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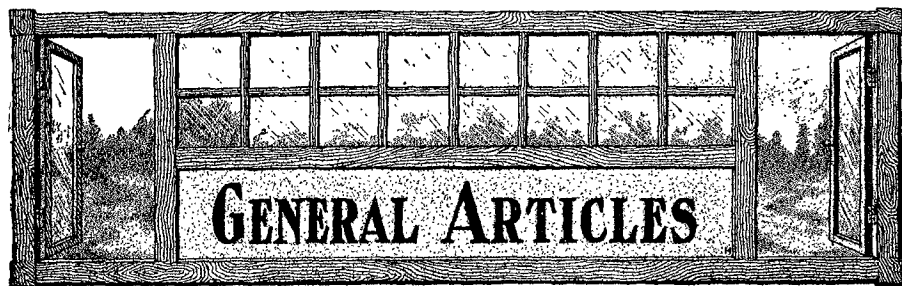
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VOL 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 16, 1913

No. 42



The Hour of Darkness

MRS. E. G. WHITE

At the gate of Jezreel, Elijah and Ahab separated. Choosing to remain outside the walls, the prophet wrapped himself in his mantle, and lay down upon the bare earth to sleep. The king, passing within, soon reached the shelter of his palace, and there related to his wife the wonderful events of the day, and the marvelous revelation of divine power that had proved to Israel that Jehovah was the true God and Elijah his chosen messenger. As Ahab told the queen of the slaying of the idolatrous prophets, Jezebel, hardened and impenitent, became infuriated. She refused to recognize in the events on Mt. Carmel the overruling providence of God, and, still defiant, she boldly declared that Elijah should die.

That night a messenger aroused the weary prophet, and delivered to him the word of Jezebel: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time."

It would seem that after showing on Carmel courage so undaunted, after triumphing over king and priests and people, Elijah could never afterward give way to despondency, nor be awed into timidity. But he who had been blessed with so many evidences of God's loving care, was not above the frailties of mankind, and in this dark hour his faith and courage forsook him. Bewildered, he started from his slumber. The rain was pouring from the heavens, and darkness was on every side. Forgetting that three years before, God had directed his course to a place of refuge from the hatred of Jezebel and the search of Ahab, the prophet now lost sight of God's protecting care, and fled for his life. Leaving his servant at Beersheba, he "went a day's journey into the wilderness, and came and sat down under a juniper-tree."

Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a short time had passed since he had witnessed a wonderful manifestation of God's power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, the Lord would have shielded him from harm. He would have given him another signal victory by sending his judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation.

However courageous and successful a man may be in the performance of a special work, unless he looks constantly to God when circumstances arise to test his faith he will lose his courage. Even after God has given him marked tokens of his power, after he has been strengthened to do God's work, he will fail unless he trusts implicitly in Omnipotence.

Elijah had expected much from the miracle wrought on Carmel, and his disappointment was keen. He had hoped that after this signal display of God's power, Jezebel would no longer have influence over the mind of Ahab, and that there would be a speedy reform throughout Israel. All day on Carmel's height he had toiled without food. When he had guided the chariot of Ahab to the gate of Jezreel, his courage was strong.

But the reaction which frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting. Depression seized him. He had been exalted to Pisgah's top; now he was in the valley. While under the inspiration of the Almighty, he had

stood the severest trial of faith; but in this time of discouragement, with Jezebel's threatening message sounding in his ears, and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous. Forgetting God, he fled, going on and on until he found himself in a dreary waste, alone.

Utterly wearied, he sat down to rest under a juniper-tree. And sitting there, he requested for himself that he might die. "It is enough; now, O Lord," he said, "take away my life; for I am not better than my fathers." A fugitive, far from the homes of men, his spirits crushed by bitter disappointment, he desired never to look upon the faces of men again. At last, utterly exhausted, he fell asleep.

Into the experience of all there come times of disappointment and discouragement, days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of his earth-born children,—days when troubles harass the soul till death seems preferable to life. It is at such times that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual sight the meaning of God's providences, we should see angels of God seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being.

The faithful Job, in the day of his affliction and darkness, declared:—

"Let the day perish wherein I was born."

"Oh that my grief were thoroughly weighed,

And my calamity laid in the balances together!"

"Oh that I might have my request;
And that God would grant me the thing that I long for!

Even that it would please God to destroy me;

That he would let loose his hand, and cut me off!

Then should I yet have comfort."

"I will not refrain my mouth;
I will speak in the anguish of my spirit;

I will complain in the bitterness of my soul. . . .

My soul chooseth . . . death rather than my life.

I loathe it;

I would not live alway:

Let me alone;

For my days are vanity."

But though weary of life, Job was not allowed to die. To him were pointed out the possibilities of the future, and there was given to him the message of hope:—

"Thou shalt be steadfast, and shalt not fear:

Because thou shalt forget thy misery, And remember it as waters that pass away:

And thine age shall be clearer than the noonday;

Thou shalt shine forth, thou shalt be as the morning.

And thou shalt be secure,

Because there is hope; . . .

Thou shalt lie down,

And none shall make thee afraid."

From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. Triumphantly he declared:—

"Though he slay me, yet will I trust in him: . . .

He also shall be my salvation."

"I know that my Redeemer liveth, And that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body,

Yet in my flesh shall I see God:

Whom I shall see for myself,

And mine eyes shall behold, and not another."

"The Lord answered Job out of the whirlwind," and revealed to his servant the might of his power. When Job caught a glimpse of his Creator, he abhorred himself, and repented in dust and ashes. Then the Lord was able to bless him abundantly, and to make his last years the best of his life.

Hope and courage are essential to perfect service in the work of God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing more abundantly to bestow upon his servants the strength they need for test and trial. The plans of the enemies of his work may seem to be well laid and firmly established; but God can overthrow the strongest of these. And this he does in his own time and way, when he sees that the faith has been sufficiently tested.

For the disheartened there is one remedy—faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day. In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your every need. He has all power. His infinite love and compassion never weary. Fear not that he will not fulfil his promise. He is eternal truth. Never will he change the covenant he has made with those who love him. And he will bestow

upon his faithful servants the measure of efficiency that their need demands. Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. . . . Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Did God forsake Elijah? O, no! he loved him no less when he felt forsaken of God and man than when, in answer to his prayer, fire flashed from heaven and illuminated the mountaintop. As Elijah slept, a soft touch and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for his servant. "Arise and eat," the angel said. "And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head."

After Elijah had partaken of the refreshment prepared for him, he slept again. A second time the angel came. Touching the exhausted man, he said, with pitying tenderness: "Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink;" and in the strength of that food he was able to journey "forty days and forty nights unto Horeb the mount of God," where he found refuge in a cave.

Gospel Finance—No. 12

Support of the Ministry

E. K. SLADE

OWING to the principle involved in the tithing system, it is required of the minister that he pay tithes just as much as it is required of others, even though his support comes from that fund. Those who have reasoned that they should be excused, come short of comprehending the true nature of the requirement. A minister needs the benefit of the heaven-born plan as much as any one else, and his position requires even greater faithfulness on his part.

"The laborer is worthy of his hire." Luke 10:7. "Do you not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." 1 Cor. 9:13, 14.

The minister of the gospel is not to be embarrassed and subjected to temptation in resorting to various plans and questionable methods, consuming much of his time, in trying to raise his salary. He is to be freed from the temptation to court popular favor by preaching to please the ear, that his salary may not be jeopardized. He is not to be bound by financial support to a single congregation or to a fixed diocese. Neither is the preacher to be a pauper, nor a subject of charity. He is not to be embarrassed by lack of proper support.

The support of the ministry in the popular churches is most unsatisfactory to the churches as well as to the ministers, as they are constantly subjected to perplexity and embarrassment. The Lord's plan provides ample support, and at the same time avoids the defeating features.

"God's servants keep no record of hours. We must be ready in season and out of season to speak to this young man and to that young woman, to write letters to those in peril, and to hold interviews requiring the most earnest, anxious labor, praying for and with the erring and tempted.

"Those who write as well as tell the truth, have double labor. The eight-hour system has no place in the program of the minister of God. He must watch his chance to minister, he must be ready to entertain visitors, he must keep up life and energy of character, for he cannot exert a pleasing, saving influence if he is languid."

"I wish my brethren to take this as a representation of the truth, and not fiction. Those who have a due appreciation of service, are God's minutemen. He cannot say, I am my own; I will do what I please with my time. No one who has given his life to God to work as his minister, lives unto himself.

"Will my brethren consider these things which the Lord has brought before my mind in a most impressive manner? Will those who have never carried the burden of such a work, and who suppose the chosen and faithful ministers of God have an easy time, bear in mind that the sentinels of God are on duty constantly? Their labor is not measured by hours.

"If he occupies responsible positions, he must be prepared to attend board and council meetings, spending hours of wearisome brain and nerve-taxing labor, while others are asleep, in devising and planning with his collaborators. Who among God's workers counts his hours of labor as does the mechanic? Yet this kind of labor taxes the mind and draws out every fiber of the being in such a way as the common laborer cannot appreciate.

"The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers in the different fields are not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage."

"Every minister must have a salvage to work upon, that he may have something to lead out in good enterprises, pushing the work with zeal."

"The Lord's messengers should not be handicapped in their work of holding forth the word of life. As they teach the truth, they should have means which they can invest for the advancement of the work which must be done at the right time in order to have the best and most saving influence."—"Special Testimonies to Ministers."



WASHINGTON, D. C., OCTOBER 16, 1913

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Editorial

Amid Signs of the End

THE prophecies picture the closing witness of the "everlasting gospel" as being carried to the nations in times when "wars and rumors of wars" were to abound, with "distress of nations," perplexity and unrest, famines, and "earthquakes, in divers places."

This year our workers in various lands have met war and revolution, strikes and tumults, famine conditions, and earthquakes. Only the other day Brother J. G. Pettey, of the Guatemala English School, Central America, wrote:—

There is some unrest here in the city at present, as there has been for some time, over the many earthquakes. About two weeks ago they reported thirty shocks in one night. It seemed to me there were more. It was a sleepless night with us. Our school attendance has been somewhat reduced by the shocks, but we hope all will get quiet again soon, and that the children will come back.

Thus in all the four quarters of the earth the work is being pushed forward amid just such conditions as the prophecies describe as abounding in the last days. Of a truth,—

"The signs that show his coming near
Are fast fulfilling year by year."

W. A. S.

Christian Recreation—No. 1

IN the creation of the myriad forms of life which people this earth, only man was made in the image of God. Upon him alone was bestowed the power of speech. He alone was made capable of understanding and appreciating the handiwork of his Maker. He was created a social being, and one suited to his companionship was made to stand by his side. With this holy pair the angels of God held holy converse, and gave to them a knowledge of the plans and purposes of the Most High. Their lives were not to be of unceasing toil on one hand, nor a purposeless existence on the other. Definite labor was assigned them. They were given dominion over the material creation. They were to multiply

and fill the earth, and subdue it; and as a model of the transformation which they were to effect in the material earth, there was given them by their Creator the garden of Eden as a home. Seasons were afforded for rest and recreation. "A portion of their time was to be occupied in the happy employment of dressing the garden, and a portion in receiving the visits of angels, listening to their instruction, and in happy meditation." In this provision they found cultivation for their physical, mental, and spiritual powers.

"Come Ye Yourselves Apart . . . and
Rest Awhile"

In this plan of God for our first parents is seen his design for the human family. Time and opportunity must be afforded for the development of the physical powers of the body, the qualities of the mind, the attributes of the soul. Our Saviour recognized this divine provision as manifested in his care for his disciples. His public ministry was one of earnest toil, but from time to time he withdrew from the exacting scenes of labor, and with his disciples sought in quietness and seclusion that spiritual refreshing, that rest of body and mind, which were essential to their welfare. An example of this is recorded in the gospel according to Mark. The disciples had been engaged in earnest labor, scattered two and two throughout the cities of Galilee. They returned to the Lord, worn and weary. Into his sympathetic ear they poured a recital of their trials and difficulties. He recognized their need of rest; "and he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately."

Such seasons of refreshing the disciples of the Lord need today. In peace and quietness, alone with nature and with nature's God, they need to seek the rest and refreshing, the time for meditation and prayer, that Christ and his disciples sought on this and similar occasions.

The Social Relationship

Christ recognized also the rest and recreation afforded in variety of labor, in visiting the people in their homes, in mingling with them at the social gathering. He did not confine his effort to the public presentation of the word of truth. He sought to reach men not only in public discourse, but through personal effort. In the busy marketplace, in the palace of the rich, by the bedside of the sick and suffering, among the poor and lowly, by the festal board, in every place and under every circumstance, Christ magnified his high and

exalted position as the Saviour of men. In this he set an example for his followers in every age of the church.

Christ extended and accepted hospitality. To the two disciples who inquired, "Rabbi, . . . where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day." He not only ministered to the spiritual needs of the people, but by his own divine power provided the food for their physical necessities. With his own hands he broke the bread for the hungry multitude. The generous nature of Christ is further manifested in his appreciation of the hospitality of others. He accepted the invitation to the marriage in Cana of Galilee. John 2:1-11. He was the guest of honor at the dinner provided by Simon, whom he had healed of leprosy. Luke 7:36-50.

In these pleasant social gatherings, in the friendly converse, in the free comingling with his fellows, the Saviour took pleasure. It afforded him relief and relaxation from his strenuous life of public labor and service.

The Object of Christ in Attending Social Gatherings

What object had the Lord in attending these gatherings, and in what manner did he relate himself to them in the accomplishment of his mission as the Saviour of men?

The special object of Jesus in attending this marriage feast [at Cana] was to commence the work of breaking down the exclusiveness which existed with the Jewish people, and to open the way for their freer mingling with the people. He had come not only as the Messiah of the Jews, but the Redeemer of the world.—"*Spirit of Prophecy*," Vol. II, page 107.

Christ accepted the hospitality of Simon for the same reason. He saw there an opportunity to present to the people gathered on that occasion the saving truth of God. The gathering itself was a notable demonstration of the work of the Master. "The Saviour sat at the table with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other."—*Id.*, page 375. Mary, who on this occasion anointed the head and feet of the Master with the precious ointment, was another living example of his mighty power to set individuals free from the bondage of Satan.

An Example to the Church

In his association with the people, not only at social gatherings, but in laboring for them in their homes, Christ gave an example to his followers in every age:—

Here is a lesson for the disciples of Christ through all time, not to exclude themselves from society, renouncing all

social communion and seeking a strict seclusion from their fellow beings. In order to reach all classes, we must meet them where they are; for they will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men and women touched by divine truth. Christ awakened their interest by going among them as one who desired their good. He sought them at their daily avocations, and manifested an unfeigned interest in their temporal affairs. He carried his instruction into the households of the people, bringing whole families in their own homes under the influence of his divine presence. His strong personal sympathies helped to win hearts to his cause.

This example of the great Master should be closely followed by his servants. However instructive and profitable may be their public discourses, they should remember there is another field of action, humbler it may be, but full as promising of abundant harvests. It is found in the lowly walks of life, as well as the more pretentious mansions of the great, at the board of hospitality and gatherings for innocent social enjoyment.—*Id.*, page 106.

Christ's Personal Relationship

When we recognize the purpose for which Christ took part in this association with the people, it is hardly necessary to consider the spirit with which he related himself to them and to the occasion. His influence was ennobling and uplifting. Equally on these occasions as when presenting the word of truth to the eager multitude, he stood as the Saviour of men, and by no word or act did he lower the dignity and standard of his high and holy calling.

Unlike the Pharisees and other dignitaries who preserved an austere seclusion, he had joined the mixed assembly of a festal gathering, and, while no shadow of worldly levity marred his conduct, he had sanctioned the social gathering with his presence.—*Ib.*

Jesus rebuked intemperance, self-indulgence, and folly; yet he was social in his nature. He accepted invitations to dine with the learned and noble, as well as the poor and afflicted. On these occasions, his conversation was elevating and instructive, holding his hearers entranced. He gave no license to scenes of dissipation and revelry, yet innocent happiness was pleasing to him. A Jewish marriage was a solemn and impressive occasion, the pleasure and joy of which were not displeasing to the Son of man.—*Id.*, page 109.

