



The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., November 10, 1910

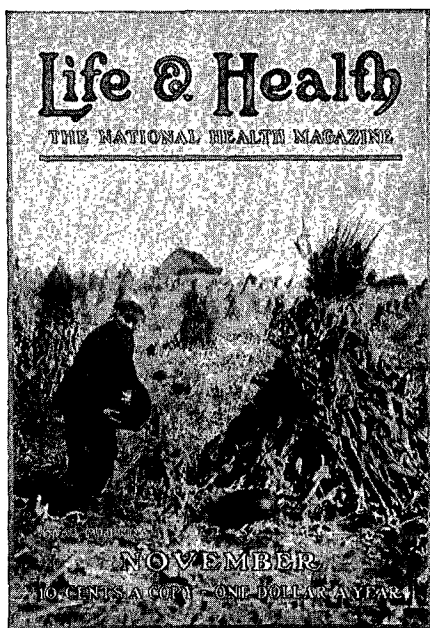
No. 45



The Divine Helper

SHALL I lift up mine eyes to the hills? whence should my help come? My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."

— Psalm 121, margin.



NOVEMBER is the month of decision

NOVEMBER is the
greatest month of them all
for "Life and Health" campaign-

ers. It is the month when men and women get
out into the snappy, health-giving outdoor air—or else
shut themselves up in stuffy houses to hibernate all winter
long like bears.

NOVEMBER is a timely month to extend the health message.
And the November "Life and Health"—now ready for agents—is one
of the best numbers ever sent out from the Review and Herald Office.
The cover alone—a magnificent color picture of a harvest-field—will sell
the magazine; and the gist of good things on the inside—a report of the big
public health meeting at Milwaukee, and a bundle of articles by competent
writers on health subjects—will make it well worth the buyer's money.

Every reader of the *Review* should be a subscriber to "Life and Health."
It gives a big dollar's worth every year. Agents should get their supplies at
once from their State tract societies. New agents will find this an excellent
time to begin selling this magazine.

Ten Cents a Copy - - One Dollar a Year

LIFE AND HEALTH
THE NATIONAL HEALTH MAGAZINE

WASHINGTON, D. C.

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 10, 1910

No. 45

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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.

Christ Is All

MRS. L. D. AVERY-STUTTLE

O BLESSED Christ! my Strength, my King,
He is my comfort and my stay;
In him I hope, of him I sing
While toiling o'er life's rugged way.
Chiefest among ten thousand he,
For Christ, my King, is all to me.

Ofttimes my heart is filled with gloom,
My timid soul with doubt and grief,
Voices from darkness and the tomb
Cry out for comfort and relief.
When others fail to understand,
Then he, my Saviour, takes my hand.

Yea, he who made this soul of mine
Knows well its weakness and its fears;
He chides me not when I repine,
But gently wipes away my tears.
He sweetly calleth me by name,
And loves me evermore the same.

Yea, Christ, my blessed Lord, is all;
My everlasting Rock is he;
He sweeteneth each cup of gall,
And listens to my weakest plea.
He hears my cry, he speaks my name,
And loves me evermore the same.

When, in that land of endless day,
Faith shall give place to living sight,
And pain and death shall flee away
Before the rapturous glory bright,
With ransomed voice I'll shout and sing,
"Thou hast redeemed me, Christ my King!"
Lansing, Mich.

Lights in the World

MRS. E. G. WHITE

It is impossible for man to measure the ingenuity shown by Satan in deceiving human minds. Christ saw the working out of Satan's plans to deceive man. He saw that the world was being captivated by the delusive power exercised through commercialism of various kinds, and he volunteered to take human nature, and come to this earth to live among men, to meet the wily foe in every stage of human life, and to counterwork the wiles of Satan.

Thus was laid the plan for Christ to act his part as a Saviour. He came to our world to live, and suffer, and die, that he might win to God the souls deceived by Satan. He came to stay the overwhelming tide of deception that was carrying souls on to ruin. He is wise in an understanding of the tempter's plans, and he can teach men and women how to become wise to discern and escape the snares that Satan is constantly laying.

Christ declared, I have pledged myself, as the only begotten Son of the Lord God Almighty, to carry out God's plan to win souls from Satan. The Saviour alone can defeat the enemy. He works in man's behalf to uncover his plans, that souls may be led to turn from the arch-deceiver.

The Prince of heaven, he who was one with the Father, gave himself to redeem the fallen race. Satan is actively and untiringly at work to defeat the Saviour's purpose. But Christ says, Where Satan has set his throne, there will I establish my cross. The prince of evil shall be cast out, and I will become the center of a world redeemed.

In his life on this earth, Christ lived the law of God, thus making it possible for men of every nation and every clime to live, under the sorest temptation, a life of true obedience. Those who accept God as their Creator and Christ as their Redeemer, receive the spirit of obedience that was revealed in the life of him who came to make known to men the Father. O the depth of the riches both of the wisdom and love of God!

Christ came to give to men the wealth of eternity, and this wealth, through connection with him, we are to receive and impart. Not to ministers only, but to every believer, Christ says, The world is enshrouded in darkness. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Every one who truly loves God will be a light in the world.

He who is a citizen of the heavenly kingdom will be constantly looking at

things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest, in accordance with the promise, "I will love him, and will manifest myself to him." He walks with God as did Enoch, in constant communion.

The ministry of the word rests not merely upon those who preach the word, but upon all who hear and receive the word. God calls upon his people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work that Christ did while on this earth,—cheering the sorrowful, strengthening the weak, comforting the mourners, preaching the gospel to the poor. In many of the large cities scarcely anything has been done to proclaim the message of warning. Our brethren and sisters living in these crowded centers should let their light shine forth. You may think that your light is too small to do any good, but remember that it is what God has given you, and that you are held responsible to let it shine forth. Some one else may light his taper from it, and his light may be the means of leading others out of darkness.

The Saviour allowed nothing to interfere with the accomplishment of his work. He declared, "My meat is to do the will of him that sent me, and to finish his work." He mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. "I sanctify myself," he declared, "that they also might be sanctified." No other teacher ever placed such signal honor upon men as did Christ. He was known as the friend of publicans and sinners. He mingled with all classes of society, that all, high and low, rich and poor, might share in the blessings he came to impart.

Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that he must strengthen his humanity by prayer. In order to be a blessing to men, he must commune with God, pleading for energy, perseverance, and steadfastness. Thus he showed his disciples where his strength lay. Without this daily communion with God, no human being can gain power for service. It is the privilege of every one to commit himself, with all his trials and temptations, his sorrows and disappointments, to the loving Heavenly Father. No one who does this, who makes God his confidant, will fall a prey to the enemy.

"We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the

throne of grace, that we may obtain mercy, and find grace to help in time of need."

There is a great work to be done. God's servants are to go from house to house, watching for opportunities to sow the seeds of truth. But many of God's people act as if he desired them to hide their light under a bushel. The Lord says, Bring forth your light. Set it on a candlestick, that it may give light to all that are in the house. Wake up, my brethren and sisters, wake up, and work for the conversion of souls. Do not find fault and criticize. Thus you spend your energies in Satan's cause. Do not give way to anger because you think that you are misunderstood. Was not your Master misunderstood? Speak no word of doubt or unbelief. The more you talk of the difficulties in the way, the larger will they appear. Do not accuse your brethren. Rather accuse yourselves. An untold amount of mischief is done by words of faultfinding and slander. Never tear down the reputation of a fellow being.

The Lord is grieved when his people stand aloof from one another. Thus they show their weakness, and range themselves on the enemy's side. Let no one weaken the hands of another. Let every man do what he can to build up, not to tear down.

Guard jealously your hours for prayer and self-examination. Set apart some portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and grow in grace and favor with God. He alone can direct our thoughts aright. He alone can give us noble aspirations, and fashion our characters after the divine similitude. If we draw near to him in earnest prayer, he will fill our hearts with high and holy purposes, and with deep, earnest longing for purity and cleanness of thought.

Moses prayed to God, saying, "I beseech thee, show me thy glory." And God said, "I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

In this representation the Lord desired to teach the lesson that he requires in his people purity of character and holiness of life. He desires to see revealed in them mercy, loving-kindness, and long-suffering, that they may demonstrate that "the law of the Lord is perfect, converting the soul." He imparts the richest blessings to those who serve him with a pure heart. He teaches each one who opens the heart to his instruction and obeys his voice.

"THE great end of a good education is to form a reasonable man."

Fear Not

WORTHIE HARRIS HOLDEN

Fear not, for God omnipotent
Upholds thee by his power;
His mighty love and stretched-out arm
Support thee every hour.

Fear not; for God omniscient rules
The universe and thee,—
Each unseen flower, each blazing sun
In heaven's canopy.

Fear not; for omnipresent dwells
God's Spirit in his world;
For thee his power will e'er avert
The darts by Satan hurled.

More mighty than we know is sin,
More strong to lure and slay;
But mightier than all, our God,
Who is thy strength and stay.

Thy choice, to work God's will on earth;
Thy joy, to be his son;
Thy call, to arm for victory,—
To laud thy King, when won.
Portland, Ore.

Feasting on God's Word—No. 2

A. N. DURRANT

THOSE who to-day are feasting on God's written Word will one day sit around a great table many miles in length, in the kingdom of God, at the marriage supper that is now being prepared, when the Son of God "shall gird himself, and make them sit down to meat, and will come forth and serve them." Luke 12:37. Truly, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

It is indeed a sad fact that many are making excuses to-day of which they will repent with anguish of soul when it is forever too late. The last invitations to the marriage supper are now being given everywhere, through the last message that God is sending to the world. Compare Luke 14:16-24; Matt. 22:1-4; Rev. 14:6-14. It is not breakfast time, nor dinner time; it is supper—the last meal—time, in God's day of grace. Have you accepted the invitation? Are you heeding the essentials in getting the right attire on, before you shall come face to face with the King? "Many are called, but few are chosen." "When the King came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having on a wedding garment? And he was speechless." Let us heed the lesson. Let us look well to ourselves, and see if we are being clothed with suitable garments—"the garments of salvation" and the "robe of righteousness" (Isa. 61:10) wrought for us in Christ Jesus, the Lord our Righteousness.

The man in the parable, who was "speechless," is symbolic of the great mass of mankind, who will come up to the day of Jesus' coming, believing, being deceived, that they are heirs of his kingdom, and prepared to meet him; but alas! to be fatally disappointed. See Matt. 7:21-27. They have neglected to rectify their lives by the Word of God;

they builded not on the sayings of the Lord; now they "walk naked," and their shame is seen. Rev. 16:15.

God help us all to put off our robes of sin and self-righteousness, and be clothed with the perfect robe of Christ's righteousness! God forbid, dear reader, that any one of us shall be speechless before the King in that great day "when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:10. O, may we all be ready when the Bridegroom comes!

Trinidad, British West Indies.



A Noble Character

ALBERT WEEKS

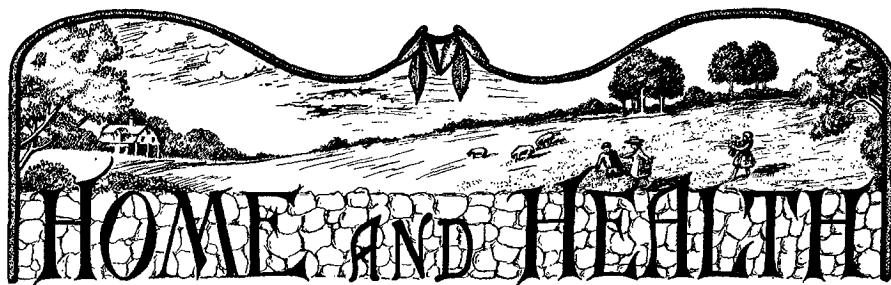
GOD regards it as noble to be honest and earnest in his service, to strive diligently to learn his will. It is said of the Bereans, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

To seek to learn what is right, and then to carry out these right principles in the life, will meet the approval of our blessed Lord. "Not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10:18. In the Judgment the Lord "both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." 1 Cor. 4:5.

In our efforts for nobility of character, it is well to consider the example of our Saviour. The most prominent characteristic of our Lord was love,—love for the sinful as well as the righteous. He left the glory of heaven, and came to this cold, dark world, because he loved men, and longed to save them from sin and its results. He is full of mercy, and he expects those who follow him to manifest this grace. Thus he says, "Blessed are the merciful: for they shall obtain mercy." "Blessed are the peacemakers: for they shall be called the children of God." "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:7, 9, 39, 44, 45.

These are noble principles. They are not natural to the human heart; but when they are seen, they show that the person has been with the Saviour and learned of him. Resentment, revenge, grudging, and all attempts to injure our fellow men are put away by the sweet influence of the Spirit of God. Love for all God's creatures has taken its place in the heart. The carnal mind is subdued. Thus the soul is preparing for eternal life in the land where love rules.

Smith's Creek, Mich.



Farewell Summer

(The wild aster is known in some localities as "Farewell Summer.")

In the meadows near the mill,
By the wayside, on the hill;
In the fields that wander down
To the edges of the town,
And beside the farmhouse door,
"Farewell summer" blooms once more.

Little asters blue and white,
Many as the stars at night,
Summer's flowers have blown away;
Now you come to make us gay
When the fields are growing brown,
And the leaves come fluttering down.

How I love to gather you,
Purple flowers and white and blue,
On the cloudy afternoons
When the wind makes pleasant tunes
In the orchard grasses dry,
Where the ripened apples lie.

Dear to me are days of spring,
And the summer makes me sing;
Winter has its times of cheer,
But the best days of the year
Come when, close beside our door,
"Farewell summer" blooms once more.
— Cecil Cavendish, in *Saint Nicholas*.

A Few Things to Remember

EVELYN GOODING

1. If others forget you, remember that you have not done sufficient for them. Do more for others, and they will not forget you.

2. If others praise you, remember that you can do nothing of yourself, and give God the glory.

3. If others injure you, remember that they "know not what they do," and forgive them.

4. If others treat you well, remember that you do not deserve it, and be grateful.

5. If tempted to criticize others, remember that you have many faults, and overlook theirs. It will take all the time you have to overcome your own.

6. If others criticize you, remember that you have criticized others, and be merciful toward them.

7. If you see wrong in others, go to them and tell them, instead of telling others, and remember that you may be tempted in the same way. "Let him that thinketh he standeth take heed lest he fall."

8. If others tell you your faults, do not be angry, but consider the matter carefully and prayerfully.

9. If you are needy, remember that it is your need which appeals to God's great heart of love, and that he is ready and willing to help you.

10. If you find it hard to love others because of their faults, remember that God loved you even when you were "dead in trespasses and sins."

11. If you feel offended with others, remember that if you were dead to self, you could not feel anything, and that God's Word says, "Great peace have they which love thy law: and nothing shall offend them."

12. If you know some one who is godly and earnest, remember that he derives his goodness from Jesus, our Example, and try to be like him.

Australia.

Backache and Kidney Complaints

FRANKLIN RICHARDS, M. D., C. M.

ACCORDING to the advertisers of certain "backache pills," pain in the back always indicates some kidney ailment. That, of course, is incorrect, as there are numerous other causes of backache, such, for example, as lumbago. Various congestions and inflammations of the abdominal and pelvic organs are also common causes of backache. So far, then, the patent-medicine advertisers are wrong. Kidney diseases are, however, increasing; and as they do sometimes cause backache, it is well to be cognizant of the fact.

A Sluggish Kidney

We often hear of a torpid or sluggish liver, and the same terms might equally well be applied to certain conditions of the kidneys. Just as a sluggish liver means a swollen or congested state of that organ, so a sluggish kidney refers to congestion. One or both kidneys may be involved. The organ becomes swollen, and overloaded with blood. The water passed is dark in color, scant in quantity, and highly concentrated. It may even contain a little blood.

One of the characteristic symptoms is a dull, aching pain over the loins. The pain continues for some time, and has a very depressing effect upon the patient. The back feels weak.

What Are the Causes?

These are often dietetic, such as the free use of condiments, tea and coffee, and, most harmful of all, alcoholic liquors. Tobacco exerts an irritating effect upon the kidneys as well as on other organs. A chill, due to exposure to cold and wet, may cause congested kidneys; and we must not omit the poisonous drugs and stimulating diuretics. Over-eating, the use of rich and irritating foods, sedentary habits, and lack of exercise are all factors which must be taken into account.

A congested kidney may be secondary to some other disease in the body affecting the heart, lungs, or liver. These conditions, too, produce backache, which often takes the form of a dull, heavy feeling, as if a weight were put on the back.

Let us explain here that it is impossible to determine the character of the disorder by the pain alone.

To Relieve the Pain

The treatment is often very simple, and can be carried out in the home. First and most important is absolute rest. Drink water freely, either cold, which is best for those who can take it, or hot. Lemonade, or lemon water, too, may be taken freely. Apply hot fomentations to the seat of pain. The cloths should be large, and cover the lower half of the back. They must be hot to be effective. Three or four can be applied, leaving each for five minutes. Then bathe with tepid or cold water, and dry gently. Repeat the treatment every three or four hours.

In severe cases a hot, half-trunk blanket pack will be found very effective. This may be continued for ten or fifteen minutes, when the parts should be bathed with cold water, dried, and rubbed with oil.

Give a large soap enema, from two to four pints, and keep the bowels open. A full hot bath or hot leg-bath should be taken to produce free perspiration. Such, in brief, are a few measures which can be used to advantage in most cases.

Inflammation of the Kidney

This is a far more serious condition than mere congestion. Either or both kidneys may be inflamed. The causes are practically the same as those leading to congestion. Indeed, the inflammation may be looked upon as a very severe congestion, or the congestion as a mild inflammation.

