary information, and an acquaintance with the practical missionary problems to be met in their fields. Much depends on a good beginning, and nothing is more helpful in starting right than a thorough acquaintance with the field to be worked, a knowledge of what has been done and what remains to be accomplished, and the problems to be met.

The constant contact with members of the Mission Board, men whose experience at home and abroad has fitted them for leadership, is a great blessing to these missionaries, and a valuable aid to the board in knowing where to place them.

The Call for Workers

Our enrolment is about eighty-five, including academic students. Yet there is room. The number of missionaries that will be required soon in the future, if urgent calls are to be filled, is not made up. Are there not others whose hearts respond to the needs of those who sit in darkness and the shadow of death, and can enter training this winter?

Doubtless there are many mature persons with some education and considerable practical experience who could be fitted for good service by one or two years of special training. The Seminary is open to such.

Are there not scores of graduate nurses who will respond to the call of the Great Physician to come over and help in less favored lands? The nurses who are with us are finding just what they need to make them all-round workers.

We have made special arrangements to meet the increasing demand for Bible workers in the large cities. An experienced Bible worker has been engaged to instruct the young women who wish to engage in this work. This class is just now beginning practical work, and a more interested and enthusiastic class would be hard to find. Students could easily enter this work yet. Another class will be started in a few weeks, if there is a sufficient number of new students to warrant it.

A very helpful class is the one in pastoral training. The work in public speaking and sermon building, the study of all that pertains to a minister's duties, and the practical experience gained, are just the things needed by young men who are called to this sacred work. Many young ministers and others who hope to enter this work ought to be taking such a class this winter.

The Seminary is organized this year with special reference to giving the students practical missionary experience, Sunday and Monday being given to field work.

The series of lectures on "Denominational Organization and Work" and "The Bible Versus Human Philosophy" are proving very helpful. The series on "Comparative Religions" is now being

given, and Elder A. G. Daniells's lectures on "General Organization" will probably begin soon after the General Conference Council.

Expenses, and Opportunity to Work

The regular expenses at the Seminary are about \$17.50 a month, and one hour's work each day. Just now the school is prepared to offer several young men a good opportunity to earn a part or all of their expenses. We have clearing, farm and dairy work, firing, electrical and plumbing repair work, and general work about the premises to offer. We have also some sewing, laundry, and general housework for young women. Some may work for half their expenses in school, and others may spend their entire time in work this winter and next summer, placing the amount above necessary expenses to their credit for next year's schooling. Academic students, who can not get this opportunity elsewhere, will be received here. We carry regular academic work, aside from the special course for missionaries. No one should come expecting work without first making arrangements.

Our schools exist for the one purpose of helping our youth and training workers for the cause. Let all who read this article pause, and ask, "Lord, what wilt thou have me to do?"

Let all who think of taking work in the Foreign Mission Seminary address the undersigned at Takoma Park, Washington, D. C., care of Seminary.

M. E. KERN.



Fireside Correspondence School The Favorable Season

THE most favorable season for vigorous mental work is winter. The evenings are long, the nerves are in tone, the faculties are wide-awake. Those students did wisely who enrolled at our autumn opening, October 3; but the good part of it is that it is not yet too late to enroll; for winter is just fairly beginning, and our book of registry is—

Always Open

We are still enrolling students. Our new students are starting out very encouragingly. Some are making more than the standard requirement of one lesson a week. A few will soon have one fourth of their course done, and will doubtless be half through before some others get started. It is only fair to say, too, that some who are in the lead are among the very busiest of our students. There are many young people and laborers over the country, who "haven't the time" to take a study by correspondence; but if we wait for more time, the probabilities are that it will never come, and we shall lose many of the sweets of life because we never could find time to partake of them.

Is there a better season of the year to break away from the habit of making a scapegoat of time? If we do not make the decision now, we may have to content ourselves next summer with the lament, "The winter is past, the opportunity is gone, and I am a year behind where I might have been if my good intentions had not been thwarted."

Ask for our latest calendar; it may be a help to you. Address us at Takoma Park, D. C.

W. E. HOWELL,
Principal.

The Harvest Ingathering for Missions

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

"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah. . . . My heart is toward the governors in Israel, that offered themselves willingly among the people." Judges 5:2, 9, A. R. V.

Colorado

THE following letter, forwarded to us by Elder C. R. Kite, from a sister who has been doing earnest work in Colorado in the Harvest Ingathering campaign, illustrates how the work may be carried on successfully, and what a power this work may become in getting the truth before the people, and in soliciting funds for our foreign missions:—

"I know you will appreciate the fact that we have entered upon the Harvest Ingathering work. I myself put out ninety-eight papers, and have not missed getting something at every house, having taken in \$14.18. Sister — took in \$1.75 in one day, and Sister —, sixty cents. Not a paper has been wasted. We are of good courage. I have counted thirteen who have asked personally for meetings. I found one lady and two children on this trip who promised they would come to our Sabbath-school. On Tuesday after one family had given me fifty cents, I went back in the evening, and gave treatment to one who was sick. Then they gave me \$1. This day's work being devoted to the Lord, I added that to my missionary money."

Eastern Pennsylvania

ONE sister who had done excellent work in the two previous campaigns, was loath to take any copies of the special REVIEW this year. She relented, however, sent for twenty-five copies, and was the first person to make returns of money solicited during this campaign—a money-order for \$12. Since then she has sent for more papers with which to continue soliciting.

One of the deacons of the Scranton Seventh-day Adventist church, a railroad engineer, last week secured leave of absence for a few days in order to solicit funds for missions with the special REVIEW. He went over practically the same territory this year, and solicited from the same persons whom he visited during the two previous campaigns. He says he found them even more willing to give of their means this year than before. For thirty-five papers distributed, he received \$37.

The elder of the Stroudsburg church says: "We are doing finely with the Harvest Ingathering REVIEW. Those who at first were the most reluctant in taking hold, were the first to report with money. Kindly send us one hundred fifty more copies at once."

The First Philadelphia Seventh-day Adventist church last year received \$199.66. This year they are aiming for \$250. The pastor, Elder R. E. Harter, is doing all in his power to realize this amount.

One of our workers visited a prominent business man, and in the course of conversation, remarked: "You remember you gave us \$5 last year, and we appreciated it very much." He replied: "My! was I as liberal as all that?" She assured him that he was, and that she would like to have him duplicate it this year. "Well," he said, "I guess I will have to," and wrote out his check for another \$5.

A laborer who had been sent to one of our churches to assist in this campaign, reported that in a few days she had collected \$12.

One of our Bible workers, who was very successful soliciting last year, writes: "So far, I am going over the same route this year that I had last year, and I tell the people this paper shows what their contributions helped to do last year in sending abroad one hundred forty-two missionaries, and then ask them to double what they gave last year." She is meeting with success.

Two sisters went out one day last week in the business section of one of our large cities, and the day's work netted them \$22.50.

The Scranton church collected \$194.50 last year. This year they have set their mark for \$300. A letter from Sister J. M. Weiss, who is assisting them, states that in two days she, with the aid of four sisters of that church, received \$42.50. At that rate, they will soon realize the amount aimed for.

The Reading church did a splendid work last year in soliciting for missions, going \$20 ahead of the year previous. This year bids fair to exceed what was done during 1909.

