



Vol. 86

Takoma Park Station, Washington, D. C., December 16, 1909

No. 50



The Counsel of God

My son, if thou wilt receive My words,
 And lay up My commandments with thee;
 So as to incline thine ear unto wisdom,
 And apply thy heart to understanding;
 Yea, if thou cry after discernment,
 And lift up thy voice for understanding;
 If thou seek her as silver,
 And search for her as for hid treasures:
 Then shalt thou understand the fear of Jehovah,
 And find the knowledge of God.
 For Jehovah giveth wisdom;
 Out of His mouth cometh knowledge and understanding:
 He layeth up sound wisdom for the upright;
 He is a shield to them that walk in integrity;
 That He may guard the paths of justice,
 And preserve the way of His saints.

Prov. 2: 1-8.

THE WORK —AND— THE WORKERS

ONE of our religious liberty secretaries writes: "We are just renewing our subscription for *Liberty*, to the attorneys in our conference and also to the State legislators." He says he would be glad to see it go to the ministers as well, and states that steps may yet be taken to this end.

ELDER S. W. NELLIS says: "I am very much pleased with the magazine, *Christian Education*, and I am sending in my subscription. I will encourage our workers to secure subscriptions from our people as they go among the churches and isolated members. I believe it is a timely magazine, and should be in every home."

NUMBER 3 of the *Protestant Magazine*, recently issued carries to every one who purchases and reads it the conviction that the seventh day is the Sabbath of the Lord, and also that Christ is soon coming. These two fundamentals of present truth are ably presented in this magazine as the only logical belief of consistent Bible Protestants.

OUR book men appreciate the value of the REVIEW. This is the way they write about it: "We do not wish to be without a single number of our club of the REVIEW for our convassers. These workers certainly appreciate its visits each week while they are out in the field. It contains too much about the progress of the message in the world to be without it."

THE following encouraging statement from one of our *Instructor* workers has just reached us: "I began to give my canvass to a lady at her home one morning for the Temperance number of the *Youth's Instructor*. She interrupted me by saying: 'Yes, I have heard all about the paper, and I am glad to know you are doing this work. The W. C. T. U. met here yesterday afternoon, and your name and your work were mentioned, and we all patted you on the back.' I met this morning an intelligent and cultured gentleman, who remarked: 'That is the best paper that has ever been circulated in this town.' We still have more of this number of the *Instructor*. It is just as good to-day as when first printed. Price, \$3.75 a hundred copies."

What to Do for a Cold

Is there anything more exasperating than a hard cold? Yet how few people there are who will go through the year or a single season without taking one.

Dr. Heald, editor of *Life and Health*, tells all about "Colds, Their Cause, Prevention, and Cure," in a book published under that title. It will take only an hour or two to read it clear through, yet it contains all the vital facts, and will arm any intelligent person against the danger of contracting colds. This book, bound in white leatherette, costs only 25 cents. Write to us, or ask your tract society about it.

For Music Lovers

If you want to win the heart of your music-loving friend by a holiday gift which will be appreciated every day for years, send for a copy of "Christ in Song." In the better bindings—the dark morocco with gilt edges; or the levant flexible, leather lined, with gilt edges—this makes an exceptionally appropriate gift book. In these bindings, moreover, the book stays open on the piano or organ much more readily than in the canvas binding.

One of the best and largest music publishers in the United States has said of this book, "It has the best collection of gospel songs ever gathered together in one binding." We know that wherever it has been adopted, it is used to the exclusion of many other books which have previously been considered "best." One thousand hymns and gospel songs are contained in the book, and in its enlargement recently nearly fifteen hundred dollars was expended for permission to use new songs. The prices are as follows:—

Full red, art canvas, stiff covers . . .	\$.60
Half morocco, sewed	1.00
Dark morocco, gilt edges	2.50
Levant flexible, leather lined, gilt edges	3.00

The Gift Appropriate

If we were asked to select from a large list of books which we have published, the one book most appropriate for a gift to any person, at any time and under any condition, our choice would undoubtedly fall upon "Christ's Object Lessons." There are a number of reasons for this. In the first place, a gift ought always to express the finest sentiments and highest ideals of the giver. What could be more appropriate for a lover of Christ's gospel to give to any one than this beautiful book, dwelling upon the wonderful words of life spoken by the Saviour when upon earth. For a birthday remembrance, a wedding present, a farewell token, or a holiday gift, nothing better could be chosen.

"Christ's Object Lessons" deals with the thirty-two parables spoken by the Saviour. The book is written by Mrs. E. G. White, and is one of the most beautiful works from her pen. Special care has been taken in the binding and illustrating of this volume, and it is to-day one of the most handsome specimens of the printing art. We take the same pride in filling orders for this book that you will take in giving it to a friend, knowing that it is bound to be appreciated not only as a gift, but as a helpful counselor as well. Price in cloth, embossed in red and gold with beautiful symbolic cover design, is \$1.25. Orders for the holiday season ought to be sent us at once.

The Bible Text-Book

THE little "Bible Text-Book," by Elder O. A. Johnson, ought to be in the hands of every Seventh-day Adventist worker. It is bristling with facts and figures, and contains, in concise form, just the thing you want to know. Its chapters are short and pithy, seldom exceeding three pages, and are full of Bible texts. The booklet contains only two hundred five pages, and can be easily carried in the pocket. A double index

makes it exceptionally easy to refer to the different points just when they are needed, and the various charts which the book contains are of unusual value. Young Bible students always appreciate this book, as it is something that they can carry about with them and refer to at odd moments, thus continuing their study through the day. Price, in leather, 50 cents; cloth, 30 cents.

Bible Readings

"BIBLE READINGS" is one of the oldest books of this denomination, and one of the best. It contains vital truths so lucidly presented that the youngest student of the Bible can readily understand them. Every one ought to have this book, and to take a special interest in seeing it placed in every home. Six hundred pages, including fifty-seven full-page illustrations. The prices are, cloth, \$3; library, \$4; full morocco, \$5.

THE help the REVIEW brings to many who are constantly writing us of its benefits may be, and ought to be, shared by all believers. Here is a sample of many letters coming to us expressing appreciation of this help: "I do so love to read the REVIEW. Every week it contains reproofs, admonitions, encouragements, etc. Surely the Lord is making of this denomination a great people. I read the wonderful things in the REVIEW each week, and wonder if there is anything more that can be written that I have not read or seen before, when lo, the next week the REVIEW comes with a still greater feast of good things. God bless the REVIEW, and give it a constant message with a spirit of power imparted to its readers to enable them to do the work."

AN old subscriber to the *Instructor* writes: "The reason why I did not renew my personal subscription to the *Instructor*, I got up a club of five, with myself, so had to join the other subscribers. They really did not want the paper at first, but I coaxed them to try it for six months anyway, so when the time expired, they were ready to renew for the year. I wanted my friends to have the paper, and now they are more than pleased with it. When we have read the *Instructor*, we send it on to others. I can not do without this little paper. It is the best I ever read. I am sorry I did not begin to take it sooner."

ELDER C. McREYNOLDS says: "*Christian Education* fills a long-felt need in every way, and will be appreciated by all who are interested in the work of giving to our children and youth an education in the third angel's message. It certainly has a field peculiar to itself. It will win its way rapidly, and will do its strong part in saving souls. To this end we promise you our hearty co-operation."

A MINISTER from Middleboro, Mass., sent the following word relative to the *Instructor*: "I shall be greatly obliged if you will send to me as samples, two or three copies of the Temperance number of the *Youth's Instructor*, as I consider it one of the best temperance publications I have seen up to date."

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 16, 1909 No. 50

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 Months75
Eight Months 1.00 Four Months50

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

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

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

A Clear Call to Reformation.—The first numbers of our first paper, the *Present Truth*, in the summer of 1849, were filled with the clear call to Sabbath reform. It was the next step for the believers in the second advent,—among whom most of the paper's first readers were found,—and with no uncertain tone the little paper called men to follow Christ in the obedience of faith. The time of reformation had come that was to bring out the people of the prophecy, keeping "the commandments of God, and the faith of Jesus."

At the Bar of God.—The first number of the paper dealt with the institution of the Sabbath at creation, the perpetuity of God's law, and the distinction between the law of God, the ten commandments, and the ceremonial precepts. Summing up the array of Bible evidence presented, the editor, James White, wrote:—

The ten commandments are the foundation of the whole Bible. They are God's moral, royal law, given to man to live by, and by it he will be judged. In our courts of justice, men are tried by the same laws that are given them to live by. Then we can not avoid the conclusion that we are to meet the ten commandments in the day of Judgment, at the bar of God. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12. This law is called the royal law, for it came forth from the King Eternal. James has quoted two of the commandments from

the decalogue in verse 11, which shows that the royal law of liberty by which man is to be judged, is the ten commandments. Reader, how will you feel before the great white throne, when judged by the law of God, if you break the fourth commandment—the Sabbath law?

The Judgment and the Sabbath.—How divinely appropriate that the judgment-hour message should have immediately associated with it the call to Sabbath reform. With the judgment at hand, the time had come to lift up anew the standard of judgment, the law of God, the fourth precept of which still declares, "The seventh day is the Sabbath of the Lord thy God." As our first publications sounded the solemn cry so long foretold by prophets, loyal hearts began to respond. Now many in lands and tongues scarcely known in that earlier time are thanking God for the "blessed hope" and the blessed Sabbath day. Let the world still scoff as it may, no one, when Jesus comes, will be ashamed to be found among those who are keeping the day that Jesus kept and blessed.

"I love to meet among them now,
Before thy righteous throne to bow,
Though weakest of them all;
Nor can I bear the piercing thought,
To have my worthless name left out,
When thou for them shalt call."

A String of Providences

Walking Over a Game Trap

DR. W. H. LESLIE, of the Baptist mission, at Cuillo, in the regions of the upper Kongo, near the Kwango River, tells of occasions when the food supply was exhausted, and again and again game appeared so timely and unexpectedly that the native men said, "The Lord not only gave us meat, but delivered it at our door." Dr. Leslie wrote in the *Baptist Missionary Magazine* (February, 1909):—

In many ways has the Lord manifested his care for us. Once while seeking a short-cut through a bit of jungle, I passed over a hidden game pit four or five feet wide and twelve feet deep, set with sharp pointed stakes at the bottom. The dead leaves covering it were rotted and packed together by months of rain, so that it was impossible to distinguish it from the surrounding ground. Only when I returned, and the long staff I carried pierced the covering, and I stopped with one foot on the edge, did I know of its existence. How it was passed in the going is still a mystery, as it occupied almost all the narrow opening.

Jehovah-Jireh, "The Lord Will Provide"

In a sermon or paper prepared by John Flavel, a minister of Dartmouth,

England, and published in 1820, are mentioned the following special providences illustrative of his text, "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen" (Gen. 22: 14):—

How remarkable was the relief of Rochelle [the Huguenot city of France, besieged by Catholic forces] by a shoal of fish that came into the harbor when they were ready to perish with hunger, such as they never observed either before or after that time.

Dr. Tate and his wife, in the Irish rebellion, flying through the woods with a sucking child, which was just ready to expire, the mother going to rest it upon a rock, puts her hand upon a bottle of warm milk, by which it was preserved.

The Protestants besieged in Beziers delivered by a drunken drummer, who, going to quarters at midnight, rang the alarm-bell of the town just when the enemy's troops were making an attack.

A spider, by weaving her web over the mouth of an oven, shall hide a servant of Christ (Du Moulin) from his enemies, who took refuge there in that bloody Parisian massacre.—*Flavel's "Works," Vol. IV.*

Reported by Luther

Luther gives the following account of facts that fell under his own observation:—

When I lived at Turica, in Franconia, a child that could hardly speak or walk was got into a wood near the house. An unexpected snow covering and altering the surface of the ground, the child could not find the way back again to the house. The snow continued to fall in great abundance; he remained there, covered over with it, two days and three nights. During that time an unknown man brought him meat and drink; but at the beginning of the third day, he led the child near his father's house, and there left him. I was present when he came in, and I protest he told all that had happened to him as clearly and in as good terms as I could have done myself; notwithstanding, from that time for three whole years he was not capable of putting any words together that any one could easily understand. I am therefore persuaded that the man that preserved him was a good angel.

Fainting in the Forest

It was among many perils that the early Moravian missionaries pushed their way in among the Indians of the Six Nations in the early colonial times. In his "Life of Zeisberger," De Schweinitz says that Bishop Spangenberg, Zeisberger, and two Christian Indians were returning from a visit to Onondaga, the head town of the Six Nations Confederacy. Their food had given out, and a famine through all the country had depopulated it. At last they reached the Susquehanna, and sank down on its

banks exhausted. The historian says:—

Faint and silent, the bishop and his young companions waited to see what God would do; while Shikellimy and his son, with the stoicism of their race, resigned themselves to their fate. Presently an aged Indian emerged from the forest, sat down among them, opened his pouch, and gave them a smoked turkey. They could not but recognize in this meeting a direct interposition of their Heavenly Father.

The same God that preserved Elijah in the wilds by the brook Cherith, where "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening," and whose angel again provided for him, in the wilderness of Beer-sheba, "a cake baken on the coals," has all along been actually doing things for his children. And to the loyal, trusting soul in the last days his promise is given: "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33: 16, 17.

W. A. S.

A New Vision Needed

FROM the very beginning of the great controversy between Christ and Satan, the question at issue has been whether Christ should be given the place which belongs to him by virtue of his relation to God, or whether some other being should be put in his place. In these closing days of this controversy, this issue stands out very clearly.

According to the modern view of Christ he was not one with the Father previous to his manifestation in the flesh; he was not miraculously born; he performed no actual miracles; he did not rise from the dead; he did not ascend into heaven; and he will not come to earth the second time. In view of these monstrous claims—claims which would take from us an all-sufficient Saviour, and leave us only a good example—it is important that we should have a clear understanding of the being and life of Christ, so far as they have been revealed to us, in order that we may have solid foundation for an intelligent faith in one who is able to save us from sin. This has been well stated in these words:—

We need a new vision of the Saviour to convince us that Jesus is lifted above space and time, that his existence antedated creation, that he conducted the march of Hebrew history, that he was born of a virgin, suffered on the cross, rose from the dead, and now lives forevermore, the Lord of the universe, the only God with whom we have to do, our Saviour, and our judge hereafter. Without a revival of this faith, our churches will become secularized, mission enterprises will die out, and the candlestick will be removed out of its place, as it was in the seven churches of Asia, and as it has been with the apostate churches of New England.

Perhaps there is no setting of Scripture truth which will contribute more to this result than the revelation of the gospel through the sanctuary and its services. Here we are brought face to face with the atoning work of Christ in such a way as to emphasize the reality and the enormity of sin, the efficacy of the offering of the sacrifice for sin, the personality of the Saviour from sin, and the sufficiency of the mediation of Christ in behalf of sin. We are thus led to adopt in our own experience the inspiring teaching:—

"Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Heb. 8: 1, 2.