The kidney is much swollen, as in congestion, and overfilled with blood, the large quantity of blood doubtless accounting for the increased size.

A Dull Pain in the Back

Again, we find a dull pain in the back, which is very severe at times. There is usually a moderate fever as well, and the water becomes dark and scanty.

The treatment here, too, is complete rest in bed, free water drinking, and a light, simple diet, consisting largely of fruit juices, plain gruels, and dextrinized breads. The bowels must be kept active, and hot baths, fomentations, and hot packs used freely. It is well to consult a physician, and take the treatment under his direction.

Wahroonga, New South Wales.

The Public Drinking Cup

THIS little story makes significant reading. It was told by a physician out of his personal experience. "A man came and consulted me for a severe sore mouth and throat. I examined him, and discovered a number of patches on his lips, tongue, and throat, indicating that

he had a certain unmentionable disease. He admitted having the disease. I warned him to use a private drinking cup, and under no circumstances to use a public drinking cup. A half-hour later I was surprised and disgusted to see him drinking from the common drinking cup at the hotel where I was stopping."

This second story is told by the same doctor: "While on a train last summer, I was called by the conductor to prescribe for an unfortunate person who was in the last stages of tuberculosis. Some friends had assisted him to the train, and he was going to a sanatorium. He became exhausted and fainted. He previously expectorated freely, and when he recovered from his spell, a sympathetic lady gave him a drink from the public drinking cup on the train!"

Is it exaggeration when we say that the public drinking cup is one of the gravest dangers we face to-day?—*Ladies' Home Journal*.

A Thought for Mothers

"I AM almost heart-broken over it," a mother said to me once, during a pastoral call.

"And what is it, pray, that you are almost heart-broken over?" I asked.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"O, no, nothing of the kind. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about to go away, she said, 'Mama, have I been a good girl to-day?' I thought a minute, then answered: 'Why, yes, Jennie, you have been a good little girl to-day.' A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty; but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it. She had had to ask for the words of commendation which I should have been thoughtful and loving enough to give without her asking.—*Addison Ballord*."

A PRIZE offered by the *Gentlewoman* (London) for the best definition of a lady was won by the following: "To be a lady means, rightly, to be a gentlewoman who shows by her every word and action a sweet and gentle dignity, with a gracious charm of manner,—a woman whose heart is pure and true; who is tender toward all suffering; who sympathizes with those in trouble, and is ever ready to give that which costs her some effort and self-denial. A lady thinks no work derogatory, and no one is deemed too lowly to receive courtesy and kindness. She is pure and good in every detail of life, a true friend, and a 'ministering angel' in sorrow and sickness."



Progress in the European Division

L. R. CONRADI

FROM all appearances, 1910 will mark another great step in the advancement of the European Division. As I am about ready to start to spend the rest of the year in the South American field, I will briefly review the season's work.

All our various gatherings during the year have been marked with unity. God's Spirit has touched hearts, souls have been converted, and plans laid for the extension of the work. Liberal donations have also been given to missions, and we are able to spend some ten thousand dollars more in our mission fields this year than last year.

We were happy to dedicate the Stanborough Park College, in England, also to see the main building of the sanatorium at Gland, Switzerland, completed.

In view of the large gathering of the General Conference Committee in Friedensau next summer, the lacking wing of the new school building has been given out to the contractor. As the Hamburg Publishing House must necessarily have more ground, we secured some of the adjoining property for eight thousand dollars; this will give us ample room for future growth. The purchase of some property in Riga for the publishing house, and the erection of a chapel for the growing church there, are also under consideration. The Latin Union has removed its headquarters to Paris, and the depository has been reopened there, while the depository from Geneva has been removed to Gland. Brother E. Borle has taken hold of the publishing work since October 1, and is visiting Spain and Portugal in its interests. We expect to put up a small printing plant in Gland to print our French papers and tracts.

Important changes are taking place in our African mission fields. In the Pare Mission of German East Africa, our work is constantly growing. We have one thousand young people attending our schools, and our committee has now decided to open up a fourth main station there. There is a hopeful outlook for a steady growth in the number of converts from heathenism. We now have the Gospel of Matthew, also a primer and a hymn-book, in print in the Chasu; and the British and Foreign Bible Society is pressing us to complete the translation of the New Testament, which it will assist us in getting out.

The greatest changes, however, are taking place in the Victoria Nyanza field. We have there two stations on the British East African side, and three on the German side. Elder B. Ohme, with eight new workers, is also on the way to that

field. We expect these stations will be doubled on both sides within a year; and if possible, we shall occupy the whole east side of the Nyanza. Translations are being made in the Kavirondo tongue, also in Waganda and Suaheli, and we expect to have quite a literature in all these different languages within a year.

Our buildings are about completed in Asmara, of the Abyssinian Mission. Brethren A. Grundset and P. N. Lindgren look after the school now, and we hope it will prove a success. Dr. F. W. Vasenius and Brother J. Persson made a trip lately into Abyssinia as far as Aksum and Adua, but found no favorable opening for medical missionary work, as the Italian government is supplying free medical help in that region. The doctor will now try a new district. We are taking Brethren Toppenberg and Persson to the Victoria Nyanza, to gain a larger experience; and as soon as the country opens, they will push to the north from there toward the southern Abyssinian border. Thus we are doing what we can to come as near as possible to Abyssinia from the north and the south. We are also contemplating getting out literature in some of the Abyssinian tongues.

The work is also advancing in the Levant Union. In our late meetings, which I shall report in another article, important steps were taken to more fully organize that large union mission field. From the present Turkish field, we cut off ancient Armenia, close to the Russian border, with a population of about two and one-half millions, as a separate mission field. Elder Z. G. Baharian, who has lately made a tour of that country, will take charge of it, and be joined by several workers. The Grecian mission field, comprising Macedonia, Albania, Greece, and Crete, with about six millions of people, has also been organized. Elder R. S. Greaves will look after it, and has taken up his headquarters at Janina, in Albania, while Brother F. Scior is placed at Thessalonica. Perhaps the most important step was the organization of a small institute to be held this winter at Constantinople.

We have just received word that Brother F. F. Oster has safely arrived in Baku, preparatory to entering Persia. He will be joined by Brother H. Dirksen early in 1911. We trust that God will graciously care for these, our pioneer missionaries to the Persian nation, and that he will open up the way for them to reap a rich harvest in this interesting and difficult field.

Important changes will take place by the beginning of the new year in the Russian Union Conference. As the present Russian Union has not only the large

est population of any union conference in the world, but by far the greatest extent of territory, a division has been arranged; and from Jan. 1, 1911, the Siberian Union Mission field will be organized. Great Siberia will be divided into an eastern and a western field; the present East Russian Mission field, with some provinces of the Middle Russian field, will be divided into the Volga and Ural mission fields. These four, with the Central Asiatic fields, will form the Siberian Union Mission field, with about one thousand members. Elder G. Perk is already on the way to Samara, the great junction of the Siberian and Central Asiatic railways, to establish headquarters there. Elder E. Gnadjin, who has lately organized a church of twenty-five in Manchuria, expects to settle in eastern Siberia, while Elder H. K. Loeb-sack has already settled in Omsk, western Siberia, and Elder J. F. Hinter in the Volga district at Zaritzin.

Wherever we have taken up a collection for the \$10,000 supplementary fund to the \$300,000 Fund to be raised in America, to serve for educational purposes for the Levant, Latin, and Russian fields, our people have received it with enthusiasm, and we expect that by our meeting next July, every cent of it will be in hand.

While the first quarter of this year did not show so great a net growth as in former years, yet we are pleased to notice that the following quarter has regained the balance again, and we have every reason to believe that our membership will be above the twenty-two-thousand mark at the close of 1910. Our income, both in tithe and offerings, shows a steady, growing increase; and this opens before us the possibility of extending the work in our mission fields beyond, without having to call for extra help from America. As our work comes more and more to the notice of leading men in Europe, and the truth is being circulated among all religions, we feel more keenly the need of better literature, and we are hard at work to increase the same in the thirty tongues in which we are now printing throughout this division for the 540,000,000 people in Europe, Asia, and Africa. Our canvassing work and our book sales are increasing. We have every reason to be encouraged concerning this branch of the work.

Important changes are apparent throughout Europe. Turkey is now open to the gospel; the change in Portugal and Spain will throw open that large field; God has also been preparing the way in Austria-Hungary, where we have now nearly one thousand Sabbath-keepers; and though Russia is still restricting liberty, yet the avenues for the growth of the work are widening out.

Though we have neither the means nor the men to put forth special efforts in the great cities, yet something is being done, and there is a steady growth of our membership in all the larger cities of Europe. As our union and conference presidents are set free from insti-

tutions, and devote their time to successful city work, it keeps the ministry under them astir, and the result is that with our five hundred workers throughout Europe we shall add probably four thousand souls to our membership this year. Elder J. C. Raft, the president of the Scandinavian Union, raised up a good church in southern Sweden; Elder H. F. Schuberth is hard at work in the great city of Berlin; Elder J. H. Schilling has been helping with lectures in his union; Elder J. T. Boettcher has been out to Siberia, and organized several churches; Elder L. P. Tieche, of the Latin Union, has again entered Paris; while Elder W. J. Fitzgerald is holding a course of lectures in his union this winter. At the same time, we are exerting every influence possible to give our young people a Christian education in our schools, and to educate them for practical work in the field, realizing that to a large extent the hope of our steadily growing work to-day lies in our youth.

Hamburg.



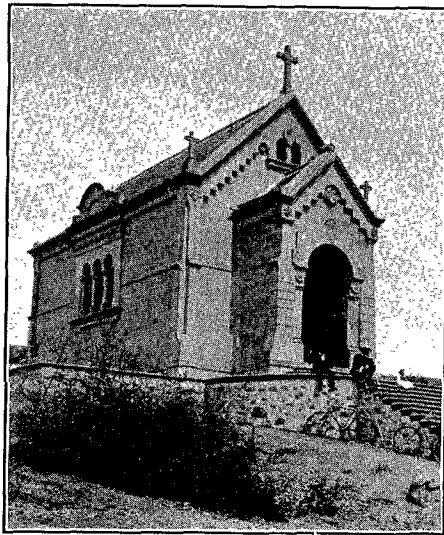
Mexico

G. W. REASER

LAST summer the Mexican Mission Committee held a meeting in the city of Queretaro. A few items of general interest may be worthy of mention by way of description of this city.

Although situated on both lines of the National Railway, which traverses the table-lands of central Mexico from the United States border to Mexico City, and having a population of approximately forty-five thousand inhabitants, yet, aside from an electric-light system, and a very crude street-car service, for which diminutive Mexican mules supply the motive power, Queretaro is doubtless contemporary in appearance and

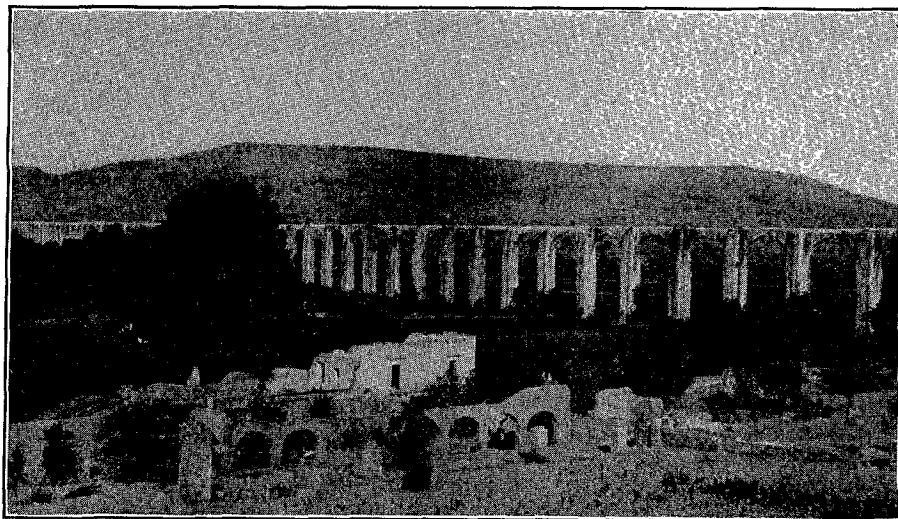
ultra-Catholic cities of the republic. Queretaro is famed for its charming setting in the midst of fields of alfalfa, verdant twelve months of the year, from which nine crops are cut in a single season. It is also noted for its extensive orchards, laden in season with the fruits of the temperate zone, as well as those of the subtropics. These alfalfa fields



THE MAXIMILIAN TEMPLE

and luxuriant orchards are irrigated by water flowing from four mammoth springs, which burst forth from the earth some five miles from the city, their united volume forming a small river.

A special feature of beauty and interest in the immediate vicinity of Queretaro is its great stone aqueduct, about a mile in length, by means of which the city is supplied with water, which is distributed from the highest point of land within the city to twenty pools, or fountains, where the women gather, as in Bible times, to carry away water in earthen jars for domestic use. This



"ITS GREAT STONE AQUEDUCT"

architecture with Jerusalem or Damascus in the time of Christ.

Its streets, paved with cobblestones, average from twenty to twenty-five feet in width. It is said to have forty Catholic churches, many of them being gems of art in beauty of construction and interior decoration. It has always been regarded by Protestants as one of the

aqueduct is the largest and most remarkable of its class in all North America, and is famous in Mexico, as were the "pool" and the "conduit" built by King Hezekiah in Palestine more than seven centuries before Christ, and which "brought water into the city" of ancient Jerusalem. 2 Kings 20:20.

The aqueduct system, which was the

only method formerly known of conducting a stream of water across a depression, has many examples in Mexico. The one at Queretaro, we were told, is supported by columns twelve feet square, constructed of solid masonry, some of them reaching a height of sixty-five feet.

While Queretaro, as to climate, fertility, and beauty of environment, is, to the writer, the most charming spot of the vast table-land district of Mexico, it is likewise one of the most interesting places in the republic from the viewpoint of its thrilling history. It was here that the ill-fated emperor, Maximilian, brother of Francis Joseph, the present ruler of Austria, made his last stand against the indomitable Juarez, and, being vanquished by the latter, was imprisoned, court-martialed, and with two of his leading generals, Miramon and Mejia, taken to the hill of the bells, "*cerro de las campanas*," and shot by eight Indian soldiers, June 19, 1867.

This event is one of the saddest in the history of the republic. Maximilian, considering his cause hopeless, had abdicated the throne and set out for Europe, but was overpersuaded by the Catholic Church party to return—to his sad fate. The crude coffin in which his lifeless body (now resting in Austria) was borne away from the scene of the execution is exhibited in a room in the capitol building at Queretaro devoted to the relics of what may, with propriety, be called the Maximilian tragedy. In this room the visitor may sign his name in the great visitors' register, which lies on the same table on which was signed the death-warrant of the emperor.

The coffin, or box, which held the remains of one of the proudest of earth's monarchs, still plainly shows the stains of his life-blood and the imprint of his hand, bathed in the crimson which gushed from his mortal wounds.

A beautiful chapel, "*Expiatoria*," built with the hope that the nation might expiate the crime of slaying Maximilian, now marks the spot where the dreadful deed was done.

Tacubaya.

South America

J. W. WESTPHAL

WHILE our brethren and sisters are giving of their means toward the \$300,000 Fund, of which \$35,000 will go to South America, they will no doubt be interested to learn what the money is to be used for, and how much is needed. We asked for \$37,000, to be distributed as follows: For the Brazil printing plant, \$5,000; the Brazil school, \$5,000; the River Plate printing plant, \$5,000; the school, \$5,000; the sanitarium, \$8,000; Chile school, \$3,000; West Coast printing plant, \$2,000; and the West Coast Indian work, \$4,000. Since the West Coast printing work is united with the publishing work in the River Plate field, the \$2,000 for that work will be divided between the River Plate printing work, which now belongs to the whole Spanish South American field, and the

Chile Conference, for the establishment of its tract society.

The oldest South American institution which will receive help from this fund is the River Plate school. This school was begun when brethren were few in the field. A brother gave forty acres of land, and others gave different amounts in cash. The school was started twelve miles from the nearest river port, and nine miles from the nearest station. The country is an undulating prairie, and, although well cultivated and sowed to small grain, is but sparsely settled.

The school was planted here because there was not means enough to establish it in a more expensive locality. Only three or four rooms could be erected in the beginning, and to these one room after another has been added, as means could be secured. It can easily be seen that it was impossible to build a desirable dormitory in this way for a school. We have never been able to add a most necessary porch; and as no room is connected directly with the dining-room and the kitchen, the matron, teachers, and students must all pass through sunshine and storm, heat and cold, in any move from their rooms. Owing to our effort to erect a building for school purposes, 50 x 50 feet, and two stories high, work on the old building, which is greatly in need of repairs, has perforce ceased entirely.

No debts were incurred until the new building was started; but the attendance and the crowded condition of the school demanded that we do something to provide room for the students and teachers. At the same time it became necessary to enlarge the farm, which we did by the purchase of eighty acres of land, the school now having one hundred twenty acres. Our present indebtedness is about three thousand dollars. This is not large, but it is more than any school ought to have. Our brethren have given liberally of their means in order to secure this result.

However, our greatest difficulty is the incompleteness of nearly everything. The schoolrooms are unceiled; the entrance is unplastered; the partitions in the upper story are imperfect. The seats are, for the most part, roughly constructed seats such as are made for a tent. There is practically no library, and helps for study are few. The rooms are crowded, six and sometimes seven persons being forced to occupy a single room. There is no office. The dining-room is too small, as is also the kitchen; but we have not been able to carry out a plan made to increase their size. Chairs must be carried to and fro between the dining-room and the class-rooms. We have no means to start any industries. Owing to a severe drought, there is no prospect of a crop from the farm this year.