Brother J. W. Hirlinger, our field and missionary agent, writes very encouragingly from the church he has been asked to visit in the interests of the Ingathering campaign. In behalf of the Lancaster church, where he is elder, and which made a splendid gain last year over the previous year, he writes: "Sister — has secured over \$17. Some of our most active members are at present on the sick list; but while we may be behind at the present time, we expect to get \$100 or more before the campaign is over, and I believe the Lord will reward us with this amount."

In the first Harvest Ingathering campaign the Allentown church made a splendid record, collecting \$119.38. In communications from Brother C. S. Baum, who has been conducting a tent effort in that city this past summer, and from Brother Baumgartner, the local elder, we learn that they are aiming for \$125 or more this year. We confidently believe that they will more than make it.

W. H. HECKMAN.

FOLLOWING a tent-meeting at Altoona, Pa., six adults have begun to keep the Sabbath. October 8, six persons were added to Church No. 1 at Pittsburg. As a result of work done at Kittanning and Ford City, seven persons are keeping the Sabbath. After reading several of our denominational books for years, and attending a ten days' tent effort at Mt. Union, Pa., five persons, all of one family, are keeping the Sabbath. The books had been placed in their home by a canvasser; and as a result, after hearing a few sermons on present truth, they accepted the faith.

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
C. M. SNOW Corresponding Secretary

How You Can Help

IN your reading of newspapers and magazines, watch for any item relating to the question of religious liberty, and then send on to us marked copies of such publications, or clippings from them. We especially wish the names and addresses of the persons who are mentioned in the reports of these events, in order that we may correspond with them, and supply them with appropriate literature. The minds of people who are thinking on the subject of religious legislation can be impressed more easily than those of people who are not concerned either way.

The items which we wish you to be on the outlook for are such as these: Reports of Sunday-closing crusades, reports of arrests for Sunday work, reports of conventions or other meetings where Sunday legislation is touched upon, court decisions affecting liberty of conscience and the Bible in the public schools, freedom of speech and of the press, the movement for the federation of the churches, indications of a purpose on the part of Protestants and Catholics to join hands in bringing about religious legislation, religious bills introduced in State legislatures, striking statements of clergymen or statesmen for or against freedom of conscience, etc.

If you will take up this work, you will greatly facilitate the work which the Religious Liberty Department was organized to carry on, and every effort put forth in this direction will be deeply appreciated by us. For us to patronize a regular clipping bureau is quite expensive; but if our brethren and sisters throughout the field will help us in the manner suggested, we shall have a valuable clipping bureau of our own, at very little expense to the cause.

In sending clippings, be sure to write the name and date of the paper on the margin of the clipping.

Address Religious Liberty Association, Takoma Park, Washington, D. C.

Religious Liberty Notes

THE religious liberty cause in California is being aided by an anti-blue-law organization called the Religio-Civic Liberty League. This body did some heroic work in the last legislature, rolling up a petition of forty thousand names in opposition to the Sunday-law efforts then.

TENNESSEE has a State-wide prohibition law; but notwithstanding this, seven hundred saloons have been operating in Memphis ever since the law went into effect. Last Sunday, however, they were closed all day; and this is said to have come about through the representations of real-estate dealers and property owners that these crime-breeding places were depreciating the value of adjacent property.

THE president of the Chesapeake Conference, Elder R. T. Baer, writes that they are planning to have the religious liberty secretary visit the churches of that conference in the interests of the literature campaign for which the general department has arranged. *Liberty*, the *Protestant*, and other religious liberty literature will in this way be placed in the hands of the people.

GENERAL SECRETARY SHAW, of the United States Christian Endeavor societies, struck a hard blow to religion-by-law in the following sentence, which occurs in a reply to the accusation of some none-too-friendly observer of the workings of the Endeavor societies, that Endeavorers do not seem to get "the man on the street" to become a church attendant. He said: "In free America we can not compel people to go to church services or to love the church, any more than we can compel people to love each other."

RELIGION in the public schools is to the front just a little, as is indicated by the following clipping from the *Chicago Israelite* of October 8: "Jewish teachers in the public schools are to receive no pay for the two religious holidays of October 4 and 13, according to action by the board of education yesterday, in refusing a petition for such pay. Frank Hamlin, attorney for the board, ruled that the payment would be illegal. Rabbi Joseph Stolz, a former member of the board, saw injustice in the decision, provided Christian teachers are allowed pay for their holidays, such as Good Friday."

F. FREDERICK BLISS.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY Secretary

Mission Schools

ALL who have had to do in any way with work in foreign fields understand the value of a mission school. In fact, there are countries in which the school has not only been the entering wedge, but in many ways the backbone of the missionary work. In the mission school, "line upon line," and "precept upon precept," can be imparted as in no other place. It is through these schools that the missionary is often able to multiply his work manifold, by means of the native evangelists. Especially in countries like Africa, our greatest success lies in getting the natives into our schools, and there carefully training them. It is always of great interest to hear of these mission schools in these different countries. The following extracts from a letter received from Brother B. L. Morse, one of our missionaries in British East Africa, will be of interest. With one exception, the eight workers in our British East Africa missions are from our British training-school. Considering the fact that these missions are located under the equator, it is a satisfaction to note the good health that has been enjoyed by the laborers since the founding of the mission station six years ago. Brother Morse says:—

"I am glad to write that every worker is in good health. Brother and Sister A. A. Carscallen have occasional attacks

of the fever. Brother H. H. Brooks had several some time ago, and also Sister Brooks has had one; however, of late they have not returned. The children of Brother and Sister Carscallen and of Brother and Sister J. D. Baker are as bonny as you could find anywhere in the world.

"At present we have two stations established—Gendia, by the lake, where Brother and Sister Baker are located, and Wire Hill, about fifteen miles from Gendia. They have about twenty boys living at their station, besides a hundred children coming in from the surrounding villages to school each day. In addition to looking after these children, Brother Baker is also getting out material for a permanent house. At the Gendia school we have two sessions daily—in the morning from eight to ten, and in the afternoon from one to three. The afternoon session is for the thirty-five boys who live with us. I feel quite proud of these boys, for most of them are beginning to read nicely, all of them being able to manage easy sentences. Fifteen months ago none of them could read, and few of them had even seen an alphabet.

"It must be borne in mind that the Kavirondos do not care at all for school; so that when we opened a school for the children from the villages, we had to go to them, and urge them to send the children to us. Often one must go several times before they come regularly. At our school to-day there are ninety-two from the villages. Had all been present, there would have been one hundred twenty-five. Often after the afternoon session I take two of the older boys for a five- or six-mile tramp to the villages to look after the truants. When I have had time to get to all the villages, I hope to have about two hundred boys attending our school here.

"LATER.—I have been visiting villages during the past ten days, and we now have an average of one hundred twenty-five present. I have half the villages within a radius of three miles yet to visit. From those already visited, I have over two hundred names of children of school age. The mission boys who go with me say that there are many more whom I have not seen, who are hidden away by their parents when they know that I am coming. The village head man will not tell me the truth when asked about the children. Often by staying around, talking with him about other things, and keeping my eyes open, I see a goodly number of black heads poking out of the hut doors. Then I get hold of the boys for students. There are hundreds of children in this section; and I am sure, could they be found and brought in, we would have nearly five hundred in our school, all of whom would be over seven years of age.

