



The Advent Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., December 9, 1909

No. 49



A Prayer

Thou'st swathed our yesterdays in glory,
And given songs to cheer the night;
Each morn repeats its blissful story;
Thou kissest sobs and tears with light,
And on the cloud the bow Thou settest
All woven in amazing grace,
For through these earth-born mists Thou
 lettest
Thy love-light shine in Mercy's face.

Lo, in the darkest day Thou lendest
Thine aid to guide our feet aright,—
And to our souls this word Thou sendest,
"At evening time it shall be light."
Then Faith the precious promise borrows
And looks into Thy loving face,
And Hope still hails the glad to-morrows
Abounding with unending grace.

O, give us, Lord, that open vision
To see the path Thy feet have trod,
And lead us to the fields Elysian,
And bring us face to face with God.
Whatever way Thy wisdom leadeth,
Our willing feet would softly tread,
Like sheep whom loving bounty feedeth
When by the tender Shepherd led.

—Joseph H. Beale.

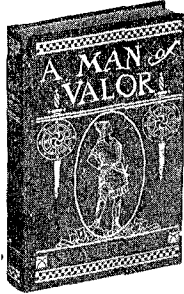
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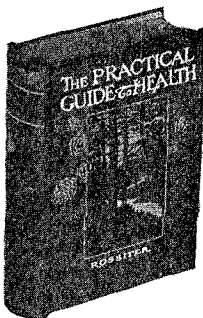
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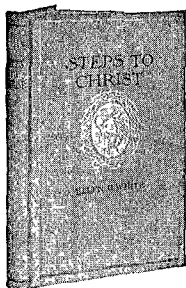


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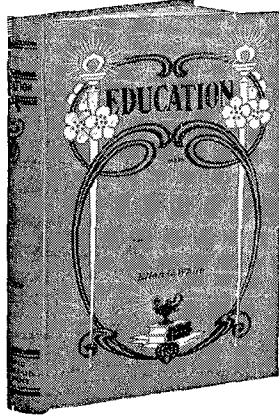
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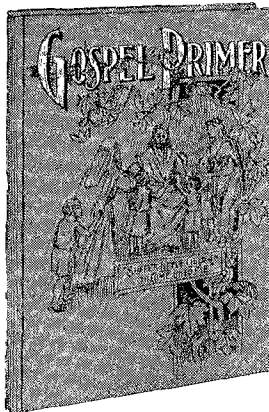


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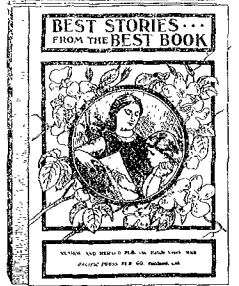
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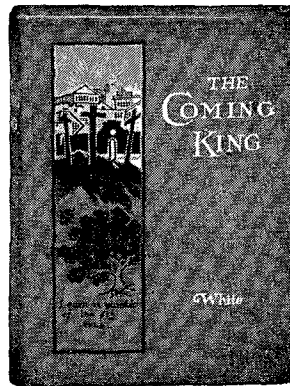


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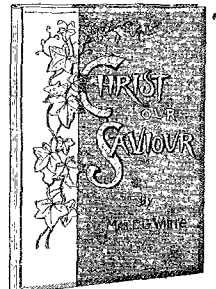


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THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 9, 1909

No. 49

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year \$1.50 Six Months..... 75
Eight Months 1.00 Four Months 50

No extra postage is charged to countries within the Universal Postal Union.

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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

Our First Paper.—The first paper devoted to the proclamation of the three-fold message of Revelation 14 was the *Present Truth*, printed in July, 1849, at Middletown, Conn. It was an eight-page, semimonthly, published by James White.

The Burden to Publish.—The motto of the paper was, "The secret of the Lord is with them that fear him; and he will show them his covenant. Ps. 25: 14." The first paragraph was the text: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." "For months," wrote the publisher, "I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock. . . . I tremble at the word of the Lord, and the importance of this time."

Dedicated to God.—Thus on that July day, in 1849, the first of our periodicals spread its white wings to fly with the third angel's message to the children of men. This was the paper the entire edition of which was brought from the printing-office in a hand-bag. And we have been told how the little band of believers knelt round the pile of papers on the floor, and with tears dedicated this first periodical to God, and besought him to bless the silent messengers

as they were sent forth. Now, with our hundred twenty periodicals, in many languages, we do well to call to mind that day of small things but of great faith; and in the same spirit of devotion to dedicate and consecrate our all to God in this time of the finishing of the work. With all our numbers, and with all our facilities, we are as utterly helpless to do the work, and as dependent upon God, as were they.

The Tremendous Issue.—"I tremble at the word of the Lord, and the importance of this time," wrote James White as he began the first paper. How much it meant that the time so long foretold in prophecy had at last come! The scene at the opening of the judgment hour had transpired in heaven:—

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

God's providence had raised up a little band of believers to begin the work of proclaiming the last message on earth. Well might Elder White feel the tremendous importance of the time as he launched that first paper; and well may our hearts now tremble at the word of the Lord and the importance of this time, sixty years later, on the very verge of eternity. This third angel's message movement is no dream. The end of all things is at hand. Cry it aloud, and wake every sleeper.

How Providence Prepared the Way

THIS week's testimony to the Lord's intervening power is from our own earlier history. I hope it will suggest to some of our readers that it is time to send in accounts of manifest special providences in connection with our work and workers.

It is cheering to recount these experiences of deliverance or special leading, with their evidence of a Heavenly Father's constant care over his children and his work. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

This story tells of the manner in

which the Lord prepared a sister to hear and accept the truth, and prepared a laborer to present the right thing at the right time.

In the early years of our work, Miss Annie R. Smith was a student in a young ladies' seminary in Massachusetts. Her mother, in New Hampshire, had embraced the Sabbath truth, and was specially burdened for her son—Uriah Smith—and the daughter. She had talked with Elder Joseph Bates of her burden, and now that he was soon to hold a meeting, in Somerville, Mass., near Miss Smith's place of residence, it was arranged that the mother should inform the daughter of the meeting, and earnest prayer was offered that the young woman might be led to attend. The sequel is told by Elder J. N. Loughborough, in his "Great Second Advent Movement:"—

Elder Bates had never been in the room where the meeting was to be held, and therefore knew nothing of its situation. The night before the meeting, he dreamed of being in the room, and that every seat was occupied except the one just by the door. He also dreamed that he changed his subject from that on which he intended to speak, and spoke on the sanctuary question; that they had sung the first hymn, prayed, and sung the second hymn, and he had just opened his Bible and was reading, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," pointing to the figure of the sanctuary on the chart, when the door opened, and a young lady entered and took her seat in the vacant chair. He also dreamed that the person was Annie R. Smith, and that she at once became interested, and embraced the truth.

Elder Bates' meeting was on the Sabbath (Saturday), and as there was no school that day, Annie said, "Just to please my mother, I'll go." The night before that Sabbath she dreamed that she went, and was late; that on arriving at the door the first hymn had been sung, prayer offered, and they were just concluding the second hymn; that as she entered, she observed that every chair was occupied but the one by the door; that a tall, noble, pleasant speaker was pointing to a chart such as she had never seen before, and was repeating, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." She dreamed that what he said greatly interested her, and that it was the truth.

She started for the meeting in ample time, but missed the way, so failed to get there until the singing of the last of the second hymn. When she entered, everything was exactly as she had seen it in the dream, and the identical man of her dream was repeating, in the same manner, the text from Dan. 8: 14. It

struck conviction to her heart at once.

Elder Bates had not thought of his dream until she entered the door and took her seat. He had prepared to talk on another subject, but his mind would rest on the sanctuary question. While he was repeating the text, his dream flashed into his mind, and silently he prayed for help to speak to the hearts of his hearers. He had great freedom in explaining the passing of the time, with which Annie was familiar. Then he set forth the truth of the third angel's message and the Sabbath.

As he closed the meeting, he stepped up to Annie, and said: "I believe this is Sister Smith's daughter of West Wilton. I never saw you before, but your countenance looks familiar. I dreamed of seeing you last night." Then Annie told her dream. She left the meeting with feelings and aspirations all changed, having there and then accepted the truth of the Sabbath.

She went back to the seminary, packed her trunk, and went home. On learning of Elder White's cares in publishing, and of his labors in preaching, she felt that God called her to go and help him in his office work.

Miss Smith continued with the REVIEW until her death, a few years later, having given to us some of our most inspiring hymns; by which, though she sleeps in death, she "yet speaketh" of the goodly pilgrimage and the thrilling cry of the advent message.

W. A. S.

A Vital Doctrine

THE genuine gospel of Christ is distinguished from all false religions by that vital teaching, that doctrine which is both the power and the glory of the gospel,—the mystery of godliness. This is that union of the divine and the human in the person of Christ, Son of God and Son of man, which has brought human nature into a personal relation with God. This mystery furnishes the key for the explanation of the whole plan of salvation as revealed in the Scriptures. It is only because the Seed of the woman would be divine as well as human that the promise could be made in Eden which involved the utter overthrow of Satan and all his works. It was only because the son of David would also be David's Lord that he could be assured of an everlasting reign "upon the throne of David." It was only because the Son of man was also Son of God that he could predict that he would come "in the glory of his Father and with his angels."

Some of the scriptures which set forth this central truth of the gospel may be read in this connection with profit:—

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1:1, 14.

"For what the law could not do, in that it was weak through the flesh, God

sending his own Son in the likeness of sinful flesh; and for sin, condemned sin in the flesh." Rom. 8:3.

"But when the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4.

"And without controversy great is the mystery of godliness: he who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." 1 Tim. 3:16.

"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Heb. 2:14-17.

In the experiences set forth in these simple statements we find the fulfilment of those promises which foretold the incarnation. As, for example:—

"Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye harken." Deut. 18:15.

"And now, O Lord Jehovah, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant: now therefore let it please thee to bless the house of thy servant, that it may continue forever before thee; for thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed forever." 2 Sam. 7:28, 29.

"I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish forever, and build up thy throne to all generations." Ps. 89:3, 4.

"Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [God is with us]." Isa. 7:14.

In addition to these prophecies declared in plain words, there are many intimations in type, symbol, and prophetic history which clearly foretell this great mystery of the gospel, and which have no definite meaning apart from it. The ancient tabernacle of the Hebrews, in which the glory of God was revealed behind veils and curtains, was in itself testifying to the revelation of the glory of God which would be veiled with humanity. The form of the fourth, the companion of the three Hebrews in the fiery furnace, was not a mere optical delusion, but rather a real presence, the presence of him who would take the flesh and tread the pathway of trial with his brethren.

It makes a great difference in personal experience whether one accepts Christ as the fulfilment of these prophecies and

intimations of the Scriptures, or whether he regards him merely as the highest type of human development. His own words make this clear:—

"Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." John 8:24.

In thus speaking Jesus evidently referred to himself as being the manifestation in the flesh of him who in the Old Testament had been revealed to the chosen people by the name "I AM." This is true whether we read the passage without supplying the word "he," or whether we accept the usual rendering. This is clear from the words of the prophet Isaiah:—

"Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that you may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no savior. I have declared, and I have saved, and I have showed; and there was no strange God among you: therefore ye are my witnesses, saith Jehovah, and I am God. Yea, since the day was, I am he; and there is none that can deliver out of my hand: I will work, and who can hinder it?" Isa. 43:10-13.

From these statements we learn that Jesus of Nazareth was the revelation in the flesh of the same one who declared his name to Moses, and who spoke through Isaiah, saying, "I am he." We further learn that belief in this union of the divine and the human is the only means of escape from the power of sin. The faith which apprehends this great truth is the means through which the same union is wrought out in the experience of the believer, and thus Christ dwells in the heart by faith to transform the life and reveal his own character.

Any teaching which tends to obscure or undervalue this vital truth of the gospel should be repudiated in the most emphatic manner. It is not a question of the theoretical exposition of some doubtful text, but rather a question of personal experience in the saving power of God. To deny the incarnation of the Word in the obvious meaning of the scriptures to which we have referred, is to reduce the gospel of Christ to a merely human philosophy, and to make one dependent upon his own efforts to copy the example of Christ, rather than to depend upon an indwelling Christ to reveal his own life once more in the flesh. The teaching of the present day that the idea of incarnation "is apprehended as the immanence of God in the realm of human personality," and that "the truth of the incarnation is that humanity, raised to its highest power, becomes Divinity," is the direct result of the application in the field of theology of

the principle of evolution, and takes out of the gospel that unique revelation of Divinity in humanity which lifts it above the plane of false religions, and establishes the claim that it is the heaven-born plan of salvation. Beware of any doctrine which sets aside the Biblical view of the incarnation.

W. W. P.

Ought Always to Pray

JESUS at one time spoke a parable to the intent that "men ought always to pray, and not to faint." It was not a precept without an example; for Jesus himself put life into the precept by carrying it out in his own life. Wherever he was, and whatever his work, he always found time to draw on the arsenal of divine power through the agency of prayer.

If prayer was necessary in the days of Christ's personal ministry on earth, and necessary to such a one as he, then such as we are certainly can not neglect it in such a time as this. Beyond question, there are forces more subtle at work in our day than during any generation in the past. Satan has come down with great wrath, knowing that he has but a short time. Everything that this world has ever learned in the dark ways of sin it is practising in our generation. No ordinary experience in religious profession, and no semiserious faith on our part will equip us for the struggles that are just ahead. He who has the utmost degree of faith and of religious experience will have none to spare. Like the wise virgins, what he has can not be divided with others. There is the utmost need on our part that we appropriate every means God has given to fit his people to pass in triumph through the experiences of the last days. It will be no child's play. Every weapon known to the adversary of souls will be in use. The most convincing philosophies and the most subtle dogmas will be spread before the eyes or sounded in the ears of all people, while the innuendoes of doubt and the positive assertions of open disbelief will meet us on every hand. And added to that will be the powerful, insistent force of the great religious systems entrenched behind and supported by the civil power, while strife and war at home and abroad will add to the turmoil and the terror of the times.

It is at such a time that men's hearts will fail them for fear and for looking after those things that are coming upon the earth. But then is the time when the Christian must not faint if he expects to hear the "Well done" from the lips of his Redeemer. Says the prophet:—

"For yet a very little while, and he that cometh shall come, and shall not

tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him." Heb. 10:37, 38.

But *some* will go through; for "he shall see of the travail of his soul, and shall be satisfied." Again: "They overcame him [the accuser] because of the blood of the Lamb, and because of the word of their testimony." Rev. 12:11. "And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God." Rev. 15:2.

Before that occurs, the record of every soul will be sealed for eternity; every case before the bar of heaven will have been decided. Cases are being decided now. The Advocate of those who have stood for God through the ages pleads, with his blood and the cruel marks of his crucifixion, for the souls of his humble and faithful people.

We have cases at that bar, cases that must go by default if our own worthiness or our own ability are depended on to carry us through. They need not depend upon that. The Son of God is our advocate, his righteousness pleads in place of our unrighteousness, and his strength is ours to enable us to stand. The Father is the Judge, and we can know that his judgment will be just.

But "the wages of sin is death," and we have all earned that wage. "So death passed unto all men, for that all sinned." There is no work that man can do for the future that will be able to make compensation for the penalty of death already earned. In such a condition, and having been led into trusting in "good works" of their own for salvation, thousands on thousands will go down to perdition; or trusting in some scheme of human devising, they will discount the plan of God and pass it by, while they look everywhere but in the Word of God for a lamp to light their pathway. It is a time of tremendous importance. Six thousand years of sin, misery, sorrow, strife, oppression, and deception are culminating now. We are in the focal point of the ages; yet out of this generation, harrassed by the accumulated intrigues of a wily foe, God will bring the polished jewels of his grace. It should be to us a time of deep concern—not a time of fearful trembling and anxious worry, but a time of heart searching, of determined seeking after God.

The time is near when the heavens will reveal him who is the hope of the world; but now he stands at the bar of God pleading the case of his people, who have made a covenant with him by sacrifice. His standing in that court is unquestioned; for he is the sinless Son of the merciful Judge, and has already

been received at the right hand of the throne of the Father. Everything has been done that even Infinity could do to make possible for man a way of escape from eternal death and a way of attaining eternal life. The only thing that now stands between us and everlasting life is our refusal to repent of sin and put our case in the hands of him who is at once our Friend, our Brother, our Redeemer, and our all-powerful Advocate at the bar of eternity. Our eternal destiny hangs upon our willingness or unwillingness to submit our case to the only One in all God's universe who is able to carry it through.

Having put our case into his hands, thrown ourselves meritless upon his mercy, forsaken sin, and declared our allegiance to the kingdom of righteousness, the power of heaven is ours to see us through. That power comes through prayer. Wherefore, "men ought always to pray, and not to faint."

C. M. S.

What Will Be Accomplished?

BEFORE another number of this paper reaches its readers, the week of prayer for 1909 will have come and gone. As one looks over the great field, it is interesting to contemplate this concert of prayer in which our people will engage. What will be accomplished by this season? Will it bring a revival to our churches, a deeper consecration in the individual experiences of our brethren and sisters? If it does, it will surely accomplish a blessed result; falling short of this, it will signally fail of its purpose.

Appointed occasions for seeking the Lord places every believer in a different relationship to God. It serves either to deepen Christian experience or to bring to the heart a spirit of greater indifference, as each individual relates himself to the occasion. While much may depend upon the leaders of the public service, upon the readings that have been prepared and sent out, after all the real burden of obtaining a closer connection with God falls to each individual member. Without this individual effort but little can be accomplished.