With the exception of a smaller school in Chile, this is the only school in South America for the training of workers for the Neglected Continent. The enrolment this year is over one hundred, a number of whom are preparing to enter the

work. Five thousand dollars will secure only a few of the many dire necessities of the school. I am sure if our brethren could see the need as we see it day by day, their donations for this purpose would be gladly and liberally given.

Buenos Aires, Argentina.

World-Wide Mission Notes

HON. OSCAR S. STRAUS, American Ambassador to Turkey, has succeeded in obtaining a decision from the Turkish cabinet by which all foreign religious, educational, and benevolent institutions are exempted from certain provisions of the Ottoman law. This decision affects about three hundred American organizations, freeing missionary institutions from numerous restrictions, and permitting them to acquire and hold property in their own name.

OUR two mission stations in Basutoland are organizing for better service. The Kolo Mission will be operated as a dairy farm in connection with the school and evangelistic work, and the Emmanuel Mission as a fruit and vegetable farm in connection with its public work. Brethren M. E. Emerson and H. C. Olmstead are experienced workers; so we believe that these stations, in addition to being an object-lesson for those whom they are established to benefit, will soon be largely self-supporting.

ELDER W. H. ANDERSON reports the following, after visiting the out-schools in Barotseland, South Africa, on returning from his furlough to the United States: Number of schools, including home station, eight; number of students attending, 226; oxen at out-schools, forty-three; other cattle, fifty-one. In nearly every instance the mission farm is fully supporting the school work. Thus God is richly blessing the effort to impart light and help to the dwellers in this part of the great Dark Continent.

"FROM Greenland's icy mountains" comes the glad word that the light of the gospel is breaking upon its shores. On the west coast, in a stretch of country reasonably fertile and pleasant, dwell about eleven thousand Eskimos. The gospel has obtained a strong foothold here; but the light of the third angel's message, proclaiming the joyful news of the soon-coming Saviour, has not yet penetrated this region. The east coast is visited once each year by a ship from Denmark, bringing supplies to a missionary stationed there. Sometimes the ship is delayed during August by pack-ice, then Missionary Rosig must live solely upon walrus meat for a time. Sometimes his family are compelled to remain in bed to keep warm, as fires can not be built because of the fierce winds. But spring comes, even in Greenland, and then the sun quickly dispels the great white banks of snow. If people can live in Greenland, missionaries can live there also. And the people need the truth.



WASHINGTON, D. C., NOVEMBER 10, 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

Old Errors Revived

CHRISTENDOM is filling in the prophetic outline of the second of Isaiah. The "many people" are talking of exalting the Lord's house to the mountain tops of national favor and support; and while the war-clouds are gathering, there is talk of coming peace, and of beating swords into plowshares, as the prophet said. Verses 2-4.

More and more, also, we see Christendom being "replenished from the East." Verse 6. The old Eastern philosophies are coloring religious thought everywhere. A Buddhist writer, noting this, says of the Eastern doctrine, "Its thoughts are stealing unseen through the whole West."

The Word of God gives the warning for these times when old errors are reviving under new forms; and in the definite advent message and movement we have the Lord's answer to the delusions of the last days. A striking word, just in harmony with the Scripture warnings, was spoken by the spirit of prophecy fifteen or more years ago:—

Prophecies are being fulfilled, and stormy times are before us. Old controversies, which have apparently been hushed for a long time, will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early.

It is more than interesting, it is highly instructive as well, to note how errors that have come in recent years to test and try us, and to draw away unwary or self-confident souls, are but a revival of errors that were met in the early days of the advent movement.

That spiritualistic philosophy of God in the tree and in the grass, that we heard much of a few years ago, was also abroad in the early days. In the REVIEW of March 2, 1852, a Brother Patten and wife recorded their return to the faith after a sad experience with error and apostasy. They wrote:—

In short, the fire of Spiritualism soon burned up the person of Jesus, the heav-

enly Jerusalem, and all the glories of heaven. We began to talk about God and heaven in us.

And in those times Elder James White wrote down the unscriptural character of the pantheistic doctrine in vigorous words, as in the following (from the REVIEW of June 18, 1861):—

God is in heaven. This we are taught in the Lord's prayer: "Our Father, which art in heaven." But if God, who is in heaven, is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven. And the Lord's prayer, according to this foggy theology, simply means, Our Father, which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is everywhere.

Another unscriptural teaching that has in recent years led some out of the truth into a confused mysticism, is based on the idea that Christ, at his ascension, took up his priestly ministry in the most holy place of the heavenly sanctuary. This has been one of the ideas of popular theology, set forth by commentators who do not understand the truths of the sanctuary and its cleansing. It is not strange that such should err in the matter; but it is sad that any who have ever known the way of the sanctuary truth, in the light of fulfilling prophecy in the advent movement, should be led astray by such a doctrine.

In the earliest days of our work the brethren were meeting this error by the clear Word of God. In fact, in Volume I, of the *Advent Review*—the paper that preceded this REVIEW AND HERALD—was reprinted an article by O. R. L. Crosier, himself a First-day Adventist, dealing with the common First-day Adventist idea, that Christ entered the most holy on his ascension. Their argument was based on the Authorized Version of Heb. 9:8, "the holiest of all," and on Heb. 6:19, "within the veil." That old-time article said of these scriptures:—

The word in chapter 9:8 [and] 10:19, is *hagion*, "of the holies," instead of the "holiest of all;" and shows that the blood of Christ is the way, or means, by which he, as our High Priest, was to enter both apartments of the heavenly tabernacle. Now if there be but one place in the heavens, as many say, why were there two in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chapter 6:19, 20, is supposed to prove that Christ entered the holy of holies at his ascension, because Paul said he had entered within the veil. But the veil which divides between the holy and the holy of holies is "the second veil" (chapter 9:3); hence there are two veils, and that in chapter 6, being the

first of which he speaks, must be the first veil, which hung before the holy, and in Exodus was called a curtain. [In the Greek Septuagint of Ex. 26:37 it is called the same as in Heb. 6:19.] When he entered within the veil, he entered his tabernacle, of course the holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the veil, i. e., the atonement of both apartments, including both the forgiveness and the blotting out of sins.

Whether Heb. 9:8 is rendered "holy place," as by the American Standard Revision, or "holy places," as by other translators, one thing is undebatably sure,—no one can limit the reference to the "most holy." And all these chapters show that the apostle is writing of Christ's full ministry in the two apartments of the heavenly sanctuary, then present and future, from the time when he entered upon it with his own shed blood to the end, when he comes "the second time without sin unto salvation."

In interpreting the phrase "within the veil," in Heb. 6:19, advocates of this theory have insisted that it must mean within the second veil; whereas Heb. 9:3 shows that when Inspiration in the book of Hebrews wishes to specify the second veil, it says "second veil." No one can arbitrarily add "second" where Inspiration refuses to say it. Moreover, in this sixth of Hebrews the context does not suggest any distinction as between the antitypical ministries in the two apartments, but rather the whole priestly service of our Advocate, who entered heaven for us, veiled from mortal eyes, just as the earthly priest, in his daily and yearly ministry, entered the sanctuary through the first veil, and was veiled from the eyes of the congregation without.

This old *Advent Review* reprint went on to point out the fact that when the high priest entered the second apartment of the typical sanctuary, it was the time of the cleansing of the sanctuary. Therefore, to infer that Christ entered upon the antitypical ministry of the most holy place at his ascension, is necessarily to assert that the time of the cleansing of the sanctuary began at his ascension. And this is utterly to contradict the great historic prophecies of Daniel 8 and 9, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Again and again in our earlier days these ideas were shown to be unscriptural. In the REVIEW of July 7, 1853, Elder J. N. Andrews reviewed an argument in a First-day Adventist paper to the effect that Christ's ministry in the first apartment of the heavenly was before the first advent, and that on his ascension he entered upon his ministry in the most holy place. After showing that the theory was mainly based on

a mistranslation of Heb. 9:8, Elder Andrews wrote:—

The typical dispensation had an earthly tabernacle with two holy places, and a ministration in both those holy places. That tabernacle was the pattern of one in heaven, consisting also of real holy places; and that ministration in those holy places was "the example and shadow" of Christ's more excellent ministry in the true tabernacle of God. Now there is not the smallest ground for question—that we can see—as to the point when the sanctuary of the first covenant was superseded by that of the new, and the ministration of the one sanctuary done away by the existence of the more excellent ministry in the other. Heb. 9:1-12; 8:1-5. Now we ask, in view of these facts, On what principle is the fulfilment of a large part of the shadow of good things to come, located in the very period of that shadow? On what principle of interpretation can it be shown that the antitype of the daily ministration existed cotemporary with that type, and ceased with it?

One of three positions seems to be before the *Herald*: (1) To say that the ministration in the first apartment typified nothing; or (2) to say that it met its antitype cotemporary with its existence as a type; or (3) to say, with us, that the shadow of good things to come, as presented in the ministration of the two holy places, must meet its antitype, since our High Priest has become a minister of those good things to come in the greater and more perfect tabernacle. The first of these positions charges God with folly. The second involves the absurdity of making the type and antitype exist parallel with each other. The third view, we believe, is consistent with itself, and in harmony with the whole Bible. . . .

The next argument of the *Herald* is drawn from verses 25, 26: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this text, the *Herald* argues that Christ at his ascension became the antitype of the priest in entering the holiest. To this we answer that instead of the ministration in the second apartment, it is the yearly round of ministration in both apartments that Paul here places in contrast with the work of Christ in the true tabernacle. In verse 24, the holy places (plural) are set in contrast with the true holy places. In verse 25, where Paul contrasts the work in the typical tabernacle with that in the true, the same word, holy places, plural, is used, though in our version it stands in the singular. But Macknight and the Douay Bible both give it in the plural. It follows, therefore, that it is the yearly round in the two holy places, as in chapter 10:1, and not the work in the holiest, merely, that Paul thus places in contrast with the work of our Lord in the true tabernacle. This shows that the antitype of the work in both the holy places is to be found in the work of our Lord since his ascension. The two holy places (verse 24) have corresponding holy places in the true tabernacle. The work in the typical holy places (verse 25) has its corresponding work in the true holy

places. The work in the earthly tabernacle was repeated once a year. But our great Sacrifice is slain once for all, and once for all completes his round of ministration in the true tabernacle.

Thus, as we turn over the records of the early days of the message, we see our brethren wielding the sword of the Spirit, the Word of God, against the same errors that now and then reappear in our own time, with variations. Old errors are being revived, and new controversies will arise. If such did not appear, there would be lacking one of the signs that show that we have reached the time of shaking and of the latter rain. But that time has come. And the definite advent message, which rose when the hour of the cleansing of the sanctuary came, according to the "sure word of prophecy," goes speeding on its way with light and joy and saving power for all who heed it. W. A. S.

The World's Unrest

THE world to-day is like a troubled sea. The spirit of unrest and disquietude has taken possession of the hearts of men. Look where we will, we see springing up with active growth the seeds of disintegration and strife. The old-time spirit of simplicity and rugged integrity is giving place to the excitement and superficial living of a fast age. Barriers which heretofore have held in check the passions of men have been broken down; and, actuated by the wild spirit of the age, license is mistaken for liberty, and the promptings of conscientious principles are giving place to the impulses of selfish desire.

This departure is everywhere apparent. We see it in the weakening of the marriage relation. It is manifest in the religious life of the people. The Scriptures of truth are being discarded. There has been a wide departure from the old-time simplicity of faith. The question raised by Pilate, "What is truth?" is heard from every quarter; and that, too, with direct reference to some of the fundamental principles of Christianity, which the church of God considered long since forever settled.

This spirit of degeneracy is seen in the business world in the wild rush for wealth,—wealth to be obtained by any means and in the quickest way. It is seen in the corruption which has crept into nearly every State and municipal administration. But while this spirit of change and unrest is seen in these more quiet phases, its most striking exhibition is witnessed in national and international affairs. Every government has foes without and foes within seeking its overthrow. It is the time foretold by our Saviour in his great prophetic discourse,—the time of "men's hearts failing them for fear, and for looking after those

things which are coming on the earth."

Careful observers on every side note these conditions, and comment on their significance.

The editor of the *United Presbyterian*, in its issue of October 13, speaks of the strikes, lockouts, and riots to be found in some of the cities of the United States, and then adds:—

This is not local. The same conditions prevail in Great Britain. A very large proportion of those employed in factories, mills, and yards are idle and angry. In more stable and more severely policed Germany, riots have led to bloodshed. In France, although to a less degree, the unrest is disturbing prosperity and progress. Spain trembles as with the premonitory shocks of an earthquake. The murmuring of discontent is heard from other European states, like the wailing of a troubled sea. Everywhere the complaint is against wealth, luxury, pride, arrogance, and cruel domination. Different, and yet equally ominous, is the discontent in the far East. There it is a struggle between ages. The East is passing through revolutionary changes, and is almost delirious with a new spirit. It asserts in an unmistakable tone its independence of the West, by whose intrusion it has been awakened from the quiet of ages. At the same time there is a resistance to the new order, that intensifies the feeling against the foreigners. In the near East there are equally important changes in the overthrow of the old order and the introduction of the regenerating forces. The Mohammedan world is rousing itself to a most aggressive policy, creating a spirit of discontent and resistance to the point of readiness to break out in revolution.

From this picture the editor looks forward with hope to a happy working out of these difficult problems through the united efforts of the Christian churches. We would indeed that the great professed church of Christ were in a position to-day, where, amid the babel of voices, it could strike a note clear and distinct, and could issue a rallying call to the nations of men. But, alas! the church itself has succumbed to the spirit of the age. The seeds of disintegration have taken root in her, the same as in the unprofessing world; and its baneful fruit is manifested in the spirit of Higher Criticism and other evil sophistries, which strike at the very root of faith in God and confidence in the Scriptures of truth. The great Christian church, as constituted, stands weak and powerless before the moral and social evils which are threatening the disruption of society. It needs itself a regeneration before it can undertake a work of reform for the world. "Ichabod" is written over its sanctuaries.

But there is this comforting thought in the midst of this warfare of opposing forces: God still lives. Though rejected by the multitude, and wounded in the house of its friends, the Word of God is still a living Word, and that Word

will work effectually in the heart of every true and sincere believer. To-day God is speaking to the hearts of men; his Spirit is abroad in the world. He is sending to his professed church a message designed to heal her wounds, even the message of his soon coming. This message, this event, is the only remedy for the ills of the present time.

Conditions will grow worse; men will depart farther and farther from God; the causes for unrest will continue to multiply. Everything that can be shaken will be shaken. But in the midst of it all, and out of the confusion and strife, out of the doubt, uncertainty, and darkness, God will bring a people who will make him their hope, and who will find in him and in his Word, abiding trust. Let this be our hope in the times before us, and let us point men to the Word of God as the only anchor which will hold them in the storm and stress of these evil times. We may not save the nations, nor yet the great multitude. We may not reform the great professed, but backslidden church, nor be able to regenerate society in general. But under God and through his grace, we may save individuals. Everywhere are hearts longing for light. These are to be the objects of our efforts. These we are to point to the great Source of light.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

F. M. W.

Religious Liberty in Korea

It was feared that the extension of Japan's sovereignty over Korea would cause embarrassment to the Christian missions in that country. It is gratifying, therefore, to learn that the resident-general, Viscount Terouchi, has made the following favorable statement with reference to the government's attitude toward religion:—

Freedom of religion will always be respected, and I am ready to extend due protection and facilities to the propagation of all religious doctrines, provided they do not interfere with politics. I am one of those who fully appreciate the good work of foreign missionaries; and as we have the same object in view as they, the improving of the general conditions of the people, their work will by no means be subject to any inconvenience. I need scarcely say that all the vested rights of foreign residents will be fully respected.



The Father's Care

CHARLES C. BELGRAVE

CHILD of my tenderest, loving care,
Though darkness oft my face may hide,
My hand shall be outstretched to thee,
My arm unseen shall be thy guide.

In sore temptation's trying hour,
When Satan's wiles thy soul ensnare,
Doubt not the presence of my power,
But trust thou to my loving care.

By scenes of grief and wrong distressed,
By friends forsaken and alone,
My strength shall give thee peaceful rest,
I will not let thee go forlorn.

Then faint no more in unbelief;
Trust thou my love, know my way best;

Thy heart shall find a sweet relief
If thou but on my promise rest.

O Lord! increase my faith in thee,
That I may place my hand in thine;
Whate'er the path of life may be,
To know, to trust thee is sublime.

Mount Vernon, Ohio.

From Elder George O. States

DURING the past summer my health has so improved that I have traveled considerably over the country, distributing papers and tracts, visiting our people, and occasionally meeting with them on the Sabbath. On Sunday, September 18, I left my Cedaredge (Colo.) home, going to Delta, where I spent three days distributing literature. Wednesday, September 21, found me among my dear Colorado brethren and sisters on the camp-ground at Grand Junction. I enjoyed meeting many to whom I had presented the truth, and whom I had baptized, so many years ago. But it was more than my weak nerves could stand, and Sabbath evening I was quite ill. I decided to follow the doctor's advice, and locate in a lower and damper climate. Thursday morning, September 29, found me at the hospitable home of Elder J. L. Edgar, in Flint, Mich. Brother Edgar was the first minister with whom I labored after receiving my first license, twenty-eight years ago. I remained there, visiting around with him, and talking over the wonderful spread of the message since I was baptized by Elder James White over fifty years ago.

October 3, I was in Saginaw, where I remained a week visiting our people, some of whom I knew more than forty years ago. I was glad to find them still firm in the truth, although, like myself, showing the infirmities of age. October 11, I arrived at the home of my brother, who was baptized with me. I am now located in the country five miles from Whittemore, Iosco Co., Mich., not far back from Saginaw Bay.