In the truth of the gospel as taught in this threefold message, we shall find the antidote for every error, the correction of every perversion of the gospel, and such positive teaching as is required in this generation to save the people from being deceived by human philosophy and an atheistical science. But all this does not lie upon the surface. In order to develop these revelations of truth in such a way as to meet the demands of the hour, it requires earnest study and that personal consecration which changes mere theoretical exposition into living experience. This is what is required of the teachers of this message at the present time.

W. W. P.

A Teacher of Immorality

BAD as are many of the plays given every day in the week in the cities of the world, judged by the moral standards of the gospel and by the results of the plays in ruining the morals of young and old together, we yet hear clergymen defending the theater as a necessary and praiseworthy institution. Not long ago a noted play was advertised to be given in a certain theater in Washington city. The President of the United States occupied a box in the theater, and the house was crowded. But at the close of the first act the President arose and left the theater as a personal protest against the salaciously immoral character of the performance. Recently, also, the owner of a theater building in the city of New York, after attending a play given by a theater company in his theater, wrote the manager of the play as follows:—

I desire to give you notice that I consider the performance now being given at the Hackett Theater a nuisance, being maintained on my property in violation of the law. I want it stopped at once, or I will take steps to have it abated. I regret to be forced to do it, but decency demands it.

The new York *Tribune*, in commenting on this notification of the theater

owner to the manager of that particular play, declared that the limit of such indecent spectacles had been reached; and the *Northwestern Christian Advocate* adds this comment:—

When a secular paper of the standing of the *Tribune* makes a protest of this kind, it is surely time for Christian people to awake to the fact that never in the history of the country were we in such danger of an inundation of immorality as now. It would seem as if the professionals of both sexes of the various red-light districts of the cities had organized to capture the stage and then society. If one may judge by the press reports, a goodly portion of the stage is now given over to plays which require not actors and actresses to present them but only people who have lost, if they ever possessed, any sense of shame. When it is stated that such erotic presentations are listened to by crowds of young boys and girls with almost breathless interest, one can but wonder if there is no limit to what the country will tolerate.

As an educator the theater is no doubt a very successful institution. It teaches by object-lessons, and that is an up-to-date method. But the more successful it is, the more dangerous it is. The success of any teaching is measured by the power of the teaching to influence and mold those taught. The theater does that. But the immoral nature of the bulk of its teaching is insuring the lowering of the moral tone of the community and the moral standards of the people. As a teacher the theater is a success; but the present low standard of public morals proves that such an educator is not needed. It does not elevate character. It does pander to the immoral tastes of the people, and prepares a soil for the growth of many immoral practices. It is a menace to the good, a cultivator of the bad, and, all in all, an educator the world were much better off without.

C. M. S.

The Protestant Platform

IT is one thing to accept and repeat as a formula the familiar words, "The Bible, the Bible only, is the religion of Protestants," but it is another thing to apply this principle in practise. It is natural to us to appeal to some kind of visible authority to interpret the Scriptures to us, and without realizing it we may be led step by step to substitute something else for the Bible, and to rest our message upon some other foundation than the Word of God, or at least upon the Word of God and something else.

Every teacher of the truth for this time should so study the Scriptures that for every doctrine presented to the people he will have Biblical proof, and every interpretation which he makes should commend itself to his hearers as being based upon an enlightened understanding of the Word of God itself.

When we seek to win to this movement those who acknowledge the authority of the Scriptures, it is incumbent upon us to present to them clear Scriptural reasons for all that we ask them to accept. In our study of the Word of God we may receive suggestions from many sources, but the material for our teaching should be drawn directly from God's Book.

W. W. P.

Is It True?

RECENTLY a brother who claims to have "new light" declared that he thought Seventh-day Adventists were growing cold in spiritual things, and some were losing their zeal in the cause of God; and gave as his reason for this opinion the fact that about all the truth set before the people nowadays is the old hackneyed doctrines preached for years, but which now fail to interest or benefit the people. The people, he said, demand something new; and when something new is preached, they become interested, and receive help.

Does this condition really obtain among us as a people? Is it true that Seventh-day Adventists are becoming listless to the truths we hold? Do our churches tire of hearing the pillars of our faith expounded, while their ears itch for some new exposition of the Word? Has the Athenian spirit so possessed our hearts that our chief desire is for something *new* and *novel*? Is it true that we no longer are charmed by the story of Calvary? Do the life and ministry of Christ fall as an idle tale upon the ears of the church? Do the life-giving truths of the atonement and the cleansing of the heavenly sanctuary cloy the spiritual appetite till the listener turns away unfilled and unsatisfied? Does the good news of the "second advent" cease to thrill the hearts of God's people as they hear of the "signs that mark his coming near"? Is there truly no longer any hope and inspiration for the remnant people in the triumphant doctrine of the resurrection from the dead, and the promise of eternal life and immortality at Jesus' coming? Is it an unchallenged fact that the promised "inheritance of the saints and the glory of the world to come," if preached, must fall upon unwelcome ears in all our churches, because the people are hungering for some "new theology"? Can it be truly said that our pulpits no longer welcome a sermon on the "law of God"? and shall we no more hear the "binding claims of the fourth commandment"?

Seventh-day Adventists have never believed that they had all the light God had for them. Again and again they have insisted that the path of the just "shineth more and more unto the perfect day." They expect light from God's Word; they expect clearer interpretations

of obscure texts, and additional light on unfulfilled prophecy. But Seventh-day Adventists are not palled with the doctrines which have made the remnant church a peculiar people.

Are the plain and natural teachings of the Scriptures powerless to stimulate our hearts into loving service for our fellow men? Is it only the new and novel and fanciful that has the power to excite our people to faith and activity in the work of God?

If this be so, what means the persevering activity of our churches in missionary work? What lesson are we to learn from the rapidly increasing annual tithe paid by this people for the advancement of the Lord's work? If the doctrines of the church are threadbare and spiritless, how are we to interpret the almost unparalleled activity of the denomination in contributing means for the support of foreign missions? Does the giving of hard-earned money for mission work betoken paralysis and stagnation? Does the selling of denominational literature filled with the very doctrines of the church afford evidence that the church is weary of the old lines of faith, and is hungering for "something new"?

Let us look at some figures as published by the statistical secretary of the denomination, and see what they teach. Figures are facts. They have lessons we will do well to study. Here is a report by years for the last seven years:—

YEAR	MEMBERSHIP	TITHES	OFFERINGS	LITERATURE
1902	67,150	\$ 643,747.83	\$ 98,145.88	\$ 430,027.71
1903	69,072	684,030.54	137,315.67	477,714.98
1904	71,891	691,819.33	144,712.20	436,600.68
1905	77,443	858,014.91	169,335.11	548,067.03
1906	79,422	998,275.82	193,005.86	824,027.69
1907	80,897	1,064,753.43	264,323.16	1,035,565.62
1908	83,145	1,101,396.47	308,045.68	1,286,981.24

Can it be truly said of a people that annually have made the steady growth that Seventh-day Adventists have made for the last seven years, "They are tired of their faith and demand something new"? With an increase in membership of over twenty-four per cent, with an increase in tithe of over seventy-one per cent, with an increase in offerings to foreign missions of more than two hundred thirteen per cent, and with an increase in the sale of denominational literature of more than one hundred ninety-nine per cent, while in all other lines of denominational work we have kept pace with the items shown above, does it appear that the denomination is wearied with its work, or pines for some new doctrine to stimulate it into activity?

Why are the denominational schools overcrowded with students, why are there more than ten thousand Seventh-day Adventist children in their own denominational schools where the doctrines

of the church are taught every school-day to every child, if it be true that the people are weary of the old paths, and are hungering for something new? Does it appear that the people that do such things are tired of their faith?—Surely not.

What the people are doing, and what they are planning to do, in extending their denominational work is evidence of their faith. It is not "New Theology" nor fanciful interpretations of Scripture the people are hungering for, but their hearts' desire is for the pentecostal blessing, and their daily prayer is, "Come, Lord Jesus, and come quickly."

I. H. EVANS.

A New Religion

PROF. CHARLES W. ELIOT'S assertion of the necessity of a new religion has come late. There is already being preached in all parts of the land a new religion. It has come to be a kind of common ground for the principal Protestant denominations. It makes little or nothing of Christ in his true mission as man's Redeemer, but seeks through the influence and power of his name to exploit a sort of religio-centric socialism. It designates as a one-day religion the faith and practise of evangelical Christianity, and sets itself forth as a seven-day religion. It consists in a kind of moral gloss thrown over secular activities. Speaking of Dr. Lyman Abbott's advocacy of this new religion, the Wash-

ington *Post* of December 12 says:—

It may be that the world is rushing faster, that a deal of wickedness is abroad, and that truth and beauty are not always triumphant. Where religion flourishes at all, however, it is being directed into the channels of every-day life, and is not confined to the churches. Some of the remarks of the Rev. Dr. Lyman Abbott at the University of Pennsylvania in Philadelphia might before last may have fallen upon the ears of the most puritanical of his listeners with an air of irreverence. After declaring that what was written in the four Gospels was "colored by His reporters," and must not be followed literally, the editor said:—

"The Gospels do not contain a record that Christ ever declined a social invitation. He did not condemn the desire for pleasure, and he did not renounce the world. . . . Christ did not think that good dress, good food, and good pleasure were wicked. And yet no one ever accused Jesus Christ of being an epicure. His teaching was that the things are right which are a contribution to

character, and the things are wrong which do not contribute to character. . . . I think Jesus Christ would be one of the men who think it right to be rich. He never condemned thrift or industry or the accumulation of wealth or property. What he did condemn was making the accumulation of property an end in life. . . . To bring about the kingdom of heaven on earth was his fundamental teaching. Every railroad man who helps to bind the country together with iron bands, every manufacturer who makes shoes and clothing and distributes them far and wide for mankind, every cook in the kitchen who makes the body better minister to the spirit, is doing the work of Christ."

This is the religion of to-day. It is being preached by all creeds. It is the religion of service, and it is for all men. It may at first seem irreverent to place Christ in the midst of our hurrying, bustling cities, and picture him dealing with modern conditions. But it is only by this method that his teachings will become effective to-day. The religion that sent a man to church one day a week, and gave his soul a holiday for the remaining six days, has passed. This is the age of a seven-days' religion.

These two quotations lay bare the kernel of the new religion, which in a sense is not new, but very old, being a religion of works, and as old as the day when Cain made his self-selected offering to his Creator. It seeks to put the real religion of the Bible out of mind and heart, and thrust into its place a deification of good works. In accomplishing its purpose the Higher Criticism has been its strongest and most subtle helpmeet. That is shown in Dr. Abbott's declaration that the Gospels were "colored" by our Saviour's "reporters," and must not be followed literally. If followed literally, of course, no such "religion" could be manufactured out of them. Christ taught good works, but he taught more than that—"without me ye can do nothing." He had a message of brotherhood, but he had more than that—"except ye repent, ye shall all likewise perish;" "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The Higher Criticism and the new religions that grow out of it know nothing of these great facts, save as propositions fatal to their philosophy, which must be denied in toto. Our Lord's attitude toward the pleasures of this world is sufficiently illustrated in the parable of the sower. Luke 8: 14. The pleasures of this world choke the word and hinder the bearing of fruit in our lives. This contradiction of the teaching of the "new religion" by the words of our Saviour himself is but an illustration of the complete contradiction, by his entire life and mission, of the whole fundamental hypothesis of the "new religion."

"He did not renounce the world," says Dr. Abbott. But Jesus himself says: "The world hated them [the dis-

ciples], because they are not of the world, even as I am not of the world." Again, in the same prayer, he says, "They are not of the world, even as I am not of the world." John 17: 14, 16.

The "new religion" stops with the making of moral characters, and knows nothing of the power of Christ in the human heart to make the perfecting and possession of a moral character possible. The "new religion" makes man his own savior. Christ says: "Ye will not come unto me that ye might have life," teaching in that one declaration that outside of him there is no life beyond the tomb.

Similarly does this "new religion" misinterpret the teachings of Jesus concerning riches. Said he to his disciples: "It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Matt. 19: 23, 24.

The building of railroads, the making of shoes, the cooking of food, are all proper occupations, and honorable when honestly done; but he who makes a religion out of them is self-deceived and steering his bark toward ruin; while he who makes them equal to the mission of the self-humbling Son of God to this world has never learned what Christ's mission was or what the world needed. The subtle skepticism of unconverted theologians alone could weave such a fabric and call it Christian.

It is true, as the *Post* says, that this has become the religion of the day; but it only emphasizes the crying need of the louder and speedier proclamation of the everlasting gospel. In proportion as such a "new religion" prevails in the world, true faith disappears, and the time of the culmination of the gospel work draws near.

C. M. S.

Note and Comment

Question of Responsibility

THE other day a saloon-keeper sold liquor to a customer until the latter became violently intoxicated and assaulted the man who supplied the drink. Thereupon the poor irresponsible was haled to court and fined. Does that seem like punishing the party really responsible?

Prevailing Distress

IN all the great centers of population the pressure of want increases. Workers among the submerged declare it. It is so in all countries. A newspaper says:—

The local government board of London has recently announced that pauperism is an evil which has assumed threatening proportions. "One in every thirty-seven persons in England and Wales is a pauper." Sixteen million pounds is expended annually by the poor-law au-

thorities, and the distribution of money by the local authorities has risen to £60,000,000; in London alone £10,000,000 is expended every year on charity.

A Remarkable Legacy

ONE sign of the remarkable increase of riches in this age is the gift of the late Mr. Kennedy, of New York, of thirty millions, left by legacy to religious and philanthropic societies. Yet, as the newspapers remarked, he was scarcely known outside a limited circle, and had acquired his fortune of sixty millions himself.

"With Perplexity"

RARELY have our American papers been so full of news of strikes and lock-outs as now. And abroad the same spirit of unrest and strife prevails. A *Harper's Weekly* correspondent says of Europe:—

Europe is at peace because each European country is too much engrossed with its internal anxieties to be capable of external initiative.

All this means yet a little time of liberty in which to proclaim the gospel of peace.

"Legion"

THAT surely is the proper name of the many-sided cult of Spiritualism. Here, it may appear with its protest against all religion, there, with its assent to religion. In his London magazine, Mr. W. T. Stead, the famous journalist who is now professing to interview the spirits of the dead—and who recently published an interview by seance with Gladstone—describes his method of opening the seance with singing and devotions, and closing with the doxology. The delusion is preparing to sweep the world into the snare—all save those whose refuge is in the living Word.