The Church in the World

Christ has set his church in the world as a savor of life. In the fulfilment of their high and holy calling, his disciples cannot become recluses. In order to reach souls they must mingle with their fellows. The purpose of this association is not that the disciple may find selfish pleasure, but in order that he may reach men where they are, and improve every opportunity to represent his blessed Master.

As disciples of Christ we shall not mingle with the world from a mere love of pleasure, to unite with them in folly.

Such associations can result only in harm. We should never give sanction to sin by our words or our deeds, our silence or our presence. Wherever we go, we are to carry Jesus with us, and to reveal to others the preciousness of our Saviour. But those who try to preserve their religion by hiding it within stone walls, lose precious opportunities of doing good. Through the social relations, Christianity comes in contact with the world. Every one who has received the divine illumination, is to brighten the pathway of those who know not the Light of life.—“*Desire of Ages*,” page 152.

The Spirit of Discrimination

In attending gatherings, the disciple should consider whether they are of such a character that he will be afforded opportunity to let his light shine for the Master. It is evident that Christ differentiated in social gatherings. There is no record that he was ever present at a gathering whose primary object was that of sport and pleasure. In harmony with his divine character and with the work which he came to this world to do, we must believe that he attended only gatherings which afforded him opportunity for carrying forward his earthly mission. When this same spirit possesses the hearts of his disciples, they will show the same discrimination with respect to the gatherings which they attend.

F. M. W.

Is It God's Sabbath, or Man's?

IN notes on the Sunday-school lessons, in the *Christian Herald* (Sept. 3, 1913), Dr. W. F. Crafts gives his readers the following paragraph:—

“The seventh day is the Sabbath of the Lord.” It is putting into Scripture what is not there when Saturdarians quote “seventh day” in the commandment as if it read “seventh day of the week.” It is the seventh day after the six days of work that were previously specified. Sunday rest is a literal obedience to the commandment. This is constitutional law, requiring a whole community to work six days and then rest one. The Jews' Sabbath was on Saturday, but the word Sabbath is no more tied up to one day of the week than Christmas. Nor can any one tell which day of our modern week is the lineal successor of the original Sabbath of Eden. There is no proof that the week has come down in unbroken succession through all the idolatrous days between Adam and Abraham. God does not make anything uncertain a condition of salvation. We keep the fourth commandment both in the letter and in the spirit when we work faithfully six days at our regular task from Monday morning to Saturday night and devote Sunday, which may be called the seventh day of the Christian week, to worship and rest and altruistic service.

It is plain that this argument sets the Creator aside and makes man the creator of the rest day. It is not God's six days of work and his day of rest that is taken as the standard, but man's six days

and man's rest. The Lord rested on the seventh day, and made that day holy. It is the day of God's rest, “the Sabbath of the Lord,” that all are commanded to keep who take him as their God.

For man to say that he will work six days of his own appointing, and rest the seventh day thereafter, basing the count on his own work, is to set himself forth in the place of God, making a sabbath of his own in place of “the Sabbath of the Lord.” His day of rest would commemorate his own work, a memorial of—himself! The very essence of the original rebellion against God and of the lawless self-exaltation of the Papacy—man exalting himself in the place of God—is in this theory that man's work and man's rest can make a holy Sabbath. Man can make only a human substitute for the divine and holy.

“There is no proof,” says Dr. Crafts, “that the week has come down in unbroken succession through all the idolatrous days between Adam and Abraham.” But even if those idolaters were heedless of God's appointments, this is no reason why we also should repudiate the divinely ordained order of the week. The Lord knows which is the seventh day that he made holy. And long after Abraham's day he spoke his law with his own voice from heaven, commanding men to keep the day on which he rested, and which he made holy at creation. Which one of the seven this was he himself had already pointed out by the miracle of the manna. At that time the Lord put on record forever the true seventh day. And no one can suggest that there has been any confusion of the order of the weekly cycle from that day to this.

“The Jews' Sabbath was on Saturday,” says the doctor, insisting upon calling it the sabbath of the Jews, though in the lesson text before his eyes, God calls it “the Sabbath of the Lord.” “But the word Sabbath,” he says, “is no more tied up to one day of the week than Christmas.” Surely the Sunday-school teachers who read these “helps” to lesson study ought not to be misled by such an argument. The humanly appointed festival of Christmas comes on different days of the week, it is true, for it is an annual holiday; but it is “tied up” to the twenty-fifth day of a given month, December. It does not slip about over the days of the month indiscriminately. The Sabbath is a weekly institution, and by no mathematical possibility can it come every seventh day and not fall on the same day of the week through all time.

This theory that we are reviewing desires definiteness, too, just as soon as the Lord's Sabbath is set aside and the Sunday substituted. Dr. Crafts says that Sunday “may be called the seventh day

of the Christian week;" and thereafter this seventh day of his own counting would recur with beautiful regularity on **Sunday**. But while Dr. Crafts says that Sunday "may be called the seventh day of the Christian week," the Holy Spirit, who speaks for Christians, actually calls it "the first day of the week." And the Spirit also bears witness that the day before Sunday is "the Sabbath," or day of rest. Matt. 28:1; Mark 16:1, 2. All who listen to the Spirit's voice in the New Testament, then, will keep that day, the seventh day of the week, as the day of rest. This is the language of the New Testament throughout, teaching Christian doctrine—"not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Whenever men attempt to justify the substitution of the humanly selected day of rest for the divinely appointed and holy day, they are involved at once in flat contradiction of the words of Jehovah.

W. A. S.

No Other Name or Way

It is possible to desire a thing so strongly in our own way that we may never attain to its possession. The people of this generation are looking for life, as have the people of all past generations. It is easily possible so to use the life which is now in our possession as to preclude the possibility of our attaining to that life which is everlasting. The service of self will build a wall which will preclude all progress into that life which is beyond. So will the assumption, on our part, of the right and ability to construct for ourselves a way of salvation in place of the way already provided.

Some have sought and are seeking that future life by paths which lead in the opposite direction, paths of their own construction. They invent plans for salvation which look beautiful to them, but which have no life goal at the end of the journey. The futility of such plans is so apparent to those who are seeking to follow in the way marked out by him who only hath the words of eternal life, that they appear childish and pitiable; and yet, in these self-made snares thousands are being entangled and destroyed every day.

God has set before the world the way, and the only way, by which men may hope to be saved. He has dealt faithfully with his children in this life journey. With line upon line and precept upon precept has he indicated that way, and then, in the garb of flesh, the Son of God himself marked out the way in footprints that cannot be mistaken.

John the Beloved, after enumerating the miracles of Jesus, and the signs which he did, declares: "And many

other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:30, 31.

In that statement is declared the purpose of the gospel according to John. The words and doings of Jesus were not recorded by him for any other purpose than to prove to the people of every generation from then till now that there came into the world at that time the Saviour of men; that he had and has the power to forgive sins, to bring in reconciliation between man and his Maker, and to give eternal life to as many as come to him in full assurance of faith, and accept at his hands the gift which he is holding out to all the world. There is no other way. It is not for man to set himself up above his Maker and construct a plan for himself in which the purposes of God must work out. It would not be in harmony with infinite wisdom and power and foreknowledge for a variety of ways to be devised for man's salvation. If there is more than one way, then there is no way; but as God has made one way whereby man can be saved, we know that that way is the perfect way. A variety of ways would mean imperfection in all, and that is beyond the realm of possibility.

As it is not for fallen man to mark out for God a way in which man should be saved from the results of his fall, so it is not for man to cast aside this or that portion of the Word of God, and say that it is not essential to man's instruction in the way of life. Christ declares: "I am the Way, the Truth, and the Life;" and the Bible is written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Again: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Then are the life and words of that One the most important instructors man can have in that way of salvation.

In the multitude of voices that are calling from every quarter, now this way and now that, let us listen for the voice of the One in whom lies man's only hope of life everlasting. We must not discard his Word; we must not think to fashion to ourselves a plan of salvation. There is eternal life for all who will believe and follow in the way provided by One who is the very fountain of wisdom and righteousness and love. We cannot afford to experiment in a matter of so great importance; for experimentation in the ways that are not true means disbelief in and ultimate re-

jection of the way that is only true; and that means everlasting loss. The plan of salvation is a complete plan and needs no alterations or additions or adaptations by man. Let us accept it, believe it, and be saved through it.

C. M. S.

Our European Division Meetings —No. 3

At the close of the North England meeting, Elder Conradi hastened away to the Continent to be at the opening of the German-Swiss camp-meeting. On my way I spent a day in Paris, where I met some of our brethren and sisters of that city. Thus far our work has moved slowly in the French capital. In that city of three millions, we have a church of fifty or sixty members, and one minister giving his time to the work.

We have the fullest measure of liberty in France. On all the public buildings throughout the republic are engraved or painted the words, Liberty, Equality, Fraternity. Those words look good, especially to an American. And they express the national sentiment. But the infidelity of the nation's leaders who first proclaimed these lofty sentiments in France has proved a withering curse to the whole nation. This makes evangelistic work difficult everywhere in France.

A night's ride from Paris brought me to Basel, Switzerland. Here, in this old city so prominently connected with the early history of our work in Europe, I had good reason for indulging in thoughtful reflection. It was this city that our dear Elder J. N. Andrews, our first foreign missionary, chose for his headquarters. He arrived here from America in 1874—thirty-nine years ago. For many years this spot was the center of greatest interest to our people. Here they began a foreign missionary movement that has now become world-wide in its operations. While developing the work at this center, Brother Andrews and his little band of workers were visited by many of our leaders of that time—Sister White and her son W. C. White, Elder G. I. Butler, then president of the General Conference, Elder S. N. Haskell, Elder J. N. Loughborough, and others. From year to year competent helpers were sent to join Brother Andrews in the work. Among these may be mentioned the Brethren Bourdeau, Brother Wm. Ings, Sisters Maud Sisley, Addie Bowen, and Anna Oyen.

Brother Andrews never permanently left Basel, until death ended his labors. A modest tombstone in the city cemetery marks his resting-place. How stupendous his task must have seemed to him! and how small the part of it he saw accomplished! But he obeyed the command to "go." He did what he could. The seed he planted in Basel sprang up

and has continued to grow until it fills all Europe. What would be his amazement and joy could he awake now and see what God has wrought by the faithful men and women who have taken his place. Some of his successors have also fallen, but the cause has lived on. Close by the side of the marble slab at the head of Brother Andrews's grave is another bearing the inscription "J. H. Waggoner." These two workmen, who toiled side by side so ably and pleasantly during the early days of our cause, are quietly resting together until called to their high reward by Him in whose name and for whose sake they labored and fainted not.

Elder B. L. Whitney, who took Brother Andrews's place, pressed forward with the work until failing health and death brought his labors to an end. Then came Elder H. P. Holser, who for years labored untiringly to extend missionary operations to all parts of Europe. But his health gave way, and he, too, was numbered with the fallen warriors.

By this time the seed had taken good root, and the cause had been permanently established in Europe. When Brother Holser's health failed, the interests of the Central European Conference, with Basel as headquarters, passed to Elder L. R. Conradi. Since then many changes have taken place. Basel is no longer a center of operations in Europe, except as the headquarters of the German-Swiss Conference. The publishing work has been transferred—the German part to Hamburg and the French part to Gland. The sanitarium has also been moved to Gland. The whole Central European Conference has been broken up and reorganized. Its territory now has many conferences, both local and union. Switzerland itself has two conferences—the German-Swiss in the northern part where the German language is spoken, and the Leman Conference in the southern part where French is spoken.

The German-Swiss camp-meeting was held at Brugg, a small town a few miles east of Basel. Here we met some of the first believers who embraced the third angel's message in Europe. Among them was Elder J. Ertzenberger, who is still hale and strong physically and rejoicing more than ever in the message. Brother Ertzenberger was the first European Seventh-day Adventist to cross the Atlantic to visit our people in America. It was his visit to Battle Creek, Mich., and his appeal in behalf of a small company of Sabbath-keepers in Switzerland that led to the sending of Elder Andrews to that field in 1874. Brother Ertzenberger has not only remained firm all these years, but has given his children to the

work of the Lord. One of his sons now goes to Beirut to devote his life to the missionary work in Syria.

Good reports were rendered by the laborers of the German-Swiss Conference. The cause is making steady progress. Elder O. E. Reinke, the president of this conference, having been called to the presidency of the Russian Union, Elder F. Prieser was chosen president in his place. The membership of the conference is now close to seven hundred, with an annual tithe of about nine thousand dollars, being almost thirteen dollars a member. There are canvassers at work selling about ten thousand dollars' worth of our message-filled literature each year. Thus the Lord is pressing into his service those who embrace the truth in the fields the world over.

From Brugg we went to Lausanne for the French-Swiss camp-meeting. The camp was located on a fine, elevated piece of ground only a few minutes' walk from the center of the city. There was a large delegation from the churches, and a very good evening attendance from the city. The brethren and sisters were most enthusiastic in behalf of all that stands for the advancement of the cause and the finishing of the work.

This conference has seven hundred and fifty members. Its annual tithe is close to ten thousand dollars, making a little more than fourteen dollars a member. As the income of our brethren in this part of the field is not so large as in some parts, this indicates faithfulness in tithing.

But were I to tell all regarding the Leman Conference, I should be obliged to point out the small effort they are making to sell our literature in their territory. The report for the quarter ending June 30 of the present year shows only five canvassers in the field, with sales averaging less than one thousand dollars a year. This is a very unfavorable showing by the side of the work being done in the German-Swiss Conference, where both the membership and the tithe are less. Surely our brethren in the Leman Conference cannot let this continue. An earnest effort should be made to place our books and papers in the homes of the people. Conditions are favorable compared with many other parts of Europe. More can and should be done.

Having contracted a severe cold, I found it necessary to spend a few days at the Gland sanitarium. It was a pleasure to be at this inviting institution. It is beautifully located among giant trees on the north shore of Lake Geneva. Directly in front of the building on the opposite shore of the lake towers the snow-capped summit of Mont Blanc.

The climate matches the scenery. But the cheerful faces and prompt, efficient service of physician, nurses, and helpers are more pleasing to sick people than the climate and scenery combined. The patronage has outgrown the capacity of the institution, and while I was there the Latin Union Committee adopted general plans submitted by Brother W. C. Sisley for a large addition to the building, and for improving the treatment-rooms and equipment. Dr. P. A. De Forest, who was placed in charge of this institution when it was located in the city of Basel and was little more than city treatment-rooms, is still with it. In all the difficulties and vicissitudes through which it has passed, he has carried its burdens on his heart, regardless of honor, reputation, or remuneration, and now we rejoice with him and his associates in the results of these years of earnest service. To all appearance, the Gland sanitarium has a bright future. May it prove to be a soul-winning as well as a health-restoring factor.

A. G. DANIELLS.

Work Among the Colored People

THE time has again come when we are obliged to appeal to the churches in behalf of the work for the colored people in the South. Sabbath, October 25, is the day appointed by the North American Division Conference for our gifts for this needy people.

The work among them for the past year has, according to the reports received, been very satisfactory. Many converts have been obtained as a result of public meetings and Bible work. In fact, none of the meetings that have been conducted by us for any people in any part of America during 1913 have yielded better results. Their schools have been well attended, and the laborers are all of good courage. But a great work yet remains to be done.

Conditions existing among this needy people demand that we put forth our best efforts to carry quickly to them the blessings and relief that can be found only in the third angel's message. So much has been said by the spirit of prophecy concerning the obligations resting upon us to help this people, of their need of education, and of their deplorable condition, that little should be required in the way of appeal to stir our hearts to liberality. While we are enjoying the enlightenment and benefits of the gospel, millions of them are in a condition little, if any, better than slavery, and are cursed with the grossest ignorance. The extent of our obligation to them is set forth very clearly in the following general statements from "Thoughts From the Mount of Blessing," pages 184-186:—

Every one who has been made a steward of the manifold grace of God is called upon to impart to souls in ignorance and darkness, even as, were he in their place, he would desire them to impart to him. The apostle Paul said, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." By all that you have known of the love of God, by all that you have received of the rich gifts of his grace, above the most benighted and degraded soul upon the earth, are you in debt to that soul to impart these gifts unto him. . . .