Brethren, God's work is going, and

nothing can stop it. Men holding responsible positions may drop out and fail, but the ranks will be filled up, and organization will prove a success. The message is of the Lord, and nothing can hinder its progress. I wish I might go out and help swell the loud cry; but if the Lord sees I can do more good in a quiet way, I desire to be patient, and quietly submit to my lot. "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

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Work for the Colored People in South Carolina

COLUMBIA.—This city is the capital of South Carolina, and has a population of forty-two thousand, of whom sixteen thousand are Negroes. It has the State hospital, penitentiary, and five educational institutions, two of which are for the colored people.

Our work has forged its way forward in spite of opposition. In May we began a tent effort, continuing it until October 31, pitching the tent twice. The average attendance was two hundred; some nights more than six hundred were present; in all, about seven thousand souls heard the message. Forty new Sabbath-keepers have been raised up, among whom are three merchants. We have increased our Sabbath-school to sixty members. Twenty persons have been baptized, and others will receive baptism soon. We took up \$211.49 in donations; the average collection each night was \$3.36. All running expenses have been paid, and a small balance was left to go to the Negro mission treasury. A church of over forty members will be organized before the close of the year.

We have leased a church building, and shall begin a fall campaign in a neat building which is in our possession for six months. We hope for good results from this fall effort, and ask to be remembered at the throne of grace.

SYDNEY SCOTT.

♦ ♦ ♦

Walla Walla College Fire

A FEW moments after midnight, October 13, the inhabitants of College Place were awakened by the ringing of the college bell. A look from the windows revealed the heavens lighted up in the vicinity of the college. In a short time, friends, patrons, and neighbors reached the college grounds, and found the teachers and students battling with the flames emerging from the boiler house and the laundry just above it.

The fire was discovered by students living in the young men's dormitory, adjacent to the laundry. The smoke awakened some of the young men, who at

once gave the alarm of fire. When first seen, the fire had gained such headway that both the boiler house and the laundry were enveloped in flames, which were soon leaping high against the rear end of the young men's dormitory. It was plainly to be seen that unless Providence intervened, the college building and two dormitories were doomed, as these buildings are all connected, the dormitories forming two wings to the main college building.

Immediate steps were taken to remove pianos, organs, furniture, and clothing from the dormitories and the college building. While some were doing this, others, with hose and pails, were pouring water upon the flames and against the rear end of the dormitory to prevent, if possible, its taking fire.

For nearly three hours, heroic efforts were put forth to quench the flames. Early in the struggle the wind changed squarely about from the west to the east, bearing the flames away from the building instead of against it. This made it possible for those handling the water with pails and hose to take positions where they could dash water on the wall of the dormitory. In spite of every effort, the bricks became so heated that fire started in the rear rooms on the first, second, and third stories; but wherever it appeared, it was quickly extinguished by those working inside.

If it had not been for the new artesian well, which furnishes water pressure of fifty-six pounds to the square inch, our facilities for fighting fire would have been almost nothing. Another providential circumstance was the falling of heavy iron-work upon the main pipe connecting with the boiler, which caused it to break, and allow the steam and water, under high pressure, to escape from the boiler, thus aiding greatly in quenching the flames. While heroic work was done, some working in very dangerous positions, it is evident that all our efforts would have been fruitless had not He who has control of the elements come to our aid.

At four o'clock the young ladies moved their clothing and furniture back into their dormitory. Some of the young men remained on duty, watching the smoldering fire, that it should not break forth anew, while others wrapped themselves in blankets on the lawn, and waited for the light. There was no spirit of complaining, but all were grateful that the loss was no greater. No lives were lost, and no physical injury was sustained by any one. This was a cause of deep gratitude.

There was no school Friday, but the bell rang as usual at 9:30 A. M. for chapel exercises. Nearly all were present, and gratefully united in singing "The angel of the Lord encampeth round about us." A Scripture reading followed, Psalms 46 and 124 being read, showing that God is the refuge of his people. While this is so, the thought was expressed that everything should be done to provide facilities to protect the property and buildings the Lord has erected by the sacrifice of his people, and which are so necessary for the training of workers to bear the last message to the world. All seemed desirous of learning the lesson from this experience that God would have us learn. The rest of the day was spent in restoration, as far as possible, and in preparation for the

Sabbath. The Sabbath was a good day, — a day of reconsecration to God, and of gratitude for his tender watch-care over his children and this institution.

The extent of the loss has been placed at \$10,400, but is covered by insurance. The college is now connected with the Walla Walla lighting plant, so that everything is moving along pleasantly, as the weather is mild and agreeable. School has reopened, and the usual program is being carried forward.

Truly "God is our refuge and strength, a very present help in trouble."

M. E. CADY.

Two Good Visits

HUTCHINSON, MINN.—After attending the district meeting for western Iowa at Council Bluffs, and a council at College View, I accepted an invitation to visit Hutchinson, Minn., and meet the students of the Danish-Norwegian Seminary at that place. We arrived by train on Friday noon, October 7, just in time for dinner, and received a hearty welcome from both teachers and students.

At the end of the first full week the enrolment had reached forty-eight. This was a considerably larger number than expected, and we are assured that probably as many more will be enrolled before the close of the present term.

Some twenty acres have been cleared, and utilized for various crops; and forty acres more are under process of clearing, so that by next spring the school will have sixty acres ready for cultivation. It will be remembered that the land purchased for the school farm, consisting of one hundred fifty acres, was all in brush and timber. We also found a fine barn and many other improvements, all of which show hard work on the part of Brother Axelson and his assistants. But the best was yet to come. With the beginning of the Sabbath, everything was in readiness, and the family gathered for worship. It was indeed a precious season. Then a little later, at 7:30 P. M., we gathered in the smaller chapel for the Friday evening meeting. The writer spoke for a short time, recounting God's mercies, and referring to some of the experiences leading up to the present occasion and the school so recently opened.

Following the remarks we enjoyed a precious social meeting, in which the presence of the Lord was very manifest. The testimonies borne by teachers and students were full of joy and thankfulness, and buoyant with hope and courage. Every testimony expressed a renewal of consecration, and an earnest desire for a fitness for service in the Lord's work. It was indeed one of those seasons whose memory one wishes long to retain.

For the service beginning at eleven o'clock the next morning we met in the large and beautiful chapel, where we again realized much of God's presence. At another service at 4 P. M. we studied the great foreign field as it opens before us in America and in the regions beyond. This meeting continued until the close of the Sabbath, many taking part.

I am thankful that the way has opened to secure an efficient faculty; for this means much to the success of the school. I found Elder Andreassen, the president, full of courage, and greatly enjoying

his work. The same can also be said of Professors Berthelsen and Peterson, and all others who are carrying burdens and responsibilities. May God's signal blessing rest upon them in their efforts to guide the minds of these youth, and aid them in a preparation for such work as the Lord has for them to do.

RAYMOND, WIS.—After a long absence it was my privilege to meet with the church at Raymond on Sabbath and Sunday, October 22, 23. I was glad to find that this church is holding its own, and making good progress. The membership has been well kept up, and at present there seems to be excellent harmony and a good interest among both the old and the young. It was a refreshing experience for me to meet with these dear souls. There were only four left of the first who accepted the truth; but it is always cheering to meet these pillars in the truth, who have weathered so many gales, and yet stand firm to the principles of the message. Many who were children and youth in the early days are now bearing burdens and carrying responsibilities in the work. May the blessing of the Lord continue with them.

There seemed to be a good interest among the young people. A school building has been added to the church, making what is really the best church-school building I have seen anywhere. The school itself is prospering. This matter of the early Christian education of our youth has not always received the attention that its importance demands. When we stop to consider it, we can not but be impressed with the necessity and the wisdom of providing facilities for bringing up our children in the fear of God and the love of his truth. The only thing in this world that we can take with us into the kingdom is our children. Houses, lands, money, cattle, everything else that we may accumulate, will all be destroyed in the day of the Lord; but it is our privilege to take our children by the hand, and lead them through the pearly gates, to enjoy with us the blessing of eternal life.

O. A. OLSEN.

California Camp-Meetings

THE Northern California Conference has for some time followed the instruction given by the spirit of prophecy in regard to disconnecting conference business meetings from the camp-meetings. Our camp-meetings are devoted entirely to evangelistic, missionary, and instruction meetings. As the membership of the conference is about five thousand, and the territory is large, four camp-meetings were held this season. Three of these were local, and one was a general meeting. The local meetings were held at Sacramento, Napa, and Visalia; the general camp-meeting was held in Berkeley. The attendance was good at all the meetings, and three of them are being followed up with tent-meetings.

Missionary work and Christian education were the leading themes at each of the camp-meetings this year. At the three last meetings one day was devoted to church-school work, and one day to each of our advanced schools in the conference. Practical instruction was given in these meetings, and the impor-

tance of providing for our children and youth a Christian education was brought close home to every parent. As a result, all the schools in our conference have opened with a larger attendance than before, and all report that the work is going forward more rapidly than in former years. The Pacific College and the Lodi Normal Academy both opened with a large attendance, and our two intermediate schools at Armona and Sanitarium are well filled.

Keeping the importance of Christian education before our people at the camp-meetings has not only filled our higher schools, but has created a demand for church-schools throughout the conference. Quite a number of churches that did not have church-schools last year have opened them this year; others have applied for teachers, and hope to open schools this month.

We consider that to secure the salvation of our own boys and girls, and the salvation of the outside world, is the most important work on earth. Keeping the following words before us, we have tried to make Christian education and missionary work the leading topics at our camp-meetings:—

"Properly conducted, the camp-meeting is a school, where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Testimonies for the Church*, Vol. IX, page 82.

We found that our meetings in the interest of Christian education were well received by strangers. The earnest appeals made to parents to save their children from error met an answering chord in the hearts of parents from other denominations as well as our own. Care was taken by all to speak in the highest terms of our public-school system; while at the same time showing in a way that would not offend any, that infidelity is woven into many text-books used in public schools. At the first three meetings the teachers from the Lodi Normal Academy had a fine display of the manual-training work done in the grades, also outlines of work in different studies. These attracted considerable attention, especially at Berkeley, as the camp was near the State university. Many teachers carefully inspected the work, and favorable comments were often made by them. One teacher said, "Why, I had no idea you had anything like this; I thought you had nothing but religion." She did not realize that Christian education is included in true religion.

The converting power of God was manifested in all our meetings. Eighty-six applied for baptism at the four camp-meetings; sixty-two of these were baptized on the grounds, and twenty-four were baptized at their home churches immediately following the meetings. We feel that our camp-meetings are profitable, as a large proportion of those baptized were young people from Seventh-day Adventist homes who were drifting toward the world. Many of this class are reached more easily at our camp-meetings than in any other way.

Three years ago, when we began sell-

ing literature from the desk in our missionary efforts at the camp-meetings, some conservative brethren said we would overstock the people, and then nothing would be done the next year. They said, "It will react." Well, I am glad to say it has re-acted, or acted again and again. The literature sales the second year were larger than those of the first; and those of this, the third year, have surpassed them all. The lay members are just beginning to learn how to do active home missionary work. Some who hesitated the first year before spending one dollar for literature now do not fear to buy several dollars' worth at a time; for they have found out that they can sell it to others, and thus help hasten the coming of the Lord.

Our entire literature sales at all our camp-meetings last year amounted to \$5,135.75. The entire literature sales of all our camp-meetings this year amounted to \$8,386.55, being an increase over last year of \$3,250.80. The circulation of this literature can not but win souls.

An effort has also been made to visit the churches in the conference, and encourage each company to introduce a systematic distribution of tracts. Nearly every church has taken up this work, ordered one or more of the large five-dollar packages of tracts with envelopes, and is carrying forward this line of missionary work in its immediate neighborhood. We fully expect the Lord of the harvest will fulfil the following words in his own good time: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

S. N. HASKELL.

Camp-Meetings in Iowa

INSTEAD of one general camp-meeting this year, the Iowa Conference arranged to hold four small meetings, one in each of its four districts. The first of these was held early in June, at Sigourney, in southeastern Iowa. This meeting was well supplied with outside help, Elders K. C. Russell, P. T. Magan, Clarence Santee, R. A. Owen, and R. A. Underwood being among those who contributed to its success. No conference business was transacted, so the time was wholly devoted to the spiritual interests of the people. The brethren felt that this was a vast improvement over the old plan, under which so large a part of the camp-meeting was devoted to business.

The second meeting was held August 15-21 at Calmar, in the northeastern part of the State, and was well attended by our people. Elder E. W. Farnsworth was with us at this meeting, and his vigorous presentation of the truth was greatly appreciated. The attendance from the town was exceptionally large, and the interest increased to the last. A tent company was left at Calmar to follow up this interest; and up to the present, eleven have accepted the truth. There was but one sister living there at the time of the camp-meeting. Her exemplary life during the preceding years had given the people of the town a very favorable impression of the message, and was, we believe, an important factor in the success which attended the work of the tent-meeting.

The third of the series of camp-meet-

ings was held on the Chautauqua grounds of Storm Lake, September 5-11. The preaching was done almost entirely by the local conference laborers. This meeting was characterized by the presence of the Holy Spirit to a marked degree, and on the closing Sabbath every unconverted person except one, on the grounds, came forward for prayers. The response to the \$300,000 Fund and the "Ministry of Healing" campaign was encouraging, and all felt that the Storm Lake meeting would give a decided impetus to the cause in northwestern Iowa.

The last of these gatherings was held at Council Bluffs, September 26 to October 2. On account of the lateness of the date, it was felt to be unsafe to depend on tents for this meeting, so the Congregational church was rented for the English meeting, and the Seventh-day Adventist church was used by the Scandinavian brethren. The people were cared for in furnished rooms near the places of meeting. This was the largest of the four meetings, and in some respects the best. The Scandinavian brethren were favored with the presence of Elders O. A. Olsen and L. H. Christian. The local conference laborers ministered to the spiritual needs of the English-speaking brethren. We were pleased to have with us on the closing Sabbath Prof. F. Griggs, of Union College. The Lord drew very near in blessing to his people at this gathering. At the Sabbath revival service over fifty came forward for special help, quite a number for the first time. Eleven were baptized. The gifts to the \$300,000 Fund were very liberal, and a splendid spirit was shown by the people toward the various enterprises that have been launched for the furtherance of the third angel's message.

The attendance at the four meetings ranged between six and seven hundred. The pledges to the \$300,000 Fund amounted to over seven thousand dollars, and fifteen hundred copies of "Ministry of Healing" were subscribed for. Twenty-seven persons were baptized. Waves of influence were set in motion in the various places where the meetings were held that have already resulted in a goodly number accepting the truth.

M. N. CAMPBELL.

Chesapeake Camp-Meeting

THE annual session of the Chesapeake Conference was held in connection with the Chesapeake camp-meeting at Chestertown, Md., September 22 to October 2. The brethren had secured the use of a beautiful grove, one mile east of the center of the town. Forty-five tents were pitched, and the last Sabbath of the meeting there were about one hundred twenty-five believers present.

This camp-meeting was a remarkably good one, considering the vicissitudes through which the Chesapeake Conference has passed for over a year and a half, during which time it has practically been without a president, the work not making, for this reason, the advancement which it otherwise would. Nevertheless, the Spirit of God was present, and there was quite a revival among the believers. Both Sabbaths were occasions of great blessing, in which the Spirit of God wrought a good work in the hearts of those pres-

ent. Two new churches were presented for admission to the conference. There was no need of presenting the \$300,000 Fund at this meeting, because this conference had practically pledged the greater part of its quota some time before the meeting was held. The "Ministry of Healing" campaign was presented, and it was an interesting sight to see the brethren take copies of this book in quantities ranging all the way from six to twenty. This conference believes in engaging with all the heart in the "Ministry of Healing" campaign.

One day was set apart for a religious liberty rally. Elder K. C. Russell, who was present and helping in the meetings, secured on this day something like four hundred subscriptions for *Liberty*.

There was a good interest on the part of the townspeople, which led the conference committee to leave a laborer to follow up the work. Elder Roscoe T. Baer was elected president of the conference, with practically the same staff of officers as were in office the year before.

On the whole, the camp-meeting at Chestertown was an excellent one, and we believe it will be productive of much good.

B. G. WILKINSON.

The Work in Panama City

LAST March it was my privilege to begin work with a small company of canvassers in Panama City, the capital of the little republic of Panama. This city is one of the hundreds of Latin-American cities that have waited long to hear the third angel's message. It is one of the oldest cities of America, having been founded in 1509, and is situated at the southern terminus of the great isthmian waterway that is to separate the two great continents of the Western world. It has a radically cosmopolitan population of about fifty thousand people, many of whom are employed in work on the great canal.

Our work has been principally canvassing. In a small room we have held three meetings a week besides the Sabbath-school. Here many have heard the advent message. It is our hope that by the first of the year we may have a new church building completed, and the company organized into a church.

Living is very high, and the rents are exorbitant; nevertheless, our canvassers have stood faithfully by the work through severe trials and discouragements, and the Lord has blessed their efforts. We have sold several hundred dollars' worth of books, besides thousands of papers and tracts in the English, Spanish, French, Italian, and Chinese languages.

The legislature has recently passed a bill providing for the closing of the stores on Sunday. This gave us an opportunity to set forth the evil principle of Sunday legislation in our papers, the *Caribbean Watchman* and *Centinel de la Verdad*, which we circulated freely. This is the beginning here of the great conflict which will close only when Jesus comes.

The work is most interesting. We love it, and are of good courage.