In a Century

THE *Missionary Review* has this to say of the last wonderful century:—

Think over the mighty changes that have been brought about within the last hundred years. China was one dense mass of heathenism. Africa only a geographical name. India, Tartary, and the isles of the sea were in darkness that might be felt, yet the church was sleeping as undisturbedly as though she had nothing to do with the other side of the globe, or even with those who were in darkness nearer home. How different it is to-day! There is hardly a land on all the circle of the globe that has not been entered by the heralds of the cross. Even in Central Africa, where, fifty years ago, the name of Christ had not been heard, they are now singing praises to him beside the quiet waters of Victoria Nyanza, and along the banks of the mighty Kongo.

It is the making up of the highway for the coming of the King in power and glory.

CONTRIBUTED ARTICLES

Able to Deliver

WORTHIE HARRIS HOLDEN

LIST! the enemy advances.

Mark his stealthy tread!
Through the portals undefended,
Through the watch-towers unattended,
Climbing o'er his dead.

Arm thee swiftly for the battle,
Death awaits delay;
Firmly take thy stand, and boldly,
All commands thy Captain told thee
Hasten to obey.

Satan's hosts are strong and mighty,
Fearful to behold;
Stand undaunted through the fray,
Michael's forces ne'er give way,—
Heaven hath might untold.

Turn not back to save thy treasure,
God will care for thee:
Fight in faith, the victory's sure,—
If thou to the end endure,—
For eternity.
Portland, Ore.

A Visit to Melrose and Buffalo

D. E. ROBINSON

At the close of the Portland camp-meeting, Mrs. White, in company with Elder and Mrs. Haskell and others, went to Boston for a short visit to the New England Sanitarium at Melrose.

Many important changes had taken place in the institution since her last visit, in the summer of 1904. A portion of the original main building had burned down, and a beautiful large four-story building had been built on higher ground. This building and the large new gymnasium and treatment-rooms are well furnished and equipped, and the institution is prepared to do excellent work.

It was to a physician in this sanitarium that Mrs. White wrote in May, 1906:—

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message. The judgments of God are impending. Why do we not awaken to the peril threatening the men and women living in the great cities of America? Our people do not realize as keenly as they should the responsibility resting upon them to proclaim the truth to the millions dwelling in these unwarmed cities.

"There are many souls to be saved. Our own souls are to be firmly grounded in a knowledge of the truth, that we may win others from error to the truth. We need now to search the Scriptures diligently, and as we become acquainted with unbelievers, we are to hold up Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets,

testified of by believers, and through whose name we receive the forgiveness of sins.

"We need now a firm belief in the truth. Let us understand what is truth. Time is very short. Whole cities are being swept away. Are we doing our part to give the message that will prepare a people for the coming of their Lord? May God help us to improve the opportunities that are ours."

Why Conduct Sanitariums?

When a prominent minister who was almost weary of the toil and struggle connected with sanitarium work wrote to Mrs. White, asking if it was necessary to spend so much energy and time in this institutional work, she wrote:—

"In letters received from our brethren, the questions are asked, 'Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums?'

"There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health?

"When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, to which we could bring the sick and suffering who knew nothing of our people and scarcely anything of the Bible, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting spiritual influences. As a part of the treatment, lectures were to be given on right habits of eating and drinking and dressing. Instruction was to be given regarding the choice and preparation of food, showing that food may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable.

"In all our medical institutions, patients should be systematically and carefully instructed how to prevent disease by a wise course of action. Through lectures and the consistent practise of healthful living on the part of consecrated physicians and nurses, the blinded

understanding of many will be opened, and truths never before thought of will be fastened on the mind. Many of the patients will be led to keep the body in the most healthy condition possible, because it is the Lord's purchased possession....

"It is to save the souls, as well as to cure the bodies of men and women, that at much expense our sanitariums are established. God designs that by means of these agencies of his own planting, the rich and the poor, the high and the low, shall find the bread of heaven and the water of life."

The Responsibility of Physicians and Managers

During her visit at Melrose, Mrs. White wrote regarding the duties of those in positions of responsibility as follows:—

"The workers standing at the head of our sanitariums should be prepared to give needed spiritual help to the patients who come to the institution, that these souls may be converted from error to an understanding of the work of God as it is revealed for this time. They are to do faithful service for God, receiving from him a sense of their sacred responsibilities. By prayer and earnest effort they are to be workers together with God for the conversion of souls. By the exercise of faith in God, they are to draw from the source of all power the ability to do the will of God in genuine missionary work. The blessing of the Lord will come in rich measure to the patients through the medium of the sanitarium when the workers in the institution realize their responsibility and act like converted men. The word of the Lord, if received and believed, will be accepted as yea and amen by every earnest seeker.

"To those who have had opportunity to become trustworthy men, but who have not improved their opportunity, I will say, Unless your hearts are changed, and you sense your great responsibility before God, unless you come to an understanding of your own unpreparedness for service, and accept the discipline of the Word of God, other and better qualified men must come in to do your work,—men who have fitted themselves for positions of trust by grasping the opportunities for spiritual advancement that have presented themselves."

Visit to Buffalo

From Melrose, Elder and Mrs. Haskell returned to California, and Mrs. White, with her secretary, Miss Mc-Enterfer, and Elder E. W. Farnsworth, went to Buffalo, N. Y., to attend a general meeting appointed for Sabbath and Sunday.

At the Buffalo meeting over two hundred were in attendance. Several came in from neighboring churches. Some of these were accommodated in tents pitched in the church lot, and many found lodging in the basement rooms of the newly purchased meeting-house. These basement rooms may some day be used as a home for city mission workers.

Our people in Buffalo rejoice in the

ownership of this substantial, roomy church building. Its former owner, feeling friendly to our work, sold it to our people for much less than its cost.

Several Bible studies were conducted by Elder Farnsworth. Other services were devoted to a study of methods of work for church-members. Mrs. White spoke in the forenoon of both Sabbath and Sunday. In her discourse on Sabbath, she read portions of the seventeenth and eighteenth chapters of Luke, and said:—

"We need more faith. When we have before us these simple records of Christ's labors and his promises, why should we not have a large increase of faith? Only by a constant exercise of intelligent faith, a faith that grows continually, can we properly develop in Christian experience. If we will encourage that faith that grasps the promises of God, these promises will be fulfilled in our behalf.

"O that we might realize the interest with which the heavenly intelligences are looking upon our world! Those who are seeking for righteousness will have divine help. They will ask, and God will hear them. They may not at once experience the feeling that they expect, but God will care for them. If they are in peril, Jesus will deliver them. His praying, believing people are under his special care.

"In Buffalo I have felt the same intense desire that I have felt in other cities through which I have passed, that the many inhabitants may have an opportunity of hearing from the Word of God the truth for these last days. This means that earnest efforts must be put forth by the believers in this vicinity. Let every one put his shoulder to the wheel, and labor in the simplicity of true godliness. We want to learn how to find access in this city.

"Perhaps a work needs to begin in your own church, that all the members may be thoroughly converted. Are some of you devoting your whole time to working your farms, or to devising ways of obtaining riches? The greatest riches you can obtain is the life that measures with the life of God. This is granted to those who serve God, and who are laying up their treasures above.

"Shall we not all be missionaries? Shall not all who profess to be Christians take hold understandingly in an effort to lead others to know the will of God? We must adapt ourselves to various situations, but if we have the grace of God in our hearts, we shall be able to impart light to those with whom we come into contact. Our work is to be done in simplicity. The most effective appeals can be made in the most simple language. Thus the Lord speaks to us in his Word. In the Bible there are some names difficult to pronounce, but there are few words difficult to be understood.

"If we had more of the simplicity of godliness, we should see very many more souls converted to the truth. In this day of preparation, we can not af-

ford to be idle. The Scriptures have pointed out what is to take place in our world. The night is soon coming in which no man can work. Let us take hold in earnest, to make the necessary reformations, that we may be prepared for what is before us.

"Men will arise who will bring in division by teaching various errors. Therefore we must all look to our Teacher. We need to search the Scriptures for ourselves diligently and prayerfully, lest we be drawn away by the subtle deceptions of the enemy. There are many who must have a deeper experience in the things of God. Unless they arouse to a sense of their danger, they will lose their knowledge of what is truth. 'Walk while ye have the light, lest darkness come upon you.'

"What more could the Lord do for us than he has done? He has promised us power and strength here, and for the overcomer he has promised an eternal life in the kingdom of glory. He will help you in all your struggles with sin. You can take your trials to him. Who will now accept of Christ, and give himself to him as he has never done before? Who will seek for the comfort and encouragement that Christ has given? Who will search the Scriptures to learn what is truth? Let those arise to their feet who will to-day make a new covenant with God."

In response to this appeal nearly every one in the congregation arose. Mrs. White then offered an earnest prayer that God would let his light shine into their souls, that they might be able to keep the pledge they had made, and that they might so receive the power of the truth that they should lead others to rejoice in the triumphs of the cross.

Christmas; Its Origin and History

(Continued)

S. MORTENSEN

The Origin From Paganism

"LITTLE children, keep yourselves from idols." This admonition is given to us by John, the beloved disciple (1 John 5:21), and those who love Jesus truly are willing to obey the injunction. Now we will note more closely how this festival is related to paganism: "No other Christian festival penetrated so deeply into the household as Christmas, probably because its character is essentially joy, such as it appears in the household. However, many features indicate that there were more Christian elements present in its origin. The giving of the presents was a Roman custom. The yule tree and the yule log are remnants of old Teutonic nature worship. In the household also, the festival gradually sank down to a mere revelry."—*Schaff-Herzog Encyclopedia*.

"From the first institution of this festival, the Western nations seem to have transferred to it many of the follies and censurable practises which prevailed in the pagan festivals of the same season,

such as adorning the churches fantastically, mingling puppet-shows and dramas with worship, universal feasting and merrymaking, Christmas visits and salutations, Christmas presents and jocularities, and Christmas revelry and drunkenness. . . . The Christmas holy days, which by a law of Theodosius the Greek (emperor A. D. 383-395) were to comprise fourteen days, . . . have borne so close a resemblance wherever they have been observed to the Roman Saturnalia, Sigillaria, etc., and to the yule feast of the ancient Goths, as to afford strong presumption of an unhappy alliance between them from the first."—*"Ecclesiastical History," by Mosheim, Vol. I, page 280.*

"Upright men strove to stem the tide, but in spite of all their efforts the apostasy went on, till the church, with the exception of a small remnant, was submerged under pagan superstition. That Christmas was originally a pagan festival is beyond all doubt. The time of year, and the ceremonies with which it is still celebrated, prove its origin. In Egypt the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, 'about the time of the winter solstice.' The very name by which Christmas is popularly known among ourselves—yule day—proves at once its pagan and Babylonian origin. 'Yule' is the Chaldee name for an 'infant' or 'little child;' and as the twenty-fifth of December was called by our pagan Anglo-Saxon ancestors 'yule day,' or the 'child's day,' and the night that preceded it 'mother night,' long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide in the realms of paganism was this birthday observed."—*"The Two Babylons," pages 93, 94.* "Little children, keep yourselves from idols."

The author of "The Two Babylons" identifies also the child, whose birth was so universally celebrated, with Nimrod, who built the tower of Babel, and says that he was worshiped by the name Osiris in Egypt, and Tammuz (the same one as Adonis the famous hunter) in Phœnicia and Assyria. (See page 56.) This Tammuz is also mentioned by the holy prophet Ezekiel, who in a vision saw the women of Judah weeping for him. He is there spoken of in company with sun-worship.

"It was an essential principle of the Babylonian system that the sun, or Baal, was the one only god. When, therefore, Tammuz was worshiped as God incarnate, that implied also that he was an incarnation of the sun."—*"The Two Babylons," page 96.*

In this way we trace sun-worship back to Nimrod, whose worship was universal in the old time. Again we have good reason to say: "Little children, keep yourselves from idols."

About the transferring of the pagan customs into Christendom the same author says: "The wassailing-bowl of Christmas had its precise counterpart in the 'Drunken Festival' of Babylon;

and many of the other observances still kept up among ourselves at Christmas came from the same quarter. The candles, in some parts of England, lighted at Christmas eve and used so long as the festive season lasts, were equally lighted by the pagans on the eve of the festival of the Babylonian god, to do honor to him, for it was one of the distinguishing peculiarities of his worship to have lighted candles on his altars. The Christmas tree, now so common among us, was equally common in pagan Rome and pagan Egypt. In Egypt that tree was the palm tree; in Rome it was the fir; the palm tree denoting the pagan Messiah, as Baal-Tamar; the fir referring to him as Baal-Berith. . . . On Christmas day the continental Saxons offered a boar in sacrifice to the sun, to propitiate her. In Rome a similar observance had evidently existed; for a boar formed a great article of Saturn, as appears from the words from Martial, 'That boar will make you a good Saturnalia.' Hence the boar's head is still a standing dish in England at the Christmas dinner, when the reason of it is long since forgotten. Yea, the 'Christmas goose' and 'yule cake' were essential articles in the worship of the Babylonian Messiah, as that worship was practised both in Egypt and at Rome."—*Id.*, pages 97, 100, 101.

What is here said about the yule boar in England is also true about it in Scandinavia; and all this proves, (1) that the Roman sun festival originated in Babylon and Egypt; (2) that it was celebrated in honor of a son who was worshiped as an idol, and who was born the last part of December; (3) that this idol can be traced back to the rebellious Nimrod, who was idolized; (4) and that the customs at this old pagan festival were transferred to Christmas. This is truly surprising. Here are indeed reasons for a solemn search of heart, fervent prayer, and firmness of character for those who wish to be pure in the sight of God.

Chicago, Ill.

(To be concluded)

Judas's Fall

G. B. THOMPSON

MUCH is said about Judas's fall. But why is his fall mentioned so much? Is it because of the turpitude of his sin?—Possibly, for he did do a very wicked thing; he sold his Best Friend for money.

But there is another point about his fall. Peter fell. Others have also. But Judas's fall was different. His fatal weakness was not so much in that he fell, as in the fact that he seemed unable to get up again after he fell. *The bag held him down.*

How many there are who are like Judas in this respect. They fall, and then lie utterly prostrate, unable to get up and travel on. There is something in the heart which God condemns, but they cling to it. They make some feeble efforts to arise, but are not able to do so. *Sin holds them down.*

To those who fall the Lord speaks these encouraging words: "Rejoice not against me, O mine enemy: when I fall, I shall arise." Micah 7:8. Again the Word of the Lord says: "A just man falleth seven times, and riseth up again." Prov. 24:16. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Ps. 37:23, 24.

In the hour of a strong temptation it would seem from these scriptures that a good man might fall. When struggling with some strong, almost overmastering passion, through the weakness of the flesh he might yield. But there is hope. He can get up again. But to do so he must repent and give up his sin. He must let go of the bag. A little of the world in a man's heart weighs much.

But the Lord holds out to us the hope of not falling. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25. This is a precious promise. He is able to keep us from falling. Then let us not be discouraged if we have failed. We have an Advocate; through him there is forgiveness for sin. The most hopeless prodigal can arise and go to his Father, who has bread and to spare.