"As yet we have no printed books. Brother Carscallen has gathered a dictionary of three thousand words, and worked out a rough grammar, to help new workers in the language. At present he is working on the translation of Matthew, the first chapter of which is completed. Brother and Sister Baker have translated 'The Story of Joseph.' This I am giving the boys for reading lessons. I write out two or three paragraphs on the blackboard for them to copy in exercise books. I shall be able to get them on much faster when we have the printed page from which to read."

H. R. S.

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 Morning Watch Calendar

ABRAHAM LINCOLN's mother said, "I would rather my son would be able to read his Bible than to own a farm, if he can have but one."

To all parents who, like Lincoln's mother, are anxious to have their sons and daughters study the Bible prayerfully, we recommend the little Morning Watch Calendar. It has been prepared especially to help our young people to form the habit of regular secret prayer and personal Bible study.

Last year Australia circulated 1,200 copies of the calendar. This fall 2,150 have been sent to that distant field. The orders from this country for two days last week amounted to 1,700. This will suffice to show that the calendar is fast making friends; but there are young people here and there who have failed to make its acquaintance. Let not yours be among that number.

The little calendar will each morning give a thought on the Sabbath-school lesson. It will suggest a subject for prayer. From the sunset table on the last page, the time of sunset for Fridays during 1911 can be computed for any place in the United States and Southern Canada. Order the calendar from your tract society. Price, five cents.

M. E.

The Value of the Morning Watch

THERE is nothing so important to Christians as to learn to pray. Jesus prayed. The stillness and darkness of the night found him, though weary with the cares and burdens of the day, amid the solitude of the mountains praying. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Morning is the golden time for prayer and for study of the Bible. "Satan well knows that one whom he can lead to neglect prayer and the searching of the Scriptures will be overcome by his attacks. Therefore he invents every plausible device to engross the mind."

In the life of every true Christian there should be times of silent meditation on the things of God. How fitting that in the morning hour, before the busy scenes and conflicts of other hours begin, we take a little time when the heart, in holy, quiet devotion, can, in the hush of the opening day, commune with its Maker! How fitting to sit, ere the toil of the day begins, at the feet of the Master, and receive from him such instruction as pilgrims journeying through an alien country need to guide them aright, and to save them from falling into the pitfalls of sin, or becoming entangled in the subtle webs woven by the enemy! True, we can not always sit in the quietude of silent meditation. Peter desired this when on the mount of transfiguration. But now, as then, human suffering and sorrow await us at the mountain's base. Before we are fitted to minister to the needs of others, or cope successfully with the temptations which

beset us, we must take time to drink at the fountain, to receive from God the water of life.

Truly that day is not wholly well spent that is spent without a quiet hour. Prayer is the breath of the soul. We may not be able to pray eloquently, but the Lord is our Father; and we should remember that parents take more pleasure in the stammering of their children than in the words of the most gifted orator. Jesus has bidden us to watch. "And what I say unto you, I say unto all, Watch." We are to watch against the spirit of the world; watch against temptation; watch against Satan; watch against sin. We are also to watch for opportunities to do good, and be useful. We must constantly "watch and pray."

G. B. THOMPSON.

Good News From Japan

THE young people in the Orient have joined our ranks, and are moving forward rapidly. Seldom has a postal-card carried more items of cheer than one recently received from Brother J. Herboltzheimer, who wrote from Kobe, Japan. We quote his card in full:—

"Just a few words to tell you of the progress in our work for the young people. At our last general meeting, at which Elder I. H. Evans was present, it was voted to extend our young people's work. Elder H. Kuniya was elected secretary, and I as his assistant. Plans are being made to get out another Morning Watch Calendar. Our first effort in putting out two hundred calendars last year proved a success, and all like the idea very much. This year we shall print a much larger number. Our young people here responded nobly to the call for help during the recent floods, and more than two hundred garments were collected, and distributed among the sufferers. In July six young people were baptized, and several are waiting to receive this ordinance. Opportunity to earn scholarships in our school has been given, and many are taking up canvassing with this purpose in view. We praise God for his goodness to us, and we are all of good courage." M. E.

How the Workers View the Work

[If you are anxious to see the youth saved for service, do not fail to read what the Missionary Volunteer secretaries say about the young people's work in their respective conferences. Experience is confirming the message first sent us eighteen years ago, saying, "We have an army of youth to-day who can do much if they are properly directed and encouraged." What the secretaries say will help you to seize your opportunities to lead young people into Christian service. Other secretaries will later tell us of their work.—M. E.]

Kentucky

THE organization of the Missionary Volunteer societies in Kentucky has been a blessing to our young people. The privilege of studying Bible doctrines for the past year has caused us to know on these points what otherwise we would not have known in years. Then there is the great advantage of the Morning Watch Calendar, containing three hundred sixty-five texts, which are learned during the year. The Reading Courses that many have taken up are an inspira-

tion and an education. Instead of the youth feeding their minds upon demoralizing reading, these courses are helping them to choose that which is good. As the result of our camp-meeting efforts for the youth, two young women are engaged in periodical work, and a young man is doing Bible work.

DOLLIE CALLENDER.

Indiana

THE Missionary Volunteer work in Indiana is helping to hold and train our young people in various ways. It is developing in them a missionary spirit to carry the truth to others through the printed page, through missionary correspondence, and by personal effort. Some have engaged in periodical work, earned scholarships, and are now in school, preparing for greater efficiency in the cause of God. Some are taking the Reading Courses at home. We hope to be able to push this part of the work more vigorously.

MRS. R. W. McMAHAN.

Southern Idaho

THE Missionary Volunteer work is an all-round work. It has a strong influence in a social way in holding together those of our youth who are not established in the message. Through personal, correspondence, society, and camp-meeting work, our young people in southern Idaho have been led to see the joy and peace of the Christian life, and to realize that it is something they can not do without. Seeing this, and entering that life, they desire to have others know of it; and realizing that "before they run," they must have their "tidings ready," they are anxious to prepare for service. The Reading Course aids in this, also giving them a permanent desire for good reading-matter. The Morning Watch is a great encouragement to our youth. The attendance of young people at camp-meeting has been greatly increased by Missionary Volunteer work, and the encouragement received from the associations and from the meetings has led some to enlist for service in the work of the third angel's message, as they have received a broader view of the work and of its importance.

MAY BELL.

New York

THE Missionary Volunteer work has been a blessing to the New York Conference. It has been a universal experience that the young people who were helped to overcome their timidity and bear responsibilities in the young people's societies, have made good workers in the church and the Sabbath-school. Those who have taken the Reading Courses are anxious for more education, and most of them are in school, or taking correspondence school work. The prayer bands have had a wholesome influence on our camp-grounds. Some one is especially interested in every young person on the grounds, and gives him an opportunity to be helped.

MRS. BESSIE J. RICE.

Arkansas

THE Missionary Volunteer work in Arkansas is growing, the reports of the last quarter showing an advancement of over one hundred per cent above that of the previous quarter. The subject-matter taken up in the societies is such that many are realizing the benefit of the study. The programs in the *Youth's Instructor* from time to time are just what we need to prepare us for active

service. Another feature of interest to all is the Reading Course. Fifteen persons in one society alone are taking this work. The lives of these noble men fill us with a desire to do active missionary work. The Morning Watch is another potent factor for spiritual growth.

W. I. MOREY.

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 Summary

QUESTION: "To what extent am I responsible for the loss or gain in my union conference?"