B. E. CONNERLY.

SEVERAL have recently begun Sabbath observance at Greenboro, N. C.

Graduating Exercises at Caterham

ON Thursday evening, July 21, the members and friends of the nurses' training-school at Caterham, England, met to celebrate the graduating exercises for the class of 1910. Brother W. T. Bartlett, editor of *Present Truth* and Bible teacher in the training-school, acted as chairman. Mr. Bartlett said, in opening the meeting, that the friends of the graduating class had met together more for the purpose of rejoicing with them in the successful completion of their work and studies at Caterham, than to give them sage counsel and advice.

Elder W. J. Fitzgerald, in a brief address to the graduating class, said, among other things:—

"There is no calling that is more blessed than that of the medical profession, when rightly used to alleviate the woes, and minister to the needs, of humanity. The fact that we are here calls

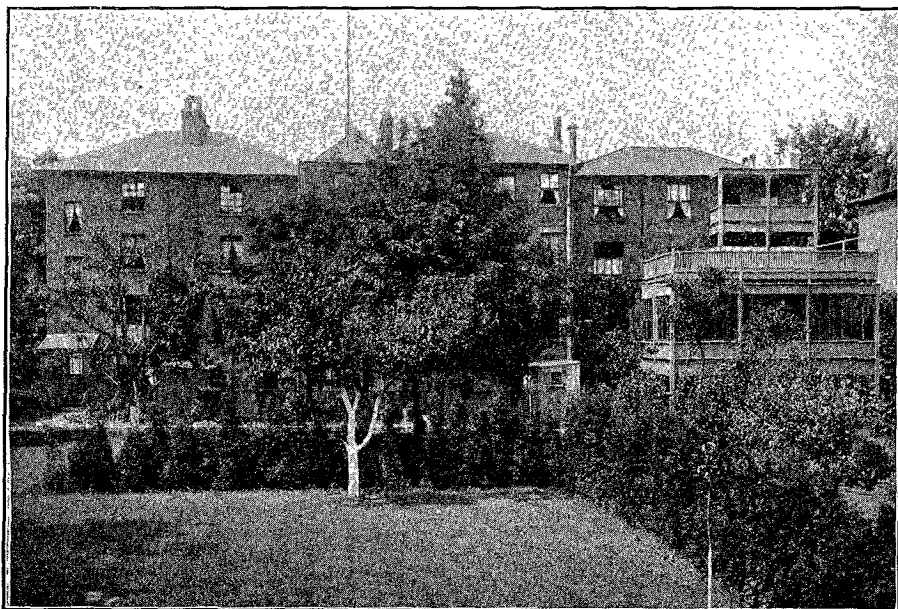
by the grace of God, to meet with constant and ever-increasing success in the noble work to which they had given their lives. He read a brief paper entitled "The Christian Nurse," after which he handed missionary diplomas to the four members of the graduating class, and giving each one a hearty hand-shake, welcomed them as members of the medical missionary corps of workers.

At the conclusion of the exercises, all joined the graduating class in singing, "I Surrender All."

A. B. OLSEN, M. D.

Utah Conference

THIS conference was held in the Seventh-day Adventist church in Salt Lake City, October 4-9. Forty-seven delegates composed the voting part of the conference, while double that number were



CATERHAM SANITARIUM, REAR VIEW, SHOWING RECENT ADDITION AT RIGHT

our attention to our belief that this nurses' training-school is connected with the cause of Christianity in the world. No religious system, no spiritual system, can be complete without practical, unselfish service, such as is provided for in the nursing and medical professions. As a people, we believe that medical work should go with religious work. It is part of our work, and inseparably connected with it. Our profession can not provide a complete, all-round service for suffering humanity without sending into the world well-trained, thoroughly equipped nurses and physicians. The nursing work is part of a great work, and this institution is one of many scores of similar institutions scattered all over the world. There are institutions, or nurses, to represent our work in all parts of the world. I call attention to this that you may recognize that you are part of a great whole, and gain strength from that fact."

A few words of hearty congratulation were also spoken by Elder W. H. Meredith, president of the South England Conference.

On presenting the missionary diplomas to the graduates, the writer called attention to the inspiring motto of the class, "All to Jesus I Surrender." He said that with that motto ever before them, they could not fail,

present as visitors, and manifested a lively and earnest interest in all the proceedings.

Two sessions of the conference and three preaching services were held each day. The statistical report gave the number of members as 235, a gain of thirty over last year. One new church of seventeen members was taken into the conference. The tithe paid during the year amounted to \$2,781, an increase of \$650 over that for the past year. Offerings for the general work amounted to \$650, an increase of \$160 over those of the year before. The sale of periodicals was more than double that of any previous year. The sanitarium relief campaign was presented, and books to the value of \$320 were sold. It is the plan to sell one thousand more. Two hundred seventy-five dollars was subscribed on the \$300,000 Fund. Three thousand copies of the *Harvest Ingathering* number of the *REVIEW* were ordered, and eight hundred copies were taken at the conference.

Considerable time was taken up in considering the need of a small sanitarium for this intermountain region, since there is none nearer than Boulder on the east, and Loma Linda on the west. After some caution and plain talk by those who had had some experience in this work, as to what is involved in

such an undertaking, the following resolution was unanimously passed:—

"Whereas, There is serious need of, and an increasing demand for, medical missionary work, embracing sanitarium advantages, in this field; therefore,—

"Resolved, That we petition the financial co-operation of the union conference to the amount of \$5,000, or such part thereof as they may be able to give; that our local executive committee be and hereby is authorized to solicit funds at once for the establishment and operation of sanitarium work, such investment not to exceed \$15,000; and that the executive committee, in consultation with the union conference committee, or its duly authorized agent, is also hereby authorized to establish and operate such an institution without undue delay, the amount of expenditure in establishment and equipment not to exceed the amount of bona-fide subscriptions.

A partial canvass of the brethren toward such a fund had been made prior to the assembling of the conference, which resulted in definite pledges to the amount of \$2,267, and a conditional pledge of \$1,000. A strong effort will also be made with "Ministry of Healing" for this purpose.

Just as the meeting was closing, a contract was entered into between the conference association and Dr. and Mrs. W. L. Gardner for the purchase of the treatment-rooms and good-will of the business that they have built up in Salt Lake City, and for some time to come the sanitarium work will be carried forward from this place. The private home of Dr. Gardner was also included in the purchase, since it is their desire to connect for a time with one of our large sanitariums to obtain a broader experience before taking up work again in some new and needy field.

Elder S. G. Huntington was re-elected president of the conference, with the following-named persons as an executive committee: E. Treganza, W. J. Felt, W. C. Willard, and W. L. Sims. Miss B. Winnifred Hunter was elected secretary and treasurer of the tract society. Ministerial credentials were renewed to Elders Huntington, Wolfe, and Sims; and Brother Charles E. Boynton was ordained, and given ministerial credentials. Missionary licenses were granted to E. Treganza, Leroy Scott, Mrs. L. McPherson, B. Winnifred Hunter, and Johanna Jensen. For the double purpose of relieving the treasury, and giving the canvassing work a start and prestige, it was agreed that the ministers devote their time from this on until after the holidays to the sale of some one of our subscription books.

The preaching and instruction given during the conference were of a practical nature, and designed to build up and establish the people in the faith. While in some respects Utah is a difficult field in which to labor, yet God has many jewels even in this field, and the workers and brethren in general go from this meeting with new courage to gather them in. May the Lord give them courage in their work, and crown their efforts with success.

GEO. A. IRWIN.

ELDER JOHN F. JONES reports ten baptisms and received into church relationship at Fords Store, Md.

New York City

OUR tent effort closed September 11, with thirty new Sabbath-keepers. We were located in Manhattan. The section in which we operated is one of the finest residential districts in the city, the apartments being all strictly modern.

By thorough organization and up-to-date methods we have been able to enter hundreds of homes, and scatter thousands of our announcements and tracts on all subjects.

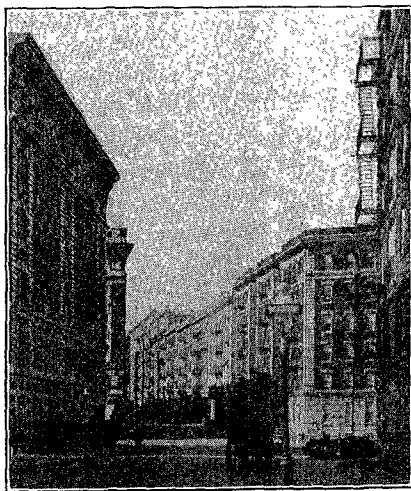
Mr. W. T. Hilgert, Mrs. W. T. Hilgert, Mrs. L. T. Nicola, Miss A. Helen



ST. NICHOLAS AVENUE AND 180TH STREET

Wilcox, Mrs. J. M. Calvert, and Miss Elizabeth C. McPherson assisted as Bible workers during the whole effort. The Nicola orchestra, with Brother Forrest Nicola as director, rendered valuable musical help, as did also Prof. and Mrs. E. H. Dexter from South Lancaster, Mass., and Miss Ethel Cunningham, of Philadelphia. Brother Louis Klebahn of the First Church, New York, led the choir, and Prof. Joseph Groody presided at the piano.

The influence of this effort has ex-



BIRD'S-EYE VIEW OF THE FINE APARTMENTS LOOKING WEST FROM OUR TENT

tended over a large district, making many friends for the truth. France, Sweden, England, and Germany were represented among the candidates at our first baptism. This scene on the banks of the Hudson will never be effaced from the memory of those who witnessed it. We have been much encouraged by what God has wrought; and with the past summer's experience by which to profit, we hope for still better results from our next effort.

The collections during the summer amounted to over five hundred dollars. In planning to continue the work in a hall, four hundred dollars more was pledged by our friends. Nightly services are now being conducted in a hall at 600 West 181st St. Miss A. Helen Wilcox and Mrs. J. M. Calvert are doing their best to follow up by Bible work

the interest which has been created this summer.

We would mention the helpful addresses given by Brethren A. G. Daniels, W. A. Spicer, K. C. Russell, and R. D. Quinn, in rounding off our effort, and also the health talks and cooking school conducted by Drs. D. H. and Lauretta Kress. O. O. BERNSTEIN.

Australia

NORTH FITZROY, VICTORIA.—The work still moves forward here, yet we are not satisfied with what is being accomplished. We realize that there is a greater fulness of divine power that God desires to pour out upon his workers. This is the first church ever raised up in this colony. For years no help has been given to it. At our last camp-meeting, an urgent request was made that we should send a laborer to conduct a series of Sunday-night meetings. This we have done, and all the members are lifting nobly. A good interest is manifested.

At Coburg, where our camp-meeting was held, there is also a good interest. A lady who attended the first tent-meeting held in Australia, years ago, by Elders S. N. Haskell, J. O. Corliss, and M. C. Israel, has accepted the Sabbath. At that time she was living at Brighton, a suburb of this city. She attended a few meetings with her mother; but when the opposition of the ministers of other denominations began, they stopped going. They read all that the ministers wrote against us in the papers. Two copies of the *Signs of the Times*, printed at Oakland, Cal., Sept. 17, 1885, were handed to her by one of our workers. These she kept, with the writings of the other ministers. Many times she and her mother would say, "These people may be right, after all." When we were pitching our camp at Coburg, last February, she was living there. One morning, the woman who did her washing called her attention to the tents. She asked what they were. When she was informed that a Seventh-day Adventist camp-meeting was to be held, she said, "I must attend." This she did, with the result that she has now fully identified herself with us. Her daughter, who was a mere babe in her arms in 1885, is now a woman, married, with children of her own. She also is interested, and our workers are holding readings with her. One of the two copies of the *Signs*, preserved all these years, is in my possession. As I look upon it, these words come to me: "Cast thy bread upon the waters: for thou shalt find it after many days." This incident should encourage every one of us to be more persistent in giving out our tracts and papers, though we do not see immediate results. The promise is sure, "For in due season we shall reap, if we faint not."

I am sure that this incident will be of great encouragement to Elders Haskell, Corliss, and Israel, also the other workers connected with them in that first effort for this field. Their sowing is still bearing fruit.

Land has now been purchased for a church at Coburg, and building will begin right away. We trust that in a short time this church will be finished. We shall dedicate it by holding another series of meetings for the people of that place. C. H. PARKER.

The French Conference

THE third annual meeting of the French Conference was held in the south of France, at Moussac (Gard), August 17-22. There are eighteen churches and companies in the field. About one hundred believers were present. The ten local workers, and Elders L. P. Tieche, Walter Bond, C. E. Rentfro, U. Augsburg, and Paul Steiner presented the word to the people. The outside attendance was very good.

During the year about twenty have been received into the conference. Heretofore, the present district of Paris belonged to this field. An organized company of six at Grenoble, another company of nine at Lyons, and a church of twenty-four at Valentigney were accepted at this meeting. Twelve hundred francs were given in cash and pledges toward the \$10,000 supplementary fund, which Europe is raising to supplement the \$300,000 Fund. Because of the late harvest, our faithful church at Tarn could send only one brother and two sisters; yet they were not at all forgetful of the financial calls they expected would be made at this time, forwarding hundreds of francs to represent them.

Sabbath forenoon, following the sermon by Elder Tieche, about forty remained at the consecration service. One was baptized. Five or six made their first start to serve God.

In this field there are about twenty millions of people. It is here that so many of the Huguenots lived, suffered, and died. It is here that the strong courage of that child of God revealed itself by her constancy in the Tower, where she inscribed upon the stone floor of her prison, during the thirty years of her confinement there, the simple but magnificent word "Persevere." We believe that in this grand field that has seen so much suffering for the name of Christ, there is also in these days to be gathered together a small company of faithful believers in his soon coming, who will greet him with joy when he appears in the clouds of heaven, to reward every man according as his work shall be.

Our membership in the French Conference is 228. In the union district of Paris, and in the North French Mission, there are enough to bring up the membership in all France to 307. Elder T. Nussbaum, who was rechosen president of the French Conference, with his two ordained ministers, three licentiates, three Bible workers, and one missionary nurse, earnestly request that they be remembered by their brethren at the throne of God.

GUY DAIL.

Field Notes

SABBATH, October 15, six persons were baptized at Columbus, Ohio.

As a result of house-to-house labor among the colored people at Greensboro, N. C., two are keeping the Sabbath.

SUCCESS has attended the tent effort at Greencastle, Mo. Six have begun to keep the Sabbath, and others are investigating.

ELDER W. D. PARKHURST of Des Moines, Iowa, baptized four candidates recently at Davis City, and three at Des Moines.

As the result of a tent effort at Hamilton, Ontario, seven have accepted the truth, and a number of others are much interested.

At Little Birch, W. Va., four were baptized Sabbath, October 15, and two others are ready for baptism. Elder Robbins organized the believers there into a company.

SINCE the general meeting of the Maritime Conference, Canada, three have been baptized, uniting with the church at Williamsdale. Two others have joined the church at Halifax.

At the close of the tent-meetings at Natick, Mass., Brother R. B. Clapp reports that seven persons have accepted present truth. Two have taken their stand for the truth as the result of tent-meetings at Westfield.

FROM October, 1909, to October, 1910, there were added to the church in Birmingham, Ala., as the result of house-to-house work and tent effort, twenty-five colored persons. At Montgomery eleven have taken their stand for the Sabbath.

SABBATH, September 10, a Swedish church of thirteen members was organized at Kansas City, Kan. Five or six more are ready to join. At Bird City, October 1, six were received into the church on profession of faith, and four were baptized.

ELDER P. E. BRODERSON, who has charge of the tent work for Scandinavians in the northwestern part of Chicago, reports several new Sabbath-keepers as a result of the services held there. October 5, eight adults were baptized at the Forty-sixth Street church.

As a result of the three camp-meetings held in California, sixty persons applied for baptism. Forty-six of these were baptized at the meetings, and fourteen requested baptism in their home churches. At the Visalia meeting, this month, sixteen were baptized.

ELDER C. H. BLISS reports that at Shelbyville, Ill., between twenty and thirty have begun the observance of the Sabbath since the beginning of the tent-meetings in that place. Miss Ruth Santee, a Bible worker at Rockford, reports three new Sabbath-keepers among her readers.

Six young people were baptized at Bethel, Wis., October 8, Elder C. L. Stone officiating; some of these were students of the academy. The church at Clearwater Lake received fifteen additions on Sabbath, September 24,—six by vote and letter, nine by baptism. At Oneida seven persons have taken a stand for the truth, and have been baptized.

Two new in the faith were added to the church at Lansing, Mich., and at the quarterly meeting three others were received,—two by vote of the church and one by letter. Eighteen have taken a firm stand for the truth at Oxford; and at Grand Rapids five precious souls were recently baptized. As the result of a tent effort at Keeler, four have been baptized.

FIVE are keeping the Sabbath, and a number of others are interested, as a result of tent-meetings at Roswell, N. M.

ELDER J. C. STEVENS reports a successful summer's work with the tent at New Haven, Conn. Twenty-one were baptized and united with the church.

At least twenty-five persons have acknowledged the truth of the message at Nyssa, Ore., and quite a number are keeping the Sabbath. Brother E. E. Smith expects to organize a church before leaving that place.

FROM Arizona Elder H. G. Thurston reports two new additions to the church at Flagstaff, and recently three were baptized at Prescott. Quite a number are deeply interested in the truth at this last-named place. The governor of the Territory was an attentive listener during many of the services.

BROTHER G. W. WHITE reports that eleven have taken their stand for the truth at York, Neb., as a result of the work done there this summer, and that the interest now is better than it has been at any other time. The tent effort among the Germans in Johnson and vicinity has resulted in six accepting the truth. The Swedish tent effort at Omaha has also been successful in winning several to the truth.