Takoma Park, D. C.

He Hears Our Cry

P. G. STANLEY

THE Lord says, "I have seen the affliction of my people which is in Egypt, and have heard their groanings, and am come down to deliver them." Acts 7:34. God always hears the voice of those that cry unto him in their need. That cry may not be formulated in words. It may be simply "the soul's sincere desire," "the burden of a sigh," the "falling of a tear," the "upward glancing of the eye," that God sees. The cry may come from the heart of the learned or the untutored, the respectable or the outcast, the monopolist or the oppressed, the rich or the poor. If that cry comes from the heart, God hears and answers.

He heard the cry of Elijah when, with breaking heart, he wept over the apostasy of Israel. He heard him and answered his earnest prayer with awful judgment, by shutting up the heavens that they should not give rain for three years and six months. He heard him and answered in mercy when punishment had accomplished its object, by sending copious showers upon the parched and suffering earth.

He heard the praying church at Jerusalem when they pleaded for the deliverance of the imprisoned Peter; and just before Herod was to slay him, the Lord sent his angel to arouse his beloved servant, slumbering peacefully between Roman soldiers, and to loose his chains and lead him forth to liberty and

finally to the church assembly, where many were gathered together praying.

He heard the prayers and praises of Paul and Silas in the inner prison at Philippi, and mightily shook the earth, till every prison door was opened, and every prisoner's shackles were loosed.

He hears the young ravens when they cry. He hears us.

May we open our eyes to see his rich supplies for all our needs, as he opened the eyes of Hagar to behold the living well from which she drew to quench the raging thirst and cool the fevered brow of her boy. May he open our eyes to see angelic cohorts delivering and defending us, as he opened the eyes of Elisha's servant to gaze in wonder on the heaven-sent horses and chariots of fire filling the mountain round about.

May we open our eyes to see the finished work of Jesus Christ, "who hath blessed us with all spiritual blessings in heavenly places in Christ."

Let us believe that he hears the longing, yearning hearts, whether it be for the salvation of self, husband, wife, children, friends; for deliverance from temptation, sin, trouble; for temporal support; or for any of the many and varied needs that we find our weak humanity has inherited.

"This poor man cried, and the Lord heard him, and saved him out of all his troubles." Let us believe he hears us, and with the key of faith unlock the storehouse of our infinite Father, and bring down upon our heads his rich and choicest blessings.

An Incident

ALBERT WEEKS

YEARS ago, in one of our churches in Michigan, a brother had failed in his efforts against the tobacco habit, and his brethren had about given up hope in his case. In visiting the members of the church I called at his home. I inquired concerning his spiritual condition. His wife said he had not gotten rid of the tobacco habit. She directed me to the field where he was working.

As I drew near the field, he was not in sight. I entered a piece of woods and walked in the direction of the place where I had expected to find him. Soon I heard a low, earnest voice ahead of me. As I drew nearer, I saw our brother earnestly pleading with God.

My hope in his gaining the victory over the evil habit revived. I waited until he had returned to his labor in the field, then visited him. With hope and joy I could point him to the Source of strength, and we had sweet communion together.

When I returned to the house, his wife inquired concerning him. As I told her how I found him, hope increased in her mind. We were encouraged to pray for him, and to believe that he would overcome.

And he did gain the victory. Afterward when I visited the church, he was free. The power of God had come to his aid through the prayer of faith.

Reviewing God's Providence and Leading

J. H. ROGERS

IT was in December, 1902, that we moved from South Dakota to Los Angeles, Cal. The principal cause of making this move was my wife's health, the rigorous climate of Dakota being too severe for her. Our work and associations in that conference endeared us very much to that people. I have followed carpentry for a support, in the meantime going out among our churches and people at the instance of the president of the conference and the urgent invitation of the brethren. This I have enjoyed very much, for in so doing I have met many old-time acquaintances in the work, and experiences of former years have often been revived.

As time sweeps us on, many of my early associates in the message have laid down the armor, to await that glad morn when He comes to claim his own. And some have fallen out by the way. While it is a glorious time for the people of God who are heeding the call, "Onward to victory," it is a dreadful time for the faithless ones who are murmuring by the way. Having watched the movements of this cause for nearly fifty years, I am more sure than ever that God is leading this message and people to the final victory.

The move to Washington has to my mind been exactly in the leading of his providence for the speedy proclamation of the third angel's message to every "nation, and kindred, and tongue, and people." What an opportune time is afforded now for those who have means to invest in the cause of this closing message; for in a little while hoarded capital will be of no value. Remember, brethren, if this message is to go to all the world in this generation, now is the time to show how much we believe it. I see worldly inducements influencing many to make their investments. I know that the god of this world is blinding their eyes to eternal things, while we know we are living in the last days of human probation.

God has been very merciful and good to me in sparing me all these years, giving me strength and vigor of body and mind, although I have passed the age of threescore and ten by nearly eight years. Praise the Lord! Blessed be his name forever!

Los Angeles, Cal.

The Holy Spirit

M. W. DE L'HORBE

IF we, as Young People's Missionary Volunteers, are to be successful in doing the work which the Lord Jesus left us to do, we must become familiar with the methods he employed in his work, and follow his example; for, "Christ also suffered for us, leaving us an example, that we should follow his steps." He says to us, "Take my yoke upon you, and learn of me."

We find that Christ did nothing of himself. He said, "The words that I

speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10. But how did God dwell in Christ?—By the Holy Spirit. Matt. 12:18. This unseen power protected and guided him in all his work here upon earth.

It was by the Holy Spirit that he was anointed for his work. Luke 3:21, 22. This was positive proof to John's mind that Jesus was the Son of God. John 1:33, 34. It was the Holy Spirit that led him into the wilderness to be tempted. Luke 4:1. The same power led him back into Galilee to begin his ministry. Luke 4:14. The Holy Spirit dictated every sermon. Luke 4:18. It was this mighty, unseen power, working through him, that raised the dead, cast out devils, healed the sick, made the blind see, the deaf hear, the dumb speak, and the lame walk. Acts 10:38.

How precious to us should be the promise Jesus made when he was about to leave for the heavenly courts. He said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also. . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, . . . for he dwelleth with you, and shall be in you. . . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:12, 16, 17, 26.

Then since these promises are sure to us, let us plead for the Holy Spirit until we receive it in its fulness, for without it all our efforts in this cause are useless. Jesus is more willing to give it to us than are our fathers and mothers to give to us those temporal things which we need. If we will only permit this blessing to come into our lives and take possession of our hearts, it will quickly cleanse us from sin and worldliness, and prepare us for the Lord's work. Col. 3:5; Rom. 8:13.

It is just as essential for Christ's workers to possess the love of Christ as it is to possess the Holy Spirit. In fact, we can not have the Holy Spirit without the love of Christ. Paul says: "If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." 1 Cor. 13:2, A. R. V.

"The love of Christ constraineth us" to work to-day in his vineyard, persuading men and women to forsake their sins and accept the third angel's message; but we might as well go out into the field to mow hay with a piece of wood as to go out to work in the Lord's vineyard without the abiding presence of the Holy Spirit in our lives, and without hearts full of the love of Jesus. The only reason why we are so slow in giving the message, why our efforts are so fruitless, is because, instead of being filled with the love of Christ and the Holy Spirit, our hearts harbor pride, worldliness, and self-love. How are we to get rid of these things, and be filled with

the love and spirit of Christ instead? Let the Word of God answer: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5. How can we do this? "If ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. Then how do we become filled with the love of Christ? "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

Do you not believe that God is just as able and willing to pour out these blessings upon us as he was to pour them out upon the waiting disciples on the day of Pentecost? He says he is. Then if we prepare for it as the disciples did, by searching our own hearts and putting away sin, God will surely visit us. And what will be the result if all our people everywhere will do this?—The gifts of the Spirit will be manifested among us, the message will go with power, and Jesus will soon come. "The works that I do shall ye do also; and greater works than these shall ye do; because I go unto the Father."

So while the Spirit of God is pleading with us to forsake the world, with all its sinful lusts and desires, and give our hearts and lives to his service, in Christ's name let us make a full and complete surrender now, that the Lord may make us a power for good in the accomplishment of his glorious work.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:5.

Niagara Falls, Ontario.

No Conflict

SOME people—among them some frightened Christians—are considerably exercised about the so-called conflicts of science and religion. One of these once said to a minister, "How do you reconcile the teachings of the Bible with the latest conclusions of science?" The minister's reply was, "I haven't seen this morning's papers." The truth is that the phrase, "latest conclusions of science," contains an error in its very wording. There are no *latest conclusions* of science. Science is progressive, necessarily so. It can not be said to have conclusions. No one has yet discovered all that is to be known about anything. The knowledge of to-day is the discarded truth of to-morrow, for the reason that to-morrow has its larger truth. The partial must give place to the more complete. On the other hand, religion—the Christian religion—has come to the world as a divine revelation. Its large features we can see, if we will. While we shall never be able to exhaust its meanings, never be able, indeed, to understand it in its fulness, we do know that God was in Christ reconciling the world unto himself. And there is no science, worthy of the name, that will ever contradict that sublime fact or go beyond it.—*Northwestern Christian Advocate*.



God's Loveland

HARIETTE A. YERGIN, M. D.

HAVE you seen the overflowing
Of the fruits of faith and love?
Have you tasted of the sweetness
Of the blessings of God's love?

It is yours to gather richly,
Counting each one as they're stored
In the chambers of your garner,
From the Loveland of the Lord.

Count your blessings, they are many,
Though the day seems hard and long;
Gather where the fields are thickest
With the fruits of joy and song.

Chicago, Ill.

The Child With a Temper

MRS. LUELLA B. PRIDDY

WHAT shall we do with the child with a temper? In the first place, let us not be discouraged with him. He may have an abundance of energy that needs directing into profitable channels.

Avoid unnecessary causes of irritation. "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3: 21.

A young mother was scrubbing her kitchen floor. Her little son, true to the instincts of childhood, wished to do what she did. He obtained a piece of cloth, and was industriously applying it to the floor, when his mother discovered what he was doing. She hastily took the cloth from his hand, and told him to stop slopping water on the floor. Grieved and angered, he could do nothing but obey. Being driven from that occupation, his active little mind began to search for something else to do. His next attempt was as summarily thwarted. Several such scenes followed, until the child was frantic, and the nervous, delicate mother was discouraged.

All this trouble might have been avoided. A little thought would have convinced the mother that the child was doing no great harm. A gentle admonition not to put on too much water would probably have been heeded, and the little fellow would have been happy in the thought that he was helping mother.

If the child is doing the wrong thing, suggest another task to his mind, making the desired occupation appear attractive to him, that he may want to do it. Avoid arousing antagonism by the giving of unnecessary orders. Some children resent being continually told to do things; it seems so much nicer to do them of one's own accord. One mother, to prevent this difficulty, would say something like this, "My wood-box is empty. Now, I shall have an opportunity to see who

loves me." This little ruse usually resulted in a good-natured scamper for the wood-shed.

When the child's tasks are cheerfully done, let him know that his efforts are appreciated. Drop a gentle hint occasionally that it is a great help to have a boy or girl who notices when the water-pail needs filling, who can see when the coal-scuttle is empty, etc. It will foster a habit of doing things without being told, which will be of great value to the child in after-life, and prevent many unnecessary conflicts.

The nervous system of children is more susceptible to irritation than that of adults. The baby is cross when suffering from some slight ailment. Right physical conditions are great promoters of amiability.

A wholesome, unstimulating diet, partaken of at regular intervals, a clean and healthy skin, comfortably fitting clothing evenly distributed over the body, all tend to a contented state of mind. A child carelessly fed, until he is suffering the distress of indigestion, or one who is clad in clothing made in such a manner that one garment fails to connect with another, exposing the tender limbs to the severity of the weather, thus inducing colds, and making the eyes and nose unfailling fountains, would be almost more than human if he were not ill natured.

The observing mother will often notice that the children are more irritable and difficult to govern after a day of hard visiting and play with little friends. Of course they should not be deprived of all such pleasures, but they often need guarding against playing to the limit of exhaustion.

After every effort on our part has been made,—and it is necessary to make wholesome restrictions,—if the child rebels, what shall we do? Do not attempt that which is impossible. You can insist upon obedience, but you can not always prevent his being angry. On such occasions the parent requires the utmost self-control. Suppose that Nellie has been asked to sweep the floor, and she responds with, "I don't want to," or, "I won't do it." Let the mother go quietly about her work, saying nothing, but lifting up her heart to the Father in heaven for the child. Nellie will soon discover that she has nothing to battle against, and she will usually conclude that it is best to do what she has been told. In such cases, if the parent begins by arguing the question, the child follows with excuses, and a disagreeable habit of contention develops.

The Holy Spirit is the one great subduing influence that brings an atmos-

phere of peace into the home. When an evil angel is contending for the soul of the child, let not the parent add to the difficulty by bringing another evil angel who is getting the victory over her. The temptation is often great to do too much talking, and too little praying.

"The children don't like it when papa talks religion to them," said a young girl, the older sister of a large family. Undoubtedly the religious talks had been administered as a punishment when they were naughty. They could not enjoy the threatenings of divine wrath under those circumstances. When the children are in an agreeable frame of mind, kindly talk with them about their faults, and teach them to go for help to the one who is able to help them overcome sin.

Many good people have had tempers that only divine grace could subdue. The Lord is able to make those traits that we call temper and stubbornness develop into zeal for the right, and fortitude that will not yield to discouragement, nor succumb to difficulties.

Ellsmere, Ontario.

The Poor Chinese Women

MRS. H. E. WARNER

A RECENT issue of the *Ladies' Home Journal* has an interesting editorial by Mr. Bok, who writes that "a woman not long ago listened to an eloquent missionary address on the Chinese women, in which special stress was laid upon the 'barbarous dress' of the women of China, particularly their 'bound feet.' At the close of the address the woman was so impressed with the necessity of 'doing something' for the Chinese women that she contributed ten dollars, and said to a friend, 'Isn't it awful?'"

"Next to this woman sat her daughter, a girl of seventeen. She wore a tight, high collar, in which she could hardly turn her head; the lingerie shirt-waist was so thin that it fairly beckoned one to look at the overtrimmed underwear beneath it; her eyes looked out from under a veritable life-preserver of hair, the source of which she had no idea; she wore two combs bejeweled with cheap rhinestones; her waist was screwed into a 'Number 19,' and her feet were pinched into a pair of high-heeled shoes, which the girl herself confessed were 'all right for anything but walking!' And yet the mother of this girl is, as the world would say, a very good mother! But for which one—the American girl, the Chinese woman, or, perhaps, the American mother—should the missionary fund of education and relief have really been raised?"