The standard of the golden rule is the true standard of Christianity; anything short of it, is a deception. A religion that leads men to place a low estimate upon human beings, whom Christ has esteemed of such value as to give himself for them; a religion that would lead us to be careless of human needs, sufferings, or rights, is a spurious religion. In slighting the claims of the poor, the suffering, and the sinful, we are proving ourselves traitors to Christ. It is because men take upon themselves the name of Christ while in life they deny his character that Christianity has so little power in the world. The name of the Lord is blasphemed because of these things. . . .

Search heaven and earth, and there is no truth revealed more powerful than that which is made manifest in works of mercy to those who need our sympathy and aid. This is the truth as it is in Jesus. When those who profess the name of Christ shall practise the principles of the golden rule, the same power will attend the gospel as in apostolic times.

These statements are sufficiently clear and definite to require no comment. They fasten upon every believer an obligation,—a debt to every soul in darkness, degradation, and sin,—a debt that can be discharged only by imparting to that needy soul the benefits that we are enjoying, the neglect of which constitutes us traitors to Christ. Well can we then say with Paul, the great apostle to the Gentiles, "Woe is unto me, if I preach not the gospel." The obligation is of a personal character, and cannot be discharged by proxy. By some means each individual believer must find a way to impart to the needy one those blessings the grace of Christ has brought to him.

Although at the present time race prejudice in some places in the South is running high, and conditions indicate a rapid increase of this feeling, yet in many localities the present seems to be a very opportune time to labor among the colored people. But our facilities are very meager, compared with the many millions to be reached. The evangelical workers are but few in number; the educational and sanitarium facilities provided by the denomination, although greatly appreciated by the workers and believers among this people, are, in contrast with the work to be accomplished and the field to be worked, inadequate,

and should be greatly strengthened. The laborers are going forward courageously, making the best of what they have, looking to the denomination only for assistance in the support of that which has already been established. That the Lord is blessing them in their efforts can be readily seen from the large number of converts reported at their meetings.

The work is being economically conducted, and is well supported by the colored believers themselves, but they need our assistance. Shall we not then, on the appointed day for the offering, show our appreciation of God's goodness and mercy to us and our indebtedness to this people by making a very liberal offering for the support of this work?

W. T. KNOX.

Our Strength Lies in Unity

UNITY among believers is one great source of strength with the children of God. This unity binds hearts together, uniting them in love, worship, and service. Unity creates a oneness out of many, and combines the strength of individuals, centralizing a united effort upon a definite work for God and humanity. When alone, each individual represents his own strength, with such power as he receives from the Lord. He can do the work of one man, and, when connected with the Lord, that work may be great and oftentimes is most important; but still it is the work that man does either in his own strength or with the help and aid of the Holy Spirit, and seldom rises to the magnitude of the work done by the combination of many individuals acting as a unit.

Here is a large stone to be lifted. It is far more than one man can lift by himself. It requires the combined strength of ten men. If each of ten men lift on that stone alone, they cannot move it. It is only when the ten take hold of the stone at the same time and lift together that it is moved.

Nations have armies. Now an army is many men acting as one man, doing one man's bidding. Why do they combine many men into what we call an army?—That through discipline and learning to work together as one man they may become as strong against the foe as the combined strength of all the men in the army. One hundred thousand drilled and well-disciplined men can do infinitely more when working together in an organized capacity than the same number of men can do when working separately, though each does his best.

The Word of God recognizes strength in unity. It says: "How should one chase a thousand, and two put ten thou-

sand to flight?" Here one man is supposed to do a great work, but two men do ten times that amount of work. Again, the Scriptures say that a three-fold cord is not quickly broken. In natural things, we continually recognize the strength of combinations. If the sailor wants a rope with which to lift a heavy load, he knows, other things being equal, that the larger the rope the heavier the weight it will lift. In the larger rope there are more single threads united, hence the combined strength of all is sufficient to lift a heavy load.

We find combinations in the business world. Capitalists pool their interests and their money in financing gigantic undertakings. We talk about the steel trust, the shipping trust, and many other large interests in which men and capital have been combined to act as a unit, creating so strong a colossus that even nations and governments fear these combinations.

In the church, unity is taught of God. Christ said of himself and his Father, "I and my Father are one;" and in that memorable prayer just before his ascension, Christ prayed for his followers that they might be one in him as he and his Father were one. Thus in thought, in service, and in worship the people of God are to be one. This is essential for strength and the carrying out of an aggressive policy in the preaching of the gospel of the kingdom to the world.

What individual would be able financially to undertake giving the third angel's message to the Chinese nation alone? There is no one in our ranks who would be able to finance such an enterprise. The individual therefore is unable to carry on aggressive missionary work, because of his limited resources and his lack of available help. The church cannot carry on this missionary campaign of itself. It has not the financial strength to do this, nor does it have control of sufficient men or missionaries who would be able or willing to work under the direction of the church. We, therefore, organize our individuals into churches, our churches into conferences, our conferences into union conferences, our union conferences into division conferences, and our division conferences into the General Conference. Each organization is stronger than the preceding. Each gathers together a larger number of single units combined in the organizations, so that when we reach the General Conference, we have the strongest organized body in our work. The General Conference, therefore, is the one to carry on aggressive work which neither the division, union, nor local conferences are able to carry on as efficiently and as well.

The General Conference is the highest body among Seventh-day Adventists. When it speaks, during a session of the Conference, it represents all the believers in the world. It speaks for the church, for each individual is represented by his proper delegate, and through him speaks on every proposition.

At its late session, the General Conference adopted recommendations concerning the support of our mission work and the relief of our institutions. The plan recommended by the General Conference reads as follows:—

Whereas, It is more clearly revealed, with each passing year, that schools, sanitariums, and publishing houses are most helpful and necessary facilities for the rapid and efficient carrying forward of the work of God throughout the world; and,—

Whereas, These institutions can accomplish their purpose only to the extent that they are understood, appreciated, and supported by our people; and realizing that in the establishment and maintenance of the institutions we now have, there has not been given the careful study, the efficient management, and the proper financial support they should have had; therefore be it—

3. *Resolved*, That we take these institutions, with their workers and their great interests and needs, more fully upon our hearts and into our plans and fostering care than heretofore; and, further,—

That we commend to the study, the interest, and the support of our people everywhere, the schools, sanitariums, and publishing houses among us.

4. *Resolved*, That we adopt the following arrangement for removing the present liabilities of these institutions, and for maintaining them without creating further indebtedness: The standard of offerings for missions to be raised from fifteen to twenty cents a week per member in the United States and Canada, and that twenty-five per cent of the total amount thus raised be devoted to the liquidation of the liabilities of all training-schools, and those academies, intermediate schools, and sanitariums whose liabilities equal or exceed twenty-five per cent of their assets. We further—

5. *Recommend*, That the carrying out of this plan be governed by the following provisions:—

a. That the entire amount received on the Twenty-cent-a-week Fund be kept intact, and remitted to the North American Division Conference treasury.

b. That the twenty-five per cent to be devoted to the liquidation of the liabilities of the schools and sanitariums be divided annually, by the North American Division Conference Committee, among the institutions, on the pro rata basis of their indebtedness.

c. That in the apportionment due consideration be given to the conditions prevailing in each institution, as to its financial situation, earnings, available assets that can be realized upon without detriment to the work, annuity contracts, etc., a complete report and financial statement being rendered each year to the North American Division Conference by the institutions.

d. In case the total amount raised falls short of the twenty cents per member, so as to interfere with the operations of our foreign mission enterprises, the shortage shall be deducted from the relief fund rather than from the foreign funds.

e. That each institution receiving appropriations from this fund shall apply the full amount it shall receive to the liquidation of its liabilities.

f. That an institution sharing the benefits of this fund shall not by any means add to its present indebtedness either by buildings, by equipment, or in its operations.

g. That for the enlargement, repairs, equipment, or loss in operating, the needed funds shall be raised by direct gifts from the people.

h. Where it is demonstrated that an institution cannot maintain itself without increasing its liabilities or encroaching upon the proposed relief fund, such institution shall, upon the advice of the North American Division Conference Committee, and the union conference in which it is located, be closed, and its assets be disposed of to the best advantage, or diverted to other denominational use.

i. That failure on the part of any institution to comply with these provisions shall debar it from receiving the benefits of this plan.

j. That there be constituted a finance commission of four members, one member to be appointed by the General Conference Committee, another member by the North American Division Conference Committee; these two to give their entire time to the work; the other two to be the treasurers of the General and the North American Division Conferences; and that the expenses of the commission be divided equally between the two conferences.

k. That this plan go into effect July 1, 1913.

These recommendations have already been adopted by the General Conference, at its late session, and are to be carried out by the churches throughout the field. The General Conference having spoken, now it is our duty to act. We trust that our brethren and sisters everywhere will see the importance of these recommendations, and that each church will at once undertake the task of raising its full quota of twenty cents a week per member. This can be done more easily by far when we take hold of it at once, unitedly, and all pull together. It will require persevering, continued activity and earnest study and planning to reach this amount. It can be done, and by the uniting of our efforts throughout the entire field, we can greatly strengthen our work both at home and abroad.

I. H. EVANS.

Revival of Old Heathen Dances

THAT some of the new dances which have lately been introduced into the world of amusement are a revival of old heathen orgies is the charge made by the *Christian Standard* of September 13. The editor says:—

One of our best-known city ministers remarked to the writer the other day that in his judgment the greatest danger of the present day is to be found along the lines of a return to pagan animalism. He cited specifically the prevalence of the so-called "animal dances" in what is usually regarded as decent society. Nothing appears clearer than the fact that the dances referred to are directly descended from the old heathen sensual rites which awoke such frantic abhorrence on the part of the Hebrew prophets. These new monstrosities of rhythm are in fact very old. Their identical prototypes may be discovered in the satyr-worship of Dionysius or in the orgies attendant upon the worship of Tammuz. After being outlawed by Judaism and Christianity, they found places of refuge in the dens of iniquity which have always remained the plague-spots of civilization. It is said upon good authority that the so-called "turkey trot" was transferred bodily from the Barbary coast, the Bowery of San Francisco, to the ballrooms of polite society. The other animal dances have doubtless a similar lineage.

The Noon-Hour Prayer

"Evening, and morning, and at noon will I pray, and cry aloud; and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

"PRAYER has not many conditions; if it had, the ease and simplicity and first purpose of prayer would be defeated. But belief and submission are essentials. God desires that those who ask shall trust; and, further, that whatever his answer, they shall be able to say, 'Thy will be done.'

"Prayer produces peace. Nowhere else are the wrinkles of care so quickly smoothed from the soul as at the mercy-seat. The Christian who is constant in prayer wears a serene and unruffled spirit. Anxiety is displaced by trust. The confidence that our times are in the Father's hands is wonderfully provocative of peace. One of the lessons that the prayer-taught early learn is to cast 'all your care upon him: for he careth for you.'

Requests for Prayer

294. "Please pray for my restoration to health," writes a sister from California.

295. A Sister in Colorado requests prayer for the healing of a lady who has just given her heart to God and united with this people.

296. An Idaho sister, who has recently accepted present truth, asks prayer for restoration to health.

297. From Vermont comes the request of a sister for prayer in behalf of her nephew, who is addicted to strong drink.

298. Prayer for healing from a complication of diseases is desired by a Nebraska sister.

299. An anxious mother in Arkansas begs our prayers for the healing of an unconverted daughter.

300. A sister in Washington requests prayer for the healing of her daughter and of a friend.



Ring Out the Gospel Story

MRS. M. H. TIMANUS

Ring out the gospel story

Of grace and mercy free;
And for our blessed Saviour
A faithful witness be.
If loyally we serve him
And trust his love and grace,
He'll manifest his power
By us, in every place.

Ring out the gospel story!

Let sinners hear the word
That bringeth them redemption
Through Jesus Christ the Lord.
This ministry he gives us,
And on us will bestow
The earnest of his Spirit,
That we his love may show.

Ring out the gospel story.

His message freely give,
That all who need salvation
May come to him and live.
Through Christ, our great Redeemer,
Whose wonders ne'er shall cease,
The everlasting gospel
Brings life and hope and peace.

Ring out the gospel story

Of Jesus' love to men,
And tell the waiting people
He soon will come again.
This gospel of the kingdom
The whole wide world must hear,
And then our King triumphant
In glory will appear.

Baltimore, Md.

◆ ◆ ◆

The Foreigners in America — No. 1

An Important Home Mission Field

O. A. OLSEN

Secretary North American Foreign Department

"THROUGH foreign missions we are sending the gospel to the ends of the earth. As a home mission God is sending the ends of the earth to our shores and very doors."—*Howard B. Grose.*

Our attention is frequently called to the study of the great mission fields of Europe, Asia, Africa, and South America, and they are vast indeed. It has also been noted how marvelously the providence of God has prepared the way for the gospel proclamation by opening the door of entrance into all the lands and countries of the world. All this is truly remarkable and a sure evidence that now is the time for the fulfilment of that prophetic vision wherein an angel was seen flying in mid-heaven with the everlasting gospel to preach to every nation, kindred, tongue, and people.

But this is not all there is to the wonderful providences taking place at

this time. While our eyes are engrossed with the sights looming up in the distance, there is something equally wonderful in the providential movements that are taking place in our home land. The coming of these millions of foreigners to our shores, people from every land and clime, of every nation and tongue, is not less a matter of wonder than that which our eyes behold in far-away parts of the earth, and this phenomenon is equally worthy of study. The same great providence that is so remarkably opening the doors for the gospel to be preached in foreign lands is equally the agent in bringing all these people of foreign birth and tongue to our shores, and that for the same great purpose that they may have the opportunity to hear the message that is now to light the whole earth with its glory. A neglect to recognize this opening for a great missionary effort can never find an adequate excuse.

While we all know that there are some foreigners in our country, there are but few who really appreciate the vastness of the numbers and the greatness of this foreign mission field right here in our home land. We therefore invite you to a careful and prayerful study of the facts concerning this foreign immigration to this country, which will be presented in the following quotations:—

"What does a million of immigrants a year mean? Possibly something of more significance to us if we put it this way: that at present one in every eighty persons in the entire United States has arrived from foreign shores within twelve months. Of this inpouring human tide one of the latest writers on immigration says in a striking passage:—

"Like a mighty stream, it finds its source in a hundred rivulets. The huts of the mountains and the hovels of the plains are the springs which feed; the fecundity of the races of the Old World the inexhaustible source. It is a march the like of which the world has never seen, and the moving columns are animated by but one idea—that of escaping from evils which have made existence intolerable, and of reaching the free air of countries where conditions are better shaped to the welfare of the masses of the people.

"It is a vast procession of varied humanity. In tongue it is polyglot; in dress all climes from pole to equator are indicated, and all religions and beliefs enlist their followers. There is no age limit, for young and old travel side by side. There is no sex limitation, for the women are as keen as, if not more so

than, the men; and babes in arms are here in no mean numbers. The army carries its equipment on its back, but in no prescribed form. The allowance is meager, it is true, but the household gods of the family sprung from the same soil as a hundred previous generations may possibly be contained in shapeless bags or bundles. Forever moving, always in the same direction, this marching army comes out of the shadow, converges to natural points of distribution, masses along the international highways, and its vanguard disappears, absorbed where it finds a resting-place.' . . .