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY Secretary

The Opening of Our Schools

I AM glad to add a further report of the opening of our schools throughout America. During opening week I was able to give a few words concerning Union College, but have received from Mrs. Winifred P. Rowell, the head of the English department, a more complete report:—

Twentieth Opening of Union College

"More than a month has passed since Union College entered on the twentieth year of its service to the young people of this denomination.

"For several days before the opening, the teachers and heads of industrial departments had spent daily seasons together in prayer and counsel for the best interests of the work. On Wednesday they met for a short season of prayer before the chapel exercises. As the teachers filed to their places on the rostrum, and the waiting student body rose to join in the grand hymn, "Praise God From Whom All Blessings Flow," God's presence was manifest in a marked manner. The opening exercises consisted of an address of welcome by the president, followed by short talks by several members of the faculty. Mrs. Shepherd, the preceptress, who has returned to Union College after an absence of many years, touched a tender chord in her invitation to the students, especially those away from their homes, to recognize in her a friend who would give, whenever needed, a mother's counsel and comfort.

"After the chapel service, students began to register. During the first week, the registration reached nearly two hundred, which compares very favorably with previous years, in spite of the absence of the students of the foreign departments. The enrolment does not include the pupils of the model school, which is carried on in the college building in the rooms left vacant by the foreign departments.

"The daily prayer-meetings of the faculty and the students have been an important factor in securing these blessings to us. In the other religious exercises of the school a spirit of deep consecration has been present. The first Sabbath was marked by several as a decision day, and at every Friday night students' prayer-meeting, several have signified their desire for baptism. Some have already asked for baptism. These are omens of good; and though we realize that Satan will do his utmost to defeat the work God would have accomplished here, we are of good courage in the knowledge that the work is not ours, but God's."

Fernando Academy

Prof. H. G. Lucas writes:—

"This school opened September 14, with a large attendance. There was a time when the Fernando Academy stood almost alone in the Pacific Union territory as a training-school. With the starting of the Loma Linda, Lodi, and Pacific Union schools, however, it appeared as if this school would be seriously hindered in its progress. But time has proved that the academy has developed strength from which it need not turn back. The excellent work done in the school is shown by so many young people coming here to receive the benefits of the institution.

"During the past summer a new building was erected, with accommodations for sixteen persons. The opening of the school showed the wisdom of providing the additional rooms for young men. Last year we had about twenty-five young men as an average attendance. This year the academy building is accommodating twenty-nine, the normal building thirteen, and the annex eight, making fifty young men in all these buildings. The largest number of young men ever in the homes before was thirty-four.

"The young women's dormitory is about full, and will be more than filled when those arrive who have written that they will come. About one hundred students and teachers now take their meals in the dining-room of the academy. One hundred ten are enrolled in the academic department, and seventy-five in the normal school; the prospects are good for an enrolment of two hundred.

"Our new teachers are taking hold of the work well, and the school is better organized than ever before. For the first time we are starting an educational industrial department, and require each student to take an industrial study with his other four studies."

Of the work at the—

Adelphian Academy

at Holly, Mich., Principal E. F. Dresser reports:—

"Our school opened with a good attendance and a very pleasing spirit among the students and teachers. The attendance has increased from the be-

ginning, and we now have an enrolment of fifty-six, and expect others soon. The ninth grade is the largest in the history of the school, so the outlook for a successful school year is encouraging indeed.

"The spiritual interest was never better. Our Friday evening prayer-meetings are seasons of refreshing. Our hearts rejoice to see almost the entire school take part in these meetings, and place themselves on the side of truth."

Principal J. L. Stansbury, of the—

Williamsdale Academy

in Nova Scotia, writes:—

"I am pleased to report a prosperous outlook for our school. This year we enrolled twelve students the first day, while last year only seven students presented themselves for admission on the opening day. At this date last year we had only thirteen students, while at present we have twenty-six enrolled. We feel certain that before 1911 our enrolment will reach thirty. We have with us three students who are not Adventists, and whose parents are not Adventists; but they act in harmony with our plan of school work, and engage willingly in our religious services. I feel sure that already the truth is having an influence on their lives. We are very thankful that our students are nearly all earnest Christians, and that a good Christian influence prevails in the school. The outlook financially is much better than last year, and the school farm has never before produced such a large crop of hay and grain."

This good report from Williamsdale will be welcome news to our people in eastern Canada and Newfoundland. Brother and Sister J. L. Stansbury have won the confidence of all by their unceasing efforts to make the school a blessing to that field. H. R. S.

The Beginnings of Graft

CHILDHOOD, and even infancy, oftentimes afford the seed-time of a wicked career in after-life. As in the world of nature, that which is sown is surely reaped, so it is in life's experience. The boy or the girl who practises deceit, who plays with truth and honesty, unless transformed by the grace of God, will reach the plane of greater crimes later on. In an address to the students of Cornell University, a few days ago, President Schurman said:—

"We have heard much about graft of late, and I regret to say some of our greatest and most corrupt bosses are college men. Are the seeds and the beginning of grafting here? Let a student neglect his work and cheat in an examination, let him deceive himself, his professors, and his fellow students, and he is practising the same thing that great political parties find in the grafter and boodler. Let us tolerate nothing in this university community which will cultivate grafting."

There is need that parents and teachers recognize the value of early training. The Scriptures of truth declare that if a child is brought up in the way he should go, he will not depart from that way when he is old. The early principles instilled into the minds of the young determine, in a very large measure, the after-life. Let us not practise the principles of graft or dishonesty either on a large or a small scale.

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

Suggestive Program for Fourth Sabbath Home Missionary Service

(To Be Held Nov. 26, 1910)

OPENING SONG: "Harvest Time."
"Hymns and Tunes," No. 1063;
"Christ in Song," No. 588 (old edition, No. 447).

RESPONSIVE READING: I Corinthians 13.
PRAYER.

SECOND SONG: "Why Stand With Rusty Blade?" "Hymns and Tunes," No. 1053; "Christ in Song," No. 622 (old edition, No. 510).

FIRST READING: "System in Our Work."
SECOND READING: "Remember the Poor and Needy."

REPORTS OF MISSIONARY EXPERIENCES:
By those in the audience.

PASSING OF SLIPS OF PAPER FOR INFORMATION: See note below.

SYMPOSIUM OR MUSIC: By Missionary Volunteers and children.

THIRD READING: "How to Write Missionary Letters."

MONTHLY REPORT OF CHURCH WORK:
Including report of Missionary Volunteers and children; reading of interesting letters; etc.

FOURTH SABBATH COLLECTION for church missionary society (preceded by librarian's explanation of use of the funds, extra needs, etc.). Individual report blanks may be dropped into baskets with collection.

PRAYER over collection and reports.

ANNOUNCEMENTS: Plans for weekly missionary meeting; appointment of committees; districting town or vicinity by use of map; assigning territory; etc.

CLOSING SONG: "Here Am I, Send Me."
"Hymns and Tunes," No. 1069;
"Christ in Song," No. 641 (old edition, No. 512).

BENEDICTION.

To the Elder, or Missionary Leader

(Not to be read publicly)

Passing Slips of Paper

On these slips the members should write: (1) Name and address; (2) name of minister, Bible worker, book, paper, pamphlet, tract, or any other means which was chiefly instrumental in leading them to become Seventh-day Adventists, such as cottage readings, birth, home influences, relatives, tent-meetings, lay members, Sabbath-school, institutions, etc.; (3) whether the reading of the Bible alone was the means of changing their belief. These slips should be gathered up by the missionary secretary (librarian), and compiled into an interesting report, which will be called for during the December 24 home missionary service, one month hence. A copy of this report should also be forwarded at once to your conference tract society secretary.

Complete Your Organization

If, for any reason, your church missionary society and committee are not yet organized, consult the plans outlined in the REVIEW of October 6 and 13, also in Home Missionary Leaflet, No. 3.

Finish Harvest Ingathering Work

Most of the work of collecting funds for missions has doubtless been done. This task completed, turn the attention of all to the best use to be made of your club of the Present Truth Series of the *Signs* or whatever missionary periodical your society has subscribed for in quantities. Let these papers be sent to individuals regularly, and urge the writing of missionary letters.

Plans for Winter Work

Systematic tract distribution, the reading-racks, Christian Help work, and other departments of work indicated on the individual missionary report blank should also receive immediate attention. Let the motto of your society be "Something for Every One to Do Now."

A. J. S. B.

System in Our Work¹

(First reading)

As this work increases, the necessity of carrying out a system is more and more apparent. One object of system is that there may be a uniformity of action, and thus the burden of labor be equalized in all parts of the field, and also that all parts of the field may bring their united strength to bear at the same time and in the same way. Our work is an aggressive one. It is to present the truth beyond our own limits. But to enter this work in a haphazard manner, without any definite object before us, or without any definite plan to accomplish that object, would be folly in the extreme.

The spread of this truth has been, and must ever be, largely by the scattering of publications, and therefore a system should be adopted whereby the influence of each individual may be felt in the advancement of this work. Where the church tract society organization is carried out, it answers this purpose well. Those of the least influence, as well as those of great influence, can unite their strength in such a manner as to tell most effectually against the powers of Satan.

The Reporting System

The reporting system will give life and interest to the tract and missionary meetings. If there is no labor reported, no experience related, it will be impossible to give proper instruction. In fact, the mentioning of commendable acts that result in good is following the example of Christ and the apostles. We should have had at least one book less in the New Testament had the "Acts of the Apostles" not been written. The New Testament would lose much of its beauty were its writings to consist only of doctrinal instruction.

No individual is exalted by thus magnifying the work of God, but God is honored, inasmuch as others are provoked to love and good works. By letting our light so shine, others, seeing our

¹ These valuable suggestions are from the pen of one who has been called "the father of our tract societies." Penned in 1874, the year that saw the birth of our organized church tract and missionary system, they are as pertinent now as then. They appeared as editorials in the *True Missionary*, a monthly periodical devoted to home missionary reports and methods, twelve numbers being issued that year. In January, 1875, it was merged into the REVIEW.

A. J. S. B.

good works, are led to glorify our Father which is in heaven.

Filling Out the Report Blank

Each member of the church tract society should keep a record of the reading-matter distributed by him. This can easily be done in one of two ways: First, make an account of the number of publications you have on hand; then when you receive a package of tracts from the librarian, note its number also. Put it all down in a little pass-book. Then, when you are furnished with a blank to fill out, subtract the number you then have on hand from what you have received, and the number distributed will at once appear; and thus you can fill out the blank. Or, second, keep the pass-book with you, and note down the number as you distribute the tracts. Also keep the number of the REVIEW and *Instructor* [and other periodicals] distributed; and also all moneys you have paid to the librarian. We appeal to our brethren and sisters to fill out the blank reports, and return them to the church librarian.

There are many friends who have not seen the utility of reporting. They will scatter our publications, manifest an interest in the missionary work, donate freely to it, and would do nothing to retard the tract and missionary enterprise for their right hand; and yet these very individuals are really impeding the work by not reporting. Their influence would add very much to the upbuilding of the cause, could they see the utility of reporting.

A United Effort

A united effort is what gives strength to any system. We have financial strength, if it is brought into use, sufficient to warn the world. We have a system by which it can be done, if properly carried out. The reporting system that pertains to each individual must be regarded. Will not every individual member of the tract societies feel a responsibility in this matter? Still greater moves are before us, and it is necessary that we so educate ourselves that we can work together and in harmony, if we would secure the blessing of God that will bring success.

All Work Important

If, in the fear of God, we act faithfully our part, no matter how small and insignificant that work may appear to be, in the end it will prove that that very work was important; and by it we were upbuilding the cause of Christ. Do we say that we will rejoice in its prosperity, and, at the same time, refrain from putting forth the individual effort that is necessary for its accomplishment? If so, we shall meet with an irreparable loss.

Now is the time to secure to ourselves the applaudit, "Well done, thou good and faithful servant." These are golden moments, lent to us for the accomplishment of a certain work. If they pass by without being faithfully improved, they are lost forever. If they have been rightly used, they will yield us a golden harvest throughout the eternal ages.

S. N. HASKELL.

Remember the Poor and Needy

(Second reading)

In reading the early history of the tract and missionary work, as it was be-

gun among Seventh-day Adventists, one is struck with the prominence that was given to the matter of helping the needy and afflicted. One of the objects of the first tract and missionary society ever organized among this people, as stated in Article II of its constitution, was, "To take an especial interest in the worthy poor and afflicted everywhere."

Those who were the chief promoters of the home missionary work in the early days, often emphasized, through our church paper, the importance of not neglecting the sick and needy. Liberal offerings were given in clothing and money, and thousands of the unfortunate were helped.

On the individual missionary report blank, it will be noticed that the first six items relate to this kind of work. Those who remember the good work done in this line in the days of the "V. M." and "T. & M." societies, will be glad to see that such work is being emphasized at the present time.

"That's Me"

One day as Mr. Spurgeon was sitting on one of the seats in the grounds of an orphanage, talking with a gentleman, a little fellow about eight years of age left his play with the other boys, and coming up to him, said: "Please, Mr. Spurgeon, I want to come and sit down on that seat between you two gentlemen."

"Come along, Bob, and tell us what you want."

"Please, Mr. Spurgeon, suppose there was a little boy who had no father, who lived in an orphanage with a lot of other little boys who had no fathers, and suppose those little boys had mothers and aunts who came once a month, and brought them apples and oranges, and gave them pennies, and suppose this little boy had no mother and no aunts, and so nobody never came to bring him nice things, don't you think that somebody ought to give him a penny? 'Cause, Mr. Spurgeon, *that's me*."

Mr. Spurgeon adds: "Somebody felt something wet in his eyes, and Bob got a sixpence, and went off in a great state of delight."

All about us are those who can say, "That's me." If we seek them out and relieve them, we shall often feel "something wet" in our eyes, and they will be made happy.

The church missionary secretary, or the local leader of the missionary society, should consider it one of his duties to search out the sick and needy in the church and neighborhood and report such cases at the missionary meetings. Then let systematic efforts be made to relieve those who are in distress. Some may need to be clothed; the poor widow may need to have her wood split or other work done to help her in getting ready for cold weather; others may need financial help in getting their fuel, etc. Some poor brother may not be able to pay his subscription to the REVIEW. Another may be ill, and in need of help that the members can give. These and many other unmentioned needs of our fellow men should appeal to us.

Floods of Thankfulness

Our missionaries in foreign fields find that in no other way can they gain the confidence of the natives, and win them, as in ministering to their physical needs. Brother F. A. Stahl, of Bolivia, relates an experience that shows how such work

took away not simply hatred, but even the prejudice of his Indian neighbors toward him. Some months ago he moved to a place on the outskirts of La Paz, in a settlement of Inca Indians. From the first he found a strong feeling among the Incas against him, a feeling which is general among that people against all white men.

Brother Stahl's garden is watered by irrigation, and an Indian has charge of turning the water on and off. When Brother Stahl asked for water, he could not get it. He went to see about it, but no water came.

The Indian chief who lived neighbor to him soon fell ill; and as he failed to get relief at the hospital, Brother Stahl visited him and gave him treatments, with the result that he recovered. The Indians flocked in to see the treatments given, and were greatly rejoiced to find their chief restored to health.

"Then," says Brother Stahl, "the water began to come into my garden. They let it run until we were nearly flooded, and I had to send word to turn it off."

A Double Blessing

While the efforts we put forth in helping others are a blessing to them, a greater blessing comes to us. Paul understood this when he wrote: "It is more blessed to give than to receive." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Sermons With Hands and Feet

Souls won to the truth will be another blessed result of showing sympathy for others, and lending them a helping hand. Mr. Moody once said: "The people of this land have been almost preached to death. What we want is to preach more sermons with our hands and feet—to carry the gospel to the people by acts of kindness." Our neighbors may be able to resist our arguments and combat our theories, but they can not well resist our acts of love. Let us, then,—

"Do all the good we can
To all the people we can
In all the ways we can
As long as ever we can."

N. Z. TOWN.

How to Write Missionary Letters

(Third reading)

There are many things which might be included under the head of missionary correspondence. A letter of sympathy to a brother or sister in trial; a word of remembrance to the absent church-member; a kindly message to the young people who have scattered out from the home church; a letter of encouragement to the lonely Sabbath-keeper; a written Godspeed to the missionary in the field,—all these might properly be called missionary letters, and far too few of them are written.

But what is generally understood by the term "missionary correspondence," is the effort to reach those not of our faith, to whom reading-matter is perhaps being sent, and to interest them in the

distinctive truth for this time. This work is more or less familiar to most of us. Much good has been accomplished through it; but how much more might have been done if all who have been engaged in it had worked faithfully, only eternity will tell. There is a constant temptation to fall into careless or mechanical ways of doing missionary work of any kind; and in writing letters there is an opportunity to do this. Faithfulness here means a great deal.

A Right Start

Nothing can be of greater importance than the end sought in missionary correspondence; and if we would apply the same principle of careful planning here as elsewhere, many fatal mistakes would be avoided. Many think the first letter is of little consequence,—merely a card or something of the kind to "let them know where the paper comes from,"—so it is written without thought or prayer, and a precious opportunity to send God's blessing to a needy soul is lost. "First impressions" are just as vivid in written messages as in personal greetings. However few the words, or guarded the expressions, in the first letter, let it bear with it the Spirit of God, fresh from the altar of a living faith and a consecrated life.

Draw Out Facts

In taking up this work with a stranger, we must constantly *draw out* facts upon which to base our work, else we are continually groping in the dark, and are more than likely to overthrow the very confidence we wish to establish. If the only object were to get an answer, there would be less trouble in gaining it; but the real object is to get such an answer as will show that cordial relations have been established, and at the same time give us such information that the second letter may be written intelligently and with a definite point in view.