If Christian women would lead out in the good work, and set the example of dressing with neatness and simplicity and with regard to health, there would be a universal reform.

It would take moral courage to break away from the chains of fashion, and dress and educate their children with reference to health; but the result will repay all the sacrifice made.

Clintonville, Conn.

The Teacher's Story

I WAS teaching a country school and "boarding round." One week I was in a lovely Christian home. Few children are loved as fondly as was the little boy who was the only child at that house. His father worked and sacrificed that he might be educated and have a start in life, and his mother provided good, wholesome food, kept him clean and comfortable, and taught him good manners.

Yet at my first meal in that home I was made heartsick by the untruths which were told to the child by both parents, without a suspicion, seemingly, that they were doing wrong. When the fond mother tied on the little boy's bib, I heard her say, "Now you must be good, or God won't love you." Lie number one. Under this threat the boy became nervous. He spilled a little milk.

Then it was the father's turn. "Now the lady will go away and tell all the people that our little boy spills his milk." Lie number two.

Presently the father said to me: "Don't you want a boy? I will trade you this one for a hen." Number three.

The boy sought his mother's eye anxiously, to see whether this was really meant, but she did not meet his gaze. As I could not say to him, "Your father is not speaking the truth," I smiled reassuringly at him. Papa went on: "Or, I'll trade him for a pig,—he eats like a little pig. You could put him in the pen with your pigs at home." Lie four.

The boy was slow at eating, and had not finished when we left the table. Papa said, "If you eat so much, you will turn into a little pig." Lie number five. "You are almost fat enough to sell now. When you get fat enough to kill, you could be killed, like the other little pigs." Lie number six.

The father went out, laughing. By the shades of livid color that passed over the face of the tortured child, I knew that he had, unfortunately, seen pigs slaughtered. In his dilated, horror-stricken eyes I saw that his imagination pictured the frightful scene, and placed himself in the place of the victim. He ate no more. All the digestive fluids were turned to poison. I helped him down from his high chair, took him in my arms, and gave him my watch to hold, while I told him about my brother's pet squirrel. But in the midst of the most engaging part of the story he looked up earnestly into my eyes, and said, "I hope when my papa does sell me, I can go to you." I told him his father was only in fun, that papas never sold their little boys, that it was against the law, and therefore could not be done.

Just then his mother came to put him to bed early, so that she and I could chat without interruption.

We visited late, and just as I entered the guest-chamber, the house rang with agonized screams, and I found both the parents bending over the child's bed, while he, sound asleep, with wide-open, unseeing eyes, was hoarsely screaming, "I ain't a pig! I ain't a pig! Don't kill me."

At last, after having water dashed in his face, he seemed to recognize his mother's voice, and clutched her with a deathlike grip, which could not easily be unclasped,—nightmare amounting to delirium tremens caused by untruths, indigestion, and an excited imagination! It might easily have proved fatal.

I learned, then and there, that it is not enough to earn and cook food for a child—he must be permitted to eat undisturbed. I also learned that the processes of digestion and assimilation can not be carried on at all while the mind is controlled by fear, anger, jealousy, or grief.—*Union Signal.*

A Choked Giant

THERE is a quaint story of a giant, who had long fed upon windmills, and at last was choked by a pat of butter; and, assuredly, his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the Middle Ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare.

We confess we have not enough faith to be an infidel, or an agnostic, or even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truth-likeness about it; but we can not believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and in the next place, it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills.—*C. H. Spurgeon.*

Fatal Parley

It is dangerous to parley with the enemies of righteousness. One who is doing a good work and living a good life will often hear propositions from the enemy. Many have been deceived by such plausible invitations. Young men living a pure and honest life are frequently invited to hold a conference with those who are living another kind of life. They like to tell what they know about the tricks of business, the pleasures of sin, and the ways of the world. Why not hear what they have to say for their cause? Of course, you will not be persuaded to join them. Your mind is made up, and your choice settled. But what harm can there be in hearing what they have to say? It is a dangerous snare.

Nehemiah was invited to such a conference with the enemies who had tried to hinder the building of the walls of the city. They pretended to desire to communicate to him something which would be beneficial to both sides. They were for settling the matter by a parley.

But Nehemiah understood the scheme. If they could get him outside of the walls of the city, they could easily lay hands on him and put a stop to the work. His reply was memorable. This is what he said: "I am doing a great work, so that I can not come down: why should the work cease whilst I leave it, and come down to you?" He was too busy. He was busy about great things. The work was urgent. He could not be spared for a day; no, not for one hour.

This reply has been a lesson to the people of God in all subsequent ages. The way to defeat such wicked schemes is to be busy. Be busy about some great thing. Trifling occupations may not be sufficient to fortify one against the proposition of the enemy for a parley, but a great work will hold the worker. Some one may say, I have no great work on hand. Moses had a great work to do, and so had Daniel and Paul and Wesley, but my work is trifling. The student, the clerk, the mechanic, the business man, has nothing very important in hand. The works of most men are mere trifles. The president of a great college said the other day that a student came to him not long ago and asked, "What is worth while?" Sure enough. The busy tribes of flesh and blood seem like so many ants building little mounds to be washed away by the first rain.

But it is not really so. There is something worth while, and every one may engage in it. We are indeed all engaged in it. We are building, not a wall such as Nehemiah built, but a character. We are making, not only a living, but a life. Every thought we think, every word we utter, enters into that structure. If you leave your work to go down for a parley, even the parley will enter into the temple. We are doing a greater work than Nehemiah did. Each one may say to those who solicit him to leave it for a conference, "I am doing a great work; . . . I can not come down."—*Christian Advocate.*

Morsels

PHILIP GIDDINGS

THEY may seem alike, but 3 is not E. They look in opposite directions, and are reversals: one's foot is where the other's head is,—like Judas and Jude.

From the same root whence comes *knee* (brk) comes *blessed*. The kneeling man is the blessed man. "Behold, he prayeth" at "the street . . . called Straight." Acts 9:11. There is where he lives — at Straight Street — whose attitude is prayer. The one at prayer is tapping heaven. In the tactics of the Christian soldier, knee-drill is superlative,—

For Satan flees

At once he sees

The weakest saint upon his knees.

Of the four P's, *prayer* comes before *praise*, *practise*, and *preach*. The prayer-seed develops into praise-blossom, then into practise-fruit, whose seed is in itself—the preach-seed—for propagation.

THE WORLD-WIDE FIELD

The Gospel of the Kingdom

L. D. SANTEE

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Away from the ties of home and friends,
And voices that bid you stay,
You must go till the work of the Master
ends:
Soldiers of Christ, away!

Where sable faces look for the light,
By the streams with their sands of
gold,
The truth must go to the land of night;
There, must the truth be told.

And far away, 'neath a wind-swept sky,
Where the landscapes are drear and
gray,
There do the heathen in darkness die:
Heralds of Christ, obey!

There are souls you will point to the
One above.
In the wake of the setting sun,
You have circled the earth with your
work of love,
And the east and the west are one.

When the work is done, and the flags are
furled,
Rest will be long and sweet.
Morning comes at the end of the world:
Servant of God, be fleet!
Moline, Ill.

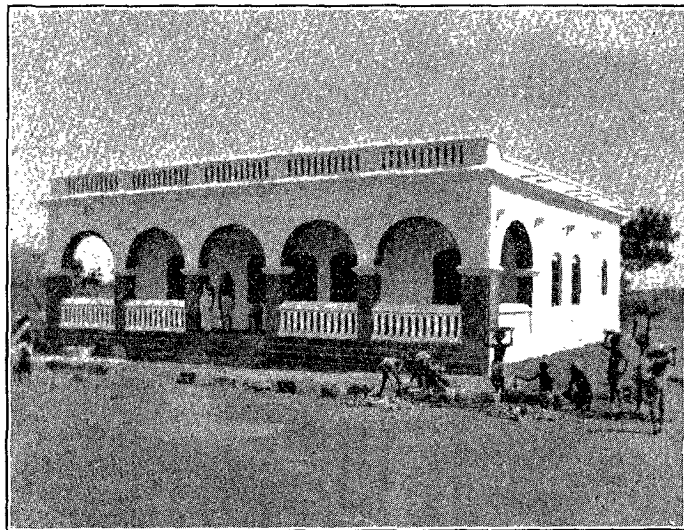
Tinneveli District, South India

J. S. JAMES

SINCE my last report to the REVIEW, we have completed the building of a mission bungalow, a picture of which is given herewith. This is the first structure erected by mission funds for our work in India; consequently we had but a scant stock of experience from which to draw. We are especially thankful to God for his protecting and guiding hand which has been over us as the work has progressed. We now have a building in which we may live with some comfort in all seasons of the year, away from the noise and disease of the native village, and free from damp.

We definitely decided to begin work on this building the nineteenth of February. Ten days later the work was begun, and the building was practically completed by August 1. This work took us through the most trying season of the year, and it was with considerable anxiety that we began. This time last year I was laid low with a sunstroke, and I was ill prepared, physically, to encounter the exposure to the sun and heat. But we knew God was able to protect us, and that he was acquainted with all the conditions under which we must labor, so we committed all our plans to him, and went earnestly to work. Almost

from the first, it was necessary for me to take the personal oversight of the work. This kept me going and coming in the hot sun much of every day. I was as well protected as my work would permit by wearing a large sun-hat, and dark glasses, and carrying a double covered umbrella, the under cover of which was of a deep-red color. This last item I consider very important, and worthy of mention for the benefit of those living in the tropics who are affected by the sun. Red and orange are the only colors which will effectually neutralize the dangerous rays of the sun. The principle is



FRONT VIEW OF BUNGALOW, TINNEVELLI DISTRICT, SOUTH INDIA

well illustrated in the photographer's use of a red or orange light in the dark room to protect his sensitive plates, and at the same time give sufficient light. The government of India has so far recognized this principle as applied to clothing for the protection of her soldiers in the tropics that a patented cloth with one side showing red or orange is being made up into uniforms. Many of the leading merchants are now selling a tropical underwear in deep-red and orange colors for the general public.

Building a house in India is a much harder task than the same work at home. Frequently we find our Western ideas obsolete, and we must conform to conditions and circumstances. Many times we question the logic and methods of our Oriental brothers, and fail to discern their standpoint of reasoning. I had declared over and over again, after looking at the way most houses in India were built, that if ever I built a house, I would demonstrate a few advance ideas in building. Well, I have had my chance. I worked in a few of my pet ideas in this building, but strange to say, when it was finished, it looked remarkably like every other building of its kind in India. The very things I could not see then, I now find a good and sensible reason

for. Such is the value of experience, and a closer acquaintance with the native mind and customs.

Our hearts have been greatly cheered and encouraged by the recent news that we are to have the addition of a man and his wife to our small force. For a long time we have hoped to start some kind of school work among the Tamil people, but no one could be secured to look after it. A good school is greatly needed, and would add quite materially to the permanent results of our work.

It seems, as fast as we fill one opening, there comes a call from another. A few days before leaving Tinneveli for Mussoorie — where I am taking a short rest — I was visited by a native evangelist into whose hands had fallen some of our Tamil tracts. He has been working on a self-supporting basis for a number of years, having established an orphanage and school and three native Christian

congregations. As soon as he read our tracts, he became convinced of their truthfulness, and set about to better inform himself and teach his people. He has a good knowledge of English, and I have supplied him with other tracts on present truth, which are not in Tamil. This man lives in a prosperous farming community about thirty miles north of where we are located in the Tin-

neveli District. He has written me several letters begging that we send some missionaries to his place to further instruct them in the truth, and to carry on the work in the surrounding country. When I return to south India, I expect to visit this locality and investigate his work. He seems to be a sincere seeker after truth. He was educated in the Baptist faith.

If this situation proves to be a door opened of the Lord, where are the workers to place in it and develop the work? Our daily prayer is that God will open up some way whereby these millions may hear the truth.

On the Way to Abyssinia

ANOL GRUNDSET

AUG. 18, 1909, at noon, we left New York for Abyssinia, East Africa, via Hamburg. We enjoyed most pleasant weather across the Atlantic, with hundreds of passengers on board, most of whom were Germans, this being a German liner. We found some Americans and a few Scandinavians. Most of the passengers were bound for Germany, a few for other parts in Europe, but to my knowledge we were the only ones bound for far-away Africa. Some were

in pursuit of health, others of riches, and two lads, in the bloom of youth, were going to advance their musical education at Vienna.

I must confess that a queer feeling comes over a person when he passes the Liberty statue in New York harbor, and sees the last glimpse of America's shores, separated by the mighty deep from loved ones and home land; yet I was comforted by the thought of being a co-worker with God in sounding the third angel's message in a distant land, and considered this a great privilege. What a mighty, glorious truth for a dying world!

We stopped two days in Zurich, Switzerland. Elder and Sister E. O. Reinke, recently from New York, in whose home we were entertained, made our visit there pleasant, and one long to be remembered. I spoke twice to the people, through an interpreter.

One thing which impressed me was that at every place we stopped throughout Germany, Scandinavia, and other parts of Europe, we found congregations of Sabbath-keepers, and I felt to exclaim. "Behold what God hath wrought!" In the lives of thousands, Jesus has come, his abiding Spirit making sweet the path of sacrifice and trial. I shall long remember the young people's society in Zurich, their zeal and earnestness witnessing a repetition of early days and true reformation.

Our next stop was at Genoa, Italy. We were again made glad by meeting here Elder L. Zechetto, lately of New York. We spent two days at this place, visiting points of interest, and preparing for sailing. As we could not speak the language, our brother's help was much appreciated.

We boarded an Italian ship leaving Genoa September 28. Many things of interest en route by way of Naples, Messina, Alexandria, the Suez Canal, and the Red Sea, might be mentioned, but time will not permit now. We arrived in Massaua, October 14, having enjoyed good weather all the way, except part of one stormy night in the Mediterranean. The heat in Massaua was almost unbearable. I know of no better way to describe the fearful heat of this place than to liken it to a continual electric-light bath.

Next we took an African railway to Ghinda, and next day began our ascent into the mountains, with mule teams. We were happy to reach Asmara by Sabbath. And, having ascended six thousand feet above sea-level, we found the atmosphere much cooler.

We are very grateful to God, who has safely brought us to this place. We are of good courage, trusting in his keeping

power, desiring to be used in the blessed cause.

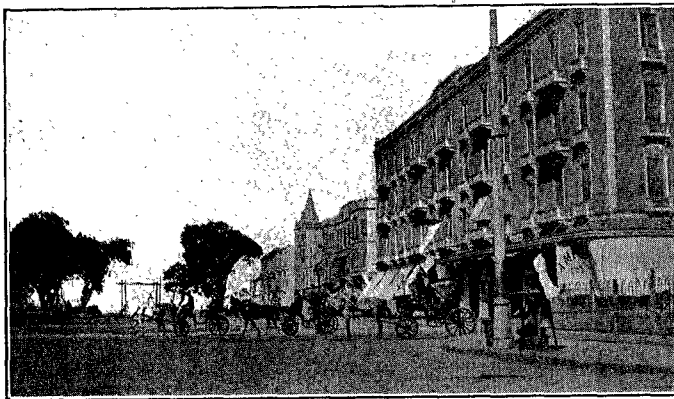
Asmara, Eritrea.