To make the most out of this concert of prayer, every child of God should seek by an examination of his own heart to prepare the way for the coming in of the Lord Jesus. If he has committed sin, that should be humbly confessed. First, let him make right every wrong in his own family. An acknowledgment may be due the husband or the wife, the parent or the child. Remove out of the way the stumbling-blocks. From there, let the work of righting wrong extend to the church itself. Hasty words should be recalled; misunder-

standings be cleared away. It is this work of humiliation and confession, followed by complete consecration to God, that brings into the life the power of his Holy Spirit.

Nor should each one feel content with bringing himself into a right relationship. Each should reach out for every other. If a member in the church is discouraged and cast down, he should be visited. Every effort should be made to reclaim the backslidden. If this work is entered upon, if this spirit of true revival shall be present in all our churches during the week-of-prayer occasion, and if there possesses the hearts of our people the spirit of true consecration, we need have no fear but that the demands of our mission treasury will be met.

When once this people have given their all to God and made a full and complete surrender to their Saviour, there will be no lack of either men or means to carry forward the work. The burden of this work resting upon the hearts of the believers in this message will lead them to respond to its demands. To them the call of God will be more than a call to formal service. In giving themselves, they will give their all to God,—house, lands, flocks, and merchandise,—counting themselves only the stewards of God to use the means entrusted to their care as the Spirit shall lead and the providence of God indicate.

Hence, our burden is not primarily to see a large offering, although that is greatly needed, but to witness a refreshing from the presence of the Lord, a revival of true-hearted service, an old-time faith in this message, and a burden of soul for those who know it not. This is the great need. The offering will follow as its first-fruits.

There is but little need to argue with an unregenerate heart against following the fashions of the world, and indulging in the pleasures of sin. He who does these things needs a new birth in Christ Jesus. When the heart is truly converted, its chief delight will not be found in dress, or display, but in loving service for the Master, and the time spent in sinful and useless pleasures will be given to the work of soul-saving. It is this way in the matter of gifts and offerings for gospel work. A truly converted heart and consecrated life will find its highest expression of love in service, in imparting to others the new-found joy in Christ Jesus. It will need no urging. A knowledge of existing need will be sufficient to enlist the service of heart and hand in its alleviation.

Let all unite to make the week of prayer for this year a great spiritual feast, a time of sweet communion with God. There should be much praying. Let little groups get together and seek

for special blessing. Let families unite several times a day in prayer to God. Above all let there be much personal prayer. Alone with God each soul can gain a strength that will come in no other way. Daily searching of the Scriptures, daily quiet meditation and daily prayer, with the putting away of every wrong and the consecration of every power to God,—in this simple but effective way each soul may bring the rich blessing of heaven into his own experience, and become an agent in the hands of the Spirit for imparting the grace of God to his fellows.

F. M. W.

Forgiveness

ONE of the most precious promises in the Word of God is that which the angel made concerning the birth of Christ: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

It is sin that has brought ruin and desolation and death to the inhabitants of the earth. This evil thing has filled the world with prison-houses, and filled the prisons with prisoners; filled cities with crime, and homes with misery. There is no spot in all this world where man has ever trod, that sin has not blighted. Sin has laid its foul hand on every country, city, and hamlet in all the world, and besmirched with its villainess all that is lovely and beautiful and artistic, until even sinners hide their heads in shame. There is no home on earth that sin has not entered. There is no soul in whom is the breath of life that sin has not stung with its deadly poison. The land is filled with the dead, whom sin has smitten. The eye can scarcely look into the face of a living being in whose breast is not hidden some deep, unspeakable sorrow that sin has caused.

With all this misery and mortal woe, with the dead and dying all about us because of sin, what word can ever come to man more desired than the promise, "For he shall save his people from their sins"?

Some one may inquire, "Can God save me?" and the answer must be, "Yes, if you are a sinner;" for we read, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Not a soul in all the world who comes to God in sincerity and repentance, for forgiveness, but will find pardon. Every lost soul, who in the desolation of his wretchedness feels that there is no hope for him, needs only to turn to Christ and look to him for pardon and mercy, and he will find forgiveness of sin, "for he shall save his people from their sins."

This forgiveness is a most wonderful

blessing to man. It is a cover for all his shame and unspeakable guilt; it lifts that awful weight and burden from the heart relief from which can only be obtained by a taste of the goodness of the Lord. For a poor, vile sinner, who feels his guilt and is suffering the shame or punishment of his wrongdoing, to come to God and find pardon for all his sins in the name of Jesus, is the greatest blessing, and gives the most unspeakable joy, of anything that has ever come into the life of man.

With such glorious promises, how strange that all the world does not come to Christ to receive this cleansing and forgiveness! Were there a costly price demanded, beyond the possibility to pay, there might be some show of an excuse for the poor to stay away, but the invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." None need be so poor that he may not receive this forgiveness of sin. The millionaire and the pauper receive forgiveness from the same God, on the same terms.

No amount of money can buy pardon from sin. Nothing of which we know in heaven or on earth can buy this pardon for a single soul. Forgiveness of sin comes as a gift from God, in the goodness of his loving heart, through Jesus Christ. Every poor soul who has a desire for pardon, can get it from God by prayer and faith. Nor is any sin, save one, not to be washed away in the blood of Calvary. The record says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." So there is cleansing from all our guilt in the blood of Jesus. None need think that his guilt is of that peculiar type which can not find forgiveness in the atoning blood of Jesus Christ.

Forgiveness of sin, what a wonderful thing for God to give a poor, worthless sinner! He asks no merit, he exacts no promise, he demands no forfeit if we fail again. He says, "Come . . . without money and without price," "for he shall save his people from their sins." The invitation is given for all sinners to come. With God there is no favored, special class, save poor, guilty sinners. The sinner is the one whom God invites to come and receive pardon.

The whole Word of God is filled with promises to the sinner. Everywhere the invitation is: Come, sinner, come; "come now, and let us reason together;" you who have been bitten by the deceitfulness of sin, come. Those who are ready to die because of sin, are invited to come. Heaven hangs out the invitation everywhere, Come, sinner, come. "And the Spirit and the bride

say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The forgiveness offered is for sins committed. The pardon extended is to sinners, and the invitation to come is to those who are guilty of sin. Whosoever will, let him come without money and without price—come to God through Jesus Christ and find pardon and cleansing from all sin.

I. H. EVANS.

The Home Run

THE year 1909 is rapidly passing. Only three more weeks remain, when a new year will be ushered in. How many Seventh-day Adventists have done their full duty during 1909 in contributing to the support of foreign missions?

One State secretary writes that he wishes to know the last day of 1909 when money can reach the General Conference Office to be entered on the books for the calendar year. He says, "We purpose not simply to make our offering to foreign missions ten cents a week, but we are struggling to make it reach twenty cents a week."

Both union and local conferences are throwing themselves with great vigor into the effort to raise money for foreign missions. Every Seventh-day Adventist who has not paid his full quota of ten cents a week for foreign missions, ought to endeavor to make up the deficit at the earliest possible date, so that the same can be passed through the books to be credited on the year 1909.

Shall not the remaining portion of 1909 witness the most vigorous campaign in behalf of foreign mission funds in the history of our people? May each one endeavor, with God's help, to do his best.

I. H. EVANS.

WHERE there is a loyal heart but no teacher, God can and does speak direct to the soul in darkness. Said Adloot, an Eskimo boy:—

"When I am little boy, I use tobacco, and like it very much. By and by God speaks to me, out on Bering Sea in a storm, and I know God saves me. But do you think I give up tobacco then? O, no! I love God; I love tobacco. No one tells me tobacco will hurt me. One day when walking down by the beach, something seems to speak to me inside, just the same as in the storm, and it says: 'What for do you use tobacco?' I say: 'I don't know.' Then I walk along a little way, and again the voice speaks to me and says: 'What good is that stuff anyway?' I say: 'No good, I guess.' The third time the voice speaks to me and says: 'Why don't you quit?' And I quit, and never use that tobacco again. Now I am poor Eskimo boy, and no missionary or teacher to tell me what is right, and so God tells me himself."



"Lo, I Am With You Always"

WORTHIE HARRIS HOLDEN

SOMETIMES, while standing on the rock,
His glory passes by;
Sometimes his presence floods my soul
Though tears bedim my eye;
Sometimes the fog, so damp and cold,
Banks closely round my heart;
But God, I know, is light and love,
And ne'er from me will part.

Nor principalities nor powers
Can sever from his love,
Nor height nor depth can isolate
From that great power above;
And though so small, so weak, so vile,
I naught on him impose
By loving him who first loved me,
And all my frailty knows.

Ah, when the night-winds shriek and howl,

Know he is very nigh,
Just as when glory-clouds reflect
His shining in the sky:
And when earth's storms are over-
passed,—

Eternal morn awakes,—
My Jesus still will be my all,
Who never me forsakes.

Portland, Ore.

At the Portland Camp-Meeting

D. E. ROBINSON

JULY 2, Mrs. E. G. White and her party traveled from South Lancaster to Portland, Maine. At Nashua we were joined by Elder and Mrs. S. N. Haskell, Elder and Mrs. H. J. Edmed, and Brother F. M. Dana. Mrs. White was met at Woodfords Station by Mr. C. S. Bangs, a son of her twin sister, and during her visit she was made welcome at his home, which was but a short distance from the camp.

For several years Mrs. White had cherished the hope of once more bearing her message to the people of Portland, Maine, and when at the General Conference old friends urged her to visit Maine, she agreed to do so. Therefore a camp-meeting was appointed to be held in Portland, beginning July 2. A beautiful spot was selected for the camp at Deering's Oaks, about two miles from the business section of Portland.

Owing to the associations of her childhood and youth, this visit to Portland was of special interest to Mrs. White. It was in this city that she attended school till she met with the accident that made her an invalid for many years. Here it was that she heard the powerful preaching of William Miller; and here, after a period of despair, Jesus revealed himself, and she seemed to see his blessed face beaming upon her in divine love and gentleness. Across the river formerly stood the house where, in November, 1844, she received her first

vision, and where she spent a night of anguish at the thought of going out to relate to others the things that God had presented to her. In Portland and its vicinity she and her husband had labored together in the early days of this message. During her stay she visited some of the localities of special interest in connection with her early life.

Sabbath morning, July 3, Mrs. White spoke in the tent, giving lessons from the experiences of Israel as rehearsed by Moses in the fourth chapter of Deuteronomy. From this discourse we give the following:—

"Your eyes have seen what the Lord did because of Baal-peor; for all the men that follow Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord are alive every one of you this day."

"It makes a great difference whether we are obedient or disobedient to the word of the Lord. Let us make sure that we stand in right relation to God. There is a God in heaven who guards his people, but we need to take heed lest we place ourselves in such relation to him that he can not protect us.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

"The success of Israel in the promised land was made dependent upon their observance of God's commandments. This instruction is for us as verily as for them. These commandments have never been abrogated, and in the day of judgment they will be brought forward as the standard by which all shall be tried. Angels of God are writing in the books of heaven our life record; and if we remain true to God, serving him with exact obedience, our faithfulness will be remembered, and will have its reward.

"Furthermore," said Moses, "the Lord was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance."

"I feel like weeping every time I read of Moses' mistake, with its consequent bitter disappointment. The children of Israel had come to a place where there was no water. Forgetful of how many times the Lord had delivered them, they mur-

mured and complained, and found fault with Moses. Moses and Aaron sought the Lord, and he bade them speak unto the rock, and promised that water should flow forth. But Moses was provoked with the people because of their unreasonable course, and he spoke hastily in anger. 'Hear now, ye rebels,' he said, 'must we bring you water out of this rock?' He smote the rock twice with his rod, and the water came forth. But the Lord had not told him to smite the rock. 'Speak ye unto the rock,' was the instruction given to him, 'and it shall give forth his water.'

"And the Lord said unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.' Moses entreated of the Lord to let him pass over Jordan, but the Lord would not permit him. With this one exception, he had been so faithful and so true—why was this disappointment placed upon him?—Because of his position. If his disobedience had been lightly passed over, it would have made of little account the requirements of God before the people.

"The lesson is for us. We must follow the Word of God exactly. Those who deviate from it, thinking they will come out as well, will in the end find that they have met with a terrible loss. The word of God is precious in his sight, and it is for every one to obey that word to the letter. There must be no careless deviation from duty. Some think that God is not particular, and that, although he specifies in the commandment the seventh day as the Sabbath, yet because it is more convenient for them to observe another day, God will pass by their deviation from his command. Not one of us can afford thus to presume upon God's forbearance.

"It means earnest effort to be among the overcomers. This God would teach his people, even though in order to do so he was obliged to refuse to remit the punishment of faithful Moses. He had made his mistake before all Israel, and God could not pass it by as though he had been obedient. Let us remember that we are serving the same God to-day. Let us prove the Lord. Let us pray to him, and believe that he hears us. If we will trust in him, and be obedient, he will deliver us from all our troubles.

"There is a great work to be done for perishing souls. From the foreign countries, from every part of our earth, there is a call for missionaries. It was my privilege while at Washington to see representatives from many countries. There were some representatives from the heathen world, who had been converted and believe this message. They say, 'We need help, we need teachers, and we need means for the building of churches, schools, and sanitariums. We are willing to help you to learn our language, if you will come and teach the truth to our people.'

"But we need not look away to the

foreign fields to find perishing souls. All around us are those to whom we can explain the Scriptures, showing them the simplicity of the truths of the Word of God. We can show them what God has promised to those who will be obedient to his requirements."

The little band of workers in Maine seemed much encouraged by the suggestions made that the time was ripe for an aggressive work to be carried forward in Portland, and in other cities of the East. After speaking of her own early experiences in the city, Mrs. White said:—

"The people of Portland were wonderfully stirred by the proclamation of the messages of the first and second angels. There were powerful speakers, and there was a great deal of visiting from house to house. A deep earnestness characterized the labors of those who took part in this movement. There was one speaker who was almost ready for the grave, but he would not leave his work; for he felt that he must sound the note of warning to as many as possible before he should be taken away and his voice silenced. Meetings were held in the homes of believers all through the city, and the Lord wrought with mighty power.

"A work is to be carried forward here in Portland as the proclamation of the Lord's coming was carried forward in 1843 and 1844. There is a great work to be done in our cities, and we are individually to act our part. Let each one ask himself, What shall I do to meet the mind of the Spirit of God? If any of you have lost the evidence of your communion with God, will you not to-day reconsecrate yourselves to his service? You will be elevated, ennobled, and sanctified through a belief of the truth. Then you will be fitted to be workers together with God.

"You can not afford to lose the strength that comes from a union with God; for you are to bear his message. There is a part for all to act in carrying the truth throughout this city. Meetings should be conducted by earnest, able ministers, and many should go from house to house with publications filled with the truth. There is but a little time in which to work; for the Lord is soon coming, and we must work diligently to do all in our power to prepare a people to meet him."

The early morning Bible studies by Elder Haskell were greatly enjoyed. They were of a nature to strengthen faith in the evidences that God has led his people, and that through the gift of prophecy he has made known the counsel of his will. One forenoon was devoted by Elder and Mrs. Haskell, Elder W. C. White, and others to a presentation of the privileges and blessings of personal labor with books and periodicals. Many books were bought by those present for work in their home neighborhoods, and quite a number volunteered to spend a day or a portion of a day during the meeting in house-to-house labor in the city.

The evening of the fourth of July was devoted to a stereopticon lecture by Elder Edmed, the views dealing with scenes of native life and our mission work in South Africa. His story of the growth of our work in that field, and also a discourse on the infallibility of the Bible, were a source of great inspiration.

The meetings increased in attendance and interest during the week. The daily papers contained favorable reports of the meetings, and this served to advertise the camp. The house-to-house visitations of the "field day" workers also greatly augmented the interest, and on the second Sunday of the meeting, there was a very large gathering, among whom were many of the leading citizens of Portland.

When Mrs. White spoke Sunday afternoon, the tent was crowded. The campers were requested to bring all the available chairs from their tents, but when this was done, some were still unable to find seats. Mrs. White spoke with even more than her usual strength and power, and many hearts were melted by her earnest appeals. After a discourse of nearly an hour, she offered a fervent petition to God for his mercy to rest upon the people of Portland, and for the spirit of consecration and service to be poured upon the believers. We believe that a good impression was left upon the congregation who attended this service.

It was our privilege to see the beginning that has been made for a Seventh-day Adventist church in the city of Portland. A lot had been purchased, and the walls were up for the basement of what gave promise of being a neat, commendable place of worship. But the work was at a standstill because of lack of means. Because of the importance of having a memorial in this city, Mrs. White has felt an earnest desire that the needed means should be raised and the building completed as soon as possible. In some of her meetings in the Middle West, she presented the needs of this place, and small sums were contributed. These donations were gratefully received and forwarded to the treasurer of the conference.