An illustration will make this clear. Perhaps the following is sent:—

Letter

"DEAR SIR: I have sent you a few copies of the *Signs of the Times*. I consider it an excellent paper, and hope you have found pleasure in reading it."

Reply

"DEAR MADAM: I have received the papers you mentioned, and consider them good reading, but do not feel able to subscribe for them at present."

This is sufficient to show that while the letter has been kindly and completely answered, the receiver was rather mystified, and the writer is not as well prepared to write the second letter as he was the first. The fault is in the careless way in which the first letter was written. There is nothing to call out any definite information, hence none is given.

Writing the First Letter

In writing the first letter, we should plan for future work. It is necessary to find out whether the paper has been received and read with interest, whether the recipient would be glad to receive it regularly, and if it would be agreeable to have it sent free of cost. It is very desirable, also, to learn something of his religious belief, and in what special subjects he is most interested. Sometimes the desired information will be obtained by calling attention to some specified

article in the literature sent, and asking an opinion concerning it. Let the article be one, however, which will not be likely to stir up controversy. It is well also to enclose with the first letter a stamped and addressed envelope for reply.

Some Good Replies

We select the following as fair samples of how such a letter will be answered:—

"I received your letter and some copies of the *Signs*. I like the paper very much, and would be glad to have you send it to me if it is not too much trouble. I would like, also, some tracts that treat on the sleep of the dead, and any other subject you choose to send."

"I thank you for the paper I have been receiving. I have read it with a great deal of interest. It certainly has been a great benefit to me spiritually, and I am particularly interested in what it has to say about the second coming of Christ. It is a subject that I love to dwell upon."

"I thank you very much for the papers. I think they are good spiritual reading, although I do not agree with them in the Sabbath-keeping. I do not see why so many people have lived and died happy in keeping the wrong day if it is such a terrible sin. If I thought I were wrong, I should try to change."

As will be seen, in nearly every instance, there is a definite statement in regard to religious belief, so we may judge, in a measure, how to work.

In Christian Humility

Let us be sure, also, that the work is undertaken in the spirit of true Christian humility. We love to find in others a teachable spirit. Then let us cultivate the same in ourselves. Let us be willing to give due consideration to the opinions of others.

Awaken a Spirit of Inquiry

A person who is not hungry is only disgusted by an attempt to force him to eat. So it is useless to try to satisfy a soul that is not unsatisfied. When once the spirit of inquiry has been awakened, it should be carefully *sustained* and *directed*. While doing this, we should not seem to lead in the choice of subjects to be considered. This is the privilege of the one with whom we are laboring, and we should carefully suit our efforts to his inquiries. The object is not to tell what we believe, but to find out what the other person thinks.

Too Many Ideas Confuse

We should be careful not to cause confusion of mind by presenting too many new ideas at once. If we would only think of the long and laborious paths through which many of us stumbled before we arrived at our present position on what we call the plain truth of the Bible, we would have more patience and tenderness toward others.

Avoid Arguments

A sharp argument may convince a person; but to humiliate a man, and make him feel that you have obtained a victory over him, is not always the best way to gain his soul. We desire people to receive not only the truth, but *the love of it*.

The Grace of Patience

A large proportion of missionary letters will perhaps never be answered. To some it is a great task to use a pen, and especially to express their thoughts to a

stranger. But do not be easily discouraged. After a reasonable length of time a second letter may be sent, and sometimes even a third if it is written with perfect kindness and courtesy. But judgment must be used in the matter, lest people be wearied with letters. There is one thing, however, which we can *always* do with no fear of unpleasant results, and that is *pray*. Lay every case individually before the Lord, and seek him for personal guidance. When names are dropped from your list, do not drop them from your heart, but continue to pray that by some means they may be reached and saved.

"Thine is the seed-time; God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with him."

MRS. A. E. ELLIS.

Full Time in India

IN a recent letter from Brother C. E. Weeks, he says:—

"I wish that our American workers could get a few days' taste of India's sun. I don't mind the heat much, however, and have been feeling fine all the season. Never felt better than I have most of the time since coming here. Brother Raymond is working along steadily in hot Calcutta. He scarcely ever loses a day. I think I told you in a previous letter that he had lost only one day in ten months. That means six days a week, too. Have you any workers at home that can produce such a record as this?"

Can any of our field men here at home answer Brother Weeks's question in the affirmative?

N. Z. T.

The Summary

It is with gratitude that we send the September summary to the REVIEW. The gain over last year in the totals for the same month is nearly two and one-half times greater than the gain of September, 1909, over September, 1908. The totals for the first three quarters of this year show a gain over the same period last year of over \$46,000.

It will be noticed that in this summary the total from the foreign fields is more than from the North American fields. The North American agents were able to make a better average an hour, their sales amounting to about \$1.10 an hour, while the foreign average is sixty-six cents an hour. But, on the other hand, the foreign agents are far ahead in the number of hours worked, their average for the month being ninety-nine hours each, while the North American average of time for each agent is only sixty-six hours.

If the North American workers will come up to their foreign brethren in the matter of time, we shall have still better summaries during the coming year than ever before.

N. Z. T.

ELDER O. J. NERLUND writes thus of the work at Village Creek, Iowa: "Sabbath, August 27, was a day of rejoicing for the church. Three precious souls were buried with their Saviour in baptism. The Spirit of God is mightily working with others in that place, especially with the young people, and we hope to see them give themselves fully and unreservedly to the Lord and his service."

Canvassers' Summary for September, 1910

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Atlantic Union Conference						
Maine	3	88	15	\$ 72.25	\$250.75	\$ 94.05
Northern New England ..	6	616	71	296.65	258.50	245.20
Central New England	5	297	35	177.20	674.75	518.40
Southern New England ...	4	128	44	398.00	242.25	63.75
New York	4	151	60	123.85	357.00	323.50
Western New York	10	230	43	185.45	116.95	225.75
Greater New York	7	263	229	545.90	133.70	290.95
Totals	39	1773	497	1799.30	2033.90	1761.60
Columbia Union Conference						
Ohio	17	1497	423	1165.45	1450.45	514.85
West Virginia	12	784	236	673.05	187.05	175.00
Virginia	6	239	171	467.70	468.80	671.80
Chesapeake	9	215	108	176.25	716.80	990.90
Eastern Pennsylvania	5	340	131	318.75	680.25	768.11
West Pennsylvania	11	712	305	799.90	990.73	280.66
New Jersey	6	559	270	496.25	525.80	607.70
District of Columbia	6	50	94	275.25	....	....
Totals	72	4378	1738	4372.60	5019.88	4009.02
Lake Union Conference						
East Michigan	7	179	61	218.20	431.25	118.30
West Michigan	1	20	5	16.00	39.50	293.45
North Michigan	6	366	159	323.45	120.15	82.80
Wisconsin	6	113	22	74.75	66.80	459.10
Northern Illinois	9	741	260	865.45	610.70	543.15
Southern Illinois	6	153	26	91.80	268.55	687.20
Indiana	4	183	53	104.15	69.70	340.30
Totals	39	1755	586	1693.80	1615.65	2524.30
Canadian Union Conference						
Ontario .....	....	....	....	....	184.15	273.60
Quebec .....	....	....	....	....	61.75	136.25
Maritime .....	....	....	....	....	....	297.10
Newfoundland .....	....	....	....	....	55.25	....
Totals .....	....	....	....	....	301.12	706.95
Southern Union Conference						
Louisiana	8	788	353	573.65	874.65	367.35
Alabama	23	2332	1040	2149.85	843.30	1504.40
Kentucky	7	514	241	353.60	711.05	802.00
Mississippi	17	1011	785	995.25	689.05	380.15
Tennessee River	9	916	582	930.10	544.90	225.60
Totals	64	5561	2951	5002.45	3662.95	3279.50
Southeastern Union Conference						
Cumberland	13	706	267	556.20	344.75	....
Georgia	12	1001	593	974.30	1046.05	789.40
North Carolina	12	820	755	1749.80	907.95	676.75
South Carolina	5	732	117	564.05	136.25	1337.95
Florida	5	314	282	396.15	274.40	248.00
Totals	47	3573	2014	4240.50	2709.40	3052.10
Southwestern Union Conference						
Arkansas	7	510	164	550.75	1210.40	958.10
Oklahoma	16	989	182	747.35	1135.70	....
West Texas	14	851	120	536.00	281.50	421.50
South Texas	12	1184	120	470.30	....	....
North Texas	28	2401	409	1688.10	2727.25	1959.85
New Mexico	1	107	21	60.00	175.15	59.25
Totals	78	6042	1016	4052.50	5530.00	3398.70
Central Union Conference						
North Missouri	9	370	92	319.50	123.25	659.80
Southern Missouri	7	387	166	542.10	2100.88	482.35
Kansas .....	....	....	....	....	....	1350.00
Colorado	6	406	102	416.32	369.65	....
West Colorado .....	....	....	....	....	....	30.25
Nebraska	7	250	56	213.35	851.70	844.00
Wyoming	2	98	24	124.50	468.05	276.55
Totals	31	1491	440	1615.77	3913.53	3642.95
Northern Union Conference						
Iowa	6	450	95	415.50	48.90	83.50
Minnesota	5	275	90	275.50	207.45	319.00
North Dakota	8	690	472	1447.50	345.45	132.75
South Dakota	1	42	52	157.65	110.25	380.00
Totals	20	1457	709	2296.15	712.05	915.25

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Pacific Union Conference						
California-Nevada	8	879	666	\$2638.05	....	\$ 175.45
Arizona	2	239	191	788.30	\$263.00	....
Southern California	6	484	234	980.00	361.60	1162.00
Utah	1	50	32	62.50	....	....
Totals	17	1652	1123	4468.85	624.60	1337.45
North Pacific Union Conference						
Alaska .....	..	....	...	....	....	....
Western Washington	5	215	37	340.90	516.35	227.00
Upper Columbia	6	225	105	418.50	843.50	28.00
Western Oregon	10	352	149	720.50	665.00	122.00
Southern Idaho	4	166	57	263.75	....	....
Montana	6	300	169	419.00	307.95	141.00
Southern Oregon	3	60	16	104.50	....	....
Totals	34	1318	533	2267.15	2332.80	518.00
Western Canadian Union Conference						
Alberta	2	250	54	207.70	134.30	209.10
Manitoba .....	..	....	...	....	611.90	830.25
British Columbia	3	116	40	195.40	....	196.95
Saskatchewan	1	50	10	70.00	333.70	641.15
Totals	6	416	104	473.10	1079.90	1877.45
Foreign Union Conferences and Missions						
British	73	6085	2259	5951.53	5300.00	9136.75
Scandinavian	87	14144	8203	7099.72	7634.31	6251.45
East German	100	11046	...	2601.86	5560.99	....
West German	104	10704	...	3474.00		
Russian	15	....	...	482.48	....	....
Latin	12	1504	2690	351.35	125.35	1462.17
South African	16	1559	339	1519.41	152.68	....
Australian	58	4083	1657	6698.86	6227.71	6398.31
Mexican Mission	10	582	278	550.05	476.59	267.52
West Indian .....	....	....	...	2665.90	....	609.09
Korean Mission	1	....	32	9.37	....	....
Philippine Islands Mission	1	134	190	296.50	....	....
Levant Union	3	....	...	41.67	....	....
Brazil .....	....	....	...	....	....	....
South American Union ...	21	745	491	2223.78	630.00	....
China Mission .....	....	....	...	....	....	....
Japan Mission .....	..	....	...	....	....	....
India Mission	3	406	276	275.00	....	....
Totals North American union conferences...				\$32282.17	\$29517.78	\$27023.27
Totals foreign union conferences and mis- sion fields				34241.48	26107.63	24125.29
Grand totals				\$66523.65	\$55625.41	\$51148.56

Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan.	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb.	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12
August..	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65
Oct.	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	....
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	....
Dec. ...	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	....
Totals, \$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	....	....

News and Miscellany

— It is estimated that the annual fire loss in the United States is \$15 for every head of a family.

— After years of discussion, the name of Edgar Allen Poe has been added to America's Hall of Fame.

— A new law against public gambling went into effect in Nevada on October 1. Gambling is now outlawed by every State in the Union.

— Unseasonably cold weather marked the closing days of October, snow falling as far south as the Gulf States and as far east as Pittsburg. Heavy frosts were felt as far south as Mexico City, and the corn and bean crops of the plateau region were ruined.

— A new world's record for altitude in a heavier-than-air machine was made at the recent aero meet at Belmont Park, New York, when Ralph Johnstone in a "Baby" Wright model ascended 9,714 feet—nearly eighteen times the height of the Washington Monument.

— A four-year-old boy in Trenton, N. J., seeing his father drink a glass of whisky, followed his example, and drank half a glass when his father left the room. The child died after lying unconscious for 24 hours.

— The loss occasioned by forest fires in the United States during the past season has just been officially placed at \$15,000,000. The burned area represents 6,000,000,000 feet of lumber,—a twelve years' supply for the whole country.

— A remarkable new wireless record has been made by the Marconi Company, which has received, at its new high-power station in Argentina, messages from Glace Bay, Nova Scotia, and from Clifden, Ireland, distant each about 5,600 miles.

— The thrilling incidents of pioneer life are not all ended, if recent newspaper despatches are true. It is reported that near Marshfield, Wis., a large wolf entered the yard of a farmer, seized his infant son, and started toward the woods. Being frightened when the child's sister gave chase, the animal dropped the baby, which was picked up none the worse for its experience.

— Separation of church and state in Portugal was announced from Lisbon by the provisional government, October 28. Freedom of the press was also declared in another decree. On the ground that it desired to remain neutral in religious affairs, the new republic declined an invitation to be officially represented at a memorial mass held for the victims of the revolution. This wise position taken by the new republic might serve as a worthy example for the United States, founded upon the same principle of church-and-state separation.

— Gen. James Allen, chief signal officer of the army, declares in his annual report that at least 20 aeroplanes are needed immediately for government service—two for each instruction camp. He deplores the fact that "although the United States was the first nation officially to recognize the aeroplane for military purposes, this government has not kept pace with the world in military aeronautics." Truly all the world is preparing for war, and everything points to the fact that the hour of the last great struggle is fast approaching.

— The Department of Justice has begun a vigorous crusade against the white slave traffic, and has set its own agents at work to gather evidence. "The freely expressed opinion of the attorney-general's office, as a result of the discoveries made, is that nowhere in public print has there been exaggeration; but that as a matter of fact the true story has not been told at its worst. . . . Every power within reach is to be directed to join in the hunt against the violators of the laws. In addition to the special agents throughout the country in the service of the attorney-general, Mr. Harr will have the 90 United States district attorneys and 90 marshals at his command. These in turn will be instructed to make use of the 800 deputy-marshals in the government service. The immigration service of the Department of Commerce and Labor will also be called on. The department wants its cleansing of the country to remain permanent and thoroughly effective."

—The Canadians have chosen the last Monday in October as their national Thanksgiving day.

—A military surgeon of Berlin has recently presented statistics to show that lunacy in the German army and navy has doubled in the last 20 years.

—Experiments conducted by Sir William Ramsey in Cornwall, England, with Cornish pitchblend, have resulted in the production of 500 milligrams of radium.

—According to Hon. Lloyd George, British Chancellor of the Exchequer, the nations of the world are annually spending the stupendous sum of \$2,250,000,000 upon the machinery of war,—and the amount so expended is increasing annually. "All nations seem to be infected with an epidemic of prodigality in that respect," says Mr. George, "which seems to be sweeping over the world, and sweeping it to destruction."

—November 1 Emperor Nicholas, of Russia, approved a resolution adopted by the cabinet to open up new sections for the residence of the Jews. Heretofore the legal residence of the Jews has been confined to certain sections known as "the pale." Recently an attempt was made to drive back within the pale all Jews who were unable to establish a legal right of residence outside its boundaries. The present action of the cabinet is said to be the result of petitions from the inhabitants of several provinces, who desire the admission of Jewish residents as a means of improving business conditions.

Sanitarium Relief Campaign

In Eastern Pennsylvania and New Jersey

THE Columbia Union is to receive substantial help from the Northern and Southwestern union conferences, in meeting a particularly heavy burden. In addition to the report already given of the campaign work in this union, the work of two other conferences deserves special mention.

Eastern Pennsylvania

This conference is the home of the Philadelphia Sanitarium, an institution that has met with unusually trying experiences of financial misfortune. At a critical period of its history, Elder W. H. Heckman, president of the conference, was made president of the sanitarium association. In his official position he has had a full share of care and anxiety, dealing with hard problems relating to denominational and institutional interests, and endeavoring to meet the wants of individuals concerned. But withal, the relief campaign work has been urged forward with good heart and zeal.

It may be readily recognized that where a conference has had a long, unfortunate experience in dealing with a proposition of many discouragements, resulting finally in great adversity, it would be rather difficult to develop much enthusiasm in a continued effort of relief for that same object. Yet the

workers and people of the Eastern Pennsylvania Conference have responded heartily to the relief call. Systematic work is being done in and by the churches, resulting in a steady flow of orders. The records of the publishing house show that the orders are on the increase, recent ones bringing the number to about fifteen hundred books that have been taken. Some churches have nearly finished their entire three years' work. The effort made at the camp-meeting resulted in stimulating an interest, and this is being actively followed up.

In New Jersey

The New Jersey Conference has done exceptionally well in helping to meet the responsibilities incurred in the Philadelphia Sanitarium situation. The conference president, Elder B. F. Kneeland, has been active in directing his conference in earnest work in the relief campaign.