THE comparative summary shows that during the first ten months of 1910, 234,200 more magazines were sold than during the corresponding months of 1909.

THE figures credited to each conference represent the number of magazines sold by agents. They do not include the copies received by subscribers residing in those territories.

THE average monthly sale of magazines during the first ten months of this year has been 150,126, as compared with 126,706 a month during the corresponding period of 1909; that is to say, a monthly gain of 23,420 copies over last year.

OUR agents sold 85,897 of the 120,020 magazines circulated during September, and 79,940 of the 116,157 copies sold during October. Thus 5,957 less magazines were handled by the agents than during September. As a partial compensation for this, a gain of 2,094 is shown over September in the number of copies mailed to subscribers at home and abroad.

ALTHOUGH our four publishing houses shared about equally the loss represented by 3,863 less sales than during September, a renewed interest is apparent in this work throughout the field. Brother D. W. Reavis, manager of the Review and Herald Periodical Department, accompanies his October report of magazine sales with the following cheering words: "While our sales during October were not so large as during the summer months, when the students were largely engaged in this work, we appreciate the visible evidences of continued interest on the part of our regular workers, and also the increase of new workers. About one third of the orders for the November number that have come to us are from new workers, and over one half of the orders from our regular agents show an increase over their October orders. This is a very encouraging feature of our work at the present time."

Summary of Magazine Sales for October, 1910

	Signs Monthly	Watch- man	Life and Health	Liberty	Protes- tant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Misc.	Total No.	Total Value
Atlantic Union Conference												
Central New England ...	311	325	2315	200	150	...	...	...	...	...	3301	\$ 330.10
Southern New England..	97	4	621	...	...	...	...	...	...	...	722	69.20
Northern New England..	80	50	305	...	...	...	...	...	...	...	435	43.50
Maine	400	20	795	...	20	...	...	50	...	...	1285	128.50
New York	230	50	375	...	...	...	...	...	...	...	655	65.50
Greater New York.....	490	370	625	68	50	...	650	85	110	...	2448	244.80
Western New York	246	25	650	100	...	...	...	...	70	...	1091	109.10
October totals	1854	844	5686	368	220	...	650	135	180	...	9937	993.70
September totals	3297	2651	7646	385	...	...	650	610	325	...	15564	1556.40
Canadian Union Conference												
Maritime .....	...	...	...	...	...	...	...	...	...	...	...	...
Newfoundland	30	...	...	...	...	...	...	...	...	...	30	3.00
Ontario	245	...	1545	...	105	...	...	...	...	...	1895	189.50
Quebec .....	...	...	...	...	...	...	...	...	...	...	...	...
October totals	275	...	1545	...	105	...	...	...	...	...	1925	192.50
September totals	100	115	755	25	350	...	...	...	...	...	1345	134.50
Western Canadian Union Conference												
Alberta	125	...	25	...	25	...	35	...	...	...	210	21.00
British Columbia	318	266	...	...	...	...	...	...	...	...	578	57.80
Manitoba	70	...	25	...	25	...	...	...	...	...	120	12.00
Saskatchewan	138	...	12	...	...	...	...	30	...	...	180	18.00
October totals	651	260	62	...	50	...	35	30	...	...	1088	108.80
September totals	192	150	192	...	5	...	35	...	...	...	407	40.70
Central Union Conference												
Colorado	175	200	170	...	...	...	...	50	...	...	595	59.50
Western Colorado	87	11	15	...	...	...	...	...	...	...	113	11.30
East Kansas	99	1	870	...	...	...	...	15	5	...	990	99.00
North Missouri	931	150	96	20	20	...	...	...	...	...	1117	111.70
Southern Missouri	175	100	200	...	...	...	...	...	5	...	480	48.00
Nebraska	182	101	200	5	5	...	50	...	5	...	448	44.80
Wyoming	60	...	...	...	...	...	...	...	...	...	60	6.00
St. Louis Mission	120	150	150	...	...	...	...	...	...	...	420	42.00
West Kansas	99	100	790	...	...	...	...	15	5	...	1009	100.90
October totals	1928	613	2491	25	25	...	50	80	20	...	5232	523.20
September totals	3547	1093	3470	150	250	...	87	50	175	...	8822	882.20
Pacific Union Conference												
Arizona	114	...	30	...	...	...	...	...	...	...	144	14.40
California	684	1375	815	800	10	...	...	50	10	...	3744	374.40
Nevada	100	...	...	...	...	...	...	...	...	...	100	10.00
Southern California	1928	379	1260	...	...	...	...	...	...	...	3567	356.70
Utah	205	500	50	...	...	...	...	...	...	...	305	30.50
October totals	3031	1804	2155	800	10	...	...	50	10	...	7860	786.00
September totals	2488	1825	4315	25	25	...	43	...	10	...	8706	870.60
Lake Union Conference												
Indiana	186	625	480	...	...	...	...	...	...	...	1291	129.10
East Michigan	210	150	1750	50	...	...	...	...	50	...	2210	221.00
West Michigan	212	100	285	25	...	...	...	...	...	...	622	62.20
North Michigan	130	5	145	...	...	...	...	50	...	...	330	33.00
Northern Illinois	1140	2309	1800	...	...	...	625	600	100	...	6574	657.40
Southern Illinois	140	100	310	...	...	...	...	...	...	...	550	55.00
Wisconsin	910	1	1027	10	20	...	190	90	5	...	2253	225.30
October totals	2928	3290	5797	85	20	...	815	740	155	...	13830	1383.00
September totals	6336	5441	3330	310	105	...	475	1015	80	10	17102	1710.20
Northern Union Conference												
Iowa	1231	407	1800	55	60	...	250	10	150	...	3963	396.30
Minnesota	129	78	1025	...	...	...	1008	410	50	...	2700	270.00
North Dakota	475	200	875	100	...	...	425	50	35	...	2160	216.00
South Dakota	198	...	210	...	...	...	70	10	10	...	498	49.80
October totals	2033	685	3910	155	60	...	1753	480	245	...	9321	932.10
September totals	2680	587	2395	65	55	...	980	530	169	...	7461	746.10
North Pacific Union Conference												
Montana	145	...	130	50	10	...	...	...	...	10	345	34.50
Southern Idaho	91	...	15	...	...	...	...	...	...	...	106	10.60
Upper Columbia	452	56	250	...	...	...	...	...	...	...	758	75.80
Western Oregon	1540	...	200	...	10	...	...	...	...	...	1750	175.00
Western Washington ...	809	50	265	...	...	...	100	...	13	...	1237	123.70
South Oregon	120	1	100	...	...	...	60	...	...	...	281	28.10
October totals	3157	107	960	50	20	...	160	...	13	10	4477	447.70
September totals	3635	681	860	...	...	...	145	210	60	31	5672	567.20