"A million and more is the rate at which immigrants are now coming into the United States. It is not easy to grasp the significance of such numbers: yet we must try to do so if we are to realize the problem to be solved. To get this mass of varied humanity within the mind's eye, let us divide and group it. First, recall some small city or town with which you are familiar, of about 10,000 inhabitants; say Portsmouth, N. H., where the treaty between Japan and Russia was agreed upon; or Saratoga Springs, N. Y.; or Vincennes, Ind.; or Ottawa, Ill.; or Sioux Falls, S. Dak.; or Lawrence, Kans. Settle one hundred towns of this size with immigrants, mostly of the peasant class, with their un-American languages, customs, religion, dress, and ideas, and you would locate merely those who came from Europe and Asia in the year ending June 30, 1905. Those who came from other parts of the world would make two and one-half towns more, or a city the size of Poughkeepsie, in New York, seat of Vassar College, or Burlington, in Iowa, of about 25,000 each.

"Gather these immigrants by nationality, and you would have in round numbers twenty-two Italian cities of 10,000 people, or masses together, a purely Italian city as large as Minneapolis with its 220,000. The various peoples of Austria-Hungary—Bohemians, Magyars, Jews, and Slavs—would fill twenty-seven and one-half towns, or a single city nearly as large as Detroit. The Jews, Poles, and other races fleeing from persecution in Russia, would people eighteen and one-half towns, or a city the size of Providence. For the remainder we should have four German cities of 10,000 people, six of Scandinavians, one of French, one of Greeks, one of Japanese, six and one-half of English, five of Irish, and nearly two Scotch and Welsh. Then we should have six towns of between 4,000 and 5,000 each, peopled respectively by Belgians, Dutch, Portuguese, Roumanians, Swiss, and European Turks; while Asian Turks would fill another town of 6,000. We should have a Servian, Bulgarian, and Montenegrin village of 2,000; a Spanish village of 2,600; a Chinese village of 2,100; and the other Asiatics would fill up a town of 5,000 with as motley an assortment as could be found under the sky. Nor are we done with the settling as yet, for the West Indian immigrants would make a city of 16,600, the South

Americans and Mexicans a place of 5,000, the Canadians a 2,000 village, and the Australians another; leaving a colony of stragglers and strays, the ends of creation, to the number of 2,000 more. Place yourself in any one of these hundred odd cities or villages thus peopled, without a single American inhabitant, with everything foreign, including religion; then realize that just such a foreign population as is represented by all these places has actually been put somewhere in this country within a twelvemonth, and the immigration problem may assume a new aspect and take on a new concern. . . .

"To put all the emphasis possible upon these facts, consider that the immigration of a single year exceeded by 26,000 the population of Connecticut, which has been settled and growing ever since early colonial days. It exceeded by 37,000 the combined population of Alaska, Arizona, Nevada, Idaho, Wyoming, and Utah. These immigrants would have repopulated whole commonwealths, but they would hardly be called commonwealths in that case. If such immigrant distribution could be made, how quickly would the imperative necessity of Americanization be realized. The Italians who came during the year would exceed the combined population of Alaska and Wyoming. The Hungarians and Slavs would replace the present population of New Hampshire, or of North Dakota, and equal that of Vermont and Wyoming together. The Russian Jews and Finlanders would replace the people of Arizona. The army of illiterates would repeople Delaware and Nevada. And the much larger army of the unskilled would exceed by 50,000 the population of Maine, that of Colorado by 80,000, and twice that of the District of Columbia. . . .

"Here are the totals which we have now reached. Of the 23,000,000 aliens who have come into America since the Revolution, the last census (1900) gave the number then living at 10,256,664. A census taken today would doubtless show about 14,000,000. Add the children of foreign parentage and it would bring the total up to between 35,000,000 and 40,000,000. Mr. Sargent estimates this total at forty-six per cent of our entire population. The immigration problem presents nothing less than the assimilation of this vast mass of humanity. No wonder thoughtful Americans stand aghast before it. At the same time, the only thing to fear is failure to understand the situation and meet it."—*"Aliens or Americans?"* pages 17-28.

The facts presented in these quotations ought to arrest our attention, and aid us to see and appreciate the magnitude of this tremendous immigration. What a wonderful mission field is thus brought to our very doors! But it should be borne in mind that what is presented in this article is only for one year, and such has been the case for a number of years, and bids fair to continue at the same rate for years to come.

Rio Espirito Santo Mission, Brazil

H. MEYER

As time is flying swiftly and every day brings us a step nearer to the closing of God's work in this earth, I do desire many times to see greater results of my labor; yet I smile to think God's greatness flows around our incompleteness.

The church in Rio de Janeiro made considerable progress during the year 1912 in their tithes and offerings, besides adding a number of new members. Our hearts were gladdened when, on the twenty-sixth of April, three more precious souls went forth in baptism, which this time took place in the ocean, at the

glad to see six precious souls buried with their Lord in baptism, and then we had a meeting in which the Lord came very near. At the close the members gave, in cash and pledges, 1,020 milreis for the church building in Rio de Janeiro, which we intend to procure as soon as possible. The brethren at Serro Pellado will also have a church-school as soon as the teacher arrives, who is already under appointment by the General Conference. In this vicinity there are no government schools, and we hope much good may be done by opening this school.

On the eighth of June I went, in company with several other brethren, to visit the church on the Santa Maria River, but most of the meetings were



CHURCH-MEMBERS AND BUILDING AT MANTEIGA, BRAZIL

foot of the famous mountain Pao de Acucar.

The next day I went to the state of Espirito Santo, to visit the churches. With the small church on the Santa Juanna River, I had meetings for over a week, which were well attended, and appreciated by many. Later I visited the church at Manteiga, which I had the privilege of organizing a year ago. Though most of the members are new settlers, and therefore have but small incomes, they worked with zeal and earnestness to erect a neat chapel, with a seating capacity of at least one hundred. We had the dedication on the twenty-fourth of May, followed by the celebration of the Lord's Supper. The church was not only paid for, but there were still fifty-five milreis in the treasury. Most of the meetings were conducted in the German language, though we had some also in the Portuguese. There was an unusually large attendance. At the close of the meetings we had baptism.

Most of my time I spent with the church at Serro Pellado. The brethren testified to the union and harmony which had existed among them during the past year. The first of June was a day of special blessing and rejoicing. All were

held with an isolated member of that church about fourteen miles distant. Many came night after night from a distance of six or eight miles, and we trust that the seed sown will bring forth fruit unto life eternal. Two members were added to the church by baptism.

On the twenty-seventh of June I reached home again, and was glad to note the good interest developed by our two Bible workers, so that in a short time we expect to add several others to the church here. We intend to start tent-meetings in this city before long, and unless some other denomination acts quickly, ours will be the first gospel tent-meeting ever held in the capital of Brazil. There is a great work to be done, and we trust that with the help of the Lord all obstacles may be overcome and many bright jewels won for his cause.

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"RELIGION is not a candle, to be lighted and blown out at pleasure. It is not a garment, to be put on and off to suit the company we are in. It is not a flaming torch on the Sabbath and a dark lantern during the week. It is a shining light which giveth light to all that are in a dark place."

The Hakka Country

S. A. NAGEL

JULY 2 I left Wai Chow for the north section of the Hakka country. I had long wanted to take this trip, for the larger half of the Hakka people live there, and I had never visited them. There are five large cities of these people, with their adjacent villages, the largest being the Ka-Yin-Chiu. The best-educated and wealthiest Hakkas live in this section. In fact, wherever you meet a Hakka, he will speak of Ka-Yin-Chiu as the capital city. Some of the finest homes I ever saw in China I saw there.

From Wai Chow I came by way of Hongkong to Swatow, as the most convenient and quickest way to reach this field is to go inland from Swatow. Here I left my family to visit with Brother and Sister Hills until I should return. Brother Hills had just finished his home, and it is very comfortable. The work among the Swatow Chinese is growing rapidly. Brother Hills has more than he can do, and should have some help at once.

Ka-Yin-Chiu is about one hundred and sixty miles from Swatow. This is a matter of only three or four hours' ride in the States; but to make the trip, it took me five days going and four days returning. About the first thing one learns here is that "You can't hurry the East." It does try one, though, to travel so slowly under a July tropical sun.

Part of the way I traveled by train, part by steam-launch, and the last fifty miles in a small boat which was pulled along up-stream by men walking on the bank. This last fifty miles took three days, as the river is very swift. As I had never been over the road before, I had taken a native preacher with me as guide, expecting to leave him in charge if the work opened up there.

I found a good company of people at Ka-Yin-Chiu, who welcomed me to the best they had. I stayed with them five days, rented a chapel in the city, and the native preacher remained to teach them, so one more place in dark China has a light-center.

From this place I went over the mountains to Chin-Phin, a distance of thirty miles. Brother Anderson opened up a chapel there a year ago. I found the evangelist of good courage, with an earnest company of believers. The people were very happy to see me. I feel that from now on we should visit that field two or three times a year. It is a very expensive trip to take, and being so far from Wai Chow, it is hard to manage from that place. It would be better, to my mind, if a worker could move to that country and live there.

The truth is really getting hold of some of these Hakkas. Last pay-day at Wai Chow three things impressed me very much. I overpaid the chapel boy twenty cents. I did not know it, and imagine my surprise when he came bringing it back in the afternoon. Another worker, out of a salary of thirteen

dollars,—six dollars gold,—put down five dollars tithe, most of it back tithe.

We had had no papers all the month, so one of my canvassers had nothing to do. It was not his fault that he had no papers, and I felt it right that I pay him part salary anyway. I gave him ten dollars. He paid one dollar tithe, so that left him nine—about four dollars gold. In the afternoon he came back and said that his heart was not right over taking so much money when he had not worked selling papers. He said he had not eaten nine dollars' worth of food that month, and gave back four dollars to the mission. Such things show that God's Spirit is working upon their hearts. I believe Jesus will find some ready to meet him in this land.

Siguatopeque, Honduras, Central America

KARL SNOW

WE opened our school here the first of last February with eight pupils. The Lord has greatly blessed our efforts, and we now have twenty-four students. They are all Catholics except three.

The work is all in English, and we use our denominational books as far as possible. We are continually weaving the truths of the Bible into our work and they all seem to enjoy it. If we gave them straight Bible lessons, it would soon stir up prejudice against our work. From expressions the students make we can see that the seed is taking root in their hearts.

The following are some questions and answers concerning the Sabbath by a student who has been one and one-half years in our school. I copied them direct from his paper, and made no corrections:—

1. "What is the Sabbath?"—"The Sabbath is the seventh day of the week in which God rested."

2. "In how many days did God make the world?"—"God made the world in six days and rested on the seventh, that was the Sabbath, and sanctified it."

3. "Why did God sanctify the Sabbath?"—"Because that the Sabbath was the seventh day in which he rested and it was made to rest and to give praise to him."

4. "What shall we do on the Sabbath day?"—"We must do nothing on the Sabbath day but praise and give thanks to God for his wonderful work."

5. "If we obey his commandments, what shall we obtain?"—"We shall get the eternal life, the kingdom of heaven, and we shall dwell with our Heavenly Father."

Our facilities are very meager as yet, but the Lord can bless little things. The natives come to us with all kinds of aches and pains. At first I had no forceps for tooth-pulling, so I used my gas-pliers, and they did very well. A friend in the States, learning what I was using, took pity on the natives and sent me a nice pair of forceps, so now I can be quite professional.

Mrs. Snow and I came here two and one-half years ago as self-supporting workers, and have kept in close touch with our brethren at Washington, which has been a great help to us. We have had to start small, but we feel that the Lord is leading and the work will grow.

I asked the students to each write an essay on Siguatopeque, and I will here quote a section from one just as it was written, so you can see how the students feel toward the school:—

"The English School is a mixed school, or a school for boys and girls. It is the better establishment of this country for persons who wish to learn the English language. The school the same as the town is going on, but not so slow as the town go. Our school began about two years ago with very few pupils and books, it have gone up so quick that the present number of pupils is twenty-four, it has plenty of books, and the number of our classes is altogether from eight to nine every day, and it is still so going on that in the next year I guess we shall have many advanced classes, and it may get to be the better educational center of this country according with the character of our teachers."

I have not entered into details about our work or location, but merely told you that we are working here. Later I will give a general description of the country, its people, customs, etc., and tell more of our work. Think about the work in this field, and pray for its success.

He Has Risen for Me

J. J. NETHERY

THERE's a song on my lips,
There's a song in my soul,
Though the waves of distress
Deeply round me may roll;
For I know whom I trust.
Though the way may be dim,
I shall safely go home,
If I cling close to Him.

CHORUS:

I shall not be afraid
When the dark grave I see,
For my Saviour has died,
And has risen for me.

There's a light in my sky
Since the breaking of day,
When the seal rent in twain
And the stone rolled away;
For an angel spoke peace
To my spirit's alarm,
"He has risen for thee,
There is nothing can harm."

There's a joy in my heart.
All the long, weary day,
For the storm overpast
And the clouds rolled away;
There's a rose for each thorn,
And a gain for each loss,
Since my Saviour himself
Gained a crown by the cross.
Portland, Oregon.

"WHEN we give ourselves wholly to God, and in our work follow his directions, he makes himself responsible for its accomplishment."



North Carolina

WILMINGTON.—The church in Wilmington is steadily growing in grace and in numbers since Elder Scott's interesting gospel campaign last summer. The Lord wrought upon hearts to accept the message, and a goodly number was added to the little faithful company here. This season's effort seems destined to triumph gloriously, notwithstanding the faith-trying experiences encountered at the outset. The beautifully appointed tent is nightly crowded with persons anxious to hear the soul-stirring sermons and listen to the beautiful songs of Zion. A good increase in membership is expected.

The writer enjoyed a precious experience with the church at Wilmington, and found a people zealous of good works. The congregation is composed of a goodly number of young men susceptible to training for service in the work of the last gospel message.

The presentation of the message has stirred the multitude, and the wealthy classes have been reached through the Lord's faithful servants. May his Spirit continually strive with the souls now hearing the message, that they may accept before the invitation to the gospel feast is withdrawn from perishing souls.
PAGE SHEPARD.

Greater New York Conference

THE territory of the Greater New York Conference comprises the city of Greater New York, Long Island, and seven counties of the State of New York. While the area is not large, the density of the population more than makes up for it. In the territory outside of the city live about one million people, which, combined with the population of Greater New York, makes a total of about six million. It can thus be seen that here is a population much greater than in some entire union conferences. The great masses of humanity of all nationalities in this conference present to us the greatest city problem we have in America. How to evangelize these multitudes with the third angel's message is a question of the greatest magnitude.

The recent session of the General Conference brought many changes to this conference. Elder R. D. Quinn, the former president, is now president of the Atlantic Union Conference. Of the ordained ministers who labored here before, only two remain. Others have come to take up the work, so that the ranks are now partly filled, and despite the fact that most of our workers are new to the field, we have had a successful summer's campaign. Nine tent efforts have been conducted, in which the English, German, Swedish, Danish-Norwegian, and Hungarian languages were used. The message has been preached

with earnestness and power to thousands of people. Most encouraging results have attended the efforts of the workers. A goodly number have already taken their stand for the truth, and many others are deeply interested. In most cases the interest has been so great that strong hall efforts have been started to follow up the work. Several baptismal services have already been held, and in most cases there will be a second or third service to baptize those who are now making their decisions. On one occasion thirty-one souls were baptized from one effort, and probably as many more will soon follow.

We feel very thankful to our Heavenly Father for the blessings that have attended the work this summer. I have been greatly encouraged as our workers have come together for prayer and study, to see the real spirit of devotion to this work. There has been more thought given to seeking God's help and praying for the outpouring of the Holy Spirit than has been given to the other features of the work. The advertising and other methods of work have been along conservative lines, and in almost every case the attendance at the meetings has been splendid.

We ask an interest in the prayers of God's people that the workers set here in the nation's gateway may have large measures of blessing and power in laboring for the multitudes of this great city. Our local resources are limited. It seems there is little we can do, but we believe that when the Lord, through his servant, bids us proclaim the message once more with power in the East, he will in some way make it possible for us to carry out his instructions.