Christmas; Its Origin and Character

S. MORTENSEN
(Continued)

A Catholic Ordinance

SINCE there is no evidence for the observance of Christmas in the Bible, the questions arise, What is its origin? and when did its celebration begin? Lector P. Waldenstrom says: "The custom to celebrate the birth of Christ in the last part of December began first in the fourth century. Before that the sixth of January was celebrated."—*Notes to Luke 2:8.*

Another author says: "The third one of the great feasts of the church, Christmas, doesn't seem to be kept during the first three centuries. In contrast to it a

memorial of Christ's baptism was celebrated in the Orient as a revelation of his Messiahship and glory of his divinity called Epiphania, the sixth of January. This festival was, in Egypt, also given the meaning as a memorial of Christ's birth, and in that way they had in a certain sense a substitute for Christmas, which had not yet begun."—*"Ecclesiastical History,"* by C. A. Cornelius, part 1, page 139. Further on, the same author says, "It began first to be celebrated in the Roman Church about 360, and from there it spread to the Orient." After he has mentioned "Saturnalia," the Roman feast of joy, which began the seventeenth and ended the twenty-fourth of December with the "Sigillaria," he continues: "At last the so-called 'Brumalia,' or the winter solstice, was celebrated the twenty-fifth of December. It was also called '*deus natalis invicti solis*' (the birth feast of the unconquered sun), because in that season when the short days are gone, the sun again comes forth victorious from the gloomy night to travel on its orbit like an unconquered hero."—*Id.*, part 2, page 91.

This proves that the twenty-fifth of December was an annual feast celebrated in the honor of the sun. Frederick Neilsen, a Danish bishop, says, "During the first three centuries we find no trace of any feast for the birth of Christ."—*"Ecclesiastical History,"* page 224.

The commentator, Adam Clarke, gives the following information: "The Latin church, supreme in power and infallible in judgment (?), placed it on the twenty-fifth of December, the very day in which the ancient Romans celebrated the feast of their goddess Bruma. . . . Pope Julius I was the person who made this alteration, and it appears to have been done for this reason: the sun now began his return toward the northern tropic, ending the winter, lengthening the days, and introducing the spring."—*Notes to Luke 2: 8.*

The valuable testimony of J. Murdock, D. D., is in harmony with the above: "It was Julius I (Bishop of Rome, A. D. 337-352) who first ascertained this to be the right day; and though his authority is not the best, yet it is generally admitted that the designation of the twenty-fifth of December for the festival was first made about the middle of the fourth century."—*"Ecclesiastical History,"* by Mosheim, Vol. I, page 279.

From Johnson's Encyclopedia and other sources we also learn that Julius I, Bishop of Rome, appointed the twenty-fifth of December for the celebration of Christ's birth. All this proves very plainly, (1) that the birth of Christ was not universally celebrated by the Christians during the first three centuries; (2) that it was the Latin church which first ordained it to be celebrated on the twenty-fifth of December; (3) that it was Julius I, Bishop of Rome, who made the appointment; (4) and this proves that Christmas is a genuine Roman Catholic institution.

When it is now generally known that this church has many ordinances of human origin, then it is indeed high time for the Protestants who wish to follow the Bible only to earnestly consider this subject, because when the festival is appointed on the same date as the heathen sun feast, it may be that idolatrous defilement under a Christian garb is threatening us right here.

(To be continued)

The One Only Remedy

J. M. HOPKINS

It is not a pessimistic view of the world to say that it is largely filled with ills and trouble. Wrongs abound everywhere, and in almost every department or condition of life where wrong exists, there we see some device, or plan, or combination, or organization for the regulation and betterment of the people and their circumstances.

But fondly cherished hopes and undertakings frequently fail entirely, or are only partially successful in remedying the evil. And this is not to be wondered at, for the source of the difficulty is not reached. The cause of any evil must be removed in order to remove the result. Unless the cause is removed, the effect produced by the cause must of necessity remain.

Whence arise the numerous wrong conditions of life? I answer, From the wrong condition of the human heart. Here is the chief difficulty. No remedy can ever effect a cure, a radical and complete change in life and earthly conditions, until the heart of man is changed, and earth itself is cleansed and purified.

It is true that in many instances legislation has bettered conditions. War has sometimes overthrown cruel and oppressive power. But all over the world evils have again arisen, so that perfect peace and satisfaction, and happiness, and justice nowhere fully obtain.

These thoughts are suggested by the effort which Socialists are making to remedy existing evils brought about by the overreaching of money power; the greed and grasping of the rich, resulting in many cases in the oppression and suffering of the poor. But will Socialism effect a thorough and permanent cure? What is the cause?—Selfishness and covetousness, and power on the part of the wealthy to gratify these unholy ambitions. Is it possible for the ballot-box, or human legislation, or the sword to eradicate these evils from the human heart?—It is impossible; and just as long as the evil exists in the heart, just so long will the evil practise follow. Just as long as the cause remains, just so long will the effect remain.

Meet the issue fairly and honestly. In all the ages past, has not the same cause produced the same effect? History affirms that it has. And this particular feature of human difficulties is illustrative of the whole. It all proceeds from the wickedness of the human

heart. To remedy some of these evils, men are organizing themselves into various societies—secret, oath-bound, political, social, etc. Some good in some degree may be secured from these organizations, but the question is, Do they fully and satisfactorily meet the people's needs for this hour? Is a permanent good established?—No! it never has been, and never will be. No human power or wisdom ever will or ever can do this.

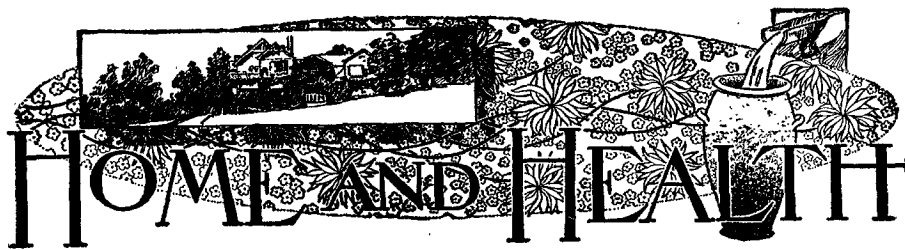
There is nothing but the salvation of God, the gospel of Jesus Christ, the cleansing and regeneration of the human heart, that can ever effect a perfect and lasting remedy for the ills of humanity. That is the one only remedy. In thousands and tens of thousands of individual cases this blessed work has been accomplished, which has resulted in perfect peace and happiness in the individual heart and life.

But those who have been thus benefited have always been, and will always be, in the very small minority, as compared with the world's population. Society as a whole has never been, and will never be, thoroughly cleansed, because the gospel does not apply to society collectively, but singly and individually, as one by one men and women accept it. And the hope that Socialism, or republicanism, or any other man-made plan or organization will ever usher in the reign of peace, equity, and justice, is a vain and delusive hope. That happy day will never dawn upon this world while the curse and blight of sin remain. Never, until the everlasting gospel shall have accomplished its work, never until the Lord Jesus comes to claim his own, never until this old earth shall have been purified by the cleansing fire of God's wrath, and Satan and all his followers shall have been destroyed, and the great universe of God be fully and forever rid of all evil causes,—never until all this is done will there be a perfect reign of peace on earth. For this let us toil, and for this let us pray: "Thy kingdom come. Thy will be done on earth, as it is in heaven."

Hewitt, Minn.

"ONE way to make a critic of the Bible is to rule Christ out of the heart: but one hour in the bosom of Jesus will destroy the keenest critic of the holy Word. Meet Christ at the door of the tabernacle. Let Christ precede criticism. Let the gaze precede the grammar. Let the love precede the learning. Let the song precede the history. Let the prayer precede the probing. Let the Spirit precede the scrutiny. Ask by all means the way to Zion, but ask with your face thitherward."

"THE man who prefers to live a quiet life, doing his daily duty faithfully, is more truly successful and happy than he who aspires to reach the heights of fame and riches, but fails to see that a man's life consisteth not in the abundance of the things he possesseth."



A Thankful Heart

WHATEVER gifts the hours bestow, or
great or small,
I would not measure
As worth a certain price in praise, but
take them all
And use them all with simple, heartfelt
pleasure.
For when we gladly eat our daily bread,
we bless
The hand that feeds us;
And when we walk along life's way in
cheerfulness,
Our very heart-beats praise the love
that leads us.

—Henry van Dyke.

What It Cost

G. B. THOMPSON

A GENTLEMAN said to another, with whom he was riding, as they passed a fine mansion surrounded by beautiful fields, "What is the value of this estate?"

"I don't know what it is valued at," his friend replied, "but I know what it cost its late owner."

"How much?"

"His soul."

Then he continued: "The owner was once a Christian man. But as business increased, he gave less attention to religion and more to business. The cares of the world gradually choked the word. He began to neglect the Bible. Secret prayer was given up. The family altar was forgotten, as they did not have time to pray, owing to the rush of work. The owner ceased going to prayer-meeting. As he grew older, he loved money more, became more miserly, and began to hoard up his savings. He bought this large estate; built this mansion, which he never finished; sickened, and died. Just before he died, he mournfully said, 'My prosperity has been my ruin.'"

How unspeakably sad! Immortal joy and unending happiness bartered away for a farm. What a bargain! Yet how many are paying this terrible price. Judas did it. Demas loved this present evil world, forsook the gospel, and turned traitor for money. The covetous fool in the parable did the same.

Are there any among us who are planning, unconsciously perhaps, to sacrifice a home in the new earth for the things of this earth? We hope not. Yet the seed of covetousness is in all our hearts; speculation is in the air. Some are increasing their earthly gain, and manipulating large financial schemes with one hand, while seeking to hold on to the truth with the other. Of course it is all to "help the cause" a little later on. They may do this. But they may lose their souls.

It is surely right to help the cause. And it is all right to lay plans to make money with which to help the work of God. Some are given a talent to do this. But the risk is great. Such need to pray for guidance. There is danger that, like the man in the incident related here, the love of the world will crowd out the truth, and eclipse eternal realities, and we at last perish because we are taken unawares.

There have been Demases all the way along, even among us. The spirit of money-making has entered into some hearts, and though they did not intend it so, their love for the message finally grew cold; they chose the world, and gave up the truth.

How much does it cost to do this?

The value of a soul.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

Takoma Park, D. C.

Parents by Whom the Offense Cometh

ONE naturally associates the vice of untruthfulness — for it is a vice — with the uncivilized, the criminal, and him who cares nothing for morality, to say nothing of religion. But that this sinful habit should be found to prevail very widely among loving and intelligent American parents is a shocking surprise. One would as soon expect a death sting from the kiss of a rosy babe. And yet it is almost impossible to ride a few blocks on a street-car, to journey for an hour on a railroad train, or touch elbows with mothers accompanied by little children anywhere, without hearing from their lips statements made to the little ones which are without a semblance of truth. The majority of these parents love their children, too, and would gladly, if need be, lay down their lives to protect them from bodily injury.

To accomplish ends wholly desirable and beneficial to the child himself a recourse to untruthfulness on the part of parents may at times seem to be helpful and consequently justifiable. But not so.

A child was once for necessary reasons left by her mother for some weeks in the care of others. The mother, whose heart was wrung at parting with the little one, in order, no doubt, to soothe her grief, told her that she would come for her the next day. All the next day the eager little face peered wistfully out of the window, watching all passers-by in the hope that the loved figure of the mother would be among them. At evening time, after a day's hopeless

vigil, the disappointed child said, in a hard tone and without tears, an expression of sullen despair on her face, "My mother lied to me. I will never believe her again." Could this mother have seen her child in this crisis of justifiable, resentful bitterness, she would have clothed herself in sackcloth and bowed her head in the dust.

Again: untruthful statements are sometimes made to children from an entirely selfish standpoint on the part of the parent, and solely for the purpose of accommodating his own convenience. Glaring examples illustrative of this are of every-day occurrence.

More than once mothers traveling with young children on railway trains have been heard to threaten to "throw you out the window," in order to keep a little tot from taking uncertain and perilous journeys through the aisle of the coach. But such a mother, settling back comfortably in the seat with her novel open before her, has paid dearly for her selfish time of quiet by the scared face and sobbing breath of the conquered child beside her, whom she should have loved too well to crush and frighten with a lie.

A most cruel and needless illustration of the point in mind was seen a short time since in a street-car in a large city. Two well-dressed and intelligent-looking women were sitting side by side, one of them with a lovely little girl of possibly three years of age in her lap. Although strangers, they fell into conversation, which naturally enough drifted in the direction of their families and children. The conversation in its entirety was an interesting study as to the ideas of the two participants in the rearing and training of children. The little girl, in the meantime, as it was at the close of the day, had become drowsy, and in spite of the periodic efforts of her mother to keep her awake, had at last dropped to sleep before the corner which was to be their destination had been reached. Just before it was necessary for the mother with her child to alight, she said to her neighbor: "Ruth is sound asleep, and she is so heavy to carry for two long blocks, I shall have to awaken her;" and leaning over the sleeping child in her arms, she said plainly and deliberately: "Wake up, Ruth, we must get off here. If you don't, mother will get sick and die." And turning to her neighbor with a smile on her face, this mother said: "O, I can make Ruth do anything if I only tell her that!" Ruth certainly was awake. She put one tiny arm up as if to protect her mother from some evil blow, and then sat very straight and very rigid with wide-open eyes full of terror. She no doubt walked the two long blocks home without any trouble whatever to her parent. But sad indeed the heartless falsehood told a credulous, trustful child by a selfish, untruthful mother. . . .

To preserve inviolate the confidence of their children should be the strenuous endeavor of all parents. The attainment of this end is worthy of the continuous effort of a lifetime. By no other agency is the absolutely unvarying, unchange-

able love and veracity of our Heavenly Father made so real to the child mind as to see it exemplified in the attitude of his own parents toward him. For a parent to tamper with the truth, even where the end sought is the child's ultimate good, is not to be approved. That any parent would, from a purely selfish standpoint, and for the purpose of furthering his own convenience or comfort, deliberately lie to his child, is to be unequivocally condemned. But for a parent, for his own momentary amusement, by a deliberately concocted lie to cause a violent revulsion of feeling of fright and horror in his child, thus at once striking a death-blow to the natural fearlessness which a child has of the wonder world in which he lives, and to the sweet filial confidence in his parents which God has implanted in his heart, is a crime certainly but little less than the taking of life itself.—*Lena Leonard Fisher.*

What Is Home?

RECENTLY a London magazine sent out one thousand inquiries on the question, "What Is Home?" In selecting the classes to respond to the question it was particular to see that every one was represented. The poorest and the richest were given equal opportunities to express their sentiment. Out of eight hundred replies received, seven gems were selected, as follows:—

Home—A world of strife shut out, a world of love shut in.

Home—The place where the small are great, and the great are small.

Home—The father's kingdom, the mother's world, and the child's paradise.

Home—The place where we grumble the most and are treated the best.

Home—The center of our affections, round which our heart's best wishes twine.

Home—The place where our stomachs get three square meals a day and our hearts a thousand.

Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.—*Christian Advocate.*

I HAVE a thousand times tested the efficacy of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! We are to do the best we can and trust results to God.—*Selected.*

THE WORLD-WIDE FIELD

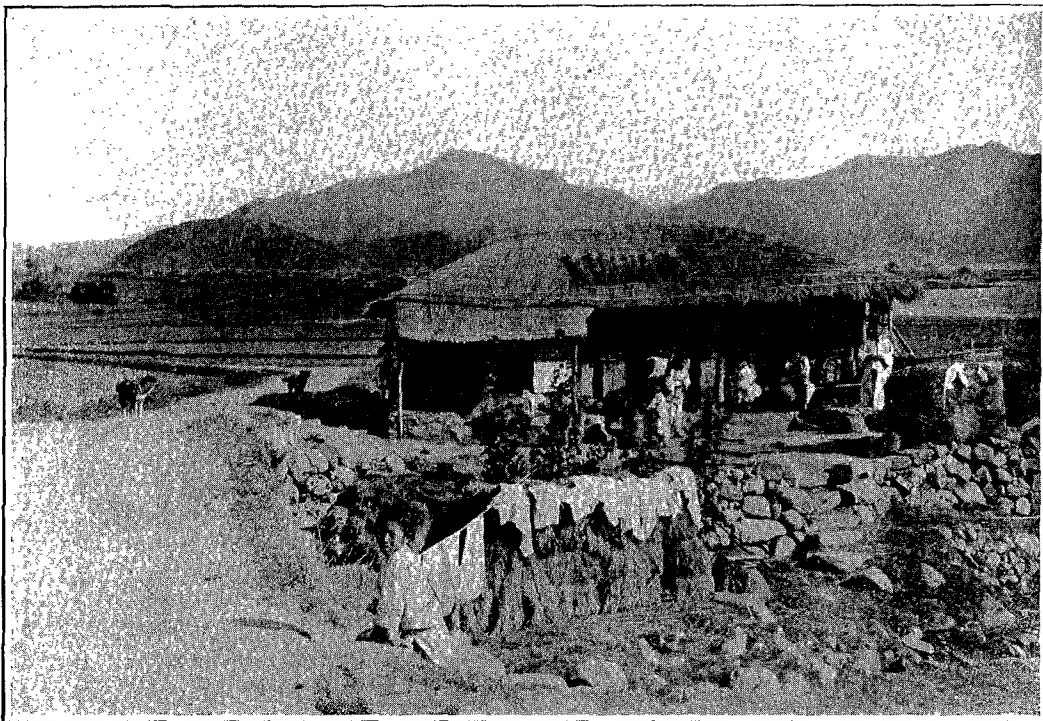
Harvest-Time in Korea

C. L. BUTTERFIELD

FRIDAY evening, October 8, we were made glad by the arrival of Brother and Sister Wangerin, of Wisconsin. They had had a pleasant and quick trip. Elder W. H. Smith sent word by them from Japan that he would take a boat from Kobe direct to the east coast of Korea, and that the boat would touch at Fusan on the eleventh. So to-day I am on my way from Seoul to Fusan to join him,

reapers? As we look at Korea, with its millions; Japan to one side, with her tens of millions; China on the other side, with her hundreds of millions, and then think that we have sent only about fifty workers to all these millions, we can but say, "The laborers are few."