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Miscel.	Total No.	Total Value
Columbia Union Conference												
Chesapeake	270	800	1055	150	2	...	...	...	...	...	2277	227.70
District of Columbia ...	7	50	755	10	...	...	...	...	...	...	822	82.20
New Jersey	365	433	645	50	50	...	25	115	100	...	1783	178.30
Eastern Pennsylvania ...	150	10	305	...	...	...	...	...	...	...	525	52.50
West Pennsylvania	445	300	405	...	...	...	...	150	20	...	1320	132.00
Ohio	723	510	641	...	20	...	...	...	28	...	1922	192.20
Virginia	190	1	425	525	...	...	...	...	...	...	1141	114.10
West Virginia	70	...	...	...	...	...	...	...	...	...	70	7.00
October totals	2220	2104	4291	735	72	...	25	265	148	...	9860	986.00
September totals	1113	1093	3934	287	183	...	28	...	100	...	6804	680.40
Southern Union Conference												
Alabama	76	102	50	...	200	...	...	...	...	...	428	42.80
Kentucky	50	1245	1050	...	...	...	...	...	25	...	2370	237.00
Louisiana	30	85	500	50	...	...	...	...	...	...	665	66.50
Mississippi	47	145	130	50	...	...	...	...	...	...	372	37.20
Tennessee River	32	350	...	...	...	...	...	...	...	...	382	38.20
October totals	235	1927	1730	100	200	...	...	...	25	...	4217	421.70
September totals	300	1365	2760	100	208	...	...	...	25	...	4758	475.80
Southeastern Union Conference												
Cumberland .....	...	100	145	...	...	...	...	...	...	...	245	24.50
Florida	29	...	300	...	...	...	...	...	...	...	329	32.90
Georgia	340	875	1320	...	...	...	...	...	...	...	2535	253.50
North Carolina	68	2150	300	...	35	...	...	...	...	...	2553	255.30
South Carolina	947	...	12	...	...	...	...	...	...	...	959	95.90
October totals	1384	3125	2077	...	35	...	...	...	...	...	6621	662.10
September totals	580	2827	1360	75	100	...	10	...	...	...	4952	495.20
Southwestern Union Conference												
Arkansas	12	120	10	125	...	...	...	...	...	...	267	26.70
New Mexico	89	80	1325	...	10	...	...	...	...	...	1504	150.40
Oklahoma	898	350	192	...	...	...	...	150	...	...	1590	159.00
Texas	204	1160	625	...	10	...	...	...	20	...	2019	201.90
West Texas	37	...	35	...	50	...	...	...	...	...	122	12.20
South Texas .....	...	...	70	...	...	...	...	...	...	...	70	7.00
October totals	1240	1710	2257	125	70	...	...	170	...	...	5572	557.20
September totals	562	1930	1362	275	50	...	3	...	122	...	4304	430.40
Miscellaneous												
Foreign & miscellaneous	861	486	6322	25	...	...	12	250	166	...	8122	812.20
Single list	1864	5109	6700	14422	...	...	...	...	...	...	28095	2809.50
Grand totals	23661	22064	45983	16890	887	...	3500	2030	1132	10	116157	\$11615.70

Comparative Summary for Ten Months

	Signs Monthly	Watchman	Life and Health	Liberty	Protestant	Temp. Inst.	Lys over Landet (Danish)	Tidens Tecken (Swedish)	Zeichen der Zeit (German)	Miscel.	Total No.	Total Value
January	18881	13996	32800	15374	1302	710	...	...	...	6399	89462	\$8946.20
February	29305	11410	36098	3116	14513	220	8242	5036	3098	5160	116198	11619.80
March	28667	15101	34223	5833	2397	38063	558	535	252	6545	132165	13216.50
April	27269	26335	40662	18357	693	60804	4537	5324	...	...	183981	18398.10
May	29038	24647	42260	20873	726	49020	558	1135	6589	40	174886	17488.60
June	35600	26571	59899	17081	16219	32908	2260	820	650	1719	193727	19372.70
July	45183	37243	68312	22569	1616	22894	2527	12621	6046	3135	222146	22214.60
August	33395	36644	59800	3802	7934	6311	1275	385	720	2254	152520	15252.00
September	27510	25199	49698	1797	1391	...	2556	5115	4677	2077	120020	12002.00
October	23661	22064	45983	16890	887	...	3500	2030	1132	10	116157	11615.70
(October	(30483)	(13035)	(37812)	(22171)	(2819)	(1126)	(...)	(...)	(...)	(1125)	(108571)	(10857.10)
Totals, 10 mos., 1910	298509	239210	469735	125683	47678	210930	26013	33001	23164	27339	1501262	\$150126.20
Totals, 10 mos., 1909	313876	195270	464779	143691	29045	110076	...	...	...	1125	1267062	\$126706.20

FOLLOWING is a list of the union conferences showing gains: (1) Columbia Union, 3,056; (2) Northern Union, 1,860; (3) Southeastern Union, 1,669; (4) Southwestern Union, 1,258; (5) Western Canadian Union, 681; (6) Canadian Union, 580. The following union conferences show losses: (7) Southern Union, 541; (8) Pacific Union, 846; (9) North Pacific Union, 1,195; (10) Lake Union, 3,272; (11) Central Union, 3,590; (12) Atlantic Union, 5,627.

THUS far during the year 881,367 copies of the five ten-cent magazines issued by the Review and Herald Pub-

lishing Association have been sold,—an average of 88,136 copies a month. According to figures submitted by the manager of the periodical department, the association's total magazine sales for six years have amounted to 3,371,500 copies, representing a value of \$337,150. If to these be added the other periodicals issued, we have a grand total of over 15,500,000 copies of periodicals sold by this firm during the past six years. These represent a valuation of nearly \$950,000. This year-by-year report will be published in a future issue. It is most interesting and profitable.

A Remarkable Record

A LETTER from Brother Charles Lake, of the Signs of the Times Office, contains the following interesting account of the experiences of one of our agents who sells the *Signs Monthly* in Portland, Ore.:

"Sister — has been selling the magazine since it was first started. Thus far she has sold nearly 38,000 copies. Her net average wage per week for the entire time has been about \$24. She has the missionary spirit, and is willing to endure harsh words and trying experiences, in order to sell this magazine.

A. J. S. B.

She has been approached repeatedly with different commercial propositions, which would pay her much better than selling the *Signs*, but she has refused them all.

"At one time while she was handling the weekly *Signs*, she was taken sick with the grip, and was unable to get out of her room for nearly three weeks. We were sending her nearly four hundred copies a week at that time, but she did not tell us of her illness until she was able to get around again. Her papers were sent on until she had accumulated about twelve hundred copies, and they reached almost to the ceiling of her room. She wondered if she would ever be able to dispose of them all; but as soon as she was able to get out, she attacked that pile, and sold every copy, and, in addition, managed also to sell her regular number of four hundred copies a week. This is the most remarkable experience of a magazine agent that I know of. I doubt very much if there is another in the whole country who has a record equal to that of this sister."

Such experiences are exceptional, yet they only prove the great possibilities wrapped up in magazine salesmanship, and will greatly encourage the faithful, plodding agents who sell from ten to fifty magazines a month, and who make up the majority of our large and worthy army of magazine agents.

A. J. S. B.

NOTICES AND APPOINTMENTS

Publications Wanted

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

Mrs. A. C. Allen, 1130 West Pleasant St., Portage, Wis.

Mrs. Katy Kayles, 6503 Cedar St., Cleveland, Ohio, any denominational papers for reading-racks.

Mrs. J. W. Chandler, Box 122, Clovis, N. M., *Signs of the Times*, *Liberty*, *Watchman*, and any tracts and leaflets suitable for reading-racks.

Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of 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.—To correspond with a middle-aged, experienced Seventh-day Adventist woman as laundry matron. References required. Wabash Valley Sanitarium, La Fayette, Ind.