J. L. McELHANY.

Georgia Camp-Meeting

THE Georgia camp-meeting and conference were held at Fort Valley, Ga., July 30 to August 10. Elder N. V. Willess, who had very recently come to Georgia from Texas, had, with the assistance of some of the other conference workers, been conducting a tent effort previous to the camp-meeting, as the result of which quite an interest was created. There was a fair attendance from the town at most of the meetings. The attendance of our own people throughout the conference was small. I am informed that the meeting was not nearly so well attended as usual. However, the Lord was there to bless. A spiritual feast was enjoyed throughout by those who were in attendance. Especially were the meetings for the young people of a deep spiritual character, and several gave themselves to the Lord.

The visiting brethren from outside the conference were: Elders C. B. Stephenson, W. H. Branson, C. B. Haynes, T. H. Jeys, and Brethren W. H.

Williams, V. O. Cole, R. Hook, Jr., L. D. Randall, and the writer.

Elder L. T. Crisler retired from active work, laying down the burdens of the presidency of the Georgia Conference, which have rested very heavily upon him for several months because of failing health. He had won the hearts of the people of Georgia, and it was with deep regret that they consented to release him. Elder Willess, of Texas, had been invited to take up the work in Georgia, and he was unanimously elected as president of the conference. We feel confident that as he leads out in the work in this conference, he will have the same hearty cooperation and support that Brother Crisler has enjoyed.

Practically all the other officers were reelected. Considering the small number in attendance at the meeting, the offerings to missions were good.

O. MONTGOMERY.

Among the Italians in Chicago, III.

IN January, 1912, Brother Rosario Calderone came to Chicago from New York, and began work among the Italians. He has been alone in his efforts, and as would be expected, has met many difficulties and much opposition.

His plan of labor has been to hold meetings in two places,—at our church on West Erie Street and in the Swedish Mission hall on Oak Street,—both of which were favorable to the Italian communities. In connection with the meetings the greater part of the effort was put forth in personal work from house to house. At times street meetings have also been held with good results.

The Italians are, with few exceptions, Catholics, and considerable illiteracy exists among them. This makes the labor for them the more difficult; but notwithstanding the difficulties, there will also from the Italians be gathered a people to be numbered among the saved.

During the time Brother Calderone has been laboring in Chicago, eighteen or more have begun the observance of the Sabbath. A Sabbath-school has been organized, and regular Sabbath meetings have been in progress for nearly a year.

Sabbath, September 20, was a good day, and marked an interesting advance move in the work among these people here in Chicago. On this day, after careful preparation, eight dear souls, five brethren and three sisters, were buried with their Lord in baptism. All had been reared Catholics, but have now heartily accepted the present truth. I never met a more happy and hearty company of candidates than these. Two were baptized some time ago, but have left Chicago, one going to New York, the other to Italy; both are faithful to the truth.

After the baptism we proceeded to organize an Italian church, composed of ten members—these eight baptized, and Brother and Sister Calderone. Several others have already requested baptism, but we have felt that they are in need of still more instruction that they may the more intelligently enter the holy covenant and be established in the whole truth.

There was a goodly number of Italians present, who listened with profound

interest to the instruction and questioning of the candidates. The prospect is that soon others will unite with these who have covenanted to keep the commandments of God and the faith of Jesus. Brother Calderone was ordained elder of the church. A clerk and a treasurer were also elected.

Brother Calderone informs the writer that at present there are about thirty families, Italians, that are studying the truth. There is a great urgency for a lady Bible worker to devote her entire time to visiting and working among the families. We are earnestly praying that the Lord will give us such a helper. We shall be glad when the time comes for a church to be organized among the Poles, Hungarians, Bohemians, Slovaks, Roumanians, and others. May the Lord hasten the day.

Another forward step has been the starting of a small sixteen-page quarterly paper in Italian. The Italian Sabbath-schools have no lessons, and there was an urgent call for such lessons. So this little paper provides them, as well as some matter helpful to interest our Italian people. We trust this effort may prove helpful to the work, and a blessing to our Italian believers.

O. A. OLSEN.

Ontario

BRANTFORD.—As a result of our tent effort, just closed, eleven have been baptized and received into the church, and five others have begun to keep the Sabbath. The enemy is doing all he can to stop our work here. Some set fire to our tent while our meeting was going on, but did not succeed in burning it. They threatened to take my life if I did not take down my tent and move on, but we kept it up until the interests of our work indicated a change to a hall, where we continued our services.

I have begun meetings at one of the factories at the noon hour. I believe that the Lord has honest souls in this city who will accept this last message when they hear it. We are of good courage and expect to keep right on preaching the truth as long as there are those who will accept it.

M. J. ALLEN.

Newspaper Publicity in Bermuda

For years I have been writing articles on present truth, and they have been coming before the public through the newspaper having the largest circulation here. In 1912, I began contributing articles to the *Mid-Ocean*, which is owned by the man who formerly owned another paper here, and he has granted me the privilege of using the columns of the *Mid-Ocean* just as he did in his other paper.

Nearly every week I meet people who tell me they are interested in my articles. Sometimes when I am riding on my bicycle, they stop me to say they are interested in the articles. An intelligent lady told one of our sisters that she read them all. And others report the same thing.

Some who had not thought of giving themselves to the Lord, who seemed to care only for the things of this world, have told me that they never took such an interest in the Bible as they have since reading my articles. Not long ago I visited a beautiful stalagmite-stalactite

cave, and if you could have heard the owner and his wife talk of the signs in the heavens, etc., you would rejoice with me. They read every article I write, and are interested.

M. ENOCH.

South Carolina Camp-Meeting

THE South Carolina camp-meeting and fourth annual conference were held at Columbia, September 4-14. The location of the camp was all that could be desired. One of the encouraging features of the meeting was the splendid attendance on the part of the people of the city at the evening services. An excellent interest had been awakened, before the conference began, by Elder C. G. Manns and the workers associated with him.

In every service we could feel the presence of the Lord. A marked manifestation of the Holy Spirit was seen in the confession and putting away of sins, and in seeking a nearness to God and a reconsecration to his service.

The reports rendered by the various departments for the year were of an encouraging nature. One hundred and sixty dollars was pledged for the need of the work. The outlook seems decidedly favorable for an encouraging ingathering of souls to strengthen the church. Personally, I greatly enjoyed attending the camp-meeting in South Carolina. On the last Sunday of the meeting thirteen were baptized and added to the church. J. W. MANNS.

The West Virginia Camp-Meeting

THE annual meeting of the West Virginia Conference was held in connection with its camp-meeting, at Charleston, September 4-14. The attendance of our brethren was not so large as usual, being affected no doubt, as in the other camp-meetings of the Columbia Union, by the number of those who had attended the General Conference at Washington. But there was a goodly number present, and the spirit of the meeting was excellent. Harmony prevails among all the workers and throughout all the churches.

The attendance from the city was not very large, but the whole attendance combined was sufficient to tax the seating capacity of the church building in which the sessions of the conference and the public meetings were held. All felt that the work in West Virginia had made decided progress this past year. Looking back on the long history of our work in this State and on some of the unfortunate experiences to which the conference has been subjected in the past, the brethren of West Virginia feel that there are new days ahead of this little conference.

The reports of both the president and the treasurer of the conference and the tract society showed that the conference had made splendid gains this past year. Four tent efforts were held in different parts of the State the past summer, with most excellent results. There is now a good laboring force in the conference; a new class of people are accepting the truth, and the openings for presenting the message among the most solid elements of society are many.

Practically the same corps of officers was reelected to serve this coming year as had served the past year. Elder F. H. Robbins was again elected pres-

ident of the conference, while Brother J. S. Barrows was elected secretary and treasurer of both the conference and the tract society.

The conference is well up in its tithe, and very little was behind at the time of the meeting on the Twenty-cent-a-week Fund, and this was practically made up by the gifts to foreign missions on the last days of the conference. The power of God was present in all the meetings. The reviving grace of the Holy Spirit was felt upon the hearts of the brethren present, and the last Sabbath especially witnessed a splendid reconsecration to God on the part of all present.

The laborers in attendance from outside the conference were Elders G. B. Thompson and D. C. Babcock, and the usual force of union conference men. Never was the outlook for the progress of the work in West Virginia brighter.

B. G. WILKINSON.

The Georgia Camp-Meeting

THE Georgia camp-meeting and the third annual session of the Georgia Conference were held at Savannah, August 28 to September 7. This gathering was the largest of its kind ever held in the State. From the first, there was a good spirit manifested. The attendance from the outside was good, and the blessing of the Lord was present throughout the camp.

All departments of the work made a good growth during the past year. Many important items came up for consideration, which will prove a blessing to the work. The president's report showed an excellent increase in tithes and offerings. Looking at the work from various points, we heartily thank God for the results of the past year's work in this city. As we look back on the past, we see the blessings of the Lord in a marked manner.

We are endeavoring to do all we can to help the people of Savannah to see the truth, as we believe it is soon to lighten the whole earth.

The subject of missions was considered. The Spirit of God was present in the meeting, and wrought a good work in the hearts of the people. Five hundred dollars was pledged for the need of the work in foreign fields. The future of the work in Savannah, among both colored and white, never looked brighter than it does at the present.

J. W. MANNS.

Mississippi Camp-Meeting

WE are gratified to report the manifold blessings that attended our camp-meeting, which followed a strong tent effort. As a result, six persons promised to keep all the commandments of the Lord, and others are anxiously seeking to learn the heavenly way.

There were about fifty campers on the ground including children. All seemed to be greatly benefited, and anxious to see the work of God prosper. Pledges were made to the amount of one hundred and fifty dollars for missions. Pledges also were taken to use seven hundred copies of the *Harvest Ingathering REVIEW*. We feel quite sure of seeing a company raised up in the little town of Hazlehurst. We beg an interest in your prayers for the work in our State.

N. B. KING.

Medical Missionary Department

W. A. RUSIE, M. D. - - - General Secretary
L. A. HANSEN - - - Assistant Secretary
H. W. MILLER, M. D. - - - N. Am. Div. Secretary

Report of the Medical Department Meetings at General Conference

THOSE who have been expecting the printed report of the Medical Department meetings held at the time of the General Conference will be interested to know that this matter will appear in a forthcoming number of the *Medical Evangelist*, printed at Loma Linda, Cal.

One action of the General Conference was to make the *Medical Evangelist* the recognized organ of the Medical Department. The journal is already a valuable one to those interested in medical missionary work. While it is not now a journal of local interest only, the action of the Conference in giving it a definitely recognized field will make it more valuable than ever as a medical missionary journal of general interest.

All who desire the reports of the Medical Department meetings, with the excellent papers that were given at that time, should make it known at once, so that a sufficient number of copies may be printed. The yearly subscription price of the *Medical Evangelist* is 50 cents. Nothing has as yet been said about an increase. Subscribe now.

L. A. H.

An Appropriate Reception

A VERY pleasant and appropriate reception of formal welcome was given a few evenings ago by the Washington (D. C.) Sanitarium to its new medical staff, Drs. H. W. Miller, E. D. Haysmer, and Martha Canfield. The president of the board, F. M. Wilcox, acting as chairman, stated that it had been the intention to hold a reception at an earlier date; but, on account of the heavy pressure of work in the institution and the absence of several members of the board, it had not been convenient to do so. After a few suitable remarks, prayer was offered by Elder W. A. Spicer. Short talks were then given by members of the board.

Elder I. H. Evans told some very interesting experiences connected with Dr. Miller's work in China, mentioning in particular the help he rendered in bearing the heavy burdens in that field, and the sacrifice it was to the field to give him up. He also referred to a conversation he had had at one time with Dr. Canfield, while still in the West, regarding her desires to go as a missionary to a foreign field. He spoke highly of the qualifications of Dr. Haysmer as a student and one who is well fitted for his profession.

Elder W. T. Knox presented the relation of the Washington Sanitarium and its training facilities to the work as a whole, laying emphasis on the need of maintaining a true missionary attitude. He felt that this was paramount to the success of any institution standing in the position that our sanitariums do.

Prof. M. E. Kern, president of the Foreign Mission Seminary, presented

the importance of cooperation between the Sanitarium and the Seminary, and stated that whatever had been done thus far on a cooperative basis had been productive of the very best results. He was fully convinced that these two institutions could work together to great mutual advantage, and gave illustrations of how this is being done even without any formal outline of combined work. He felt that the spirit of cooperation was the essential, though the form might be wanting.

The writer, as the temporary business manager, extended welcome in behalf of the family to the new doctors, stating that, while the occasion might be somewhat belated, it was still appropriate, inasmuch as the doctors had shown themselves fully worthy of a most hearty welcome. Dr. Miller had been in the institution two months or more. He had had opportunity under most trying conditions to demonstrate his interest in the welfare of the family and of the institution. Dr. Haysmer and Dr. Canfield had both found their places as members of the family.

The chairman added his words of appreciation of the new staff, expressing his encouragement at the outlook for successful work. He then called on the doctors for their impromptu talks, to which response was given by each of the physicians.

Dr. Miller expressed his appreciation of the welcome, and announced in unmistakable terms his intention to serve the interests of the cause and of the institution to the very best of his ability as a true missionary physician. He felt that he was as much in a missionary field working in the institution as if he were in China, if God so ordered. While he had regretted the necessity of leaving China, he was thankful for the privilege of still being a missionary.

Dr. Canfield, who comes from a five years' connection with the Portland Sanitarium, stated at length and in a very pleasing manner her appreciation of the privilege of connecting with the institution, and mentioned some of the blessings she had already received.

Dr. Haysmer, who had already had some sanitarium experience at Nashville, Tenn., and Huntsville, Ala., and who is now connected with the Washington Sanitarium as assistant physician, also expressed his appreciation of his present work, and his desire to make his services as helpful as possible.

The evening closed with social mingling and with partaking of fruit beverage refreshments. Altogether, it was a pleasant evening, and left a good impression with those who were present.

L. A. H.

Sanitarium News Items

THE Nebraska Sanitarium, at Hastings, Nebr., has had a very good year. It is reported to be the most prosperous institution in the Central Union Conference. The demands of its work are making the addition of more room an absolute necessity. Steps were taken at a recent board meeting to secure the near-by Nebraska Conference office building.

Another encouraging report comes from the Boulder-Colorado Sanitarium. Brother E. J. Baker, in charge of the business office, writes: "We are very

glad to report that the summer season just closing is one of the best, if not the best, in the history of our institution. For the month of August the cash receipts from patients were over \$11,000. June and July were also good months. Owing to the large volume of business handled in this office, we are somewhat behind with our work; however, we expect to get caught up now that the rush season is over. We have paid off about \$7,000 indebtedness; that is, we have actually reduced our bills-payable account that much."

The Washington Sanitarium, of Takoma Park, D. C., recently graduated a class of nine nurses. The baccalaureate sermon was given by Prof. C. C. Lewis, and the graduation address by Dr. H. N. Sisco. Dr. H. W. Miller presented the diplomas. A class history by Mrs. O. B. Kuhn, a class poem by Miss Jeffers, with song and music, made up an interesting program.

The New England Sanitarium, at Melrose, Mass., has just graduated a class of eighteen members, the exercises being held October 2. Elder A. G. Daniels gave the address. A feature of special interest in connection with this class is that several members will take up active work as missionaries. The sanitarium management has made special effort to bring this about, holding constantly before the students the true aim of their training. The institution receives into its training class only those students whose purpose it is to engage in denominational missionary work.

The Walla Walla (Wash.) Sanitarium is registering a good patronage. Every one of the better class of rooms is taken. Some good results are seen from the efforts made to improve the financial outlook. Prompt collections of bills are made. Economical arrangements are being made for a good part of the winter's supply of canned fruit. Dr. Reith, the superintendent, recently made a quick and successful move whereby some much-needed stair and floor covering was secured. By a personal solicitation from the sanitarium family and people of the village, he obtained in four hours one hundred and twenty dollars, or enough to get the stairs carpeted from cellar to garret, and also place inlaid linoleum in the operating-room. This evidences a good feeling on the part of all toward the institution, and an interest in its needs. A cooperative spirit also prevails between the Walla Walla College and the sanitarium, as seen in the related class work of the two institutions.