Those who have large farms know something of the anxiety they have when they see the grain ripe, ready to harvest, and wasting because of a lack of laborers. In the great wheat fields of the Dakotas, when the grain was



A TYPICAL KOREAN FARM-HOUSE

and together we shall go to Wonsan, where he expects to locate.

I was somewhat surprised this morning to see so many men engaged in the rice harvest. It seems only a few days since I was watching the men prepare these fields and plant the rice. But harvest is here. The first frosts, telling us that winter is fast approaching, have appeared and given a brownish tint to the trees and grass on the many mountains. As I pass through these fertile valleys, I can see hundreds and thousands of laborers—men and women—gathering in the rice.

While looking at these fields, I think of the great field—the world—"white already to harvest." In this harvest we also see that the first frosts—the gray heads of those who saw the last great sign hung out in the heavens—have come, with many other indications, telling us that the winter, when the harvest of the world will have been reaped and the sheaves gathered into the garner, is just before us. But where are the

wasting because of a lack of men to gather it, I have known of the young ladies, from offices and homes of the great cities, going out and working to save the wheat that was wasting. Where are the young men and women to-day that should be out in these great fields gathering precious sheaves for the Master? I believe if our people in the home land could only see with their own eyes what we among these millions see, they would give as never before some of the large farms; give some of the valuable horses and cattle; give some of those bank accounts; yes, and give their sons and daughters, to help save the precious fruit of the harvest of the world.

As winter draws on, harvest becomes more difficult, and much is lost. And so it is in our work. As we draw near the end, it becomes more difficult, and thousands are daily filling Christless graves.

We are indeed grateful for the help we have received in Brother and Sister

Wangerin. They were twenty-five days on the way, and were quite tired when they reached us. Having to leave this morning, I had only a little time to visit with them, but I told them to take time to rest before beginning their language study. But as I was leaving, Brother Wangerin reported that they would be ready to begin as soon as they could get their baggage unpacked. They see something of the great task before us, and realize that every day counts. I

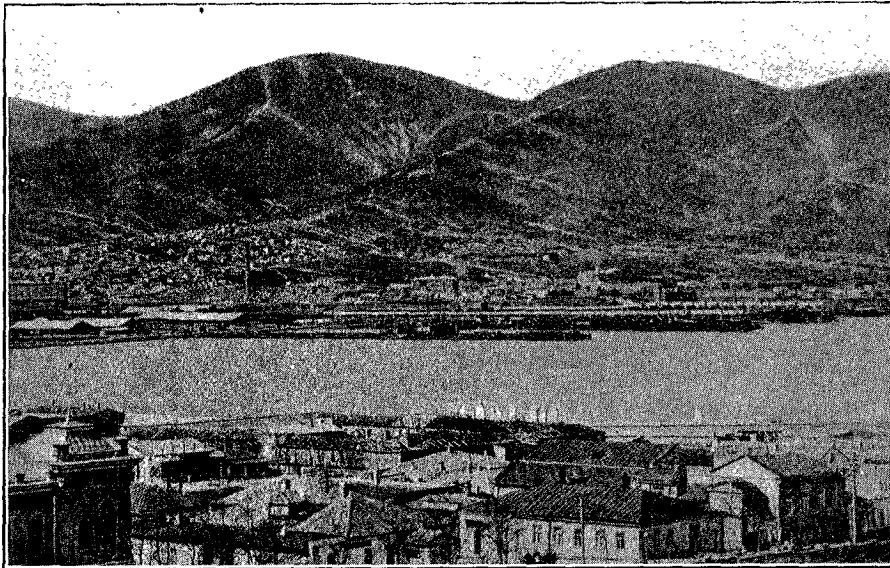
who was present went at once to the telephone, and informed the chief of police that German was being spoken. The answer came back immediately that only services in the Russian languages would be permitted. One can imagine how we felt. We informed the congregation that we must go to the police station, and that no further meeting could be held until we returned.

When we arrived there, we had to wait some time before we obtained an

mission to attend, in case we were willing, and we gladly let him stay. It was quite interesting to see the policeman with the sword, sitting in one corner of the sofa, and the Russian priest with the cross in the other, keeping watch over us. The priest, however, became very much interested, and missed only one meeting during the entire conference, and before the close bought two of our large books. When I gave a temperance lecture, using the charts to illustrate, he was so pleased that he came forward to shake hands with me and thank me.

Our next session was at Noworossisk, October 21-24. The governor had given us permission to hold this conference, but at the last moment decided that he must ask the general governor in Tiflis, and consequently, when we arrived, our brethren were without that permission. We went to the governor, and explained the situation to him, whereupon he at once telegraphed to the general governor. In the middle of the night we were aroused by the police, who informed us that the permission had come, and we could go ahead.

But here also we were not to be spared difficulties. Everything went off well until we began to read resolutions concerning our finances. Then the chief of police jumped up, and went to the telephone to ask the governor if we were allowed to take up collections. During his absence from the hall we worked as fast as we could, taking pledges and cash. When he returned, he stepped to the front, and forbade our taking up any collections, or reading any resolutions concerning finances, threatening to close the meeting if we did so. So we shall be obliged to go from church to church to work up the finances, as



NOWOROSSISK, RUSSIA

feel sure that God will abundantly bless them here.

I wish you could see the field I have just seen from the car window. The product looked like cucumbers on trellises. Many were more than a foot long, and two or three inches in diameter. I have just passed more that must have been all of four inches in diameter.

It is nearly three hundred miles from Seoul to Fusan. Then it is about five hundred miles by sea to Wonsan. That means two or three days of sea-sickness for me. We hope to find a suitable place for Elder Smith to locate for this winter and open up work on that coast. I look for Brother Oberg in about a month. I hope some man and his wife can come before the end of the year, to take charge of the school work.

We are all well, and enjoying our labors. The work in Seoul is opening up nicely. Miss Mimi Scharfenberg is laboring among the churches.

Remember the little company here in Korea, in your prayers, that God may make us successful in gathering the precious grain in this great harvest-field.

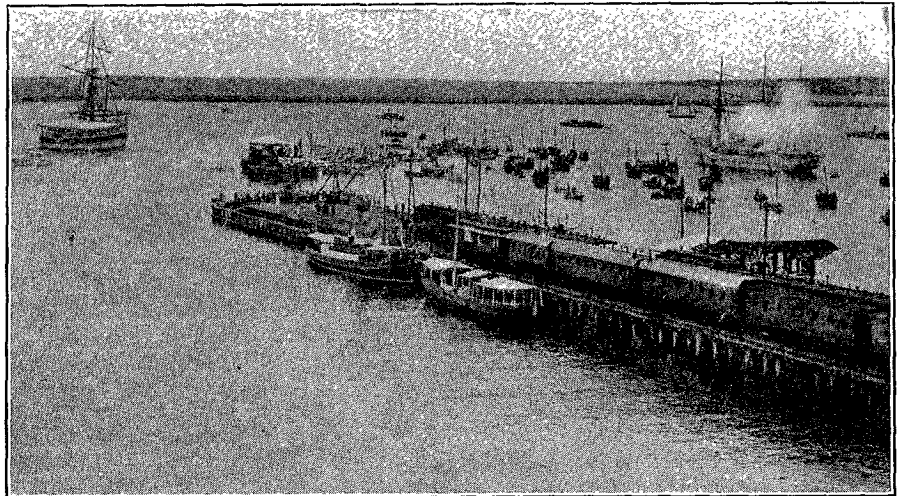
Soonan.

Russia—Conferences at Zarazin, Noworossisk, and Odessa

J. T. BOETTCHER

The conference at Zarazin was held October 14-17. Our first service was disturbed and interrupted by the police. We have always spoken through an interpreter. While Elder L. R. Conradi was conducting a Bible study, interpreted by Brother Gobel, a policeman

audience, and then our efforts were in vain. The chief of police insisted that only Russian should be spoken, although we informed him that most of the people who come to hear us were German. At last we asked him to at least allow us to proceed with only our own people (Adventists) present. To this he consented. So we returned, and found all the peo-



THE DOCK AT NOWOROSSISK, RUSSIA

ple still there. Brother Kotz, from Africa, had been entertaining them with music. Much to our regret, we were obliged to send all those away who were not members of our church. We gave our members tickets of admission. Among those turned away was a Russian priest. In the afternoon he returned. I went to him, and told him that he could not remain. However, he had been to the police and obtained per-

this conference came short in 1908 about two thousand rubles. Also, because of the presence of the police, we could say nothing of our school matter, and so received no money for that.

During the social service on Sabbath, a Jewish brother was relating his experience. He told how, although he was a Jew, he had wanted truth, and had gone in search of it—first to the Lutheran church. Not finding it there,

he had gone to the Greek Catholic. Here, too, he had found error. At this point the policeman jumped up again, and came to my side. I was leading the meeting. Knowing what he intended to do, I quietly had the people sing a psalm, had a brother offer prayer, and then told them that, as they had been together a long time, it would be well to take a recess. This was all done before the police found a chance to close the meeting.

Three brethren from Mt. Ararat were with us here. They came hundreds of miles to attend, and their eyes fairly shone with joy as they listened to the preaching of the message.

The evening after the Sabbath we ordained Brother E. Gnedin to the work of the ministry. As he is a Russian, we could not ordain him in our public hall with the policeman present, but did so privately. He has been in the truth twelve years. We now have two ordained Russian ministers in our union.

The canvassing work goes hard in the Caucasus, because there are so many different nationalities living here. In the past we have paid some of the colporteurs; but, finding it bad policy, we shall not do so in the future. Dr. Vahon Pampaian goes from here with Elder Conradi to Turkey. The doctor has labored hard among the Armenians, and has met with some success. Another brother will continue his effort.

Sabbath, while I was taking a walk on the piers [seen in the illustration], which reach far out into the sea, I looked at the beautiful city of Noworosisk, surrounded with hills on three sides, the Black Sea in front, and thought how much might be done for this people if there could only be liberty to preach the truth of God. But I realized the fact that I was in Russia, where the Word of God is still bound.

Our third conference was held in the city of Odessa, October 28-31. As we did not receive permission from the governor to hold our conference at this place, we were obliged to use our own hall, which seats only about two hundred people. However, since the recent experiences, we were glad for a rest from the police, and concluded that the Lord knew best in not giving us the so-much-desired permission. We had room enough. And, best of all, we had full liberty. We could take up collections, read resolutions and speak to them, and hold our social meetings unmolested. There was an excellent spirit, and one thousand rubles were given for the school.

Before our session, the priests wrote long articles against us. But as they told in these where our services were held, they only did free advertising for us.

The missionaries of the Greek church held a conference in Odessa at the same time as ours, and, had we had a public hall, would have made us much trouble. The evening after the Sabbath they sent a messenger with a letter, asking us to hold a debate with them upon the im-

mortality of the soul. We took the letter, and wrote upon the back of it "Neh. 6:3" as answer, and returned it to them. They had also written a tract upon Col. 2:16, against us, and this they distributed at the door at the close of our service that evening. Our people took as many of them as they could get. On Sunday evening we took Col. 2:16 for our text, and the Lord gave us a grand victory.

We have now rented a large hall in this city, costing seven hundred rubles a year, and three workers will follow up the interest which has been awakened.

Riga.

Portugal

C. E. RENTFRO

ABOUT a year has passed since a report has been seen in the REVIEW from Portugal. During this period the good hand of God has been over us, protecting us from dangers seen and unseen, in earthquakes, heat, and sickness. For this we praise our Heavenly Father.

Since the first of this year, we have held meetings in a small hall, on the ground floor, in quite a public place, and our congregation has averaged perhaps fifteen persons. More than one hundred have attended on Sunday nights. For several months we held three night meetings, and Sabbath services each week. Only one night had we a policeman at the door to help us keep back the disorderly element. No government license has been necessary, and even the usual taxes on our rent price are not demanded, although this is listed as a mission hall. A few nights ago we passed a place where some political speaker was condemning those in charge of public affairs, and saw the street and building watched by a large police force. This was only a few yards from our hall, on the night of our meeting. We enjoy the protection of holy angels, and are responsible only to the all-seeing God for our words.

In the month of January three sisters were baptized. On the fifth of June two brethren, heads of families, and one sister also followed in the steps of our Saviour in that sacred rite; and on September 25, seven other persons—two men, one boy of nine years, and four sisters. These, with one backslider who took his position again with us, make fourteen who have cast their lot in with the people of God this year. In all, we have twenty-five members in Portugal. There are a few others who keep the Sabbath.

We have endeavored to find work for the different members, thus to increase their interest, and also to leave ourselves free for other service. The young people's society has been distributing papers in the English, German, and Portuguese languages. In this the societies in the Eastern Pennsylvania, California, and Iowa conferences have assisted. The receipts for the three quarters just ended, obtained by the sale of papers and tracts, with subscriptions and offerings, amount

to about twenty-five dollars. Expenditures for literature and a few small items were about twenty dollars. Three hundred thirteen papers were sold, 735 given away, 2,856 pages of tracts distributed among interested readers, and more than 453 hours of Christian Help work spent in treating the sick. This work keeps the members full of joy and peace.

The Sabbath-school is quite regularly attended by about thirty members, and often there are a few visitors. The primary division keeps two teachers busy. Two small cupboard doors, placed on chairs, serve as tables for the little ones. The work of fitting up with necessary articles goes slowly, yet the children, as well as teachers, are profiting by their experiences.

We have felt the hand of Satan among us, by sickness, accidents, and persecution, but have realized that God protects his children, in answer to their earnest pleadings. One of our colporteurs and his wife were very nigh unto death, on account of fever and the breaking down of their lungs; but God preserved their lives, so that they could rise from what were considered their death-beds, to be present in our Sabbath meetings. Our God responds to the prayers of his children who love him.

We are working to be able to warn this people of the soon coming of Jesus, and we ask the prayers of God's people in our behalf in this needy field.

Caxias.

Harvest Ingathering for Missions

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

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

In our mail received during the four days ending Tuesday, November 30, were orders calling for 7,130 copies of the Missions number of the REVIEW,—an average of 1,782 copies a day.

Mrs. C. L. Bennett, of South Dakota, sends in her "Official Solicitor's Card" containing the names of eleven persons who donated \$4.75 to missions. This, as will be seen, is an average of forty-three cents for each person.

Elder R. A. Underwood, president of the Northern Union Conference, reports that our English church in Minneapolis, Minn., has already circulated three thousand copies of the Missions number of the REVIEW. He says: "Some of the aged sisters have been out. Sister Bernstein took thirty-five copies and secured five dollars. One sister who was on her back and could not go out of the house, and some others who could not leave on account of cares in the home, have solicited from persons who have come to them, and have secured all the way from one dollar to four dollars."

Brother A. J. Bristol of the Review and Herald Periodical Department reports a donation of \$1.50 to missions on the part of a firm with whom he has been doing business.

Brother D. K. Royer, secretary of the New Jersey Conference, reports another interesting item in connection with his personal work in behalf of funds for missions. He says: "From four persons to whom I talked I secured \$3.50. I expect more, of course, as I am still keeping at it."

Brethren Frank Hayes and N. D. Staughton, employees of the Review and Herald Publishing Association, have just received a check for ten dollars from a large firm to whom they had sent a copy of the Missions REVIEW, accompanied by an explanatory letter.

We have recently received a number of large orders from our workers in foreign fields. Our Chinese Mission orders two hundred fifty more copies of the Missions REVIEW. One of our brethren in Burma (a government prosecutor) orders four hundred copies, and a sister in another part of Burma sends for two hundred copies. The same mail brought orders for fifty additional copies from other parts of India.

We are pleased to note the systematic way in which the Harvest Ingathering Campaign was carried on by our church in Minneapolis, Minn. Writing of the matter, Elder R. A. Underwood says: "The church was divided into about twelve companies, each with a leader; and they have done more thorough work than they did last year. The city was divided into sections, different ones being assigned their territory. We believe that a large donation will come in from the entire field this year."

Up to November 24 Sister T. D. Gibson, of the Minneapolis (Minn.) church, had secured in donations the sum of \$74.25. She solicited from house to house and in the large office buildings in the main part of the city. The largest donation she received from any individual was one dollar, many being ten-cent pieces or twenty-five-cent pieces. She has circulated in all about three hundred papers, and has thus received an average of nearly twenty-five cents a copy. This is indeed a splendid record, and will prove an incentive to other active workers located in our large cities.

Brother C. H. Jones, manager of the Pacific Press Publishing Association, has just sent us the following interesting item concerning the progress of the campaign in the Mountain View (Cal.) church: "Our office was closed last Monday, November 15, and nearly all the employees went to the little towns in the Santa Clara Valley. We had some very interesting experiences. Thus far the donations amount to about one hundred fifty dollars. I have secured about fifty dollars from various merchants with whom I am acquainted, and expect still more."

A. J. S. BOURDEAU.



The North American Foreign Department

It is well known to all that in the United States and Canada there is a very large foreign population, yet probably none of us, till we investigate the figures, are aware that so many of these peoples have come to North America.

The immigration from Europe to this continent began to be counted about 1820, but the number coming was small, averaging about eight thousand each year; but it is a matter of interest that from the year 1844 the statistics show that a rapid increase began, and for a number of years every succeeding year showed a large advance over the previous year, till we come to 1862, at which time there was a backset. But this soon changed, and the influx from all parts of Europe became greater than before, till in 1907 we saw 1,285,349 coming to our shores from all parts of Europe and Asia.