Lights in Albania, Turkey

ROBT. S. GREAVES

My wife, one of our sisters, and I have just returned from a trip to Albania, where we visited an isolated Sabbath-keeping family, and held a number of meetings. This is the first time I have been into the interior of the country. Previously my work has been confined to Smyrna.

We found this family shining as a bright gleam in the midst of great darkness. The Greek orthodox religion



A SCENE IN ALEXANDRIA, EGYPT

largely prevails throughout this territory, and owing to this family's fidelity to the Sabbath truth, its members were excommunicated from the church, and afterward boycotted by the people. These shocks seem to have had the same effect upon them that gusts of wind have on trees which stand exposed in the open, and which are compelled to strike their roots firmer and deeper, in order to be able to withstand the storms. This brother and his wife have learned to trust more fully in the precious promises of God, and are stronger for the experiences through which they have passed.

Our services were well attended, and several are much interested. But their faith is not yet strong enough to encounter the church's excommunication and such treatment as our brother received. The dear Lord never deserts his children. When this brother, who is a weaver, could not find sale for the articles he wove, some Jews proved to be his friends, and sold them for him. Thus a way of escape was opened to the faithful commandment-keeper when the prospect was very dark. Now the situation is much better, for the people have gradually become accustomed to buying from him again.

Our visit caused quite a stir in the village, and a little while before leaving, I asked the sister if she did not fear that persecution might again set in. She replied, "No; that is the time when we are strong." This showed us plainly that the spirit of the early Reformers still lives, and that even in this country there are honest souls who will yet do and

dare for the sake of conscience. We think that in the near future others will take their stand.

Although this place is in Turkish territory, the Greek element prevails, but the language is mixed with Albanian words. The sister who accompanied us acted as interpreter, and we got along nicely, being thankful that we were able to make ourselves well understood.

It was my privilege to baptize Brother and Sister Brakas and their eldest daughter, and they were full of rejoicing to be able to follow our dear Saviour's example in being buried in the water. We rejoiced, and praised our Heavenly Father for leading out these dear souls to be such bright lights, and we hope these same mountains may witness many similar scenes. We were a happy company as we descended the hills to the clear river below. Two of the children were too young to climb down among the rocks, so their father carried one, and I the other, for he wished his whole family to be present.

I think our work is not going to stop in Albania with these first fruits; for these dear people, who came into the truth by reading a tract which some one had given them, have a missionary spirit, and are trying to help their neighbors to see the light which is so precious to them.

During my stay of about nine days, we had a number of meetings and studies, and were often kept busy between times in answering the questions of interested ones.

The Bible custom prevails here when guests are departing, and we had something of Paul's experience of which we read in Acts 21:5: "And they all brought us on our way, with wives and children." We felt sorry to see some walking so far, for the children had to be carried back, but their wish was to come. We formed quite a procession, with our mules and drivers going ahead, and the company following. What especially touched our hearts was to have four Greeks, who had been attending our services, risk the ban of the church, and walk publicly by our side through the village, and afterward for about half an hour on the way. One of them had already been threatened by the priest; but it was evident that the Word of God was having its effect, and making them all strong. After they left, I mounted my mule; but our brother and his daughter would not leave us, and still kept walking on and on. They would not hear of riding on my animal, for this was their way of showing their appreciation of us.

Our Father's care was over us, and we returned safe to Smyrna. Our prayers regularly go up to heaven for our brethren in Albania, and we ask you also to remember them, and that you will not forget us in Smyrna.

"SCATTER HOPE. Whatever is calculated to inspire hope is a blessing. It isn't what you tear down but what you build up that counts."

Central America — a Needy Field

MAHLON WOOD

CENTRAL AMERICA is one of the most needy fields on the globe to-day, both financially and otherwise, having to depend on the United States for all she uses. Her need spiritually is much greater. With an estimated population of nearly two million and a half, two thirds of this number are in grossest darkness, and have never heard the gospel, while one third do not even know there is a God. There is one tribe yet uncivilized. The people of this tribe believe that when one dies, he continues his work the same as before his death; so all he has, besides his house, is put into the grave with him. There is yet another tribe who believe that their dead become very hungry after eight days, and return for their portion of the good things. So a large feast is made, consisting of rum, pork, and cat, and cava for bread, and carried to the grave. Here it is partaken of by the stronger-hearted among them, or by dogs, so the mourners become satisfied that their loved ones have been provided for.

Let us remember that it is only the third angel's message that can better these conditions, for although the gospel has been preached to a part of the inhabitants of Central America for over a century, at the present time there is not one native minister, and no native doctors and nurses. They have only a few native teachers. They know nothing of the power and principles of the gospel, and are willing to believe everything except the truth. The children believe that the sooner they drink rum and use tobacco, the quicker they become men and women. To tell them that a hot bath is good for a cold, and a cold bath for a fever, makes them think that you have gone mad. These good people believe that their dead become a "duppy," and roam about all night, and are capable of doing you great harm if you are found outside your house. In the morning these "duppies" return to heaven or hell, as the case may be. They are greatly afraid of *obia* and the *obia* man, and believe that most of the trouble and disasters that happen to them are caused by the *obia* men or *obia* women working *obia* on them. There are many professed *obia* men and women among them.

This pictures but faintly the great need of Central America for the gospel.

A MISSIONARY, in describing the home-leaving of a Fijian band of missionaries departing for distant islands, says: "On my return to Suva, I had the pleasure of being present at a farewell meeting given to nineteen native missionaries, who, with their wives and children, making a party of ninety, were leaving for work in the distant islands. It was a most impressive gathering, the fine Jubilee church being thronged with interested worshipers, and the brethren, mostly in their fresh, white suits, sitting at the head of the building. Going into this foreign work is often a greater sac-

rifice to them than to us, for they are lovers of home and friends, and many of them felt their position keenly; one who had been a helper in the missionary's family, could scarcely control his voice to speak. A fine-looking man, who, after furlough, was returning to work in New Guinea, said: 'Our mission is to save souls, but here is a life that I have saved,' lifting up a colored child, who was being buried alive as a baby when he rescued him. He added, 'I leave my people, the country of my ancestors. I have no land now; heaven is my land.' Who knows but some of these missionaries may have been sent to New Guinea by the loving Father above, there to learn from our workers the fuller meaning of the gospel contained in the third angel's message?

Harvest Ingathering for Missions

FROM far-away Turkey comes an order for five copies of the *Missions REVIEW*. Our laborers in foreign fields have thus far ordered a total of 5,727 copies.

A sister in Minnesota, sixty-nine years of age, writes: "I have had good success in return for seventeen copies of the *Missions REVIEW* distributed. I expect to secure ten dollars, or even more. I am so glad to have a part in this work."

Mrs. Mary Williams, of Missouri, recently sent us her solicitor's card, containing the names of ten donors who gave \$2.25 to our foreign missions. She secured this amount through the distribution of the ten extra copies of the *Missions REVIEW* sent her some time ago.

Prof. H. R. Salisbury, president of the Foreign Mission Seminary of this city, informs us that the donations secured by the teachers and students of that institution average over \$1.50 each to date. They have set their mark at two dollars each, and are sanguine of reaching it.

Mrs. E. J. Pilgrim, of Texas, secured \$2.10 with the ten extra copies of the *Missions* number of the *REVIEW* sent to her as a subscriber to the *REVIEW*. She says: "I gathered this means by the use of those ten copies. If you wish, you can send me ten more copies. I will do what I can to help in the work."

Mrs. O. M. Kelley, of New York, has forwarded her "official solicitor's card" containing the signatures of three persons who donated \$1.25 to foreign missions. In all, she received twenty copies of the *REVIEW*. She says: "I have sent some away to friends. I will keep at work until the last paper is gone, and will do the very best I can."

Mrs. G. W. Payne, of Mississippi, sends the following encouraging item in regard to her campaign work: "I am an isolated Sabbath-keeper. Although very busy, I found a few moments to canvass. I have collected \$13.50 for five copies of the *REVIEW*. On presenting

the paper to a friend, he said, 'Put me down for two dollars.' Yesterday while out I met him again, and he said, 'I read that paper, and it is fine. Add two dollars more for me.' I enjoy the work." This sister thus received an average of \$2.70 for each of the five copies distributed.

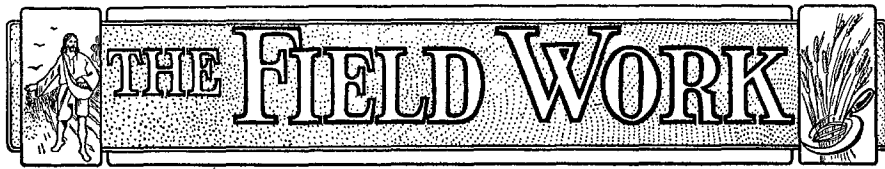
Brother W. H. Covell, field missionary agent of the California Conference, writes: "I went out yesterday, worked three hours, distributed fifty papers, and collected \$3.25. I also secured two excellent names for missionary correspondence, and am looking for a nice check from a prominent lady in —. Mr. William R. Beatty collected the same amount, \$3.25. His wife secured eight dollars, and aims to make her total donation fifty dollars."

Mrs. Rose Brown, of Wisconsin, has had good success in the work thus far. She says: "I have so far distributed nearly forty copies of the *Missions* number of the *REVIEW* and have received seven dollars in donations. I am still working with the paper." If every one of our workers could collect on an average seventeen cents a paper, as this sister has done, what a large amount would be gathered in for the cause of foreign missions.

Brother Jasper Wayne, of South Dakota, has just sent in his check for \$48.15 received by him from the distribution of sixty-four copies of the *Missions REVIEW*. He says: "I have been handling our periodicals in this way for the last five years. My time is well taken up with business, but I would not miss these annual ingatherings, as it puts me in touch with so many precious souls that I could not reach in the ordinary course of business." Seventy-five cents a copy is certainly a good average.

Brother J. W. Bressie, principal of our intermediate school located at Chico, Cal., reports that the school was dismissed on November 17 in order that the students might engage in the Harvest Ingathering campaign. He says: "Some secured nearly five dollars; others only distributed papers, but all did something. The students and church-members have already secured donations amounting to seventy-five dollars. We expect to raise one hundred dollars." This is an excellent report from so small a school and church.

Mrs. M. A. Duncan, aged seventy years, lives in one of the largest cities in New Jersey. She informs us that she has enjoyed some blessed experiences in her work of soliciting funds in that city. She writes: "I received the ten copies of the *Missions REVIEW*. I had already taken twenty-five copies through our church. When I took them, I made up my mind to secure ten dollars; and so I did. When I received the ten extra, I made up my mind to make it fifteen dollars; and so I did. Although it is difficult to go from house to house and ask for money, I do love this blessed truth as I never loved any other church." A. J. S. BOURDEAU.



THE FIELD WORK

Haiti and the Syrians

SOME time ago one of our workers in the Orient, in a report to the REVIEW, suggested that a good work could be done for the Syrians in America, by giving a little attention to the circulation of our Arabic literature among the thousands of these people who live in our large cities. I do not know how far this suggestion has been followed, but I want to say that it is a good one. We have a great many of these people in Haiti; in fact, the larger share of the retail business is in their hands. About two years ago one of them asked me if I could not secure an Arabic Bible for him. I did so, and he began reading it, to learn whether we are right in our views. After becoming thoroughly satisfied on this point, he closed his store on the Sabbath, and then asked for baptism. From what I know of his former life, and of his present manner of living, I believe that his conversion has been thorough.

When passing through New York on my way back to my field from the General Conference, I secured, at our office in that city, a quantity of our Arabic tracts. These I have circulated as best I could since my return, and they have made no small stir among the Syrians who have read them. One man of this nationality has promised to rent a hall in Port au Prince, a proposition which we expect to accept. And here at the Cape a young Syrian of considerable intelligence is arranging his business so that he can fully identify himself with us.

As to our work among the Haitians themselves, we have no reason to be discouraged. I feel especially pleased to note the spiritual progress these poor people are making. One who has never been in Haiti can scarcely realize to what depths the masses have fallen; yet when individuals embrace this last message, it works miracles upon them. Many not of our faith are beginning to note this, and we hope that as time advances, our work will establish itself still more firmly in the hearts of the believers.

W. J. TANNER.

Cape Haytien.

In America on Furlough

At the invitation of Elder E. T. Russell, the General Conference Committee recommended that I should attend the camp-meetings of the Central Union Conference. The privilege of so doing was greatly appreciated. To travel through the rich agricultural districts of these States of the Middle West was to appreciate anew the vast resources of the United States. But this was not the best part. To attend our meetings, to meet those who love this message more dearly than anything else on earth, to hear their interest expressed in words and to see it manifested by their gifts, was to have my courage renewed. We shall feel, more than ever before, as we stand face to face with the blackness of darkness of heathenism in Burma, that

we are not alone in the work, but that the people of God in the home lands are one with us in our labors.

Following the camp-meetings, I went to Oklahoma, near Woodward, where my brother and sister reside. My mother had come from Ohio, in order that we might all visit together. We had expected to spend a month or so in doing nothing but visiting, but God led us to hold some meetings in response to very urgent invitations.

I preached for about three weeks every night. During the day Mrs. Votaw and I visited a great deal with those who became interested. We distributed over twenty-six hundred pages of literature free, took orders for thirteen books, and placed the REVIEW in the homes of all the new believers. Sixteen were baptized. Three others were received into the church, to be baptized at a later time, and two backsliders renewed their consecration to the Lord.

Since we were not laborers of the Oklahoma Conference, we were glad to have present when the candidates were accepted for baptism and church-membership, Elders D. F. Sturgeon and J. Ebel.

Brother Ballenger, who is elder of the Woodward church, allowed his farm work to suffer in order to furnish us with horses, so that we might do the visiting that was necessary.

Sister Ballenger, having had experience as a Bible worker, is holding public Bible readings in the same schoolhouse in which our services were held, and we expect others will take their stand for the truth.

We were urged very strongly to go into the adjoining school district and hold another series of meetings, but felt that we could not now. The call of Burma, the land we love so well, is in our ears, and we hope to sail by the first of the new year. We are visiting now in Ohio.

H. H. VOTAW.

Turkey

CONSTANTINOPLE.—After a journey of sixty-eight hours from Hamburg, via Leipsic, Dresden, Vienna, Budapest, Belgrade, and Adrianople, I was pleased to reach this city, so beautifully situated. Brother Voight, who had arrived a week before, to look after our publishing interests in this field, met me at the station, and took me at once to the home of Elder Z. G. Baharian, where I met Elder E. Frauchiger and family, and Brother Scior and wife, who had arrived a day earlier than I.