The Wabash Valley Sanitarium, at La Fayette, Ind., is having a good patronage this summer. The house is filled with a good class of patients, some of whom avail themselves of the privilege of reading our literature or making inquiries concerning the message. Many of the patients recently witnessed the baptism of three persons.

The St. Helena (Cal.) Sanitarium is just closing a very busy season, having had the largest patronage this summer that it has ever enjoyed.

Dr. J. E. Caldwell, recently of the Florida Sanitarium, is connecting with the work at Huntsville, Ala. His many years of experience in working for and with the colored people will serve him well in this important training-school.

L. A. H.

Educational Department

J. L. SHAW General Secretary
W. E. HOWELL N. Am. Div. Asst. Secretary

Cheering Reports From Our Schools

THERE is a marked rise in the attendance at our advanced schools, according to reports that are now in. Numbers do count in raising the enthusiasm of our teachers and in making a good balance-sheet at the end of the year. They count still more in raising the spirits of our workers and our recruiting-officers at home and abroad. Increase in attendance means so much reducing of that fifty per cent of our children and youth of school age who have been attending the secular schools. Before the school year is over, it will mean new names in the book of life and additions to the roster of missionary volunteers. Growth, when proceeding from normal causes, is not only an evidence of health, but a promise of long life and better days. How much more inspiring it is to work at building up the attendance of a school than to mull over bad accounts and mistakes of the past! In the God-given talents of our youth and in the Spirit-filled work our schools are doing for them, lies the hope of our last-day evangelism. The spirit of educational rally is in the denominational atmosphere. It is our privilege to breathe it deep, and hold up the hands of our faithful, burden-bearing educators by helping fill their schools to the threshold, and by giving them the moral backing they deserve.

Union College

Six days after the twenty-third annual opening, President Griggs writes in a spirit of healthy optimism on the year's outlook, as follows:—

"Our school has opened in splendid form. The enrolment last year on Friday afternoon was 227, this Friday afternoon 252, and the list is steadily climbing. I think we shall have a splendid year. Our enrolment in the normal department is stronger than it has ever been before, and in the model school it is better than we have had in several years. So we are very hopeful for splendid results in all lines of our school work."

This is an increase of 11 per cent in attendance, and if the president reflects the spirit of his faculty and of the student body, it means an increase of 111 per cent in achievement.

Pacific Union College

Writing eight days after the fourth annual opening in their new location, one of our veteran educators, Prof. G. W. Rine, who has seen our college work in California rise and fall and rise again, speaks thus hopefully:—

"We have opened the college year with the largest student body the school has yet had. We have at least a half-dozen actual college classes."

For an institution that has had to build itself up from the ground, almost entirely in material equipment, and entirely so in faculty and curriculum, this showing is most encouraging. I am sure

that every college man in sister institutions will extend across the plains and mountains the hand of hearty fellowship and good will to President Irwin and his devoted faculty in these uplifting days of their new school year.

South Lancaster Academy

Thirteen days after the opening date of our oldest and largest academy, Principal Machlan writes in the same strain as the others:—

"You would be interested to know that we have more students enrolled now than the total enrolment of last year. They are a very fine company of young people, and we are very thankful for them."

The enrolment last year was considerably over three hundred. Their fine new normal building has just been dedicated, and is now occupied for the first time, with Mrs. H. E. Osborne as director of the work.

Mount Vernon College

We have not heard directly from this school, but learned from a member of the board the other day that the enrolment then was one hundred and sixty, the high-water mark in attendance since the institution was opened. The dormitories are overflowing into the homes of the people in the vicinity, and the courage of every one concerned is high. These good results are partly the product of President Salisbury's vigorous campaigning during the summer.

Emmanuel Missionary College

While President Graf, writing under date of October 3, speaks for himself, it is worth noting especially the promptness in putting students to work,—an element in their practical discipline which will count for much in their future usefulness in helping speed this message. Add to this the largest opening enrolment yet, and that picture of one hundred students standing up at one time to witness for Jesus, and why should not this college experience the "best year" of its history?

W. E. H.

Opening of Emmanuel Missionary College

OUR school opened with the largest opening enrolment we have had since the school was located at this place, and now, as we are nearing the close of the first month, we have the largest attendance we have ever had.

School opened Wednesday, September 10. During the morning session, which convened at eight-thirty, we held our opening exercises, classified the students, and made assignments for the next day. On the second day the teachers met their classes, and work began in earnest. By getting the students promptly at their work we succeeded in overcoming almost all tendencies to homesickness.

An earnest spirit pervades the school, and an unusually large per cent of our students are earnest Christians, and are definitely planning to prepare for a place in this closing work. Our student devotional meetings are especially inspirational. At our first meeting of this kind, nearly one hundred students were standing at one time, awaiting an opportunity to witness for the Lord. We are hoping, praying, and working together for the best year in the history of our school.

O. J. GRAF, President.

Church Missionary Work

The Fourth Sabbath Home Missionary Service, Oct. 25, 1913

Suggestive Program

OPENING SONG: "Christ in Song," No.

33.

PRAYER.

BIBLE STUDY: "God's Part in the Work and Man's Part."

SONG: "Christ in Song," No. 795.

READING: "The Need of Missionary Effort."

READING: "A Simple but Effective Way to Work."

SONG: "Christ in Song," No. 56 (or special music).

READING: "Family Bible Teacher."

READING: "The Practical Response."

PLANS FOR WORK: Handing to members as many sets of the Family Bible Teacher leaflets as they can use.

REPORTS of missionary work by members.

COLLECTION of report blanks filled out by members.

OFFERING for home missionary work.

CLOSING SONG: "Christ in Song," No. 843.

BENEDICTION.

NOTE.—The church missionary secretary should have ready a number of packages of the Family Bible Teacher with which to supply all who will take them. If the offering for home missionary work has been taken up regularly, he should have funds in hand with which to purchase these. When the appeal is made for members to take the leaflets, the elder or leader of the meeting should call for a show of hands, and then direct the church missionary secretary to distribute the leaflets to those who raised their hands. These programs will be of little use if no effort is made to get immediate practical results from them.

God's Part in the Work and Man's Part

1. WHAT relation do God's people sustain to him? 1 Cor. 3:9; 2 Cor. 6:1.

2. By whom is the work performed? Acts 15:4, 12; Phil. 2:13.

3. Will man reap in the same proportion that he sows? 2 Cor. 9:6.

4. Of what are we assured? 1 Cor. 15:58.

5. What do we learn from Dan. 12:3?

6. What honor will those receive who have a part in the work of Christ? Rom. 8:17.

The Need of Missionary Effort

WITH every age God's plan deepens and widens to embrace the world. God's instrumentalities, his light-bearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness.

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals.

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer.

Christ's work is an example to all who go forth as missionaries. It is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do.

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope, because Christ is their Saviour. Are there not those who can go from house to house, from family to family, and repeat the A B C of true Christian experience?

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God.

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost.

We need men who will become leaders in home and foreign missionary enterprises,—men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's

keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service.
MRS. E. G. WHITE.

A Simple but Effective Way to Work

"God expects *personal* service from *every one* to whom he has entrusted a knowledge of the truth for this time." —"Testimonies for the Church," Vol. IX, page 30.

Have you received the word of truth? If so, then the Lord expects "personal service" from you; but the Lord never requires work of any one without providing ways and means by which to accomplish the work. He has given "every one" of his "own servants" one or more talents to use in his service (Matt. 25: 14-30), and he has put it into the hearts of those who have ability, to prepare an abundance of literature with which to work.

Since God has given us talents to use, and furnished material with which to do the work, and "heavenly intelligences are waiting to cooperate with human instrumentalities" in the saving of souls, what more could we wish?

Of the many kinds of work that may be carried forward by the brethren and sisters, there is none more effective than work with the Family Bible Teacher. As its name implies, it truly teaches the Bible to the family that will accept and study it. There are twenty-eight four-page leaflets, each containing a Bible reading, written in a clear and forceful manner.

All the principal subjects of the message are presented in this series. Numbers one and two are studies on the Word of God, and the other subjects are arranged in a manner to create an interest in Bible study without arousing prejudice.

If you wish to work with these leaflets, you should secure the number of sets you think you can use, then study prayerfully and carefully leaflet No. 1, in the meantime praying earnestly that God will incline the hearts of your neighbors to receive them. Call on your neighbors, stating that you have a leaflet on Bible study which has been a help to you and you would like to leave the little leaflet with them for a week, and hope they will find it as helpful as it has been to you. Do not tell them all it contains, for if you do there will be no need of their taking time to study it. Your object in studying it yourself is that you can *truthfully* say it has been a help to you. A few words pleasantly and enthusiastically spoken are all that is necessary.

Study the Family Bible Teacher leaflets one by one in your own family worship, until every child in the family of an age to understand can answer intelligently every question. After you have finished the twenty-eighth lesson, begin at No. 1 again and review them.

In the meantime visit your neighbors week by week, exchanging the leaflets one by one until each family has studied all the series. Say little about the new leaflet you lend each week, but be ready to explain any portion of the one that you lent the previous week.

If you study them daily in your own family, you will be able to ask questions on the subjects that the people have been studying and by that means can ascer-

tain if they have an intelligent idea of what they have read. Most individuals after they have studied the entire series once or twice carefully with their own families, and lent the entire series to all their neighbors within easy walking distance, will be able to give an intelligent Bible reading on any of the cardinal points of our faith.

Those who prayerfully and carefully carry out the above plan of work, will in all probability see definite fruit of their labors; whether they are permitted to see immediate fruit or not, in the great gathering day they will hear the Master say to them, "Well done, good and faithful servant."

Another excellent way of using the Family Bible Teacher leaflets is to sell them. Many of the brethren could sell the entire set in the villages and cities to individuals whom they could never have the opportunity of visiting regularly. The small price, only ten cents a set of twenty-eight lessons, appeals to almost every one who is interested in Bible study. When visiting in families, it is well to leave the leaflet with them if they are interested, and let them pay for the entire series when you have finished, but it is best to give them out one at a time where you can follow up the work by weekly visits.

"The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it. . . . The Lord is inquiring, 'Whom shall I send?' Those who wish to sacrifice for the truth's sake are now to respond, 'Here am I; send me.' Isa. 6: 8."

MRS. S. N. HASKELL.

Family Bible Teacher

THE work with the Family Bible Teacher leaflets can be profitably done by Sabbath-keepers on Sunday morning. The plan is to call at the door, introducing oneself as a gospel worker, and request the privilege of leaving the tract, with the promise to return the following Sunday with the next consecutive number, requesting that the first tract be returned to you.

While this plan would be seemingly lengthy, covering a period of twenty-eight weeks to an individual, yet in its practical working it will be found that after the third visit one becomes very well acquainted with each individual, and the benefit of one's Christian personality can be brought to bear more effectively after such acquaintance has been formed than at the original meeting. The continuance of this acquaintance paves the way for placing the tracts far more frequently than the original outline would indicate. This plan provides a thoroughly systematic and very economical plan for reaching every individual in a given territory.

Sunday morning is the best time to distribute these leaflets. Sabbath-keepers are usually free. Sunday-keepers are likewise free, comparatively few going to church, and all have time to read desirable matter.

This plan is elastic enough to cover the needs of any church, regardless of size, and can be engaged in by all lay members. The size of the city does not prevent its success.

The varied experiences of the district workers when reported at missionary meeting will certainly prove interesting.

and inactive members will by these warm testimonies be induced to emulate their good example.

To prove that this is not theory, this plan was adopted by the North Nashville church in its earlier career, and proved very productive in creating interest and openings for Bible workers.

The Family Bible Teacher sets, coming in an envelope form, may be also used through the mails. A brother in Nashville recently sent some to a stranger in New Jersey, who became interested and drove eighteen miles to locate the local brethren. He accepted present truth, and is now an active member in one of our churches.

Many persons spend a great deal of time riding on street-cars. They can be supplied with a given number of the Family Bible Teacher, which can be read during the ordinary street-car trip to the city.

B. N. BROWN.

The Practical Response

We may listen to instruction from the Bible concerning our duty to perishing sinners, to stirring appeals through the spirit of prophecy, to plans that would bring the truth before the public, and agree that they are all true and right; but this will avail nothing unless we do something to translate into actions what we have heard. Who will today take some packets of the Family Bible Teacher leaflets, and go to work with them?

News and Miscellany

Notes and clippings from the daily and weekly press

—Statistics place the damage to property in Great Britain by suffragists since their campaign of violence three years ago at \$2,700,000. The bulk of this damage has been done since the "Arson Squad" was formed. One fire alone did nearly \$1,000,000 damage.

—On October 6, Yuan Shi Kai was elected president of the Chinese Republic for a term of five years. He received the necessary two-thirds vote of the united houses of parliament on the third ballot. In all parts of the country the greatest interest was manifested in this first presidential election in the history of the new republic.

—The water-front section of Nome, Alaska, was almost completely destroyed by a terrific wind-and-rain storm, accompanied by high seas, approaching the dimensions of tidal waves, on October 6. The storm raged for twelve hours. No loss of life has been reported so far, but the property damage on all sides has been very heavy. Buildings of all sorts along the water-front were leveled by the tornado-like wind, aided by the downpour of rain, which weakened the foundations. The whole section known as "sand strip," extending along the ocean for about two and one-half miles, was laid flat or washed away. Front Street, the principal business thoroughfare, suffered almost as heavily, all the buildings on the south side of the street being wrecked.

Publishing Department

N. Z. TOWN - - - General Secretary
W. W. EASTMAN - - - N. Am. Div. Secretary

Reporting

It is said that much of the success of the Japanese in their war with Russia was due to the accurate system of obtaining constant and definite reports from all parts of the field. This enabled the generals to know exactly what had been done, and what needed to be done next. If this system of reporting is necessary in earthly warfare, how much more necessary in spiritual warfare!

To us as a people has been committed the task of giving the last warning message to a perishing world. To do this successfully we must have organization in order that the work may be properly divided. Those upon whom the responsibility of directing the work has been placed must know what has been done, in order to plan properly for what is yet to be accomplished.

Steps are being taken to gather, from all parts of the world, reports of missionary work done by our lay members, in order that we may know what is being done, and that we may publish a quarterly summary in the REVIEW. We believe that such a summary will be very interesting to all our people. It will show that the total amount of work done by our lay members is large, and will enable us better to understand why the completion of the work depends on the activity of the entire church-membership. "If every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*"Testimonies for the Church," Vol. IX, page 32.*

Every member will have a responsibility in making the report as accurate and full as possible. An idea prevails in the minds of some that they ought not to tell what they have done. This is a mistaken idea, which, if carried to its logical conclusion, would entirely disorganize our work, and reduce it to hopeless confusion. If it were wrong for one to tell what he had done, it would be wrong for all. No person could take any responsibility in directing any line of work, because he would not know what others were doing. Each would be compelled to work separately and alone.

But the work of the Lord is not so ordered. In Luke 9:10 we read that the apostles, when they returned from their missionary tour, told Jesus all that they had done. Acts 14:27 tells how Paul and Barnabas rehearsed their experiences to the church. We have some excellent examples to follow.

There is another side to this question of reporting, which is overlooked by many. It is the Spirit of God that inspires us to do even the smallest missionary work. We ought, therefore, to tell what the Spirit of God has done through us, that God may be glorified. When we refuse to do so, God is robbed of his glory, and we lose the blessing. If we would give more glory to God by telling what he has accomplished through

us, we should receive power to do more and greater works.

The Morning Watch Calendar used by the young people has in it a page for each month for recording missionary work done. This makes it very easy to put down, at the close of the day, anything that has been done. This is being used in some places by the older people, and they find it makes keeping the record of their work very simple. We can recommend it to all.

Let us all take hold anew and faithfully report our work, for the guidance of our leaders in this cause and to the glory and honor of God.