In 1900 we had in the United States, according to the government statistics, a foreign population of 25,850,980 more than one third of the entire population at that time, and since then about 7,802,030 more have come. There are cities and States where the majority of the population consists of foreigners. In Greater New York we have forty-four nationalities represented, and they constitute sixty-seven per cent of the entire population. There are other cities that have equally large proportions of foreigners, and even more. These things are matters that must be taken account of in connection with our plans to bring the last message to all the world in this generation.

There is a wonderful providence in the fact that this closing phase of the gospel work had its beginning in America. This was by no means an accident or a mere happening. God, in his all-wise providence, had reserved this Western world for a special work in connection with the closing message. The foregoing statements regarding the foreign population in this Western world bear out this idea fully, for in no other part of the world but right here could this have taken place.

It is also a matter of interest to note that it is in the very time of the last phase of this message that we have seen this great influx of people from other parts of the world to these shores, just as if the providence of God was sending them here to get the light of the truth and to receive the message of salvation before the final close of this world's history.

It is a fact of great interest that the immigration of these people to this country has, to a large extent, been the means of their being brought into contact with the last message, some of whom have accepted the truth, and then in turn have taken it to the people of their native land. This has been true of the Scandinavians, the Germans, the French, and many others. This is as God would have it, and in this way the

work of the message is being greatly hastened to its final conclusion.

At the present time the work among the Germans and Scandinavians, both here and in Europe, is well advanced, and has become a source of strength in the message. But there are among us hundreds of thousands representing many large nationalities for whom but very little as yet has been done. Indeed, we have right at our own doors a foreign mission field of the greatest importance. We may question if in our efforts to reach out after people afar, we are in danger of overlooking the multitudes whom the providence of God has placed at our very doors?

Realizing all this, and seeing the importance of this very situation and the responsibilities resting on us because of this large foreign population in our midst, the General Conference has found it necessary to form a special department, to develop the work of the message among all these peoples. This is the reason for the formation of the North American Foreign Department of the General Conference.

That there is a great work to be accomplished through this department no one will question for a moment who has given the subject even a casual thought. Workers will be needed, city training missions must be established, and means must be forthcoming to carry on this work. We must earnestly work and pray that God will raise up laborers who will feel a real burden for the thousands and hundreds of thousands of these people of foreign nationalities in our cities, and we need also to pray for money with which to carry forward this work. I trust that we may sense, more and more, what the Lord would have his people do in this time of urgency, when the end of probation is so near at hand.

O. A. OLSEN.

Pennsylvania

PITTSBURG.—Many will, doubtless, be interested to learn of the progress of the work in Pittsburg. After returning from General Conference, I began to prepare for the summer's tent effort. We needed a new tent, as the one we had last year was worn out; but our conference was not able to buy one at the time, so I started out to solicit money for a new tent.

We secured the tent, which cost \$214, and had it pitched, lighted nicely with electricity, and ready for meetings by the third of July.

The tent was located in a beautiful residence district, and the audiences were very good, especially on Sunday nights, when the seating capacity was not sufficient to accommodate all the people. Elder J. E. Veach helped share the burdens through the effort. Eighteen promised to keep the Sabbath and identify themselves with God's people. We have had one baptismal service, at which time nine went forward in the solemn ordinance; eight of these came out under the tent effort.

We expect to have another such service soon, at which time as many more expect to go forward. Sixteen young people have been added to our Sabbath-school, besides the older ones, with the result that our donations have doubled since the tent effort; our church donations have almost doubled also. Our present church building is becoming too small for our own people, and we are beginning to feel the need of a more commodious building. We feel to thank and praise our Heavenly Father for his prospering hand in the work of this great city.
N. S. ASHTON.

PHILADELPHIA.—On my way from Washington to South Lancaster to attend the Atlantic Union Conference, I stopped over the evening of November 10 in Philadelphia, and spoke at the West Philadelphia church, where the congregation consisted of members from both the North and West Philadelphia churches. It was a satisfaction to meet once more with the people in this city, especially with the many believers who have embraced the truth during the past summer as the result of the tent-meetings which were conducted by Elder O. O. Bernstein and his faithful coworkers. Besides those who have taken their stand for the truth, there are a number of others who are in the valley of decision. Let the readers remember this latter class in their prayers, for it means an exercise of strong faith for these souls, in the face of apparent loss of positions, at the beginning of a long and cold winter, to take their stand for the Sabbath of the Lord. Those who are taking this step by faith should remember that accompanying every command of God is a pledge of divine power to sustain them in their obedience. Without the blessed assurance that Christ will uphold every trembling soul in the noble purpose to obey him, all would be darkness. Our earnest prayer is that the work, not only in Philadelphia, but in all the Eastern cities, may be attended with a great harvest of souls.
K. C. RUSSELL.

Mexico

VISNAGA.—At the general meeting held in Mexico City in August I was asked to go to Matehuala to give Bible readings to some who were calling for help. In Matehuala I found a man who kept a charcoal store interested in the truth, but he was not yet keeping the Sabbath. For about ten days I held meetings in the evenings, and gave several Bible readings with increasing interest.

While I was engaged in this work, three young men came from a ranch about twenty-five miles in the country, and invited me to come and instruct them. These people already had some knowledge of the truth from reading our Spanish paper, *El Mensajero de la Verdad*, and I decided to accept their urgent invitation at once.

On my arrival they received me very kindly, and gave me the best they had; and although their best was not very much, yet as it came from the heart, it was much appreciated by me. We immediately made arrangements for meetings, and after a series of thirteen Bible studies, thirteen signified their intention to keep the Sabbath and get ready for

the coming of the Lord from heaven.

The owner of the house where we held our meetings, being a Catholic, forbade us the use of the house for meetings, and so we had to seek another place. We found it difficult to get a suitable place for meetings, and had to use the kitchen of one of our brethren. This was small, and when it was packed full of people, it was very hot and disagreeable; but the interest kept up, and we were glad to help these poor people under any circumstances.

An intelligent and nice-appearing young woman of about twenty years of age attended the services for a while, but her mother took her out and whipped her. She said to her mother: "You whip me for hearing the Word of God. You may whip me, but I must hear it." After a while she ceased coming. We trust that the Lord will overrule all for the best. I believe the Lord has begun a work in this place, and that he will sustain it. Remember the work in this needy part of the great vineyard.

S. MARCHISIO.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Medical Missionary Notes

DR. A. W. HEWETT, of Edelstein, Ill., writes that he is having some good experiences in medical missionary work in that town.

Dr. L. A. Marsh, who for the past year has been lady physician at the Wabash Valley Sanitarium, has accepted a call to Loma Linda Sanitarium, and is at present connected with that institution.

In reporting from the St. Helena Sanitarium, Dr. H. F. Rand states that the patronage at that institution has been the best this summer it ever has been. All are much encouraged in the work.

Dr. Maria L. Edwards has lately been chosen medical secretary of the Pacific Union Conference. We are in hopes she will soon take up this work, and we are certain that good results will follow.

Mr. Harmon Lindsay, business manager of the Paradise Valley Sanitarium, speaks of the work there: "September was one of the best months that this institution has ever seen as regards patronage and income. In December, we hope to see winter patronage come in."

Mrs. Bertha Pierce Close, in writing from Aveca, Raiatea, gives some interesting experiences during her voyage to her field of labor. She and others of the company are having good results from combining the medical missionary work with the evangelical. She says the people are very thankful for both.

Mr. L. M. Bowen, who for some time has been helping in the business management of the Washington Sanitarium, has lately returned to California, to resume his work as business manager of the St. Helena Sanitarium. Before returning, he made a short visit to the Melrose Sanitarium, and gave them some valuable help. Brother Bowen's help in the East has been appreciated.

"We have had a most excellent year as far as patronage is concerned," writes Dr. W. H. Smith, superintendent of the Pennsylvania Sanitarium. "During the summer, the institution was filled most of the time, and this fall has been especially good, not only in the treatment-rooms, but in the house patronage. I see no reason, the way things are going now, why we should not enjoy a full patronage all winter. Medical work throughout the city is very slack, and our counseling men are congratulating us because we are so busy."

A very interesting report comes from A. W. Semmens, business manager of the Sydney Sanitarium. Among other interesting items, he says: "The patronage of the sanitarium during the year has been good. We have had an average of thirty-eight patients, and the outlook for the present year is encouraging. Our financial condition has improved very materially during the year, due to better patronage and economy, as well as a fair amount of surgical work. A deep spiritual interest on the part of many patients has been manifested. Five have embraced the truth."

Dr. Kiku Noma writes some very interesting items concerning the sanitarium work in Japan. She says: "We have thirty helpers in the institution, and they are all working in perfect harmony. We are receiving much of God's blessing in our work." Dr. Noma is having excellent success with her native sanitarium in Japan. While paying a high interest on the investment, she has paid all running expenses during the year, and has paid off several thousand dollars of indebtedness. The work has been considerably hampered, too, on account of two interruptions because of sickness during the year. She is now enjoying good health, and the work is prospering. It is necessary for her to secure the services of another physician to help her carry on the work of the institution.

Dr. Franklin Richards, of the Sydney Sanitarium, Wahroonga, New South Wales, Australia, says: "The graduating exercises of the Sydney Sanitarium were held in the sanitarium parlor on the evening of September 20. Ten members composed the class. As our union conference council was just finishing its work, we had present with us state conference presidents and other workers from all parts of the field. It was, therefore, thought best to vary the exercises from the usual routine by calling upon a number of the workers to give five-minute addresses. After a few words of welcome by the chairman, and the rendering of a musical selection, a paper was read by A. W. Semmens, on 'The Missionary Nurse,' in which the work of our nurses was compared with that of the professionally trained nurse. Pastor A. H. Piper, the president of the West Australian Conference, then spoke five minutes on 'The World's Need of Missionary Nurses.' Other subjects assigned were, 'Why We Are Nurses,' by a member of the class; 'Our Nurses From the Patient's Point of View,' 'Following the Master,' an original poem; 'Our Graduates,' and several musical selections. The presentation of diplomas by the president of the Australasian Union Conference was the final feature of a very interesting program. Many of our former nurses are in the

island mission fields. They have varied and interesting experiences, reports of some of which are given in the Sabbath Readings. Our new year's work is soon to begin. We have accepted a class of eighteen on the usual three-months' probation."

The Wabash Valley Sanitarium, La Fayette, Ind., reports the best year that the institution has ever experienced. They have just graduated a new class of four members: Miss Alice Gundersen, Miss Ethel F. Harrison, Miss Nellie M. Harrison, and Mr. Earl M. Dudley. The institution, although but two years old, has steadily grown during the last year. The new class admitted this fall numbers ten. A year ago at this time, six patients were in the institution, while now there are twenty-three. It is necessary to erect some new cottages, and the storehouse lately started is nearly completed.

We quote the following from a letter from Dr. G. B. Replogle, of Argentina, South America: "It is gratifying indeed to know of the interest manifested by our people in the foreign fields. The conditions here are somewhat different than in North America, but there is a great need of doctors. The laws here are very strict, however, concerning medical practise. I have been here now for seven months and can manage pretty well with the patients in their own language, but am not at all fluent. The work on the building of the new sanitarium is going ahead quite rapidly. As fast as a room is ready, it is occupied, sometimes by three or four patients. The fittings and furnishings and running expenses largely depend upon the receipts of the institution. We have about twelve house patients, and constant calls are coming from the outside. My work is pretty much that of house physician, but I am subject to outside calls. Dr. R. H. Habenicht answers most of these, however, as he is well known throughout the country. The past few days Dr. Habenicht has successfully performed some quite heavy operations. Our facilities are very limited, yet I do not see but that the results here are as good as could be. During the last two days, we have had three abdominal operations. They were all very unfavorable, but the patients are doing well."

W. A. R.

Medical Missionary Work in Java

My husband and I set out early one morning for a village some thirteen miles from Soember Wekas, on horseback. It took us the best part of the day to go and come, and to treat forty sick people. It was a good experience.

We passed through lonely gorges, where the mountain streams, flowing over the rocks and pebbles, made the sweetest music. Wonderful tree ferns, tropical growth, and bright-plumed birds lent a charm to the scene. We climbed up the mountainsides, which were almost perpendicular, and went down their rocky steps. It was so cold in the gorge that our ponies shivered, and we were glad to get out into the warm sunshine. Our sturdy Arab ponies were very sure-footed, and although at times it seemed that we would be hurled into the gorge below, we came out safe and sound.

We reached our destination by ten

o'clock, and then a real rallying began. Each native called to his fellow as we went along, and soon there was a motley crowd of sick and maimed and lame. Messages were sent far out over the rice fields to the toilers, saying that "Dokter Pundita" had come. We treated sore eyes, sore legs and heads and backs, skin diseases, rheumatism, malaria, etc. We were asked to go to other villages, but the distance was too great. We treated forty persons at this village.

A few weeks ago a man from this village had come to us begging for medicine for his father, who was an opium fiend. We procured some herbal medicine from the antiopium society in Singapore, and made it up, which was considerable work. Before we received this medicine, Mr. Thorpe visited this village and saw the man, and many others who were treated. He had received some simple help and medicine, and had gone away. This time on visiting the village he came also, and asked for some of the same medicine that he had received before. He said that since taking the other he had no more desire for opium. He said, very emphatically, "I do not want it now," and others witnessed to this testimony. We can scarcely credit this case, as this man had been a terror to his family and neighbors. As we looked into his countenance, then eager in its earnestness, we thought of Pastor Hsi and others who had been reclaimed from the devil's grasp, and realized that this man, too, might be reclaimed for Christ. We had brought much medicine and ointment with us, and used the last of it on one poor woman who came panting and perspiring in her efforts to get to us before we left. When we returned their greeting of peace as we rode away, we realized that Christ's methods of reaching the people truly opens their hearts and homes.

Since that time many have come to us from villages near the one of which we have written, and far beyond. They said, "We heard that you helped the sick at Cambang, and that they are all well. We have come for help, and to ask that you will come to our village also. One man came to us, leaving home at one o'clock and walking through the dark, reaching us at 10 A. M. It is unusual for a Mohammedan Javanese to be out alone in the dark like this. He is afraid of the spirits of his ancestors who inhabit the trees and leaves. This man came to ask help for an elderly man who had not walked for one year. His legs were much swollen to the knees with dropsy, and he was very sick. It was impossible for us to go to that far village at that time, so we sent some simple directions. This morning two patients came from that village, and told us that the man was well and able to walk about. Now we know that the power of Jesus of Nazareth worked on behalf of that man as on behalf of every other hopeless case. God is establishing a witness for himself in these places, and we believe that a harvest from dark Java will be gathered into the heavenly garner. Pray that this may be the case.

LILY M. THORPE.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Receiving Members Into the Church

SOME time ago a sister wrote stating that she had been informed that some of our churches had adopted the plan of considering the names of those applying for membership one week before action was taken receiving them into the church. In commenting upon this practise, she says that others in her church thought this a bad ruling. "Why hold any one out who has been baptized or has been given a letter? Why not consider the name and act upon it immediately?"

The practise of giving careful consideration to the matter before admitting any one to church-membership we believe to be very important, and this subject should receive careful consideration by every Seventh-day Adventist church everywhere.

To hold open a name for one week is not so serious a matter. It gives every member of the church opportunity to carefully and prayerfully consider the move, and in case there is any question in the mind of any member as to the Christian experience of the candidate, he can satisfy himself either by visiting with the individual himself or in some other proper way seeking to clear away the difficulty that may be in his mind regarding the case. It is much more praiseworthy to look into these things before an individual is taken into church fellowship than afterward. If the member be true and loyal, no injustice is done him to wait one week for the action of the church. If it should occur that the name of an individual was under consideration who was not true to the message on some point, much injustice to the church may be avoided by postponing action.

In this connection it might be in place to mention that ministers examining candidates for baptism should be careful to make the examination in a thorough manner. Haste at this point may entail much trouble upon the church later. Baptized jewelry and feathers and disbelief of the Testimonies, etc., bring forth their harvest in the church that does not belong to the fruits of the Spirit.

While written to guard the point of selecting proper persons for church elders, the following Testimony is to the point concerning the exercise of care as to what is admitted into the fellowship of, and to be sanctioned by, the church:—

"The gospel net gathers both good and bad. It takes time for character to be developed; there must be time to learn what men really are. The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influence? If he has no tact, wisdom, or power of godliness at home, in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same

unsanctified management will be seen there. It will be far better to criticize the man *before* he is put into office than *afterward*; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move."—*Testimonies for the Church*, Vol. V, page 618.

Thus in receiving members into the church, it will be better to pray and counsel over it "before taking the decisive step, than to labor to correct the consequences of a wrong move" a long time afterward. T. E. BOWEN.

Some Important Questions

A BROTHER from one of our island fields sends in several questions concerning church organization. A few of these we answer briefly:—

1. *Question*.—What is the minimum number necessary for a church organization?

Answer.—It is difficult to answer this, as it depends somewhat upon circumstances. If all expecting to be organized are converted, consecrated persons, centrally located, capable of filling some office in the organization, a smaller number can be organized than if scattered, and not well fitted for some official position. A church properly organized should have at least an elder, deacon, secretary, and treasurer. The same person may fill more than one office if necessary. There should really be more members than required to officer the church in order to organize properly, though it would be possible to organize with simply enough to fill the necessary offices.

2. *Ques*.—Can a licensed minister organize churches?