Yesterday we had Sabbath services with the twenty-five brethren and sisters living in and near Constantinople. Two are converted Jews, five of them are Greeks, and the others are Armenians. One Turk who is not one of us, one Armenian who used to be with us, and a young man whose parents are in the truth but who makes no profession, were present. After the preaching services, in which Brethren Frauchiger and Scior and the writer took part, we had

the Sabbath-school. The word spoken was translated from English into Armenian, and then from that into Greek. As Brother Scior can not speak English, he talked in German, and I translated what he said into English, and from the English Brother Baharian interpreted into Armenian. We were all accorded a hearty welcome by the brethren, and felt at home at once; but we longed for the time to come when it would be possible for us to get along without translators.

We expect to visit the company at Bardizag on Wednesday, and to have meetings with them over Sabbath. Returning, we shall meet Brethren L. R. Conradi and Robert Greaves here, and have a council November 1-5. We also expect to see Dr. F. W. Vasenius and his wife, who come from Finland via Odessa, en route to the Abyssinian mission field. Elder H. F. Schuberth, who is not far from here, also expects to call at Constantinople for a short time.

I hope you will remember us and the work here in your prayers, that just the right plans may be laid for advancement both among the Europeans of the city, for whom Brethren Scior and Frauchiger will especially labor, and among the native races.

GUY DALL.

Further Report From Mexico

At the urgent request of Brother S. Marchisio I visited the place where he has been laboring for a few months. Some years ago a canvasser took subscriptions for our Spanish paper in Matehuala and vicinity. One man has been a constant subscriber since that time, and has also worked among his neighbors with the paper, thus creating an interest. At his repeated requests, Brother Marchisio was asked to visit the place. In a short time quite a number signified their desire to be baptized. After spending a week in giving them instruction, I had the pleasure of burying ten of them with their Lord in baptism.

This place is only a ranch, about twenty miles from Matehuala. There is no post-office or public school in the place as yet. The brethren are poor, and labor under great difficulties. But little rain falls in this part of the country, and crops are exceedingly short almost every year. I had also the privilege here of sleeping in a mud hut on boards laid across some benches with a rather thin mattress for a bed, but after a twenty-mile ride on a burro through a dry and dusty country beneath a rather warm sun, I was able to sleep very well indeed.

A gentleman who has been a reader of our paper for some time met me at the station in Matehuala, took me to his house, and kept me overnight, and he and his wife accompanied me to Visnaga. They took some bread and chocolate with them, so I had chocolate and bread as long as the supply lasted, in addition to corn cakes and beans. I was also treated once or twice to corn roasted in ashes, genuine roasting ears.

The meetings were held in a Mexican kitchen and bedroom combined, the congregation on the outside being at times nearly as large as the one inside. They must have a place for worship. One hundred fifty dollars United States currency will provide a house that will do for meetings, a school, and a room for the minister's use when he visits them.

The place where Brother Marchisio and I stayed was an adobe hut about eight by ten, and so low that I had to stoop quite a good deal to enter.

Although poor, and living in primitive style, the people are intelligent and capable of understanding and loving the truth. Some of them are innocent of books, but they have good minds. There being no school at all in the whole neighborhood, we decided to start one. One of the Sabbath-keepers, who has sufficient education to teach the "three R's," offered to teach the children of our people for fifteen pesos (about \$7.50) a month. We felt safe in believing that this amount could be raised in order that the bright children of these poor Sabbath-keepers might at least learn enough to read the Word of God.

While only ten were baptized in this place, about as many more said they were going to keep the Sabbath and be ready for baptism at my next visit. There is an interest still in this vicinity, and Brother Marchisio will stay and follow up the work. At present there are quite a number of places where the seed sown in the past is springing up, and the Lord is blessing the efforts of our workers. The Mexican field calls for reapers,—reapers who can wield Spanish sickles. There are still more interesting reports from Mexico yet to follow.

G. W. CAVINESS.

Tacubaya, D. F.

South China

OUR literature will have to play an important part in giving the message to China's millions. Thus far, in August, among the Hakkas alone we have sold 1,016 copies of our Chinese paper, besides, taking two subscriptions. This does my heart good; for these papers are sure to provoke inquiries about the gospel. Thus far—from March 1 to August 26—we have sold 4,304 papers, and taken fifty-six subscriptions. If I could give the canvassers more of my time, I am sure we could dispose of one thousand copies every month. While I was with one of the boys, we were selling papers that had the picture of the young emperor of China on the first page. We were among illiterate peasants. One of them said to an old man that the emperor had hired me to sell this paper among the people. Of course I corrected him, and told him we were not selling it because of the picture, but for the "thau li" (doctrine) it contained. In such ways an opening is made to tell them about the gospel.

One day, after walking about thirty-five miles, we had to put up at a very dirty inn, the only one in the village. In spite of the dirt and filth, the hard Chinese bed-board looked inviting. I proposed to the canvasser that we go to the river for a bath, before retiring. We had not been in the water very long before a man on the opposite shore began to call out to some one. Nobody answering him, I asked him whom he wanted. He said, "Why did you not answer when I called? I saw those white bodies in the water, and was afraid to cross, fearing they might be water devils." I assured him that it was only a "foreign devil" he saw, and that he might cross in safety.

Next week I am to hold a week's Bible study with the people at Moi Lung who desire to be baptized. I am sure we

shall reap a good harvest from this place. I hope that soon a man will take charge of the Hakklo work, so that I may be released from the care of this place, and devote my whole time to the Hakkas. I am glad help is coming. We shall find plenty to do. The hardest proposition is to find quarters. Mine are hardly fit to live in. The only way to secure anything satisfactory is to buy and build. I think the committee has already taken some action in regard to this.

J. P. ANDERSON.

A Florida Experience

Two weeks ago Mrs. Button started out early one morning to deliver some books in Orlando, the understanding being that when she had delivered her first load, she was to return, and I was then to accompany her the remainder of the day. But before she returned, I had finished the work in hand; so I took a load of books and started out for her territory. I soon met her, every one of her books having been delivered. She pointed to a small house about a block distant, and said: "The woman living there, although she failed to give me her order, told me as I just passed her that she wanted one of the books." Of course we went straight to her home; she insisted that we come in, as she had something she wanted to say to us.

After she had paid for her book, she said: "Do you know, I have been impressed several times to go down to your tent (camp-meeting was then in progress) and talk with you, but for some reason I never have done so. I am a Methodist, but am not satisfied with my Christian experience, and I want to know if you will pray for me sometime."

Of course, those who know the way to the skies know full well how glad we were for such an opportunity, so I suggested that we all kneel right then. She joined us, and the Lord came graciously near as we sought him in her behalf. When we arose, she passed over to where Mrs. Button was, and throwing her arms around her neck, she sobbed aloud. She then made a full surrender, and rejoiced on account of the new-found light and peace.

Do such experiences as this cheer the weary and footsore canvasser on his way? This is but one of the many blessed experiences we meet almost daily.

E. R. BUTTON, *Field Agent.*

Lakeland.

An Experience Collecting Stamps

IN the REVIEW a few months ago we noticed a call for our workers to collect canceled postage-stamps to be sent to Grand Rapids, Mich., and sold for the benefit of missions. We began to save what we could, and also asked others to help us make up a package. They were growing in numbers slowly.

Last week, after paying for a copy of "Great Controversy," a woman said: "I want to ask you a question. We have a box of used postage-stamps that we have been collecting for years, and I want to know if you can sell them for your missionary work."

I told her my story about collecting stamps, and we thanked the Lord together that she had been prompted to offer them. As she brought the stamps, a small box full, I saw there were thousands of them. Only a few have been

classified, but they are of considerable value as a whole. Inspired by this, others have given us many stamps for the same purpose.

But this was not all. After a good talk we arranged for Bible studies, and now the whole family are interested in these studies.

HOMER C. OLMSTEAD.

Port Elizabeth, South Africa.

Alabama

DECATUR.—About five months ago we arrived in this city to hold a tent effort. From the beginning, it seemed as if everything was against us, yet we did not allow appearances to discourage us. When we came here, we found a minister and his wife (Holiness) holding meetings under a large tree; they continued their services about three weeks. They kept the Sabbath from twelve o'clock midnight. Then came a company of sixteen (also Holiness) with a good-sized tent, and pitched four blocks from us. They drew a crowd every night, while our company was small. Nevertheless we thank God for nine souls won to the truth; these are developing nicely.

Our Sabbath-school is growing rapidly; eighteen were present last Sabbath, December 4. We are holding services at the home of one of the sisters. As the room is too small for our numbers, we shall be obliged to make a change soon. A neat building in this city would give influence to the work.

W. H. SEBASTIAN.

Florida

THE annual camp-meeting for the colored believers in Florida was held at Winter Park, November 4-14. Prior to the camp-meeting, Elder J. W. Manns, our Florida worker, held a two-weeks' tent-meeting. This aided largely in securing a good attendance at the night services.

The attendance of our own people was about sixty. Excellent help from our Southeastern Union Conference was supplied in the person of Elder M. C. Strachan, field secretary. The president of the Florida Conference, Elder R. W. Parmele, also his wife, Dr. Parmele, spent a few days at the camp, and their instruction was greatly appreciated. Brethren J. O. Cole and E. R. Button conducted a canvassers' institute, from which several workers went out.

When Elder Strachan, in one of our meetings, explained the general plan of operation for the Negro Department, there was a hearty, loyal response on the part of all our brethren and sisters, and all pledged a more earnest and liberal support to the work in the future than they had given in the past. A very liberal offering was taken up to be credited to the local department.

On the morning of the last day of the camp one of Florida's beautiful lakes was selected for the baptismal service. A large crowd witnessed the burial of eight dear souls. Four adults of Winter Park took their stand for the truth, and many others are in the valley of decision. The ordinances of the Lord's house were celebrated on the last day of the camp. In fact, that entire day was a day of great joy and blessing to the campers and to the people of Winter Park.

Perfect harmony and unity prevailed throughout the meeting. All felt the abiding presence of the Holy Spirit, and

returned to their homes with a greater zeal to work in the Master's cause. Elder J. W. Manns followed up the interest one week longer. Let us all remember in our prayers the interested ones at Winter Park.

ALMA CROOKE,
ELLA SANKS.

PENSACOLA.—Last May Brother J. H. Lawrence and the writer pitched a tent in this city. God blessed our labors, and as a result, after about twelve weeks, over thirty persons signed the covenant. We then secured a hall in which to hold weekly services. Soon after this, Brother Lawrence was called to Montgomery.

Recently a few other persons have accepted the Sabbath truth. We now have a company of thirty-eight Sabbath-keepers. There is still quite an interest, and the outlook is very encouraging. Pray for us.

G. E. PETERS.

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

Why Bishop Ferrer Was Martyred

BISHOP FERRER, an English martyr of the sixteenth century, was burned at the stake because he refused to subscribe to the following articles and other accusations on points of doctrine:—

"He was required to renounce matrimony and to give up his wife; to grant the natural presence of Christ's body and blood in the sacramental elements of bread and wine; to acknowledge the mass to be a propitiatory sacrifice for the quick and dead; to agree that general councils lawfully congregated never did and never can err; to acknowledge that men are not justified before God by faith only, but that hope and charity are necessarily required to justification; that the Catholic (or rather Romanish) Church, which only has authority to expound Scripture and to define controversies of religion, and to ordain things appertaining to public discipline, is visible, and like unto a city set upon a mountain for all men to understand."—*Memorials of the English Martyrs*, page 139.

The reader should remember that the foregoing articles, to which the martyred Bishop Ferrer was asked to subscribe, are not obsolete or outgrown by the lapse of three and one-half centuries, as multitudes of so-called Protestants believe. The Roman Catholic Church loudly boasts that she never has and never can change. The only reason that true Protestants are not required to subscribe to the same articles that Bishop Ferrer was, is because the Catholic Church has not yet regained her former authority and power to persecute.

We are, however, told by the spirit of prophecy that the time is coming when these things will be repeated, as will be seen from the following from "Testimonies for the Church," Vol. V, page 449:—

"In the near future we shall see these

words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment-keepers. The same spirit which actuated papists in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God."

The evidences are rapidly multiplying which show conclusively that the Catholic Church is speedily regaining her former power. It is high time that every true Protestant should awaken and sound the warning message against the Papacy.

K. C. RUSSELL.

Nineteenth Anniversary of the New York State Sabbath Association

THE meeting was held at Middletown, N. Y., Oct. 24-26, 1909. The first day of the meeting, Sunday, was spent by the various visiting ministers and officers of the association in occupying the pulpits of the Protestant churches of the city, and delivering strong discourses upon the subject of Sunday desecration and the apparent demand for Sunday legislation and the enforcement of existing Sunday laws. From some notes taken at this gathering I present the following of general interest:—

Rev. Geo. W. Grannis, D. D., general secretary of the Lord's Day Alliance, addressed the meeting. One of his most energetic and oft-repeated statements was that "God was going to maintain his Sunday!" Said the speaker, "He may have to go to Japan to get witnesses to it, but he will sustain it." He then related of the Japanese merchants, that, while recently visiting the United States, they refused to attend dinners or visit the Alaska-Yukon-Pacific Exposition on Sunday, giving as the reason for their refusal, that they were Christians.

The speaker stated that the greatest assistance they were having at the present in securing Sunday legislation was from the laboring classes. He also informed the meeting that the "American Sabbath Union" had been transformed into the "Lord's Day Alliance," and assured us that under this new name "no less emphasis would be laid upon the *worshipful* and *spiritual* features of the day." One speaker, Rev. David J. Burrell, D. D., LL.D., chose for his subject the "Sunday newspaper," and from the standpoint of Sunday sacredness made a number of telling points against it, none of which, however, were applicable to Sunday except on the ground of its being a sacred day. This he emphasized in the beginning of his talk by stating that the whole question was based upon the fourth commandment, which he very deliberately quoted in full, dwelling upon the fact that God blessed the "seventh day," and rested upon the "seventh day," and commanded that it should not be forgotten, but "remembered." He stated that this Sabbath law had never been abrogated, and that "no minister or layman had any right to state that it had been." He affirmed that as the Bible was a sacred book, separated in our minds from all other books, so was the Sabbath a sacred day, separated from all the other days, and should be so regarded. He affirmed that Christ did not abrogate the Sabbath law, but simply removed from it the "Jewish appurtenances," and placed

it back on its original basis, "made for man," even as a vessel is put into dry dock to remove barnacles. All this, so far, sounded like a champion of the original seventh-day Sabbath speaking, but instantly, and without warning or proofs, he metamorphosed the Sunday, the resurrection day, into a more glorious sabbath than the seventh, having all the sacredness of the original day somehow transferred to it, and "all the original commands and sacredness made more sacred by the associations connected with the resurrection day." And thus Ezekiel 13 was again fulfilled in our hearing. This new day, he affirmed, "was Christ's gift in his church."