E. M. GRAHAM,
Home Missionary Department.

Study the Summary

FIGURES are dry things if not studied, but with a little thought they become very interesting. Let us study the summary each month. This month the number of workers in the North American Division Conference is nearly the same as those in foreign fields; and while our sales are larger in this country, yet the following figures show that we have something to learn from our fellow workers in other lands on the point of putting in good time:—

Our foreign workers to the number of 711 averaged 27 hours per week, 108 hours per month, with an average sale of \$59.34, or an average of \$.55 per hour. In the North American Division we have 704 workers. These averaged 20 hours per week, 81 hours per month, with sales averaging \$96.67 per month, or \$1.21 per hour.

What We Lost, or What We Might Have Done That We Did Not Do

Our workers in the North American Division put in 19,445 hours less than the workers outside of this country; and inasmuch as the hours they did put in averaged them \$1.21 an hour, the total loss to the colporteurs in the North American Division was \$23,528.45. This amount, divided among the 704 colporteurs, means a loss in sales to each one of over \$33.88 a month, more than \$8 a week. Changing the figures from dollars and cents to number of books, and using the three-dollar book as a basis, we have a loss to each colporteur for the month of 11 books, or 7,700 pages the size of "Great Controversy;" or a total loss of 7,744 books, with a total of over 5,410,000 pages.

Let us think of the much larger number of persons that might have been reached had we put in as faithful time as our brethren across the seas, and determine that no soul shall be lost because of unfaithfulness on our part to put in full time. "It is required in stewards, that a man be found faithful."

W. W. E.

Comparative Summary for Foreign Periodicals

JANUARY, 1912, 457,122 copies, value \$11,248.02; 1913, 402,908 copies, value \$10,301.63.

February, 1912, 384,735 copies, value \$9,671.61; 1913, 394,257 copies, value \$12,342.06.

March, 1912, 378,416 copies, value \$10,170; 1913, 395,933 copies, value \$12,987.49.

April, 1912, 358,150 copies, value \$9,540.85; 1913, 630,998 copies, value \$17,795.92.

May, 1912, 383,087 copies, value \$14,418.45; 1913, 481,712 copies, value \$15,547.70.

June, 1912, 353,606 copies, value \$11,583.20; 1913, 331,775 copies, value \$13,610.33.

July, 1912, 369,898 copies, value \$12,774.73; 1913, 335,770 copies, value \$10,831.02.

August, 1912, 346,928 copies, value \$10,831.40; 1913, 313,746 copies, value \$9,987.06.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

PACIFIC UNION CONFERENCE

Arizona Nov. 13-23

SOUTHEASTERN UNION CONFERENCE

Florida, Lakeland Oct. 30 to Nov. 9

The Florida Sanitarium and Benevolent Association

THE sixth annual session of the Florida Sanitarium and Benevolent Association will convene on the Seventh-day Adventist camp-ground, at Lakeland, Fla., Monday, Nov. 3, 1913, at 10 A. M., to elect officers for the ensuing year, and to transact such other business as may properly come before the association. The voters of this association are the regularly accredited delegates of the Florida Conference.

W. H. HECKMAN, *President*;
H. A. SHREVE, *Secretary*.

Camp-Meeting for Colored Believers in Florida

THIS year we have decided to hold our camp at Lakeland, a health resort and railroad center. Every possible arrangement is being made for the comfort and convenience of all who may attend. An ideal spot has been chosen for the camp-ground, and sufficient tents and rooms will be provided for all who are fortunate enough to be present. It is always a special pleasure to see the faces of new believers at our annual gatherings, and this year will be no exception to the rule. New believers from many points write that they expect to attend their first Seventh-day Adventist camp-meeting this year at Lakeland.

The camp-meeting for the white people will be held at the same time in the same city. This will insure us good outside help from the union and North American Division conferences. Strong colored workers will come in from other States to help in the instruction. Plans and programs have been made for a church officers' council, a young people's convention, and a Sabbath-school convention. A well-defined course of lectures will be given for the instruction of parents. Meetings for the benefit of children will be conducted each day. Special instruction will be given to our canvassers and Bible workers. We are planning on two good sermons each day, at 11 A. M. and 8 P. M.

The date of the Florida camp-meeting has been changed to October 30 to November 9. Those wishing to engage either room or tent should write immediately to the undersigned, addressing him at the office in Orlando, Drawer 28. A dining department will be operated, and meal tickets sold at the rate of seven meals for a dollar; single meals, fifteen cents each. Let all bring the usual camp-meeting requisites, and be sure to bring heavy quilts and wraps, because the nights and mornings may be cool.

Colporteurs' Summary for August, 1913

	AGTS.	HRS.	Books		Periodicals		
			VALUE	VALUE	NO. COP.	VALUE	VALUE
			1913	1912		1913	1912
ATLANTIC UNION							
Maine	6	372	\$ 723.05	\$ 387.50	3485	\$ 348.50	\$ 422.50
N. New England	8	631	577.10	143.75	2158	215.80	171.00
Massachusetts	7	713	478.15	189.05	1776	177.60	475.20
S. New England	9	448	602.50	783.75	2800	280.00	250.90
New York	21	1929	2080.70	504.05	2367	236.70	408.40
W. New York	20	1742	1725.60	715.00	1830	183.00	536.00
Gr. New York	14	718	844.60	218.72	4427	442.70	570.00
Totals	85	6553	7031.70	2941.82	18843	1884.30	2834.00
COLUMBIA UNION							
Ohio	29	1883	1829.80	313.50	3201	320.10	1023.90
West Virginia	12	1415	1685.10	1338.85	550	55.00	122.00
Virginia	12	864	962.80	303.55	1040	104.00	102.00
Chesapeake	12	1091	1194.25	724.10	410	41.00	197.20
E. Pennsylvania	15	1021	898.30	1301.80	6281	628.10	951.70
W. Pennsylvania	11	1025	982.15	656.56	3336	333.60	375.00
New Jersey	10	920	483.35	1439.70	2300	230.00	339.10
Dist. of Colum.	10	873	1186.05	255.95	1163	116.30	71.90
Totals	111	9092	9221.80	6334.01	18281	1828.10	3182.80
LAKE UNION							
E. Michigan	..	....	.....	650.25	4666	466.60	369.30
W. Michigan	4	220	130.25	356.05	940	94.00	207.00
N. Michigan	8	400	247.35	216.90	575	57.50	73.50
Wisconsin	9	331	255.30	1273.97	4335	433.50	607.50
N. Illinois	12	1451	1034.52	1130.80	3390	339.00	813.00
S. Illinois	9	706	268.50	601.55	965	96.50	117.50
Indiana	11	768	403.15	410.05	2847	284.70	275.50
Totals	53	3876	2339.07	4639.50	17718	1771.80	2526.30
EASTERN CANADIAN UNION							
Ontario	2	387	378.65	319.65	6767	676.70	627.50
Quebec	..	....	.....	13.75	250	25.00	30.00
Maritime	2	134	342.50	89.25	190	19.00	.....
Newfoundland	..	....	.....	.....	....	.....	.....
Totals	4	521	721.15	422.65	7207	720.70	657.50
SOUTHERN UNION							
Louisiana	12	814	920.45	330.00	805	80.50	44.00
Alabama	21	1870	1510.50	1471.50	1255	125.50	44.00
Kentucky	16	803	878.90	.....	960	96.00	257.60
Mississippi	20	1485	1530.10	988.30	1130	113.00	54.50
Tennessee River	17	1735	659.25	1229.60	1295	129.50	192.10
Totals	86	6707	5499.20	4019.40	5445	544.50	592.20
SOUTHEASTERN UNION							
Cumberland	15	1972	1154.75	136.50	740	74.00	185.00
Georgia	14	1124	972.75	1236.40	1500	150.00	230.50
North Carolina	9	696	448.60	502.20	1410	141.00	115.50
South Carolina	8	557	351.60	964.92	1120	112.00	67.50
Florida	9	534	724.50	1132.07	1225	122.50	109.50
Totals	55	4883	3652.20	3972.09	5995	599.50	708.00
SOUTHWESTERN UNION							
Arkansas	21	1593	2050.65	2043.35	994	99.40	95.00
Oklahoma	25	1301	2334.10	2821.40	2485	248.50	154.00
West Texas	7	259	195.80	967.05	430	43.00	2.50
South Texas	29	2018	2473.55	1826.00	225	22.50	22.00
North Texas	26	1288	1956.55	3112.70	400	40.00	125.00
New Mexico	10	361	1252.30	654.20	260	26.00	37.00
Totals	118	6820	10262.95	11424.70	4794	479.40	435.50
CENTRAL UNION							
N. Missouri	7	661	569.05	.....	2714	271.40	427.50
S. Missouri	..	....	.....	.....	310	31.00	72.50
E. Colorado	..	....	.....	417.95	1010	101.00	93.00
W. Colorado	..	....	.....	290.30	20	2.00	1.50
Nebraska	11	603	1029.55	420.70	1450	145.00	327.00
Wyoming	5	175	209.85	1065.75	225	22.50	7.50
E. Kansas	7	233	129.20	451.30	1463	146.30	184.80
W. Kansas	2	118	68.00	704.60	265	26.50	43.50
St. Louis Mis.	..	....	.....	164.20	....	.....	91.00
Totals	32	1790	2005.65	3514.80	7457	745.70	1248.30
NORTHERN UNION							
Iowa	5	358	416.70	.....	3510	351.00	252.60
Minnesota	19	1284	1235.30	2184.05	3720	372.00	302.00
North Dakota	19	2212	2981.75	1429.10	1475	147.50	139.90
South Dakota	17	1474	1897.85	824.70	645	64.50	84.50
Totals	60	5328	6531.60	4437.85	9350	935.00	779.00

	Books			Periodicals			
	AGTS.	HRS.	VALUE 1913	VALUE 1912	NO. COP.	VALUE 1913	VALUE 1912
NORTH PACIFIC UNION							
W. Washington	8	849	\$1266.05	\$1448.00	2750	\$ 275.00	\$ 283.70
Upper Colorado	8	545	1234.65	1226.80	3120	312.00	60.00
W. Oregon	15	1548	2470.55	535.95	2480	248.00	539.00
S. Idaho	5	501	776.50	206.85	366	36.60	38.70
Montana	8	837	1598.35	610.70	555	55.50	10.00
S. Oregon	2	226	738.39	826.45	1030	103.00	32.50
Totals	44	4506	8084.49	4854.75	10306	10306.60	963.90
PACIFIC UNION							
N. Calif.-Nev.	3	284	334.25	1231.75	730	73.00	65.00
Arizona	3	272	979.00	157.10	....	.....	5.00
S. California	7	587	757.20	740.80	4660	466.00	363.00
Utah	3	416	866.00	325.05	115	11.50	27.50
Gen. California	5	608	1153.35	606.75	533	53.30	47.80
California Coast	2	290	357.05	984.25	4035	403.50	749.60
Totals	23	2457	4446.85	4045.70	10073	1007.30	1257.90
WEST CANADIAN UNION							
Alberta	9	1371	2888.35	898.00	665	66.50	108.50
Manitoba	7	1070	2016.90	1327.75	650	65.00	107.50
British Columbia	5	349	597.40	1733.05	1875	187.50	51.00
Saskatchewan	12	1893	4164.60	5094.30	210	21.00	198.70
Totals	33	4683	9667.25	9144.10	3400	340.00	465.70
Subscription lists					29118	2911.80	2195.00
Foreign and miscellaneous					5863	586.30	465.80
FOREIGN UNION CONFERENCES AND MISSIONS							
British	67	8717	4667.67	3875.85	149009	2878.60	3281.77
Australasian	69	5174	9110.85	9418.76	....	2360.48	1663.52
South African	11	857	1013.41	1187.98	1060	17.46	46.34
Indian	31	3328	514.71	351.42	....	.....	.....
Scandinavian	143	21544	9840.34	10092.61	4638	273.97	546.58
East German	77	7352	1901.31	10448.40	41731	1224.97	4500.90
West German	107	10856	2892.87		51020	1365.02	
Danube	25	2860	760.76	.....	5687	29.14	.....
Gen. European	97	11879	3853.25	.....	40974	665.13	.....
Russian	..	....	.....	1101.50	....	.....	.....
Siberian	..	....	.....	7.70	....	.....	.....
Latin	6	788	660.51	764.36	7698	216.65	149.83
Brazil	27	....	1174.47	733.10	....	.....	.....
Mexican	1	47	72.62	.....	7328	369.36	379.66
Cuban	10	606	1882.00	1585.50	563	46.60	24.11
Porto Rican	3	....	564.16	263.40	....	.....	.....
West Caribbean	..	....	833.34	689.22	....	188.46	43.94
Philippine Is.	..	....	15.79	206.85	....	12.22	.....
Levant	10	467	39.19	125.16	....	.....	.....
Korean	..	....	22.13	.....	3293	82.32	.....
South America	19	1540	2264.12	2552.22	....	243.32	105.03
Japan	7	646	6.63	2.29	745	24.08	89.72
Venezuelan	..	....	.....	8.00	....	.....	.....
East Caribbean	1	....	106.60	.....	....	1.50	.....
Totals, foreign	711	76661	42196.73	43414.32	313746	9999.28	10831.40
Totals, N. Am.	704	57216	69463.91	59751.37	153849	15384.90	18311.90
Grand totals	1415	133877	\$111660.64	\$103165.69	467595	\$25384.18	\$29143.30

Comparative Book Summary

	1908	1909	1910	1911	1912	1913
Jan.	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88
Feb.	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12
March ...	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42
April ...	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45
May ...	67,455.44	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01
June ...	82,878.67	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06
July ...	120,973.89	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74
Aug. ...	66,946.38	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64
Sept. ...	51,148.56	55,625.41	66,523.65	86,001.72	67,551.70	.....
Oct.	62,719.91	52,669.93	62,461.13	81,367.89	70,219.07	.....
Nov. ...	53,787.31	49,964.99	58,211.68	67,600.00	77,424.87	.....
Dec. ...	39,873.18	45,759.73	54,663.93	58,386.24	57,291.91	.....
Totals, \$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	.....	.....

Comparative Summary of American Periodicals

	1910	1911	1912	1913		1910	1911	1912	1913
Jan.*	89462	122202	121666	177080	Aug.	152520	215773	183119	153849
Feb.	116198	99234	144257	201659	Sept.	120020	135179	173077	.....
March	132165	244003	207529	166499	Oct.	116157	164537	587830	.....
April	183981	192757	189498	152088	Nov.	102795	110326	108755	.....
May	174886	141204	162220	166465	Dec.	99137	98541	111199	.....
June	193727	145025	163120	156550	Totals,	1703194	1866363	2344207	.....
July	222146	197582	191937	176772					

* Multiply number of magazines in any month by ten cents to get value.

Let all plan to be on the grounds the first day of the camp. We should not miss a single service, for the meetings are all designed to promote our spiritual life. What a blessed privilege it is to meet together each year at our camp-meeting to receive instruction to better prepare us to perform the work that God has committed to our hands. Come, bring the loved ones, bring the children, bring the gray-haired fathers and mothers. Interest your neighbors and friends if possible, and bring them. Come praying, and God will richly bless you.

M. C. STRACHAN.

Special Session of the Central California Conference.

At a joint meeting of the Central California Conference Committee and the Armona school board it was voted "that the future policy of the Armona Academy and equipment be submitted to a special session of the conference to be called in connection with the coming camp-meeting, Oct. 30 to Nov. 9, 1913."

In harmony with the above action, a special meeting of the Central California Conference is called to convene at Laton, Cal., Oct. 30 to Nov. 9, 1913, for the transaction of the above-named business and any other business that may seem best to the regular delegates and people in conference assembled. The first session of the conference is called to meet on Monday, November 3, at 10:30 A. M.

By order of the conference committee,

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

Special Meeting of the Central California Conference Association

A MEETING of the Central California Conference Association is called to convene in connection with the special session of the conference at Laton, Cal. The regular delegates to the Central California Conference (unincorporated) are the constituency of the Central California Conference Association. The first meeting of the association is called for Wednesday, November 5, at 10:30 A. M.