FOR SALE.—Eighteen acres on the county road, and joining Pacific Union College grounds. Fenced on two sides. Four acres one-year-old apple trees. New barn and good well. For further information address J. B. Fradenburgh, St. Helena, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; ½ bbl. (30 gallons), 79 cents a gallon; 1 bbl. (50 gallons), 78 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

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

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

Do you use Shortening? Dr. Godsmark's Hygienic Vegetable Shortening is an excellent and hygienic food fat. Write to-day for free cook-booklet, circulars, and special prices. Address the Home Supply and Manufacturing Company, Department A, Chattanooga, Tenn.

BIBLE MOTTOES.—1,000,000 Bible Mottoes, size 12 x 16. Assorted: 100, \$5; 200, \$9. "Father" and "Mother" lead. Desirable Post-cards—Christmas, New-year's, Birthday, Bible Texts. 100, 75 cents; 200, \$1.25. Express prepaid. Enclose stamp. Hampton Art Co., Lock Box 257, Hampton, Iowa.

A Live Number

ALTHOUGH the December number of the *Signs of the Times Monthly* is known as a Christmas number, still but a single article and only a few references are devoted to this festal day. The greater part of this issue is given to an exposition of other questions, far more important. A few of them follow:—"Catholicism and Protestantism." Has Catholicism grown strong? Has Protestantism degenerated? These questions are live, vital. Much depends on the facts. The editor writes interestingly and convincingly on this topic.

"The Pleiades and Orion" is the title of the December article of the Astronomy and the Bible series. A score or more commendatory letters regarding this series have been received.

"The Blessed Hope." Every believer in Christ's second coming should see to it that this magazine is placed in the hands of his neighbors, if for no other reason than to get this article before them.

"Narcotics and the Gospel." Dr. D. H. Kress gives dollars' worth of good, sound advice under this title, and you are given an opportunity to pass it on to others.

"Christ the End of the Law." What was his attitude toward it? Strange though it is, many do not know. Let us enlighten such. There are numerous other good articles. Some of them are: "Inspiration of the Bible;" "Missions and the Nations;" "Divinity of Christ;" "Luther and the Diet of Worms;" "Prophecies of the Christ."

Here is what one of our agents has to say about her work with the *Signs Monthly*:—"Enclosed find \$16, for which send me 400 copies of the October *Signs Monthly*. I have sold half of my last order of 400 already. They sell well. I shall be sorry when my strength fails so I can't sell the *Signs*."

Order to-day of your tract society. Five to 40 copies, 5 cents a copy; 50 or more, 4 cents a copy. The November and December numbers free with all yearly subscriptions at \$1.

Signs of the Times.

Mountain View, Cal.

An Inspiring Book Free

To those who apply immediately, we will send absolutely free the thrilling missionary book, "A Retrospect," containing the marvelous experiences of answers to prayer by Dr. J. Hudson Taylor, founder of the China Inland Mission, if at the same time fifty cents is enclosed for a year's subscription to the *Life Boat*, which has been enlarged and greatly improved, and is now a regular ten-cent magazine, filled from cover to cover with live, interesting experiences and truths concerning city missionary work,—the great problem now before all our people. Address Dr. David Paulson, editor of the *Life Boat*, Hinsdale, Ill.

Obituaries

MILKS.—Lionel Darwin, infant son of Brother and Sister Freeman Milks, died at Westfield, N. Y., Oct. 4, 1910, aged four weeks. The hope of a reunion in the morning of the resurrection affords comfort to the sorrowing parents. Mrs. H. W. Carr.

CORNISH.—Died Oct. 21, 1910, near Sebastopol, Cal., Shirley W. Cornish, aged thirteen months, son of Brother and Sister Jesse Cornish. The parents and children will miss him much. Words of comfort were spoken at the funeral, from Rev. 21:4.

ISAAC MORRISON.

LEWIS.—Died at Chitwood, Ore., Sept. 14, 1910, of paralysis, Mrs. Margaret E. Lewis, wife of Brother Thomas F. Lewis, aged 72 years, 3 months, and 12 days. Mrs. Lewis had been a member of the Baptist Church since 1860. The last years of her life were full of suffering. Her husband and one daughter survive her. The funeral service was conducted by the writer.

D. J. CHITWOOD.

ADAMS.—Pauline Adams was born in Vernon County, Mo., May 8, 1863, and died near the same place, Oct. 11, 1910, aged 47 years, 5 months, and 3 days. Early in life she accepted the third angel's message. In 1880 she was married to Peter Adams, who, with three daughters, is left to mourn, but not as those who have no hope. Words of comfort were spoken from Job 14, by Elder L. W. Terry.

Mrs. R. F. HOPKINS.

RODERICK.—Died at Maplewood Academy, Maple Plain, Minn., Oct. 23, 1910, Luther Roderick, aged 22 years, 5 months, and 6 days. He leaves a father and mother, seven brothers, and two sisters to mourn. Words of comfort were spoken by the writer, from Rev. 14:13. It was much comfort to the bereaved family and the large company of sympathizing fellow students to know that our young brother sleeps in hope of a part in the first resurrection.

W. A. ALWAY.

MYERS.—Died at North Yakima, Wash., Oct. 30, 1910, William C. Myers. He was born in Ohio, Dec. 25, 1849, and was married to Ruth J. Middleton, Oct. 4, 1875. To them were born seven children, all of whom still live. Last July our brother surrendered to the Lord, and he fell asleep in hope of a part in the first resurrection. The funeral services were held in the Seventh-day Adventist church at North Yakima, words of comfort and admonition being spoken by the writer.

F. A. DETAMORE.

CLARK.—Died at Temple, Okla., Oct. 15, 1910, Sister Mary E. Clark, aged seventy-four years. Sister Clark was born at Natural Bridge, Va., May 16, 1836. She was married in 1873 to James W. Clark, who, with two sons, lives to mourn her loss. Sister Clark accepted present truth thirty years ago at Nebraska City, Neb., under the labors of Elder G. I. Butler. For a number of years her home was at Columbia, Mo., from which place she removed to Oklahoma nine years ago. Her death is sorely felt by the members of the Walter, Okla., church, of which she was a faithful and respected member.

I. A. CRANE.

GIBSON.—Curtis W. Gibson was born in Ludlow, Vt., Sept. 18, 1840, and died at Hope-well, Ore., Oct. 26, 1910. In 1859 he moved with his parents to Rochester, Minn., where he lived until 1882, when he and his family moved to South Dakota, and from there to Oregon in 1901. Brother Gibson was converted under the labors of Elder John Bostwick in 1865, and joined the Seventh-day Adventist church at Rochester as a charter member. He has loved the truth, and fell asleep with a bright hope of a part in the resurrection of the just. His wife, four children, and twelve grandchildren, with his mother, three brothers, and one sister, besides many friends, mourn their loss.

P. A. HANSON.

HOOKE.—Within a period of three months, death has entered this family again, taking another sister, one of the trio who accepted the third angel's message some twenty-five years ago in a tent effort held at Port Republic, Va. Amanda A. Hooke was born Nov. 29, 1839, and died at her home near Port Republic, Oct. 18, 1910, aged 70 years, 11 months, and 20 days. About a year ago Sister Hooke went to the hospital for an operation, from which she never regained her strength. The funeral service was conducted by the writer, in the M. E. Church in Port Republic, and the interment was in the family graveyard near her home. We trust she sleeps in Jesus, and will come forth to eternal life at the resurrection of the just.