Ans.—No; only ordained ministers can properly organize churches and ordain the officers. Before a company of believers is organized into a church, it would be wise, as a rule, to correspond with the conference president, or director of the mission field, and proceed to organize only after receiving the approval of the conference officers. If possible, it would be a good plan for the president, or some other officer of the conference, to be present and assist, though the organization can be effected without this, by an ordained minister. The organization of a church, however, is a matter of much importance, and should not be done hastily. Nothing will be lost by counseling with the conference. God is a God of order.

3. *Ques*.—What is the difference between the work of a licensed and an ordained minister?

Ans.—A very extended answer could properly be given in reply to this question. In brief, it is this: a license is simply the sanction, or invitation, of a conference to a young man to go into the field and demonstrate his call to the ministry. The proof of his call is not the license, but the conversion of souls. His work is not to labor among the churches, but to go into new fields as a pioneer, and show by bringing souls to Christ that the Lord has called him to this work. Aggressive work, pioneering in new fields, should be his main work. A license, according to the custom of this denomination, does not entitle a person to baptize, perform marriage ceremonies, or ordain church officers.

When a licensed minister has produced

sufficient fruit of his labor as a seal of his apostleship, he should be ordained to the work of the gospel ministry. He can then work, when necessary, among the churches, ordain church officers, baptize, and do such other work as belongs to the properly ordained minister.

Confusion has been created in some instances by those who have received only a license assuming that it gave authority to do the full work of a minister. But it should be remembered that those granting any official recommendation are the ones to say how much is included in it, and not the one receiving the recommendation. For any one to read into a recommendation what those granting it never intended, is not to be commended. The usage of the denomination, as the writer understands it, is as stated above.

G. B. THOMPSON.

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS - - - - Secretary

Historical Sketch of the Educational Work of Seventh-day Adventists—No. 1

Most of the early converts to this cause were Adventists who had been disappointed in the advent movement under William Miller. When the time passed and the disappointment was experienced, they fell out by the way; but the more earnest, devoted, and pious people among them began to look to the prophecies for special light to help them understand the disappointment. They embraced the Sabbath and kindred truths. They bore a great cross, and were very unpopular. Some took their children out of the public schools, as they still thought the Lord's coming must be very near. They did not like the influences prevailing in the public schools; and Adventism was so unpopular that the children were often ridiculed and things made very uncomfortable for them. But after a few years had passed, and they had begun to see the great need of education, they again sent their children to school or arranged to teach them at home.

At a very early date, about 1857 or 1858, a sister by the name of Louise M. Morton taught the first church-school in Battle Creek, Mich., in the little church building erected on Cass Street, a few feet south of Elder S. H. Lane's brick flat. She had all the children in the then small Battle Creek church. She taught a good school, charging twenty-five cents a week a scholar as remuneration. This sister had a liberal education and was a magazine writer. She did not remain long in Battle Creek, and when she left, the education of the children ceased for a time. In the summer of 1907 the writer visited her at the Old People's Home, Battle Creek, Mich. But later, early in the sixties, a sister taught a select school in a kitchen in a house near the present Negro church on Van Buren Street. Not over twelve children attended this school. Still later, J. F. Byington taught a large parish school for the Seventh-day Ad-

ventist children in the church already mentioned, which was built by our people, and used by them for divine worship.

When the Health Institute was started in 1866, Prof. G. H. Bell, with health broken down, came there for treatment, a teacher from the schools of the world. He received help, both physical and spiritual, but especially spiritual help, and became an earnest believer in the truths of Seventh-day Adventists. This naturally drew his sympathies away from the public schools, and he began to see the importance of education among our own people. Elder and Mrs. James White and other leading laborers saw the necessity of some provision for the rising generation, and encouraged him to establish a private school in Battle Creek. Professor Bell's school started small, in a building belonging to the Review and Herald, away down toward the Kalamazoo River. Quite a number of those prominent in the cause began their education under his instruction.

The school grew, and in a few years it became evident that increased facilities must be provided. As the great mass of those who had preached strongest against the advent movement were college-bred men, who used their educational advantages to do everything they could against the truth, there was a prejudice among many of the old believers against college education. Their minds were intensely religious, and the need of education was not so apparent to them, as the Lord's coming was so soon expected. But after a period of years had passed, the more thoughtful ones began to study the subject of education, and to see the need of their children's having its advantages. But there was not, by any means, a general desire to provide the facilities for education, such as we have seen since the college was started in Battle Creek. That introduced a very prominent feature of our work, which has been constantly developed by our people ever since.

The principal cause leading to the founding of Battle Creek College was the great need felt by the intelligent members of the denomination as they saw their children going to the world in spite of their home training, because of the influences brought to bear upon them in the public schools and in the higher institutions of learning. In many instances efforts were made to turn away our young people, and as they saw openings where they could make money (as young people will even before they leave school), they were thus caught out from under the influence of godly parents, and were swallowed up in the great maelstrom of pleasure seeking, pride, and worldliness. Love of the cause of God, and faithfulness in proclaiming the message to the world, were the leading motives that actuated our people in starting the educational work. It was indeed a work of self-preservation. If the aged laborers died, whence were the new workers to come, unless from our own families, brought up in the faith?

C. C. LEWIS.

A MAN'S attitude toward God may be told by the restfulness of his inner spirit, his ability to rest. And more, a man's attitude toward God's rest day tells us men his attitude toward God.—S. D. Gordon.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary
W. A. COLCORD - - - - - Assistant Secretary

A Religious Liberty Convention

A CONVENTION of the religious liberty secretaries of the Atlantic Union Conference was held at South Lancaster, Mass., for a few days preceding the regular session of the Atlantic Union Conference, and the work of the convention also constituted a part of the program for the first few days of the conference. Among the different topics upon which papers were written and addresses given were the following: "The Fundamental Principles of Religious Liberty;" "A Century's Retrospect of the Religious Liberty Work;" "Sunday Legislation and the Laboring Man;" "Sunday Closing and the Saloon;" "The Law of Expediency as Applied to the Religious Liberty Work;" "The Work with the Public Press." In addition to the papers that were presented, the question box proved to be a very interesting and profitable feature of the convention. Two evening lectures were delivered by the writer on the subject of religious liberty, one of which was a stereopticon lecture.

The conference unanimously voted to elect a union conference religious liberty secretary, who will devote his entire time to that line of work. It was also voted to inaugurate a vigorous campaign in the interests of the religious liberty work throughout the entire union conference,—the holding of religious liberty institutes, the circulation of our religious liberty literature, and the placing of the new revised edition of "American State Papers" in the hands of all State legislators.

We believe that this convention will prove a great blessing to the religious liberty work in this union conference. There certainly is no part of the United States where there is greater activity displayed on the part of the champions of Sunday legislation than in the territory covered by the Atlantic Union Conference.

K. C. R.

The Thanksgiving Proclamation

AFTER reciting various reasons for gratitude and thanksgiving, the Thanksgiving proclamation issued, on November 15, by President Taft, said:—

"Therefore, I hereby appoint Thursday, the twenty-fifth day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanks to Almighty God."

Should this, after designating the day, have read: "I command the people on that day to lay aside their usual vocations, and to repair to their churches and unite in appropriate services and praise and thanks to Almighty God," instead of "I call upon," etc., how quickly every American would have detected the mistake and the unwarranted assumption of power and authority.

But just this is what the mistaken church people throughout the country are demanding that Congress and the President shall do regarding the observance of Sunday. They do not mean that there shall be a mere proclamation "calling upon" the people to observe the day. Modeled after the present Thanksgiving proclamation, and put in terms in harmony with their desires, they would have it read:—

"I hereby appoint Sunday, the first day of the week, as a day of rest and worship, and command the people on that day to lay aside their usual vocations, and repair to their churches and unite in appropriate services to Almighty God."

This is the style of law they would have Congress and the President of the United States make. Neither would this be an unheard-of thing. The Sunday law of Charlemagne, in A. D. 800; that of Charles II, in 1676; and the first Sunday law enacted upon American soil, that of Virginia, in 1610, all read very much like this. All required church attendance. And the Blair Sunday Rest bill, introduced into Congress in 1888, was not far removed from it in either spirit or letter. In its title it was openly declared to be a bill to secure Sunday to the people "as a day of rest, and to promote its observance as a day of religious worship." And the fifty Sunday bills which have been introduced into Congress since then, whatever their phraseology, have all been of the same character, and were introduced for the same purpose.

W. A. C.

Sunday Enforcement in North Dakota

ELDER M. N. JORGENSEN, laboring at Grand Forks, N. D., has had a very interesting experience while working in opposition to the Sunday-law enforcement movement in that place. The city attorney had been directed by the council to prepare an ordinance for the enforcement of Sunday observance. Brother Jorgensen debated the question for a time, and finally went to the office of the city attorney for a consultation. He was courteously received, and in a few moments was enabled to make some inquiries regarding the proposed law. The attorney said he had been instructed to frame a law that could be enforced, but that he did not know just how to draw up one which would not work hardship for some people.

Brother Jorgensen asked a number of questions tending to show that religious legislation would always work hardship to some one; that any law for the enforcement of Sunday would be a religious one; that God had divided the time and set apart the seventh day; that it was the preachers and church people who desired the enforcement of a Sunday law; that the making and enforcement of a Sunday law was religious legislation; that all of the present State Sunday laws had been copied from the old Puritanical "blue-laws." To all of these inquiries the lawyer gave a ready assent. He then said: "Your religion interests me. What church do you belong to?" When told that he was a Seventh-day Adventist, the lawyer did not appear to be at all surprised.

After an extended conversation this plan was arranged: At the next meet-

ing of the city council, representatives for and against the proposed law will be given a hearing. The attorney said: "You just let the other preachers express themselves, and when they are done, I will make an appeal with all the ability I possess against making any such law. When I am through, you step in and use all your power to show from the Bible that any Sunday law would be a religious one, and I believe we shall win in the council meeting."

Brother Jorgensen gave the attorney a Bible study on what true Sabbath-keeping really means. He asked for Scripture texts, and marked them down. His attention was called to the Constitution of the United States and the Bill of Rights, and he seemed to grasp the truth. He said that he had been handed one hundred fifty names to prosecute, but he did not want to do this, as many of the people were of "the best people of the city."—C. J. Kunkel, in *Northern Union Reaper*.

Sunday-Law Crusade in Jacksonville, Fla.

JACKSONVILLE, Fla., is feeling the terrific throes of a "reform" along lines of "civic righteousness," according to the *Florida Times-Union* of that city. The Ministers' Alliance comes out with an address to the people, disclaiming any intention of entering upon a "blue-law" campaign. "Without putting any sectarian, irrational, or ascetic stress," they say, "upon the reasonable demands of that day," they urge the people to think upon the fact that our Lord declared, "The Sabbath was made for man." This seems to them sufficient reason why they should demand civil statutes to compel men to observe the sabbath. Those who accuse them of "fanatical restrictions" or of "trying to force people to attend worship on Sunday," they say, "simply throw chaff in the air to blind the public to the real issues in the case." "Are you willing," they ask, "that your children shall grow up without reverence for the Lord's day?" and all the while they are hiding the Lord's day from their own and everybody else's children. They make much of the significance of a day of rest to the working man, and do not seem to see that to some working men, at least, it is very plain that their remedy for the evil of Sabbath desecration would bring in a much more serious evil—that of putting men where they can not work six days in the week without breaking either the law of God or that of man. When will such blind eyes be open?

F. FREDERICK BLISS.

Stocks as Punishment

EARLY in August a confectioner of Cleethorpes, England, having been summoned for Sunday opening, demanded that the Grimsby justices should order him to be put in the stocks in the market-place in default of paying a fine and costs for Sunday trading, and he is still resolute about the matter. He says:—

"With regard to my present attitude, I ascertained that I was summoned under an act of King Charles II (Lord's Day Observance Act), which states that failure to remit the fine is to be met by confinement in the stocks in the public market-place for two hours.

"I do not choose to pay the fine, and I have the right to demand the alternative. Of course, it is contended that the stocks are now obsolete, but that is not my fault. If the form of punishment under the act is obsolete, then the act is also obsolete."

Those who would enforce legislation on such matters (in the British empire at least) would do well to heed the message of King Edward VII, which he recently sent to the Plenary Council of the Roman Catholic Church in Quebec, Canada: "It is my constant desire that religious and civil liberty should always be enjoyed by my subjects in all parts of the empire."

The obligatory cessation of work on Sunday does not give religious liberty, but makes a distinction of one class above another.—*L. Brooking.*

The W. C. T. U. and Sunday Legislation

At the recent National Convention of the Woman's Christian Temperance Union, held at Omaha, Neb., the following resolution, without passing through committee, was introduced from the floor by Mrs. Hollinshead, of Ohio, and passed without discussion:—

"We deplore the desecration of the holy sabbath, so prevalent now, and the lax enforcement of law. And we ask that our rest day be preserved and our sabbath law enforced."

By passing such resolutions as this, however, this otherwise noble and worthy organization still commits itself to the unchristian principle of religious legislation and the union of church and state.

W. A. C.

Religious Liberty Notes

A PRESIDENT of one of our conferences writes: "We want to supply not only our legislators, but also all of our district judges and the county attorneys with *Liberty*. We hope to push the petition work also."

The following from the *Bermuda Royal Gazette* of November 13 indicates that the effort to enact a Lord's day act in Bermuda, similar to the Canadian law, has failed for the present: "In the House of Assembly yesterday afternoon Dr. T. H. Outerbridge moved that the House resolve into a committee to consider 'The Lord's Day Act.' The motion failed to obtain a seconder, and consequently the colony heard the last of this measure. *Requiescat in pace.*"

We note with pleasure the good religious liberty articles in a recent number of the *Southwestern Union Record* and in the *Indiana Reporter*, and can not refrain from expressing the hope that the day has dawned when every number of our conference organs will be as sure to contain something on this vital theme as it is to make mention of the other phases of our work. We mention these two articles because they were not furnished by the General Department, but were evidently the outgrowth of local activity. Our conference organs have always been generous to the department in giving space to communications from headquarters, but it seems as if half the publicity problem is solved when from local volition these periodicals regularly contain matter of this nature.

The Missionary and Publishing Work

Notes, Plans, Reports Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature.

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER - - - - - Secretary
N. Z. TOWN - - - - - Assistant Secretary
A. J. S. BOURDEAU - - - - - Missionary Secretary

A Word From Brazil

THE good ship on which Elder N. Z. Town has recently sailed from Barcelona, Spain, to Buenos Aires, Argentina, South America, made a brief call at Santos, Brazil, which enabled Brother Town to make a flying visit to our new publishing house at San Bernardo. In a letter dated October 21 Brother Town says:—

"I reached Santos the seventeenth, in the evening, too late to be entered. The next morning at eight o'clock the officials came off, and about nine o'clock we were in dock. In due time the steward hung out the notice that we would sail that same evening at ten. The next train out to San Bernardo was at 1:20 P. M., reaching there at 3:25 P. M. The last train back leaves San Bernardo at 4:41 P. M., so I would have only an hour and a quarter between trains. I wired Brother Pages to meet me at the train, and went. He met me, and we took a coach out to the office. They have a nice, light, airy building for their printing plant, and with the new press they now have, are prepared to do good work. As related to the entire Brazilian field where work has begun, they are well located, and it is a healthful place for the workers."

Brother Town mentions the safe arrival of Brother Tonjes, the general agent for Brazil, his first institute work, and his labors in the field with the new agents. Let us remember Brother Tonjes in our prayers. He has an immense field before him, a new language to learn, and requires the courage and help which God alone can give for the undertaking.

In a postscript to his letter Brother Town tells of his safe arrival in Buenos Aires. The weather was good and the voyage pleasant all the way during the three weeks he was on the high seas.

E. R. P.

Mexico

FOR the past few days good news has come rolling into our office in almost every mail from the little band of workers in Mexico. Some of the first items have already been published in this department of the *REVIEW*. If space would permit, we would gladly give our readers some of these interesting letters in full. Prof. G. W. Caviness writes:—

"The boys have been having better success than ever with 'Coming King,' and now on 'Home and Health' (Spanish edition) their success is phenomenal. They have been working about a month, and the orders received amount to over five thousand dollars, Mexican currency.

"I have just returned from a missionary trip of much interest and encouragement to me, which indicates that Mexico has better days ahead in other respects. I had the pleasure of bapti-

zing thirty-five persons, and of placing two hundred subscriptions for our Spanish paper, and of preaching the truth to congregations of twenty-five to fifty persons in five different places. Our prospects are good for Mexico."

Brother J. L. Brown, one of the four canvassers sent to Mexico a little more than a year ago from California, writes that he and Brother H. A. Robinson during the past two months have delivered six hundred copies of "Coming King," and have now begun on the new health book. He says:—

"We have begun on the new health book, 'Salud Y Hogar' (Home and Health), and have had many rich experiences and blessings. Up to yesterday Brother Robinson and I worked fifty-two hours each, and had taken orders for \$888.75 worth of books, United States currency. To-day I broke the record for Mexico. In five and one-half hours I took orders amounting to \$101.50, American gold.

"Let no one think that books can not be sold in Mexico on a self-supporting basis. Any one who will muster up courage enough to come here and put himself in the Lord's hands will have grand success, because God has prepared this field to be worked, and he wants it done now, for the grain is whitening and must be harvested soon.