J. H. BEHRENS, *President*;
G. A. WHEELER, *Secretary*.

Western New York Conference

THE seventh annual session of the Western New York Conference will be held in the Seventh-day Adventist church at Jamestown, N. Y., Oct. 30 to Nov. 2, 1913. The first meeting will be 9 A. M., October 30. It is hoped that there will be a good delegation in attendance, as important matters of the conference will need careful and general consideration. At this time the officers of the conference will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

H. W. CARR, *President*;
MRS. H. W. CARR, *Secretary*.

Western New York Conference Association

NOTICE is hereby given that the annual meeting of the Western New York Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church in Jamestown, N. Y., Oct. 31 to Nov. 2, 1913, for the election of officers, and the transaction of such other business as may require the attention of the constituency. The first meeting will be held October 31, at 9 A. M.

H. W. CARR, *President*;
T. B. WESTBROOK, *Secretary*.

The Florida Conference Association

THE seventh annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp-ground at Lakeland, at 9:30 A. M., Tuesday, Nov. 4, 1913, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President*;
B. W. SPIRE, *Secretary*.

The Florida Conference

THE twentieth annual meeting of the Florida Conference of Seventh-day Adventists will be held Oct. 30 to Nov. 9, 1913, in connection with the camp-meeting at Lakeland, Fla.

The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held October 31, at 9:30 A. M.

W. H. HECKMAN, *President*;
W. M. LEE, *Secretary*.

West Pennsylvania District Meetings

ON account of circumstances it is found necessary to make some changes in the dates of the district meetings in the district comprising the following churches:—

Altoona	Oct. 10-12
Huntingdon	" 15, 16
Six Mile Run	" 17-19
Johnstown	" 24-26

Let us pray, brethren, that the Lord will send showers of blessing upon us, and make it indeed a season of refreshing to us all. This can be had for the asking, provided we are willing to yield all to our Master.

CHAS. F. ULRICH.

Training for Nurses

THE Boulder-Colorado Sanitarium Training-school for Missionary Nurses desires a few more consecrated young men and women to complete the number of applicants to be accepted for the 1914 freshman class which begins January 1. This school has special advantages to offer to those desiring to prepare themselves to become more efficient workers for God and humanity.

Our location is an ideal one, situated at the foot of the Rocky Mountains. The instruction given includes all the branches of nursing taught in the modern hospital training-school, both theoretical and practical. As a large number of patients enter our institution each year, the training is not confined to any one branch of our work, and the student receives a varied experience in general, hospital, and surgical nursing. Write us at once for illustrated nurses' catalogue. Address Boulder-Colorado Sanitarium, Boulder, Colo.

Our Pioneer Missionary Paper

DR. GEORGE THOMASON, of the St. Helena Sanitarium, has furnished some splendid articles for the *Signs*, but the several articles treating the subject "The True Science of Christianity and Its Principles of Health Contrasted With Christian Science and So-Called Divine Healing" promise to be of exceptional value. They will begin in the *Signs* in a few weeks, and every believer should have several copies for his own use. Subscriptions for the six months' series beginning November 11 will secure all the articles.

Elder R. C. Porter contributes a splendid series of thirteen articles to our pioneer missionary paper, the *Signs*. The subject is "The Kingdom of God," and it will be developed in a thorough way, taking up its origin versus evolution, its laws, invasion, subjects, liberty, principles, covenants, false views, and reestablishment. This is a very strong series, and will appear in the new six months' series to begin November 11. These are real missionary articles.

Many have heard Brother H. H. Hall, of the Pacific Press, in his interesting illustrated talks on the Waldenses and their work. Brother Hall, has now prepared a series of six articles for the *Signs of the Times* weekly, and they will appear in the six months' series beginning with the issue of November 11. It will be a treat to have these in printed form. They will not only be of value to our people, but will be most excellent missionary articles. They will show the life and education, the staunch faith in the face of bitter

persecution, and the inspiring missionary example of this great people. Be sure your name is on the list for the first number. Include a few of your friends.

The November "Watchman"

THE October *Watchman* met with splendid success throughout the field, and the good things in store for the readers of the November *Watchman* will insure a warm welcome for the same. The following is a partial list of its excellent contents: "The Impending Conflict;" "Did the Pope Change the Sabbath?" "Type and Antitype" (Sanctuary Series); "Was Peter the Rock?" "The Promises Made the Fathers."

Many words of praise have been received concerning this good magazine, and the following illustrates how the Lord is impressing those not of our faith to help give the message:—

"GENTLEMEN: Please forward me 20 copies of the *Watchman*, and terms to agents. While visiting Windsor, Canada, I bought a copy of the *Watchman*. On arriving home I read it and became impressed with its splendid make-up and the truthful method of presenting Bible facts. I think this good magazine should be widely circulated. Let me try."

"[Signed] MANAGER NEWS-STAND"

Did you ever try our club plan? Let us send you five copies or more at 60 cents a year. Begin by selling or distributing them. Soon you will have an interesting circle of readers to whom can be presented tracts and books as they may ask questions. If it is not convenient to receive the entire club at your own address, add 5 cents each per year's subscription, and the same will be sent direct from the office to separate addresses. Rates in quantities: 5-40 copies, 5 cents each; more than 50 copies, 4 cents each. To Canada, 5 cents straight. Single copies, 10 cents each. Order through your tract society.

Harmony by Correspondence

THE harmony which the Fireside Correspondence School proposes to teach through correspondence is music harmony, and we are sure it can be taught successfully in this way.

The first lessons of the series are just from the press, and are prepared by Miss Barbara M. Knox, daughter of Elder W. T. Knox, treasurer of the General Conference. Miss Knox is thoroughly qualified for this work, having completed four years' study of the subject, one year with Prof. Wm. J. McCoy, of the University of the Pacific, San Jose, Cal., and three years with Profs. George Siemmon and Howard Thatcher, at the Peabody Conservatory of Music, Baltimore, Md.

Familiarity with the rudiments of music and a certain skill in playing, such as will enable the pupil to play the exercises of the lessons on piano or organ, are necessary for the successful pursuit of these studies.

We have printed a few extra copies of the first lessons, which may be had free by those really interested who will first write for them, together with the Annual Announcement and full information in regard to terms, etc.

Address the Fireside Correspondence School, Takoma Park, Washington, D. C.
C. C. LEWIS, *Principal*.

Business Notice

HELP WANTED.—Watchmaker, competent in all branches of watch repairing. Steady work. Also jeweler, one who understands new work and can do repair work. Steady to right man. Sabbath privileges granted. G. A. Roggenkamp, 613 Seventh St., N. W., Washington, D. C.

Publications Wanted

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

Mrs. Jennie B. Foye, Kittery Point, Maine. Periodicals and tracts.

L. Trowbridge, Box 1147, San Antonio, Tex. Back numbers of REVIEW AND HERALD.

George J. Lowe, R. F. D. 5, Elgin, Tex. Back numbers of *Protestant Magazine*, *Signs*, and *Watchman*.

Edgar N. Vaughan, Hickory, N. C., thanks those who have been sending him papers, and still wishes a continuous supply.

J. N. Haley, R. F. D. 2, Wetumka, Okla. *Signs*, weekly and monthly, *Watchman*, and tracts treating on the third angel's message.

Mrs. J. L. Holm, R. F. D. 3, Bon Aqua, Tenn. School-books that are used in our schools, especially readers and geographies, for use in a self-supporting school.

Emma Kincaid, 608 Third St., Lincoln, Ill. *Signs*, weekly and monthly, *Watchman*, REVIEW AND HERALD, *Youth's Instructor*, *Little Friend*, *Liberty*, *Life and Health*, and tracts in English, German, and Jewish.

Obituaries

PRESTON.—Sarah A. Cox was born Nov. 17, 1867, in Macon County, Illinois, and died in Geary, Okla., Aug. 6, 1913. She moved to Kansas with her parents in 1883, and two years later, on January 3, was united in marriage with F. S. Preston. She was an earnest, faithful member of the Seventh-day Adventist Church. Her husband, two children, father, three sisters, four brothers, and many friends mourn their loss.

J. H. COFFMAN.

GILES.—E. P. Giles was born Feb. 7, 1830, in Rutland County, Vermont, and died in Graysville, Tenn., Sept. 19, 1913. Early in life he moved to Michigan, and embraced present truth under the labors of Elders A. S. Hutchins and Joseph Bates nearly sixty years ago. For several years he was actively engaged in missionary work, being director of a district in Michigan. Shortly before becoming a Seventh-day Adventist he was married to Jenette Weed. To them four children were born, three of whom still survive. His wife died in 1891. About a year after this he went West, but later moved to Graysville, Tenn. In 1896 he was married to Bettie Harris, who preceded him in death. Our brother sleeps in Jesus. A very large congregation listened to remarks by the writer from Rev. 21:4.

SMITH SHARP.

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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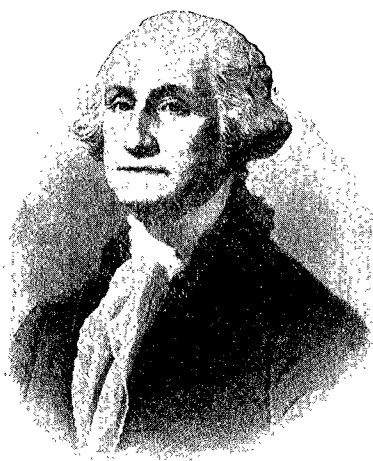
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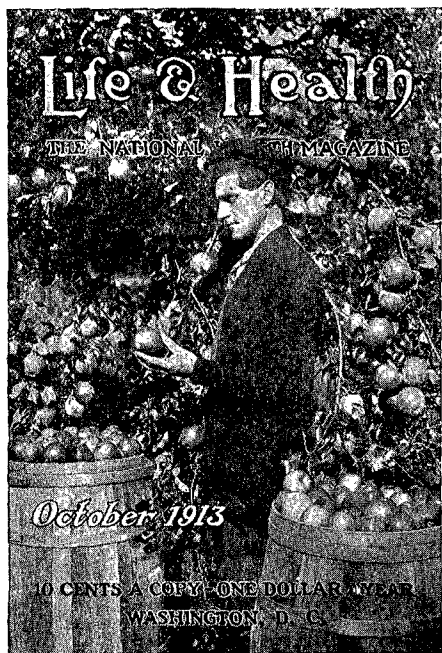
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WASHINGTON, D. C., OCTOBER 16, 1913

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As we go to press the sad word comes of the death of Elder W. A. Shafer of England, from typhoid fever. He died at Liverpool, September 20.

THERE is opportunity at the Foreign Mission Seminary for a young man who understands shoe repairing to earn part of his way in school at that work.

ELDER O. A. OLSEN, secretary of the North American Foreign Department, accompanied by Sister Olsen, came to Washington last week. They will remain over the General Conference Council, which convened October 14.

BROTHER L. M. BOWEN, of California, who has been elected general manager of the Washington Sanitarium, arrived in the city this week to take up his duties in connection with this institution. He was accompanied by Brother Ross, who comes to take the work of steward.

LAST week Elder and Mrs. F. G. Lane, of the Venezuela Mission, sailed from New York on their return to the field, having taken a brief furlough in Michigan since the General Conference. They stopped over in Washington to make an urgent plea for another evangelist to join them in the work in Venezuela.

WRITING under date of September 26, Elder J. W. Christian, president of the Nebraska Conference, says: "You will be interested to know that we are taking hold of the Harvest Ingathering campaign in a vigorous way, enlisting the cooperation of our conference laborers and church elders, and swinging the rank and file of our people into this movement. I believe we have reason to expect greater results for missions from the campaign this year than from 1912." We hope that the earnest efforts being put forth in this conference will be duplicated in every conference, and that the campaign this year may be the most fruitful of success.

THE month of September was a month of progress in the circulation of our literature. Report from our book department shows the shipments from the home office to have been forty-six per cent greater than the corresponding month of 1912. Our Eastern Branch report shows the sales of the Atlantic Union Conference to have been over \$7,000, in contrast to less than \$3,000 for September of last year; and the report from our Western Branch, at South Bend, Ind., shows a gain in the territory supplied by them of one hundred and fourteen per cent, or more than twice the amount of literature circulated during the month of September last year.

A LETTER from Elder R. C. Porter reports the arrival in Shanghai of the China party sailing in August, after a prosperous voyage. They were able to spend a little time ashore at Honolulu, Hawaiian Islands, and also in Yokohama and Tokio, Japan, seeing the local workers and having some good meetings together. Elder Porter is pleased with the headquarters location in Shanghai, and reports that the revolutionary difficulty is subsiding, with everything promising a favorable season for work.

OUR readers have been cheered and edified by the poems which we have printed from time to time from the pen of Miss Pearl Waggoner. Miss Waggoner has recently made an excellent collection of her poems, which she has published in a neat little booklet entitled "Beyond the Shadow." This can be secured for forty-five cents paper or seventy-five cents cloth, by addressing the author at Hinsdale, Ill., care of Sanitarium.

THE excellent series of articles entitled "The Greatest Religious Movement of the Ages," by Elder G. W. Reaser, published in the REVIEW some time ago, has been printed in a thirty-two-page tract, by the author. These may be obtained for one and one-half cents each, by addressing the Arizona Tract Society, 615 North Tenth St., Phoenix, Ariz.

By the time this paper comes from the press, the members of the executive committees of the General Conference and the North American Division will be gathering in Takoma Park for the autumn council.

ON the first of this month Elder and Mrs. F. H. Conway, formerly of British Columbia, sailed for Honolulu, Hawaiian Islands, Elder Conway having been appointed to the superintendency of that mission.

LAST month Brother E. Rosenwold, of the Greater New York Conference, sailed for Europe, having been invited at the time of the last General Conference to make Northern Sweden his field of labor.

IN July three workers sailed for Trinidad, West Indies, Fred and Mrs. Hutchinson, of Tennessee, and E. Henriques, of the South Lancaster Academy.

ELDER A. G. DANIELLS reached Washington last week from his European trip. He spent several days attending meetings in South Lancaster, Mass., where he was joined by Mrs. Daniells from Washington. His report in this issue of European meetings will be found of particular interest.

WE find that we omitted to note in the June sailings the departure of a number of workers for Spanish-American fields: J. A. P. and Mrs. Green, of the Foreign Mission Seminary, and C. P. Martin, of the Southwestern Union, to Mexico, to engage in the book work; and A. U. Cochran, of the Seminary, to Cuba.

Special "Bulletin" Offer

HAVING a limited supply of the last *General Conference Bulletin* left, the Review and Herald Publishing Association will mail them post-paid, as long as they last, at the following prices:—

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The Book of Romans for Five Cents

THE Sabbath-school lessons for the next nine months are to be upon the book of Romans, which is, perhaps, the most difficult in some respects to understand, and yet the most rich and full of instruction in Christian experience of any of Paul's writings. The Sabbath School Department has recommended that all our people give special study to this book, and that as many as possible commit the verses to memory each week. To assist them in this the Review and Herald Publishing Association purchased a large edition of the book of Romans, issued in convenient form for the vest pocket, so that all can have it with them at all times and be able to improve spare moments in the study of the book. The price of it is only five cents, post-paid. Send in your orders at once to your tract society for what you will need for your Sabbath-school. Isolated members should also improve this opportunity.

The Ingathering Campaign

ON Friday, October 3, 400,589 copies of the Ingathering REVIEW had been ordered. Over 66,000 were ordered that week. The original order provided for 500,000 papers. Another edition of 70,000 is being run, and these papers very likely will not long supply the demand. Night-and-day work will provide the papers on short notice, so let none slacken their efforts.

The conferences that reach their goal, \$1.54 for each church-member, will be published in the REVIEW in the order in which their reports reach the undersigned by wire or letter. The list must close each week on Thursday night in order to go into the REVIEW before the forms close. Conference treasurers will know when the amount is in and can then report, sending the money in through the usual channel. Remember, \$100,000 to missions is our aim!

T. E. BOWEN.