R. D. HOTTEL.

KLOOSTER.—Menna Krosswky was born in The Netherlands, Dec. 31, 1851. She moved to America and settled in Chicago in 1872. In April, 1878, she was united in marriage to Jacob Klooster. With her husband she accepted the Sabbath and kindred truths by reading in 1893, both becoming members of the Forty-sixth Street church. She loved the truth devotedly until the day when she fell asleep in Jesus, Oct. 28, 1910. Brother and Sister Klooster moved to Holland, Mich., a short time ago, that they might assist in the gospel work among the Hollanders in that place, but they did not remove their membership from the church in Chicago. Funeral services were held in their home, November 1, where a large number of friends had gathered to express their love and sympathy.

WM. COVERT.

BIXBY.—Benjamin Burch Bixby was born at Royalton, N. Y., May 24, 1823, and died Oct. 1, 1910, at Harrison, Neb., aged 87 years, 4 months, and 7 days. When a young man, he settled at Byron, Ill., where he was married July 4, 1847, to Mary Jane Daniels. They remained at that place for about twelve years, after which they came to Iowa, and spent most of their remaining days in Tama and Story counties. Mrs. Bixby died June 13, 1903, since which time Mr. Bixby made his home in Nebraska, where he died, at the home of his daughter. He accepted the Adventist faith in 1875, under the labors of Elders R. M. Kilgore and L. McCoy, and remained faithful to the end. He was beloved and respected by all who knew him. Three daughters survive him. The remains were brought to Nevada, Iowa, where the funeral service was held.

J. C. CLEMENS.

FRYE.—Emily Catharine Frye, wife of Erasmus Frye, died at her home near Hamburg, Va., Nov. 4, 1910. Sister Frye was born in Shenandoah County, near New Market, June 22, 1841; she was therefore 69 years, 4 months, and 12 days old. She was married to Erasmus Frye, April 4, 1863. To this union eleven children were born, eight of whom are living. Besides her husband, children, and twenty grandchildren, she is survived by three sisters and five brothers. Sister Frye, together with her husband, was baptized by Elder J. O. Corliss at the first Seventh-day Adventist camp-meeting in Virginia, held at Valley View Springs, near New Market, in 1883. The funeral services were held from the Adventist church, near Hamburg, on November 6, and she was laid to rest in the Fultz graveyard near her home. Words of comfort were spoken by the writer to a large company. Text, 1 Thess. 4:13-18.

R. D. HOTTEL.

JACOBS.—Mary B. Jacobs was born at Dayton, Ohio, Sept. 24, 1871, and died Nov. 1, 1910, at Graysville, Tenn., aged 39 years, 1 month, and 7 days. She was married to H. U. Jacobs on June 21, 1893. About seven years ago Brother and Sister Jacobs came to Kentucky as self-supporting missionaries, to which purpose they have been faithful. Sister Jacobs was greatly beloved by all who knew her, and her dear ones are comforted by the knowledge that she sleeps in Jesus. The funeral service was held at McKinney.

A. O. BURRILL.

BLAKE.—Albert H. Blake was born Sept. 18, 1841, in Hampshire County, Massachusetts, and died suddenly at the home of his son, near Vancouver, Wash., Sept. 9, 1910. He accepted present truth nearly fifty years ago, while living in Wisconsin, in which State he resided until seven years ago, when he removed to Vancouver. We believe that his life is hid with Christ in God, and that in the glad morning of the resurrection he will come forth glorified with the faithful. He leaves a wife, three sons, and two brothers, besides other relatives and friends, to mourn. Words of comfort were spoken at the funeral service by Elder S. W. Nellis.

C. H. BLAKE.

MOORE.—Died at Hygiene, Colo., Aug. 10, 1910, Sister Hannah Smith Moore, aged 62 years, 7 months, and 22 days. She was born in Lower Canada in 1846, going to Upper Canada in her early girlhood. At the age of eighteen, she was married to William H. Moore. Sister Moore early gave her life to the Saviour. For more than thirty-five years she was a member of the Seventh-day Adventist Church, being the first woman baptized into that church in the State of Texas. She was also a charter member of the first Seventh-day Adventist church in Colorado. Her useful life is ended; but we rejoice in the blessed hope of the soon coming of Jesus and the resurrection of his saints. The husband, six children, and an only brother are left to mourn. Words of comfort were spoken by the writer, from Job 14:14.

C. R. KITE.

ROGERS.—Jessie Rogers was born at Meridian, Miss., Aug. 25, 1892. She was converted and joined the Seventh-day Adventist Church in April, 1906, and was a devoted and consistent Christian until her death, which occurred at Graysville, Tenn., Oct. 25, 1910. For the past four years Jessie had lived with Brother and Sister Pierce, who adopted her for the purpose of educating her to become a worker in the cause, which she dearly loved. She spent the past summer in canvassing for our denominational works, and did not return in time for the opening of the school; but she had enrolled, and begun the year's work, and was in school one week before the day of her death. The students attended the funeral in a body. Words of comfort were spoken by the writer, based on Matt. 9:24. The remains were taken by her mother to her home at Atlanta, Ga., for burial.

SMITH SHARP.

STARK.—Sister Ann Stark, of Battle Creek, Mich., died at the home of her daughter, Mrs. C. D. Rhodes, Oct. 21, 1910, aged 87 years, 11 months, and 3 days. She was born in Devonshire, England. With her parents she came to this country when she was eleven years of age. In early life she became a Christian, and her experience was full of hope, faith, and good cheer. She had regular hours for reading the Scriptures, and maintained the practise until unable to do so longer. During the past summer the fourteenth chapter of John was her special delight. A short service was held at the home of Brother Rhodes, and the remains were then taken to Clyde, Ohio, for burial. At the latter place Elder A. C. Shannon conducted the services, assisted by the pastor of the Methodist church, R. F. Mayer. Three of Sister Stark's children are left to mourn,—Sister Rhodes, of Battle Creek; Sister Cleveland, of Takoma Park, D. C.; and a son, Reuben Stark. "He giveth his beloved sleep." Sister Stark rests as it were but "a little moment, until the indignation be overpast," and so we leave her in the Saviour's care.

E. W. FARNSWORTH.

COWEN.—Wm. A. Cowen died suddenly Nov. 1, 1910, at his residence in Farmersburg, Ind. He began his Christian life with the Methodists in 1858; but in February, 1885, he accepted present truth, and has lived in this faith for over a quarter of a century. An aged wife, two daughters, one son, and many other relatives are left to mourn. Brother Cowen often expressed his resignation to the will of the Lord. He was laid to rest in the Farmersburg cemetery, to await the call of the Life-giver.

E. R. LAUDA.

(Lake Union Herald, please copy.)

ROBERTS.—Hetty Caroline VanMarter was born in Lyons, Wayne Co., N. Y., May 25, 1832. She was married to Harvey Roberts, June 13, 1855, and moved to Lapeer, Mich., in 1856. Her companion died Sept. 29, 1892; and she fell asleep at the old home near Lapeer, Oct. 14, 1910, aged 78 years, 4 months, and 19 days. She leaves four children, one brother, and other relatives to mourn. At the age of sixteen she gave her heart to God, and ever lived a consecrated, devoted life. Two years ago she became acquainted with the Adventist faith, and accepted it in its fulness; she loved the message with all her heart, and often said that her last days were truly her best. The last day of her life was spent in the Master's service. She sleeps in hope of a part in the first resurrection. Words of comfort based on 2 Sam. 14:14, were spoken by Elder Claude White, after which we laid our aged sister away to await the Master's call.