"I wish some good, strong, young men would come and join us in our work. Mexico is sadly in need of workers. We are praying daily that God will send forth more workers into the field. He has blessed me with perfect health ever since I came to Mexico, although I have had to work in some unhealthful towns. I am of good courage, and determined to do my Master's will. Pray for the work in Mexico."

The following interesting paragraphs are from Brother Robinson, who has been canvassing faithfully with Brother Brown. He says:—

"I am truly glad the Lord called me to his work. Although willing to do the work, I did not like canvassing, but preferred office work of some kind. I have now gotten to the place where I am willing to do this work for years more, if necessary. For this I thank God.

"Twenty-three hundred copies of 'The Coming King' in Spanish have been sold in this republic since the four canvassers came from California in July of last year, not knowing a word of the language. The Lord certainly blessed us in our work.

"Since we have started in with the Spanish 'Home and Health,' we are receiving more of his blessings than before. We are hoping and praying that it may truly be an entering wedge for the plain gospel message later on.

"We began work November 1 in Vera Cruz, working and selling to poor and rich alike, the prices being from thirty-eight cents to five dollars gold. Brother Brown and I are working together, and during the first sixty-seven hours have taken orders amounting to one thousand seventy-five dollars, American gold.

"Although having but a limited knowledge of the Spanish language, the Lord helps us to get a hearing even from the busy business men. After they sign for the book, some take it and give their clerks a regular canvass, the majority of whom then order books also. Some give us the names and addresses of influential friends and relatives, and

Canvassers' Summary for October, 1909

still others introduce us to their clerks, giving a few words of recommendation, and then leave us to take the orders. Recently I secured an order for a five-dollar book from a judge, and later took orders from seven of his assistants. We are certainly glad for our success with this new book; but realizing that of ourselves we can do nothing, we continue to ask for the daily guidance of the Holy Spirit, so that by our words and actions we may be examples to others for good, and may be recognized as having been with Jesus. We do hope the time is not far off when more canvassers will be in Mexico. Some ought to be attracted now, we think, owing to the fact that they now know that the Lord helps canvassers even in Mexico." E. R. P.

What a Farmer Can Do

ONE of our German brethren, a farmer living in South Dakota, is taking an active part in the campaign to secure subscriptions for the Home Bible Study series of the weekly *Signs of the Times*. In his simple way he thus tells the story of his experiences: "I am glad to be able to send in my second order blank with five names. Let me tell you how I happened to get them. Yesterday I went with a load of wheat to —, sixteen miles away. Before starting I placed the subscription blank in my coat pocket, with the earnest desire to sell the good *Signs*. In a short prayer I did ask the Lord to teach me to be as wise as a serpent and harmless as a dove. I took with me a clean copy of the Naval number of the *Signs*. In town I did business with five business men, and every one gave me his subscription for the twenty-five special numbers. I delivered this canvass, which I studied out on the road to town: 'My friend, since I have had the privilege to make good acquaintance with you, I have the confidence that you will favor me with a worthy subscription to this valuable paper,' and every time the subscription was gained. I will be busy for a few days picking corn, and then I will start off with another load of wheat. To be sure I plan to drive on the scales of a different elevator, and so on, and deal with five different men in order to have a chance to fill the third order blank. After I am through with all the business men in —, I shall manage to take wheat to another town, which is just as near. I wish our German farmer brothers would try the same kind of missionary work in their leisure time, so that they might forget a little about going to some other State, such as California, to raise grapes, or to Canada, to get more land. To be connected with such a blessed work as this is worth many times more than to possess more quarters of land. I rejoice in the Lord, and remain your brother in the good work." Will not our other brethren who own farms also do their part in giving this important series of the *Signs* a wider circulation? A. J. S. B.

ARE you having some degree of success in the Harvest Ingathering campaign? If so, may it not be that your experience in distributing the Missions number of the REVIEW is fitting you for permanent service in the cause as an agent for our ten-cent magazines? Home missionary work, good wages, and prompt pay are all wrapped up in this.

Atlantic Union Conference

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Central New England	8	570	101	\$ 525.35	\$ 944.65
Southern New England	3	238	51	183.05	164.65
Maine	5	175	38	94.20	70.65
New York	5	347	223	485.90	510.65
Western New York	2	40	15	35.85	296.95
Greater New York	2	88	20	56.50	423.50
Vermont	4	138	54	158.25	265.55
Totals	29	1596	502	1539.10	2676.60

Columbia Union Conference

Ohio	20	1755	711	1691.75	439.50
Eastern Pennsylvania	8	260	96	184.00	611.00
Chesapeake	13	707	205	539.30	693.90
New Jersey	6	232	64	186.75	925.90
West Virginia	4	338	92	310.85	368.35
West Pennsylvania	9	848	312	764.60	488.77
Virginia	5	176	33	120.70	341.40
Totals	65	4316	1513	3797.95	3868.82

Lake Union Conference

Wisconsin	3	156	64	193.00	1014.30
Southern Illinois	11	740	173	596.25	584.90
Northern Illinois	12	851	321	601.75	638.25
West Michigan	2	42	14	38.25	143.60
Indiana	2	97	21	57.35	425.10
North Michigan	5	222	124	123.95	50.30
East Michigan	10	521	237	357.50	633.65
Totals	45	2629	954	1968.05	3490.10

Canadian Union Conference

Maritime	2	85	26	40.00	....
Newfoundland	..	..	..	..	..
Quebec	1	94	44	100.00	..
Ontario	2	78	41	100.35	..
Totals	5	257	111	240.35	....

Southern Union Conference

Alabama	21	1446	556	833.65	838.35
Kentucky	7	761	427	982.85	352.50
Louisiana	10	750	374	876.45	684.50
Mississippi	5	528	258	343.16	313.05
Tennessee River	10	866	496	619.20	295.20
Totals	53	4351	2111	3655.31	2483.60

Southeastern Union Conference

Cumberland	11	533	107	180.94	1769.50
Georgia	15	1310	227	1470.23	726.75
North Carolina	13	1162	511	405.80	516.85
South Carolina	7	530	53	532.00	751.35
Florida	4	86	10	155.54	230.50
Totals	50	3621	908	2744.51	3994.95

Southwestern Union Conference

Oklahoma	34	2835	147	532.50	2684.20
Arkansas	15	1379	271	583.75	412.50
Texas	37	3319	309	996.50	783.80
West Texas	5	124	..	4.10	101.90
New Mexico	2	106	39	59.90	100.80
Totals	93	7763	766	2176.75	4083.20

Central Union Conference

North Missouri	3	130	63	272.25	812.30
Southern Missouri	15	671	298	860.80	368.75
Kansas	15	1321	386	1506.50	1841.42
Western Colorado	2	90	32	396.75	63.50
Eastern Colorado	8	600	145	479.00	148.05
Nebraska	8	523	165	587.00	1000.50
Wyoming	3	125	61	250.35	341.75
Totals	54	3460	1150	4352.65	4576.27

Northern Union Conference

Minnesota	2	162	56	180.05	53.96
South Dakota	3	471	100	339.95	514.15
North Dakota	..	..	..	..	..
Iowa	7	660	166	485.15	754.75
Miscellaneous	..	..	..	..	1000.00
Totals	12	1293	322	1005.15	2322.86

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Western Canadian Union Conference					
Alberta	3	199	58	\$ 140.00	\$ 134.10
British Columbia .....	...	...	...	....	....
Manitoba .....	...	...	...	....	201.15
Saskatchewan	3	38	16	42.65	232.30
Totals	6	237	74	182.65	567.55
North Pacific Union Conference					
Western Washington	7	449	104	756.15	1185.05
Western Oregon	8	508	208	783.55	156.35
Upper Columbia	6	372	150	500.35	69.75
Southern Idaho .....	...	...	...	....	22.30
Montana	2	40	9	159.90	....
Totals	23	1369	471	2199.95	1433.45
Pacific Union Conference					
California-Nevada	8	242	150	572.45	562.65
Southern California	8	632	261	986.50	1160.50
Arizona	2	202	71	214.80	....
Utah .....	...	...	...	....	9.55
Totals	18	1076	482	1773.75	1732.70
Foreign					
Latin Union Conference	11	1988	5539	\$ 249.55	\$1743.95
British Union Conference	69	4759	1851	4615.23	5389.32
Australasian Union Conference	57	3992	1482	5363.20	3022.50
German Union Conference	246	...	...	6331.21	*12606.27
Mexican Mission	6	366	373	486.63	418.02
Scandinavian Union Conference ..	89	17268	10507	8174.42	6118.76
Natal-Transvaal Conference	4	96	50	98.83	....
Peruvian Mission .....	...	...	...	1342.03	....
Chile Conference	13	627	...	372.66	....
West Indian Union Conference .....	...	...	...	....	986.31
Levant Union Mission .....	...	...	...	....	30.07
Cape Colony Conference .....	...	...	...	....	251.62
South American Union Conference ..	...	...	...	....	912.99
Totals, North American union conferences .....	...	...	...	\$25,636.27	\$31,230.20
Totals, Foreign union conferences and mission fields ..	...	...	...	27,033.76	31,479.71
Grand totals .....	...	...	...	\$52,670.03	\$62,709.91

* Two months.

Comparative Summary

	1905	1906	1907	1908	1909
January	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.05
February	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21
March	12,000.00	18,000.00	36,253.65	36,390.09	52,703.65
April	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21
August	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97
September	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41
October	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03

Current Mention

— Since the opening of the hunting season in Upper Michigan and Wisconsin, twenty-eight men have been killed, and twenty-seven injured.

— During the last two weeks of November, seventy-four cases of bubonic plague were officially reported at Guayaquil, Ecuador, with thirty-seven deaths.

— The tunnel of the Trans-Andine Railway was completed through the Andes Mountains between Chile and Bolivia on November 27. The tunnel is five miles long, and the highest in the world.

— The further search of the coal-mine at Cherry, Ill., has not resulted in bringing any more living men to the surface. On November 24 more than 150 bodies were discovered in one of the workings of the mine. Of the nearly four hundred at work in the mine at the time of the explosion only nineteen are now living.

— The Secretary of Agriculture reports that the value of farm products in the United States for the present year amounted to \$8,760,000,000, a gain of \$869,000,000 over the record of the previous year.

— The United States government and the government of Chile have agreed to submit the Alsop claim to King Edward VII for arbitration. This troublesome claim of long standing is therefore in a fair way to final settlement.

— The Spanish minister of war announced on November 7 that the government considered the campaign in North Africa closed. When the Spanish army captured Atlaten, the Moorish tribesmen offered no resistance, and fled with their families, waving white flags.

— On November 25, Dr. Frederick A. Cook forwarded to the Danish University at Copenhagen the complete data bearing on his polar exploration. It is expected that it will be some weeks before the scientists of the university have finally passed upon these records.

— The final appraisal of the estate of the late Edward H. Harriman has been completed, the value of his personal property amounting to \$149,000,000.

— The revolutionists of Nicaragua have become very active on the Pacific side, as well as on the Atlantic, and two important towns are now in their possession. Large supplies of arms and ammunition have been received by the revolutionists, and it is predicted that immediately after the distribution of these munitions, the revolution will assume a much more aggressive aspect.

— On the thirtieth of November a strike was inaugurated by switchmen on the railroads of the Northwest. They are asking for an increase of six cents an hour, and threatening that in case strike breakers are brought in to take their places, there will be a general strike of railroad employees throughout the United States. Many large enterprises in the Northwest, such as copper mines, lumber mills, and flour mills, have been shut down because of the railroads' inability to move freight-trains, and thousands of men are out of employment as the result of this strike.

— As a result of the killing of two citizens of the United States at the orders of the officials of the Nicaraguan government, because of their participation in the revolution now going on in Nicaragua, the United States government has broken off diplomatic relations with the government of Nicaragua. The Nicaraguan minister has been given his passports, and a number of gunboats have been despatched to the ports of Nicaragua on both the Atlantic and Pacific sides. In a few days there will be marines and bluejackets to the number of 3,500 ready to step upon Nicaraguan soil in case the United States government considers such a step necessary. In Secretary Knox's note of dismissal to the Nicaraguan minister, a statement was made which indicates the intention of this government to recognize the revolutionists as on a par with the forces of the Nicaraguan president. Whether marines and bluejackets will be landed on Nicaraguan soil will depend upon the future course of Nicaragua.

— Not for many years has the political situation in England been so tense as at the present time. The House of Lords has refused to sanction the Budget prepared by the House of Commons, and proposes to appeal to the general public for sanction of its action in this matter. By the House of Commons this is looked upon as an attempt to usurp the special prerogatives of the lower house. How this matter is looked upon by the Liberals may be understood by the following declaration from that party: "If the present action of the peers is not repudiated swiftly by the people, the rights and privileges won so dearly by our forefathers in the great struggle for freedom, are all surrendered in the fight forced upon us. The electors will have to decide whether they wish to govern themselves or be governed at second-hand by a few hundred hereditary peers who have thrown the constitution into a melting-pot in order to shift the burden of taxation from wealth, land, and liquor, to food and the necessaries of life." It is expected that Parliament will soon be dissolved, and the general election will take place in January.

Field Notes

Two ladies have recently accepted the truth at Oakfield, Wis.

A CHURCH of six members has been organized at Pine City, Minn.

MRS. MINNIE SYPE reports two desiring baptism at Oxford Mills, Iowa.

FOUR new members were received into the church at Port Allegany, Pa., three being baptized.

THE tent effort held at Houston, Ohio, resulted in ten taking their stand for the Sabbath.

ELDER EDWARD F. COLLIER baptized six persons at Kankakee, Ill., on Sabbath, November 6.

THREE new members were received into the church at Coudersport, Pa., at the general meeting.

AN interesting service was held at the church at Sherburn, Minn., when two persons were baptized.

AT Leominster, Mass., a church of thirty members has been organized by Elder H. C. Hartwell.

AS the result of tent-meetings held at Arbuckle, Cal., one brother has commenced to keep the Sabbath.

AT Neodesha, Kan., one person has accepted the truth, and one baptism is reported by Elder B. W. Brown.

TWENTY-SEVEN persons have been added to the church at Fort Worth, Tex., twelve of these having been baptized.

FIFTEEN persons were baptized at the close of the camp-meeting at Milwaukee, Wis., and three have accepted the Sabbath.

TWO new members have united with the church at Rochester, Ind. Also one member was taken into the Wolcottville church by baptism.

THREE are keeping the Sabbath as a result of work done thus far in Jacksonville, Ill., and others are interested and studying the truth.

ON Sabbath, October 30, at Mount Vernon, Ohio, nine persons were buried with their Lord in baptism. Eight of these were students.

BROTHER J. W. MILLER, who is doing Bible work in Atchison, Kan., reports two new Sabbath-keepers and a Sabbath-school of five.

AS a result of the united effort put forth at La Junta, Colo., eight are keeping the Sabbath; five of these have been baptized, and have united with the church at that place.

A REPORT from Eastern Pennsylvania is received, stating that forty persons have accepted the Sabbath truth as a result of the tent effort held at Philadelphia the past summer. Eleven of

these Sabbath-keepers have united with the church, and others are expected soon to follow in this step.

THE church at Walters, Okla., has recently added two to its membership, and one baptism is also reported.

ELDER G. P. GAEDE reports that five German adults have united with the church in Baltimore, following the efforts put forth there this summer.

ONE young man was recently baptized at Portis, Kan., and a report has also been received, stating that eight are keeping the Sabbath of the Lord at Barnett, Kan.

THE work done at Fort Morgan, Colo., this last summer by Brother W. H. Bowes, has resulted in two taking their stand for God and his truth, and they are awaiting baptism.

A REPORT comes from Elder R. R. Reinhold, Kansas City, Kan., that four have expressed a desire to keep the commandments of the Lord, as a result of his efforts at that place. Several others are deeply interested, and are expected soon to take their stand for the truth.

NOTICES AND APPOINTMENTS

Change of Address

ALL mail intended for the Western Oregon Conference or Western Oregon Missionary Society should be addressed to 508 East Everett St., Portland, Ore.

S. J. LASHIER, Treasurer.

Publications Wanted

Mrs. C. C. Dodge, Gordon City, Mo., Instructor.

Emil Moessinger, Lansdowne, Md., desires a large quantity of tracts, especially those relating to the Sabbath.

A. C. Handley, Hutsonville, Ill., desires clean copies of all of our periodicals and tracts, sent post-paid to his address.

Mrs. H. M. Burleigh, Wood Lake, Neb., wishes copies of the *Signs, Review, Instructor, Little Friend, Liberty, and Life and Health*.

James M. Johnson, Box 27, R. F. D. 5, Hickory, N. C., *Signs, Watchman, Life and Health, Instructor, Little Friend, Protestant Magazine, and Liberty*.

W. H. Cox, 424 Cooper Ave., Colorado Springs, Colo., desires for missionary work, copies of the *Signs, Watchman, Life and Health, Liberty*, and tracts on present truth.

Mrs. M. E. Summey, Fate, Mo., desires copies of the *Signs, Little Friend, Watchman, Life and Health, Liberty*, and tracts, all late numbers, post-paid, for missionary reading-rack.

Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists will hold its annual meeting at 3 P. M., Dec. 26, 1909, at the old Baptist church on King Street, in Wilmington, Del., for the purpose of electing a board of trustees for the year 1910, and for transacting such other business as may legally come before that body.

DANIEL S. HALEY, Secretary.

A Chinese Special

Can You Not Use Some?