Before the present general relief movement was launched, this conference was at work. For a year the matter had been carried forward, orders were coming in from the churches, and the campaign was well under way when word came from the publishers that the edition of the book was exhausted. Such interruptions are usually discouraging, but the brethren took fresh heart when the general movement started. An institute was held with the workers in the early part of the year; an earnest effort was made at the last camp-meeting; and now a general effort is being made throughout the conference. A special period of a week or more is set apart for the conference workers to present the relief campaign in all the churches, and this is to be followed with a special rally on the part of everybody. Advantage will be taken of the holiday season for placing orders for books that can not be sold outright. The laborers will join in the actual work of selling books, helping the people by instruction and example.

L. A. HANSEN.

NOTICES AND APPOINTMENTS

Publications Wanted

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

Mrs. M. A. Tucker, 206 A Ave., Lawton, Okla., *Signs, Youth's Instructor*, and *Watchman*.

Eugene A. Brown, 347 N. Second Ave., Phoenix, Ariz., will appreciate any of our literature, old or new, for distribution, racks, and personal work.

Mrs. J. T. Eaton, Madison, Tenn., R. F. D. 1, *Signs, Watchman, Life and Health, Youth's Instructor, Little Friend*, and *Bible Training School*. No others desired.

Canned Fruits and Vegetables for Sale

In No. 3, full quart, lacquered tin cans, per dozen: Strawberries, \$2; Bartlett pears, \$2; green string beans, \$1.25; beets, \$1.25. Prices are cash with order, f. o. b. Berrien Springs, Mich. Shipped in cases of two dozen cans. Also have strawberries and Bartlett pears in gallon cans. Write for prices. Quality and safe arrival guaranteed. Address Emmanuel Missionary College, Fruit Department, Berrien Springs, Mich.

Address

THE address of the Mississippi Conference and tract society office, also of the president, secretary, and treasurer of the conference, is 353 McKee St., Jackson, Miss. All communications for these persons should be addressed as indicated.

Family Teacher Wanted

ELDER D. T. SHIREMAN conducts an orphans' home at Hickory, N. C. He desires a teacher, one who would be willing to teach in return for a home. A father or mother left with children to care for might undertake the work. References must be furnished.

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

ADDRESS WANTED.—The address of L. T. Ayers is wanted by K. Tillman, care B. F. Bauers, Santa Ana, Cal.

WANTED.—At once, capable bench hand to work in organ factory. Address J. M. Reigher, R. F. D. 6, Hagerstown, Md.

WANTED.—At once, a young man of experience in writing shorthand and in the use of the typewriter. Address Allen Moon, 215 Dean Building, South Bend, Ind.

WANTED.—An experienced cook, one who understands hygienic cookery. Must be consecrated Seventh-day Adventist. References required. Address, at once, Business Manager Tri-City Sanitarium, Moline, Ill.

WANTED.—Single man to work on farm the year round. Good place for right man. State experience, wages expected, age, height, weight, etc., in first letter. Must have good health. John A. Hopkins, Potwin, Kan.

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

FOR SALE.—New, inspiring Scripture postcards. 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.

FOR SALE.—In western Nebraska, irrigated from famous government canal, 1 improved farm, 1 unimproved, and 1 relinquishment, each 160 acres. Not far from town. Church privileges. Healthful climate, good water, easy terms, rare opportunity. Write immediately. M. J. Fritz, Mitchell, Neb.

SITUATION WANTED.—A thoroughly practical engineer, steady, able to repair and keep in order any make of engine (gasoline engine not desired), wishes a situation with Christian people, preferably in Washington or Oregon. State conditions and wages. Elsworth Wood, Box 131, Farmington, Wash.

FOR SALE.—I will sell my farm, with stock, tools, hay, etc., everything, for \$2,200. Good reasons for selling. L. Passebois, Amherst, N. H.

FOR SALE.—Sanitarium in good condition, complete equipment, good place for a physician or surgeon. Good reasons for selling. For further particulars address the Sanitarium, Newark, Ohio.

WANTED.—A competent, reliable person for general housework in family of three, with Sabbath-keepers. Good wages. References exchanged. Address Mrs. Scott, 22 Upper Mountain Ave., Montclair, N. J.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; 1/2 bbl. (30 gallons), 79 cents a gallon; 1 bbl. (50 gallons), 78 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

HYGIENIC VEGETABLE COOKING OIL.—5 gallons, \$4.50; 8 1-gallon cans, \$7.75; 2 5-gallon cans, \$8.50; 1/2 bbl. (about 32 gallons), 80 cents a gallon. Nothing better. By freight from Louisville, Ky., or Chattanooga, Tenn. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—To correspond with a Seventh-day Adventist tinner. Must be an all-round man, with knowledge of Pattern Work, House Work, Jobbing, and Furnace Installing. Write immediately, stating age and experience, to I. M. Bigelow, Grant Avenue, Takoma Park, D. C.

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.

JUST PUBLISHED.—An interesting Bible Study of 100 beautiful pictures containing many interesting questions and answers on Bible people and places. Packed in handsome box. Price, post-paid, 80 cents. Indispensable to parents and teachers. An excellent Birthday or Holiday gift. Substitutes games. Address Lemos Brothers, Oakland, Cal.

Obituaries

Good Night

SLEEP on, beloved! sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast.
We love thee well, but Jesus loves thee best —
Good night.

Calm is thy slumber as an infant's sleep;
No more shalt thou awake to toil and weep;
Thine is a perfect rest, secure and deep —
Good night.

Until the shadow from the earth is cast,
Until the sheaves are gathered in at last,
Until the twilight gloom is overpast —
Good night.

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And he shall come, but not in lowly guise —
Good night.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shall shine,
And he shall bring that glorious crown of thine —
Good night.

Only "good night," beloved! not farewell!
A little while, and all the saints shall dwell
In hallowed union, indivisible —
Good night.

Until we meet again before God's throne,
Clothed in the spotless robes he gives his own,
Until we know even as we are known —
Good night.

—Selected.

TANNER.—Roy Norman Tanner, only son of Brother and Sister Emmet Tanner, died at Moline, Ill. Roy was a bright and affectionate child, and though little more than eighteen months old, was the sunshine of the home. Funeral services were held at the house, the writer speaking from 2 Kings 4: 26.

L. D. SANTEE.

FREEMAN.—Died recently at Grand Rapids, Mich., Mrs. Rhoda Freeman, aged fifty-nine years. Sister Freeman was born in England, but came to this country early in life. Here she accepted present truth, and became a faithful follower of the Master. She was laid to rest in Kalamazoo, Mich., to await the resurrection of the just.

C. A. HANSEN.

GEIGAS.—Minnie Geigas was born in Grand Rapids, Mich., Feb. 1, 1884, and died in Pasadena, Cal., Sept. 25, 1910, aged 26 years, 8 months, and 24 days. She was married in 1908 to Robinson P. Kaul, who, with one sister, is left to mourn. From the age of fifteen she had been a consistent member of the church; and her friends here, with those in her girlhood's home, treasure the memory of her life, and mourn her untimely death. The funeral services were conducted in Los Angeles, by the writer.

B. R. FULLMER.

LUNGER.—Lucinda Perry Lunger was born in the State of New York, Sept. 17, 1830, and died Oct. 15, 1910, at her home near Lake Odessa, Mich. She accepted the first angel's message when a child, and with others confidently expected the Saviour at that time. Her interests have always been centered in the second advent, and she has been a faithful member of the Seventh-day Adventist Church from its beginning. Her friends laid her away with the knowledge that she was ever a faithful Christian, and an earnest advocate of the views she held. She leaves two daughters to mourn.

S. E. WIGHT.

WEBBER.—Died at Melrose, Mass., Oct. 12, 1910, after an illness of three months, Sister Alada Edgett Webber, widow of Elder Reuel R. Webber. Being a trained nurse, Mrs. Webber devoted her widowed life to the care of the sick. Overwork and long hours led to her last illness. She was faithful, earnest, and trustful in her Christian experience. She often expressed her entire resignation to the will of God, and her bright hope of having a part in the kingdom of Christ. We believe she sleeps in Jesus. The remains were taken to Riverside, N. B., for interment. The funeral service was conducted by Elder E. C. Carey (Baptist).

G. B. STARR.

EDWARDS.—Otto Hopkins Edwards was born at Kokomo, Ind., Dec. 1, 1854; and was killed by a falling log, Sept. 1, 1910, at Britania Beach, British Columbia. He had been a faithful Seventh-day Adventist for many years. Dec. 25, 1877, he was married to Mary Greenway. She and seven children are left to mourn their great loss, but not as those without hope; for they fully expect to meet their loved one at the first resurrection. Brother Edwards's only plans for his family were that they should all have a part in the closing work of the message. The funeral service was conducted by the writer, assisted by Elder J. G. Walker.

F. H. CONWAY.

METCALF.—Brother E. W. Metcalf was born in Hancock County, West Virginia, Sept. 21, 1844, and died at Mount Vernon, Ohio, Oct. 9, 1910, aged sixty-six years and eighteen days. He was married to Mahala Robinson, Aug. 4, 1870, and, with his companion, accepted the third angel's message about one year later. He led a faithful and consistent Christian life, being a great church worker, a regular attendant at the mid-week prayer-meetings, and a devoted and successful canvasser. He was the father of twelve children, and is survived by his wife, two daughters, and seven sons. Funeral services were conducted by the writer, assisted by Brother O. F. Butcher, in the Mount Vernon College chapel. His home had been in West Virginia until recently, when he moved to Mount Vernon; but at his request, interment was made in the Mount Vernon cemetery.

F. H. ROBBINS.

LEDINGHAM.—Minnie Belle Ledingham, daughter of William and Maria Ledingham, died at her home in Battle Creek, Mich., Oct. 13, 1910, aged 17 years, 2 months, and 29 days. During the brief span of her life, Minnie won many warm friends by her cheerful disposition and unselfish devotion to others. At her request, prayer was several times offered in her behalf; but he who, in his wisdom, metes out all our changes for us, knows best, and we bow in humble submission to the divine will. "He Knows," and "Sometime We'll Understand," were feelingly rendered by the Sabbath-school choir, of which she was a member. The funeral, which was held in the Tabernacle, was largely attended, and many beautiful floral tributes expressed the tender love of sorrowing friends. The services were conducted by Elder E. W. Farnsworth, assisted by Elder S. D. Hartwell and the writer.

CLIFFORD A. RUSSELL.

Life Sketch of Elder J. F. Pogue

JAMES FRANKLIN POGUE was born in Fountain County, Indiana, March 1, 1867, and died Oct. 2, 1910, at Cleveland, Tenn., aged 43 years, 7 months, and 2 days. When a young child, he removed with his parents to Hutchinson, Minn. Here, at the age of thirteen, with his parents, he accepted present truth. At the age of nineteen he entered the canvassing work, in which he remained for six or seven years. A part of this time he was State agent of Minnesota. He was a successful canvasser, and the Lord gave him evidence of his call to the work. In 1893, with his brother, he introduced the sale of our literature in the Bermuda Islands, and some fruit of his labor is still seen there, several persons having accepted the truth through the sale of these books. Shortly after his return from the Bermudas, he entered the gospel ministry, and in 1895 was married to Katie M. Knapp. A number of years of successful ministry followed as a laborer in the Minnesota Conference; and in June, 1900, he was ordained at Anoka, Minn.

For many years Elder Pogue suffered from chronic indigestion, but by careful living and a determined spirit he was able to keep up his work. In response to an earnest call from the brethren in the South, he came to Tennessee in 1906, and conducted a successful tent effort in Knoxville. The following January he was elected president of the Cumberland Conference, which office he held for three successive years, and was chosen for the fourth time, but was unable to serve, because of illness contracted at Johnson City, where he was holding a series of meetings during the summer of 1909. On the advice of his brethren, he took a furlough, and spent some time at the sanitarium at Graysville, Tenn. Here he received treatment which did him much good. This was followed by a trip to northern Minnesota, where it was hoped he would regain his health. During the winter months, he became much better, and returned to Cleveland in the spring. Soon the disease returned, and he was again taken to the Graysville Sanitarium, where he received careful attention; but in spite of all, the disease continued to make headway. During his long illness, he clung to life, that he might again resume his labors in the cause he loved. Those who know Elder Pogue best will remember that his entire purpose was to hasten the carrying of the gospel to all the world. Before the worst stage of his disease appeared, he expressed himself in the following words to his wife: "Come what may, God has forgiven my sins, and I am ready to go." Recognizing that there was a possibility of his not regaining his health, he selected the fortieth psalm to be read at his funeral, also choosing verses 6, 8, 9, 10, of this same psalm as the basis of remarks to be made. The funeral was conducted at the Adventist church at Cleveland, by Elder J. B. Locken, from Knoxville, assisted by Elder P. G. Stanley and the writer.

Elder Pogue leaves a mother, several brothers, two sisters, a wife, and three children, besides a host of friends, to mourn. We laid him to rest with the full assurance that he will arise in the first resurrection.

M. B. VAN KIRK.



WASHINGTON, D. C., NOVEMBER 10, 1910

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LAST week Brother Ernest Pringle, of the Foreign Mission Seminary, accepted a call to the South Lancaster Academy, to teach in the mathematical department.

OUR next number will contain the readings for the week of prayer. The week of prayer season this year is appointed for December 10-17. May every heart carry a burden for this annual prayer season.

THE South African *Missionary* reports the sailing of Brother G. A. Ellingworth, of Cape Colony, to join the workers in Nyasaland. We are glad to see these workers from the colonies entering the mission fields in this time when we are unable to send further help to South Africa from this country.

ALONG with the Washington churches, the Seminary students and the workers at the General Conference offices have been out in the Ingathering campaign. We hear many reports of good experiences and a fair average of gifts for missions, with more yet to come. Our printing-house workers plan to work their territory in half-day shifts.

"TRUE EDUCATION READER," No. 4, is now ready. Our schools have waited long for its completion, and their patience will now be rewarded by having a most excellent book. The subject-matter has been very carefully prepared, and the lessons are particularly well adapted to students in the fourth grade. It is nicely illustrated. Price, post-paid, \$1. Address Review and Herald Publishing Association, Takoma Park, D. C.

THE program for the fourth-Sabbath home missionary service this month appears on another page. It is a "working program."

OUR Australasian Union paper reports the sad news of the death of Brother Read Smith, stricken down with fever while at work among the Maoris of New Zealand. He and his wife were our only workers, we understand, among that people.

LAST week Brother Roland Loasby, of the Foreign Mission Seminary, sailed for the Bermuda Islands, to take up school and Bible work as the way may open. Some time ago we announced the departure of a brother to do this work; but at the last moment the appointment was declined, and Brother Loasby has responded. The delay in getting off help has doubtless made it necessary for some of the children to return to the public schools.

THE meeting of the autumn General Conference Committee council, formerly appointed to open this week, has been postponed until the twenty-third. The postponement seemed advisable owing to the illness of Elder A. G. Daniells, who is fighting a very stubborn fever. Inasmuch as the council has before it not only the ordinary general problems, but also the definite planning of the campaign for city work, it was felt by his associates that it would be better to postpone the council rather than to hold it while Elder Daniells was unable to be present.

WE value the poetical contributions which appear in our columns from week to week. These poems of faith and trust and action have blessed many. This week one contributor speaks for all our hearts,—

"When others fail to understand,
 Then he, my Saviour, takes my hand."
 Another sings of the power that keeps,—
 "Fear not; for God omniscient rules
 The universe—and thee."

And a student canvasser, out in the field, meeting difficulties, gives us his version of the Saviour's promise,—

"My hand shall be outstretched to thee,
 My arm unseen shall be thy guide."

Thanks to all the singers in our Israel. Their gift of song cheers many a pilgrim along the way to Zion.

What Will Our People Say?

HERE is a word just in from Korea. Elder C. L. Butterfield, superintendent, says:—

"We are having a financial crisis in our mission, such as we have not had since it was established. We are absolutely out of funds, and were only able to pay half salaries last month. We can not send workers from one station to another, for we have not the fare. Everything is tied up. We have used up about all the paper we have in our printing-house, and we have to pay cash for more; but unless we get money soon, we shall have to stop work. The dormitory of the Soonan school is nearing completion, but we have had to stop work on it because we have no more funds. Fifty

dollars would complete the building, and we need it very much; but we have not the fifty dollars, neither can we get it until funds come from America. We are all well and of good courage, and we look for a good harvest of souls in this field this year. God has set his hand to finish the work, and cut it short in righteousness."

Now, some money has gone on to Korea, barely to keep them going. But Korea is not an isolated case. All the missions are suffering need round the whole circle. Our General Conference treasury has had to borrow money for several months to keep these partial remittances going to the fields. Weeks ago, though some fields are calling pitifully, all appointments of additional workers were canceled for this year, and the usual autumn departures will not be recorded. One or two may go, where support does not fall on mission funds. But the Mission Board must now hold still until money comes in to make up deficits and warrant new work. We can never go on borrowing money to operate our mission fields, where God is so wonderfully blessing.

We believe our brethren will at once begin to pour the gifts for missions into their conference treasuries to meet this crisis. The annual week-of-prayer offering is nearing, and ought to be the largest ever made; but now is the time also to help. Our first duty is to put on grounds of common safety the workers and families who represent the message in the far fields, under trying conditions even when the necessary funds are supplied. We can never think of placing our brethren in the front of the battle, and then drawing back from them. We are sending them word that their brethren at home will stand by. What will our people say? Talk it over in the churches, and let every member give the answer.

W. A. S.

Extend Its Circulation

THE REVIEW is a valuable paper; it contains matter of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society. . . .

Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the minds of all who read them. Those who consent to do without the REVIEW AND HERALD lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life.—"Testimonies for the Church," Vol. IV, pages 598, 599.