A. V. MORRISON.

DRIVER.—Stephen Haskell Driver, son of Brother and Sister C. B. Driver, was born in Fresno, Cal., Jan. 23, 1895, and was fatally injured by an accidental fall from a cliff near Land's End, San Francisco, on Friday afternoon, from which he died at French Hospital, in that city, at 1 A. M., Sabbath morning, Oct. 29, 1910, aged 15 years, 9 months, and 6 days. He accompanied his father to San Francisco, expecting to return home to Dinuba by way of Los Angeles. At his own request the trip to the seashore was made that afternoon; and it was while waiting for a car to take them back to the city, that the fatal accident occurred. The funeral service was held in Fresno on Monday afternoon, October 31. The first part of the service was conducted by Elder Stevens, of Oakland, who read two tributes to Stephen's memory, one from his teacher, and the other from an associate in the Sabbath-school work. A short sermon was preached by Elder C. L. Taggart, after which the remains were laid to rest in the Mountain View Cemetery. The school he attended was closed on the occasion of his funeral, the principal and many of his schoolmates going twenty-five miles to attend the service.

* * *

(Australasian Signs of the Times, please copy.)

DETAMORE.—Etta Flaiz was born in Washington County, Kansas, June 4, 1881, and died Oct. 1, 1910, aged 29 years, 3 months, and 28 days. When ten years old, she was baptized by her father, Elder C. W. Flaiz, in Lake Eunice, Merthen, Minn. She has enjoyed a constant progressive Christian experience throughout her life. She was married to Elder F. A. Detamore, March 1, 1903, at her parents' home in Medford, Minn. This union was blessed with the gift of three children. It has ever been the chief ambition and joy of her life to instruct and rear these little ones for the Lord. In her faithful endeavor as a companion and mother she constantly overtaxed her strength, which gave way, and she suffered a severe illness about two years ago. When Elder Detamore brought the family to the Coast, Sister Detamore recovered, and enjoyed good health until she was taken with typhoid pneumonia during the last week of prayer, which finally resulted in her death. Besides her husband and three children, she leaves her father and mother, four brothers, and two sisters, all being present except the oldest brother, who is attending Union College. These all sorrow at the loss of their loved one, but look forward with joy to that meeting where there are no more partings. Words of comfort were spoken by Prof. M. E. Cady and the writer.

E. W. CATLIN.



WASHINGTON, D. C., NOVEMBER 24, 1910

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LAST week Brother Robert Nelson, a nurse, of the Loma Linda College of Evangelists, sailed from New York, responding to a call from the South American Union sanitarium in Argentina.

THE *Protestant Magazine* for the fourth quarter is out. Again it presents a store of valuable matter and documents on the papal question. The historical extracts printed during this year have been particularly valuable.

WE learn that by the co-operation of the churches, the California Conference is planning to send about five thousand copies of the Present Truth Series of the *Signs* to specially selected lists round the circle of the Bay cities. This will mean a total distribution of one hundred twenty-five thousand papers during the next six months.

BEFORE this paper reaches its readers, the General Conference Committee Council will be in session. As we go to press, we can announce the arrival of Brethren G. A. Irwin, W. C. White, J. O. Corliss, and C. H. Jones, from the Pacific Coast; of Allen Moon, from the Lake Union; and of Charles Thompson, from the Southeastern Union. The latter has just returned from a visit to the Bahama Islands, a part of the Southeastern Union mission territory.

COPIES of the week-of-prayer issue are being sent to church elders and conference laborers. Extra copies are also being sent to the local conference offices, so that any company not receiving the readings may apply to the local conference.

LAST week there opened in Philadelphia the "World's Christian Citizenship Conference." Brethren K. C. Russell, C. M. Snow, J. O. Corliss, and Charles Thompson have been in attendance from Washington, just prior to the opening of the Committee Council.

It is planned that Elder J. O. Corliss will spend some time this winter in Washington and the East, joining the officers of the General Conference Religious Liberty Department in meeting some of the issues that are being pressed by organizations working for special Sunday-law legislation.

THURSDAY, November 10, was the natal day of the *College View Gazette*, an eight-page weekly paper, published by the Gazette Publishing Company, College View, Neb. It disclaims all political aspirations, and will be devoted to the material and social interests of the community. Price, \$1 a year.

WE hear through Brother Charles W. Peters, our San Francisco ship missionary, of the arrival of Brethren John and Fred Paap and their families, of Australia. They come to engage in the work on the Pacific Coast. Miss Nellie Sisley, of the Tonga Island mission school, arrived with them, to spend some time in this country in regaining her health.

OWING to failing health, Elder Paul Curtis, missionary secretary of the Central Union Conference, has been obliged to resign his position. His present address is Box 77, Carpenter, Wyo. He says: "I am doing all that one can to rid myself of the dreaded disease [tuberculosis], and believe I am to be the conqueror yet." It is to be hoped that he may speedily recover, and once more connect with our organized work.

WITH the great demand for workers in foreign lands and the special need of evangelists and Bible workers in our great centers of population, many should respond to the calls, and take advantage of the offers, made in the article by the president of the Foreign Mission Seminary. Young married people who have devoted themselves to God's work will find special advantages here. The school is giving excellent intellectual, spiritual, and practical training to those who attend.

THE suggestion is made in the November number of *Christian Education*, that every one who has friends, relatives, or acquaintances serving as missionaries in foreign countries, take special pains to remember them with a word of greeting or some token of loving sympathy, as the old year closes and the new year comes.

WE need continually to remember in prayer the workers in the field, both at home and abroad, but especially in the unhealthy tropical lands. The workers in China have been having a particularly trying summer. The last mail brought word that Brother Otis J. Fisher, who went out from Southern California early in the year, is returning on account of his health.

Ordering Supplies

IN ordering supplies carried by the General Conference, such as "Tithe and Offering" envelopes, tracts, maps, birthday cards, etc., department secretaries and churches or individual members so ordering are requested to remember that their orders should reach the General Conference through their conference tract society, and should not be sent to the General Conference direct.

Tract societies are requested to place their orders for these supplies with the General Conference treasurer, and not with the department secretaries, as all accounts are carried in the General Conference treasury.

W. T. KNOX, *Treasurer.*

The True Supreme Authority

SPEAKING of the efforts being made in various quarters for a closer union of Christian effort, and the sacrifice which must be made of vital differences before this can be accomplished, the *Baptist Standard* speaks as follows:—

"A vapid, doctrineless, compromising church is worse than worthless. It will cumber the ground, misrepresent Christ, and die for the want of life. In the present situation, so full of possible good or of evil, what is the duty of every thoughtful Christian? The answer is easy: Seek the right ways of the Lord, and walk in them. A religion without authority is no religion. The world confronts two propositions touching authority in religion. One is the Catholic contention that supreme authority is in the Pope. The other is that supreme authority, undelegated, is in Jesus Christ, and the Holy Scriptures are the law of his kingdom. All who would get together must accept one or the other of these propositions. The constitution of Christianity is in the great commission. The message for this generation is a faithful preaching of the Word, and the highest service we can possibly render the world is to stand by the form of sound doctrine in the spirit of Him whose we are, and whom we serve."