ATTENTION is called to the holiday number of the Chinese paper, published at Shanghai, China. The name of this paper is *Shi Chao Yueh Pao*, or "Signs of the Times." The Chinese new year begins Feb. 10, 1910. This special issue of the Chinese paper is to be enlarged to thirty-two pages, and illustrated. Among other illustrations will be a photograph of the emperor of China, and also photographs of prominent viceroys and leading statesmen of China. Well-written articles on the Sabbath, the second coming of Christ, and other doctrinal points will appear in this number.

The prices quoted are as follows:—

5 to 25 copies, 4 cents a copy.

25 copies and over, 3 cents a copy.

1,000 copies and over, to one address, 2½ cents a copy.

Orders can be sent to Signs of the Times, U. S. Post-office, Box 993, Shanghai, China.

Is it not possible for our people to order a large number of these periodicals, to be sold to the Chinese in communities where these people reside? Orders should be sent at once to the above address, or through your State tract society.

The North American Foreign Department Headquarters, Room 670, 324 Dearborn St., Chicago, Ill.

THE General Conference Committee, taking into consideration the nature and character of the work to be done by this department, decided that it would be most fitting that it should be located in one of the great centers of the foreign population; and as Chicago is one of these great centers, and at the same time occupies a central position to the larger part of the foreign population in the country, that city seemed to be the most natural location for the headquarters of the department.

All communications for this department should be addressed to Room 670, 324 Dearborn St., Chicago, Ill. We would be glad if our State and union conferences would favor the department with a copy of their local conference paper, as we desire to be in close connection and communication with all.

O. A. OLSEN,

Secretary N. A. Foreign Dept.

Business Notices

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

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

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

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

WANTED.—To hear from experienced, first-class gentlemen nurses. Write, stating experience, salary desired, etc. Address Business Manager, Tri-City Sanitarium, Moline, Ill.

BY MAIL.—Razors honed, 22 cents. Any niche removed, and new edge, 35 cents. Old razors well concaved, 60 cents. New handles, 25 to 40 cents. Post-office or express order or silver. Address Frank M. Catlin, Bay City, Mich.

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

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

FOR LEASE.—Treatment-rooms doing first-class business, for short term of years, with privilege of buying. Located in city of over one hundred thousand inhabitants. For further information, address E. C. Johnson, 926 Commerce St., Tacoma, Wash.

HONEY is nature's sweet. Does not poison the blood or burden the kidneys. Predigested. Good for children and the aged. Price, 6½ cents in 60-lb. cans. 22 choice cooking recipes and price-list of ripe olives, olive-oil, etc., free, on request. Address W. S. Ritchie, Corona, Cal.

AFTER disposing of the patent covering the Midget Massage Vibrator, which has had such large sales, we will send you one regular \$5 Massage Machine for \$1.25; three or more for \$1 each. We have only a limited number left. Address Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

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

WANTED.—A position in a private family or in some institution where I can have my eight-months' old baby with me. Can cook, nurse, or teach school. Twenty-six years old, and strong and healthy. Can give first-class references. Address Mrs. Morris L. Sabin, Stevens Point, Wis.

Obituaries

CHANEY.—Barton E. Chaney, resident of Ridgeville, Ind., died Sept. 25, 1909, at the age of 62 years, 7 months, and 3 days. He was born Feb. 22, 1847. He died in the faith.

A. CHANEY.

SHARP.—Rebecca Jane Sharp was born Feb. 11, 1844, at Houghton, Ontario, Canada, and fell asleep in Jesus, Oct. 21, 1909. In 1891 she married George Sharp, and to them were born five children. Sister Sharp accepted present truth under the labors of Elder Lawrence, in Lapeer County, Michigan, in the year 1867, and has ever since been a consistent Christian. She leaves her husband, a daughter, and many relatives and friends to mourn their loss. The text, Rev. 14:13, selected by herself, was the foundation for the words of comfort spoken by the writer at the funeral.

A. R. SANDBORN.

TURNER.—Died at her home in the town of Florida, N. Y., Nov. 5, 1909, Sister Catherine E. Turner, at the age of sixty-seven years and six months. Sister Turner accepted the truth in Galway, N. Y., in 1894, while Elder Thurston was conducting a series of meetings at this place, and loved the truth until the day of her death. She leaves a husband, with whom she lived for nearly fifty years, also two sons and one daughter. We laid her to rest to await the voice of the Archangel to call her home. Words of comfort were spoken by the writer.

A. J. CLARK.

THOMPSON.—Mrs. Jane Lunette Thompson died Oct. 8, 1909, aged sixty years. She was raised under Christian influence, and since her thirteenth birthday had been identified with the Adventist people, earnestly co-operating with them in building up the various interests of the church. During her residence in Toledo, Ohio, for the past ten years, she was associated with the Adventist church of this city, the members of which, while recognizing that in her death the church has suffered loss, rejoice that "blessed are the dead which die in the Lord from henceforth." With the promise in John 14:1-3 we would be comforted.

A. C. SHANNON.

FABER.—Brother C. F. Faber was born in Vermont, May 28, 1856, and died Oct. 26, 1909. Twenty-three years ago he embraced present truth, and joined the Seventh-day Adventist church at Santa Rosa, Cal., of which he remained a faithful member until his death. He took an active part in all the work of the church, and was so genial and helpful that he will be greatly missed not only by his companion, but by all who knew him. A large number of people attended the funeral, and strewed the aisle and pulpit of the church with the flowers of the City of Roses. The sermon was from 1 Chron. 29:15. The services were conducted by the writer, assisted by Prof. I. C. Colcord, of Healdsburg.

ISAAC MORRISON.

CONYERS.—On Sept. 29, 1909, Mrs. Conyers, one of our colored sisters, died at the age of seventy-two years. She accepted the message under the labors of Elder J. A. Morrow six years ago. Her life was a worthy example of faithfulness, as the title account, and other accounts prove. Her attendance at meetings, even under great physical weakness, is also another proof of her faithfulness. The writer visited her the day previous to her decease, and she said she was trusting fully in Jesus. It was not my privilege to preach her funeral sermon, which was delivered by the Wesleyan Methodist minister; I could only repeat over her dead body in the presence of her son, who is a Methodist, the words found in Rev. 14:13. She truly sleeps in Jesus.

M. ENOCH.

JANNEY.—Died at her home near Neosho, Mo., Nov. 13, 1909, Mrs. Sarah A. Janney, wife of the late Wm. Janney, aged 57 years, 8 months, and 6 days. The deceased was born in Smithville, Dekalb Co., Tenn. In her sixth year she came with her parents to Missouri, and in 1877 she was united in marriage with Wm. Janney. In the fall of 1883 they removed to Sedgewick County, Kansas, remaining there until the spring of 1902, when they returned to Newton County, Missouri. At an early age she was converted and joined the Baptist Church, of which she was a member until 1887, when she accepted present truth, in which she was a firm believer until death. She was a kind and loving mother and friend. Without a struggle she fell peacefully asleep in Jesus, to await the resurrection morn. She leaves an adopted daughter, a stepson, a mother, three brothers, and two sisters to mourn their loss. Words of comfort were spoken by Brother Siler (Baptist), from Rev. 14:13, to a large audience of relatives and friends.

ETHEL JANNEY.

GAY.—Ella C. Gay was born March 24, 1842, and died Oct. 25, 1909, aged 67 years, 7 months, and 1 day. She was born in Bennington, Vt., where she married Joseph W. Gay, Jan. 8, 1873. Four children were born to them, two sons and two daughters. All witnessed her peaceful end except one son, who resides in Bennington, Vt. She gave her heart to God at an early age, and has always led an exemplary Christian life. She was an active member of the Baptist Church for many years. In 1895 she became a member of the Seventh-day Adventist Church. The Bible was the most precious of all books to her; and many times when unable to read, the Holy Scriptures would be found lying open upon her lap. For the last fifteen years, she has been in ill health, although not subject to any pain. Her last sickness covered a period of about one month. Her end was marked by no physical suffering, and she

calmly passed from this life to a sweet sleep in Jesus. She died at the home of her daughter, Mrs. H. C. Burgeson, Jamestown, N. D. The remains were laid to rest in the cemetery at that place. Words of comfort based upon John 14, one of her favorite chapters, were spoken by the Baptist minister of Jamestown. All who knew her, feel that when the Great Life-giver comes, she will have a part in the first resurrection.

H. R. GAY.

DURHAM.—Mary Ann Reed was born in Devonshire, England, May 2, 1832, and after an illness of two weeks, died at the home of her niece on Oct. 24, 1909. She had attained the age of 77 years, 5 months, and 22 days. In 1850 she came to this country with her parents, and located in New York State. She was married to John Durham, Jan. 12, 1852, and shortly afterward moved to Hillsdale County, Michigan. There she accepted the truth, and became a charter member of the Hillsdale church. She leaves a niece and nephew to mourn their loss. The funeral service was conducted by the writer.

D. P. WOOD.

BROWN.—Ethel L. Brown was born April 2, 1887, in Montezuma, Ind., and died Thursday, Oct. 7, 1909. She came to Denver with her parents seven years ago, and after attending a series of gospel meetings in that city, conducted by Elder S. F. Svenson and the writer, she accepted the message and was baptized, and united with the Denver church. We can truly say that she lived a model Christian life ever since her conversion. She died in the full triumph of faith and of a glorious resurrection. She leaves a father, mother, two brothers, two sisters, and many friends who will greatly miss her bright and happy face. But we are comforted with the blessed hope of soon meeting her again in that glad day. The funeral services were conducted by the writer at the home in Denver, assisted by Brother W. D. Emery.

G. W. ANGLEBARGER.

REED.—Mrs. M. A. Reed, aged 86 years, 3 months, and 18 days, died at the Madison Sanitarium, Madison, Wis., Nov. 2, 1909. She was born in Connecticut, July 14, 1823, being the oldest of eleven children. At the age of eighteen she was left an orphan, and acted a noble part in caring for the bereaved family. In 1845 she married Dennis Reed. Nine children were born to them, four of whom are still living. In 1853 the family moved to Michigan, and some years later removed to Lodi, Wis., where, in 1859, under the labors of Elders J. N. Loughborough and T. M. Steward, Sister Reed accepted the truth. In March, 1909, she became a member of our sanitarium family, where she quietly fell asleep in Jesus, a loyal soul to the last. Her son, Elder H. W. Reed, of the Wisconsin Conference, and also her oldest daughter, Mrs. Marie Towne, and husband, were present at the funeral services. Words of comfort were spoken by the writer, from Ps. 30:5.

W. W. STEBBINS.

JUDSON.—Sophia M. Judson, M. D., died in San Diego, Cal., Oct. 12, 1909. Sister Johnson was born in Copenhagen, Denmark, Aug. 15, 1861. When five years old, she came with her parents to the United States, and spent her early life in Michigan, Iowa, where she accepted present truth when sixteen years of age. She resided in California during the past twenty-five years. After graduating from the eclectic medical college in San Francisco in 1895, she spent one year in the sanitarium at Battle Creek, Mich. Returning to California, she followed her profession for about eight years in San Diego. She was married to Herbert Judson Aug. 17, 1904, who, with their three-year-old son, is left to mourn. The husband and father has full confidence in the soon coming of the Life-giver to impart that life which shall never pass away. Two brothers sorrow over their loss of an only sister, but not as those who have no hope. The funeral services were held in San Pasqual Valley. A large company of neighbors and friends assembled to pay their tribute of respect and sympathy, and listen to words of hope spoken by the writer from the Holy Scriptures.

W. M. HEALEY.



WASHINGTON, D. C., DECEMBER 9, 1909

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

CONTENTS

Editorial

- How Providence Prepared the Way —
 A Vital Doctrine — Ought Always to
 Pray — What Will Be Accomplished?
 — Forgiveness — The Home Run . . . 3-7

Contributed Articles

- "Lo, I Am With You Alway" (poetry),
Worthie Harris Holden 7
 At the Portland Camp-Meeting, *D. E.*
Robinson 7
 Christmas; Its Origin and Character, *S.*
Mortensen 8
 The One Only Remedy, *J. M. Hopkins* . . . 9
Home and Health 10, 11
The World-Wide Field 11-13
Harvest Ingathering for Missions 13, 14
The Field Work 14, 15
Medical Missionary Department 15, 16
The Church 16, 17
Christian Education 17
Christian Liberty 18, 19
Missionary and Publishing Work 19-21
Miscellaneous 22, 23

FOR some time our first editorial notes will, as in this number, present gleanings from the early volumes of our papers.

BROTHER L. A. HANSEN, of the Graysville Sanitarium, has been appointed a field secretary of the General Conference Medical Department, to lead out in the campaign in behalf of our sanitariums, as outlined at the College View Council.

WE have been glad to greet in Washington Dr. A. L. Gregory and Miss Gregory, of South America. Dr. Gregory has spent nearly nine years in medical missionary work in Brazil and Argentina. After joining Mrs. Gregory, who came on in advance, in California, he will go to Mexico, as recommended at the General Conference.

THE South African Union Conference has just placed an order with the Review and Herald Publishing Association for fifteen hundred copies of December *Life and Health*. The Natal-Transvaal Conference, South Africa, has just wired for one thousand copies of *Christian Education* and one thousand *Life and Health*. This is better than some of our American conferences are doing, and shows that these journals are appreciated in other fields besides the United States.

A SPECIAL delivery letter brought us last week a crisp hundred-dollar bill for foreign missions, from "a friend of the cause." That being the only signature, we here thankfully acknowledge the generous gift, evidently intended for the annual offering for missions, which is to be taken on Sabbath, December 18.

WE call special attention to the following changes in the prices of the REVIEW, to go into effect Jan. 1, 1910: One year, \$1.75; six months, 90 cents; three months, 50 cents. Renewal of REVIEW subscriptions at the present price of \$1.50 can not be made for a longer time than the close of 1910. All subscriptions received before January 1 will be credited at the present rate.

IN counsel with the Southeastern Union Conference committee, the General Conference Committee invited Elder Charles Thompson, president of the Kansas Conference, to accept the presidency of the Southeastern Union Conference, made vacant by the call of Elder W. A. Westworth to China. Elder Thompson has accepted the call, and Elder W. H. Thurston, formerly of the Canadian Union Conference, takes the Kansas presidency.

BY mistake several hundred copies of the REVIEW of November 11 were mailed for the special Thanksgiving number. Will those who received these extra copies of November 11, please notify this office of how many they have of this issue, and hold the same for further orders? We need them to supply our regular subscribers. We will exchange the Thanksgiving number for them, and pay the postage on the returning of November 11 numbers.

ON imperative medical counsel that he must change his occupation for a time in order to prevent a breaking down of health, Elder J. W. Christian, of South Dakota, has been compelled to resign the secretaryship of the North American Negro Department, which he had but recently accepted. We trust his health may speedily be restored. The General Conference Committee has appointed Elder A. J. Haysmer, of Alabama, to the work.

This Week of Prayer

AS we enter upon this week of prayer, I am sure all must feel that it should bring to us and to the cause of God many greatly needed blessings. While our mission is just what it has always been—to proclaim the third angel's message to all the world in this generation—yet the conditions around us in home and foreign fields make great demands upon us. In and of ourselves we are by no means able to meet these demands. But our God, who in ages past planned this movement and at the fixed time set it on foot, has all the resources required to do the work. All these resources await our demand and reception.

Earnest, importunate prayer will give us such a sense of both the need and the value of these gifts as will lead us to use them aright when bestowed.

How important it is, then, that we should make this a real week of prayer. It should be more than a week of public services. At our homes and during the day while about our work, we should offer up unceasing prayer to God for the blessings we need personally to fit us for his service and for heaven. We should also earnestly implore him to raise up more laborers and provide more means to do the work before us. And while we pray, let us not fail to surrender our lives for any part he may give us to do.

A. G. DANIELLS.

Special Ministerial Course

BEGINNING Wednesday, Jan. 5, 1910, and continuing twenty weeks, to May 25, there will be given at the Foreign Mission Seminary, Takoma Park, Washington, D. C., a special course for ministers, and for those wishing the training which will prepare them for the ministry.

There are many who feel that God would have them directly connected with his work, but who lack the special training that will bring them in line with the work. There are ministers who would do better work if they could have a few weeks to devote wholly to special study in distinctly ministerial lines. A broad, comprehensive course is offered, comprising a sufficient number of subjects so that all who come will find work fitted to their needs.

The following subjects are offered:—

Bible: (1) Daniel and Revelation; (2) doctrines; (3) Old Testament prophets.
History: (1) Greece and Rome; (2) modern Europe (with special reference to the Papacy and the Reformation).

English: (1) Special English; (2) advanced rhetoric and journalism.

Public Speaking: A thorough course in vocal expression.

Vocal and Instrumental Music.

Special chapel talks on organization, religious liberty, young people's, educational, and Sabbath-school work.

The length of time given to this course will permit of thorough work in each subject. For full information, address at once, H. R. Salisbury, Takoma Park, Washington, D. C.

Canvassers as Pioneers

OUR canvassers in the United States will read with interest the stirring letters from the workers in Mexico, which appear this week in the Publishing department. The phenomenal success of our canvassers in Mexico, after many trying experiences during the past year, should inspire many of our canvassers with the possibilities that lie before them as pioneers in foreign fields. God's providences in opening the way before our pioneer canvassers in such Catholic countries as Mexico, constitute a mighty call for volunteers for such fields.

Such calls are coming almost daily from Mexico, Central America, the West Indies, South America, Ireland, India, and the far East. We wish to correspond with canvassers whose hearts are stirred by these appeals and by the good Spirit of God. Address E. R. Palmer, Takoma Park, Washington, D. C.