The "Saturday half-holiday" was recommended as a solution of many difficulties.

The leading speakers disagreed as to how the Sunday laws were to be best enforced. Some thought that it was only as the ministers and people formed themselves into "vigilance committees," and spied out offenders, and had them prosecuted, that they would stop the many violations of the law. The president, however, not knowing what position the other speakers had taken, as he was not present until the last day, denounced very emphatically, as out of place and "unministerial," any spying on the part of the clergy. He urged that magistrates be pressed to do their duty, and fulfil the sacred oath of office which they took promising to enforce the laws and bring all offenders to justice. He waxed eloquent in his denunciations of the magistrate who would so far forget his sacred oath as to neglect his duty, and recommended that he be put out of office.

Mayor Lawrence, of Middletown, attended two meetings, and in welcoming the association to his city, assured them of his sympathy and co-operation. He stated that there were no Sunday theaters, moving pictures, or baseball games at present in Middletown, nor were there likely to be while he was mayor. The attitude of the mayor greatly pleased the members, and his speech was eulogized as the best of the session.

G. B. STARR.

Religious Liberty Notes

COMMENT of the Washington press on congressional prospects indicates that the Johnston Sunday bill is slated for early consideration by our national legislators. This will suggest to our people in every State and Territory the necessity of taking a vigorous hold of the petition work, if we expect success again in our opposition to this damaging legislation.

The Catholic Church beseeching liberty for conscience is a most astonishing thing, and is suggestive of the irony that seems sometimes, truly enough, to enter even into fate itself. Yet a late pastoral letter by the Bishop of Paris calls on the government in France to give the church the benefit of "one of the principles proclaimed by itself, namely, respect for liberty of conscience." "One of the principles proclaimed by itself" is well put, for probably never in the history of that church was such a principle proclaimed by her. She seems very glad, however, that her present powerful adversary has been so justly disposed, and gladly avails herself of the leniency involved in such justness.

Christian Education

Conducted by the Department of Education of the
General Conference

FREDRICK GRIGGS Secretary

The Standard Graded Course of Sight Singing

PROF. GERARD GERRITSEN, of Berrien Springs, Mich., has published a small edition of this music course for use in our schools. While it has been quite carefully examined by our teachers, it has not been formally adopted by the department; however, the books are in such good form, and the matter they contain is so helpful, that we trust our church-school teachers and music teachers everywhere will use them in their work. They should make a careful study of the book as adapted to their work, and make such suggestions as will enable the author to bring out a final edition in the best form possible for our schools, and for the department to adopt formally as one of its text-books. Our teachers will find these books a valuable aid in music teaching.

F. G.

History of Educational Work Among Seventh-day Ad- ventists—No. 2

At the eleventh session of the General Conference, beginning March 11, 1873, the following resolutions were adopted:—

Resolved, That we regard it as the imperative duty of Seventh-day Adventists to take immediate steps for the formation of an educational society and the establishment of a denominational school.

Resolved, That while steps should be taken to secure a good moral influence in the community where the school shall be located, as a safeguard to its best interests, some provision should also be made to guard the community (as well as the school) against evil influences which may be imported in the persons of unsanctified and ungovernable pupils; and we therefore recommend that those who have charge of the school require certificates, from proper sources, that the applicants for admission are persons suitable to be received into the school, and that whenever their course is detrimental to the school or the community, they be promptly discharged.”—*Review and Herald*, March 18, 1873.

After the passing of the foregoing resolution, the subject of the establishment of the proposed school received a great deal of attention in the *REVIEW AND HERALD*, and also at the camp-meetings of our people. The following short article, entitled “Our Proposed School,” from the pen of Elder J. N. Andrews, appeared in the *REVIEW* of April 1, 1873, and will give a clear idea of the motives and principles uppermost in the minds of our leading workers and the causes leading to the founding of our first college, and ultimately to the development of our educational system as it is now:—

“It was the judgment of the General Conference that a school should be established to aid those who desire to prepare themselves for usefulness in the

cause of God. It is very evident that such a place of instruction is greatly needed. It is not enough that those who offer themselves to become laborers in the work of the ministry be men of piety. This is indeed indispensable, but it is also necessary that those who teach others should have knowledge to impart. ‘Moreover,’ says Solomon, ‘because the preacher was wise, he still taught the people knowledge.’ We do not desire the knowledge that puffeth up. Let others seek after that which shall inflate them with pride, and that shall enable them to walk in a vain show. We desire none of these things.

“But men can not teach the present truth without understanding many important facts in Biblical knowledge, in history, and in science. We have not time to give them what is technically called a finished education. But we can give important instruction in divine truth, in science, in historical knowledge, and in the languages, sufficient at least to place the keys of knowledge in the student’s hands and to put him in the way of making further progress.

“The calls that come from every quarter, from men speaking other languages, must be answered by us. We can not do this in our present circumstances. But we can do it if the Lord bless our efforts in the establishment of our proposed school. We have delayed this effort too long. The time past can not be recalled, but the time remaining can be improved. Let no man stand back to criticize and find fault. We want the united action of all the friends of this cause.”

May these principles be ever kept in mind by our educators.

(To be continued)

C. C. LEWIS.

Young People’s Work

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

M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

The Spiritual Needs of Our Young People

“AND JESUS called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Matt. 18:2-3.

In teaching the principles of truth, our Lord often used the illustration of the life of a child to teach the relation that exists between God and his children. And indeed the needs of the spiritual life may well be compared to the needs of the physical life. As in the life of the child the first important need is birth, so in the spiritual life the first great need is conversion, or spiritual birth. “Ye must be born again” is the message to every one who would become a child of God, received and adopted into the heavenly family.

It is the privilege, and must be the experience, of all of our young people to know the Son of God, not only as a Saviour from sin, but also as a loving, compassionate friend. Their experience should be that of one of God’s noble workers, who said, “The presence of my

Saviour is more real to me than that of any human friend.” They must know him as one to whom they can tell their joys, their sorrows, their disappointments, and their perplexities, and from whom they can expect and receive the counsel necessary to guide the feet of inexperience over the quicksands of sin. After conversion has been experienced, and Christ Jesus has been received into the life by faith, the next thing to be considered is—

How to Abide in Him

The helpless infant brought into the world may be a beautiful and promising child, but unless this new life is nourished daily, it will soon languish and die, and all that it may have promised to the world will be forever lost. In the spiritual life, the same truth is applicable. If the soul that is born again is not fed daily with the bread from heaven, it will soon falter, and will finally settle back into the darkness whence it came.

I have in mind three young people, who, together with a number of others, were converted at one of our camp-meetings, but because they were not properly instructed as to how to retain the spiritual life, after trying to exist for about six months on their camp-meeting experience, gave up and went back to the world. This was before the Missionary Volunteer methods were operative in our field. Our young people must have definite instruction, that after they have received Christ Jesus, they may know how to abide in him daily, that the babe in Christ may grow into the good soldier of the cross, enduring the hardness with unflinching courage.

Learning to Do

This is another necessity in the spiritual life. The little child, to be kept happy, healthy, and contented, to deepen his respect and increase his love for parental authority, must be taught to have a part in the home duties, bearing a responsibility in the household of which he is a part. Again this truth applies to the spiritual life. Every heaven-born child has his specific duties in the household of which he has become a member, and the sooner he applies himself in the spirit of love to the duty assigned him, the sooner will he experience the joy of the new life and enter fully into the blessed relationship that is alone to be found in the family of God. Every youth must be taught, not only to be good, but also to be good for something.

But the all-important thing in the spiritual life is the—

Entire Surrender of the Will

If the little child whom we have taken for example, had grown strong and beautiful physically as a result of nourishment and care, and had arrived at the age when it could begin to exercise its will, we would think it anything but a lovable and amiable child, should it persist in having its own way and doing its own will regardless of its parents’ wishes. Therefore, wise parents begin early to train the young will to bend in harmony with their wiser and more mature wills, that it may learn to render loving obedience, delighting to do the things that its parents will it should.

This is a lesson that some children seemingly never learn, and one that it sometimes takes the Christian years to

learn. However, until the young Christian has learned the necessity of submitting his will in all things to God, he can never make any real spiritual progress, for upon this entire surrender depends the reception of the Holy Spirit, which the Lord has promised to them that obey him. But when he has learned to make God's will his will, and to leave in his Father's hand all that he can not understand, he has found the peace that the world can not give, neither can take away; and he will find himself a channel through which God can work for the salvation of souls.

S. LELA HOOVER.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Medical Missionary Work in Korea

I HAVE just made a visit to all our churches. We traveled on horseback, on foot, and by boat, and had many interesting experiences. At one place I had one hundred patients after sundown Saturday night, and as I had talked almost all day, and had not been alone for one minute, I was very thankful for the privilege of lying down on the floor for the night, even if there were two families in the room, which was eight by sixteen feet in size and five feet high. I have a small Korean house now for a dispensary. It is eight by sixteen feet and five and one-half feet high. I see patients only once a day.

We have a boys' school of twenty-five students, also a church-school. I now have my work better arranged than at any time since coming. I study Korean about four hours a day and Chinese about two hours a day, so am quite well satisfied. This month I had about five hundred fifty patients. Altogether this year I have had 4,435 patients. I have given only three general anesthetics, but have had many cases of cocaine surgery. I never believed that individuals could have such abscesses as some of these people have, and live.

There is a very large field here for eye work, and I hope, in a year or two, to be able to take some special work along that line. Specific diseases are everywhere, with their attendant ills—foul ulcers, bad teeth, and blind eyes. The poor women and babies are certainly in great need. When the babies have convulsions, which are common, the native doctor burns a spot on the top of the head with a hot rod to let out the foul spirit. Pneumonia carries off thousands of children every year. These people respond very readily to treatment—much better than do the American people.

We try to interest all of our patients in the true God, and endeavor to get a tract into the hands of each one, and many are interested and studying. We have very many warm friends in all the villages round about us, and the magistrate here is very kind to us. We appreciate the work our people are doing in America to help the foreign fields; but O, they can not realize how white the harvest is, and the immense amount

of work that must be done quickly! We have calls from every direction for work to be done. In the last company I visited, quite a number had just come into the truth, partly from reading. We are very busy, and are very happy, and we love these people. Remember us in your prayers, that God will help us to be true ministers for him.

RILEY RUSSELL, M. D.

Medical Missionary Work in China

WE have recently returned from a six-weeks' trip among the highlands of Liuyang, a city two days' journey overland from Chang-sha. The Lord blessed us wonderfully. It gave us great encouragement to see people coming from ten to fifteen miles, ascending a high mountain on their way, to receive treatment and to hear the message of life only in Christ.

At Liuyang itself we have three inquirers. Two of these are itinerant herbalists. When at home, their supplies are spread out on a stall on the street. Advice is given gratis, but thanks may be expressed in a gift of money, which in some cases is a good round sum if the patient has means, and his cure has been satisfactory. But on the whole, it is a precarious means of livelihood, and as they themselves told me, at times a trifle questionable. The other inquirer is a silver- and gold-smith in comfortable circumstances. His elder brother is our first convert to the truth in Hunan, and we trust is about to see the visible result of his prayer and testimony. Our prayer is for them all, that they may not miss the blessing which comes through the obedience of faith in closing their shops on the Sabbath. This will be a splendid witness that they are at least trying to "keep the commandments of God, and the faith of Jesus."

Already we are seeing the power of this message to lead a man to "purify himself, even as he is pure." Wine, tobacco, and other hurtful things are being given up as the light comes to them. A common dread of giving offense to visitors does now and again cause them to provide things for others which they have ceased to use for their own consumption. An invitation to take a hygienic meal with us occasionally, has been a great help to them. Having to cater to their taste, we learn the local products that are wholesome and palatable. It is not that the Chinese are addicted to *unclean* food, as so many of our friends at home have imagined, but rather *uncooked* food, which gives rise to so much sickness. With one fire hole and one frying pan for all purposes, it takes a long time to prepare a meal of several courses; hence the food is often served more or less raw. That the Lord has blessed our efforts to teach healthful living is seen by the empty plates after one of these meals.

The weather being so hot, we did not stay in the city, but remained in the country district. Sometimes those in the city would join us for Sabbath-school, or those of our party would gather with those in the city. One friend decided he would join our Bible school; but as we were leaving, he received the sad news that his father was taken very sick, and he had to go to see him. Others have promised to come to Chang-sha for further study with us after the feast day, September 28.

This being the first time we had left the well-beaten track for a lengthy stay among the villages, and to visit the people in their homes, it was a valuable and educational privilege. But it should be borne in mind that a foreigner is by no means a welcome visitor in every home. Centuries of superstition have beclouded their minds, and Satan knows only too well the channels of thought, and uses them with great effect. This is one of the crosses we have to bear in China. But praise God for the "open doors" everywhere.

One man, after being carried in a chair by two men for about fifteen miles to receive treatment, appeared greatly perplexed when questioned face to face by the doctor. When he was told he must take treatment right away, he called his chair-bearers to take him home quickly, happy in the thought that no harm had befallen him. However, they are not all like this. People come from all quarters seeking relief from their sufferings. The Lord manifests his workings with us by the speedy recovery of stubborn cases. One man came with his sight almost gone, and both eyes greatly inflamed. Several treatments were given daily, and we had prayer and gospel talks with him. As he heard of the land where the blind shall receive their sight, how he drank it all in! In a few days he was able to return to his village. Other patients, coming as the result of his testimony, informed us that he was exposing the fallacy of worshipping deified dead men, instead of the living and true God. He himself had gone quite a round among the villages, worshipping at the various tutelary shrines in the false hope of recovery. May his simple faith grow daily. Another man, who would probably have died had he delayed much longer to receive proper treatment, came to us. Just here we might say we were informed that, at these shrines reputed to possess healing virtues, there are receptacles enclosing prescriptions. They may be mixed together, or those for men and women may be separate, as may also be those for external or internal use. This man told us he had made use of one of these demon prescriptions. It was composed in part of a live fish and a live frog beaten together in a mortar, and applied externally. No Chinese practitioner would treat his case because it was an enormous carbuncle on his neck immediately opposite his mouth. For a few days we worked and prayed with him with no signs of change in the great wound. The doctor requested that he be told of the serious nature of his disease, after which we again joined in prayer.

A little later, in passing an otherwise empty room, what was our joy to hear him engaged in prayer with one of our helpers, himself asking God to forgive his past sinful life and enable him to live better. The very next day a change for the better came, and his neck has almost healed. Being a Buddhist priest, he tried to borrow money from the fraternity, but failed. This proved a good lesson for him, teaching him that works do not beget love, but that God was showing his love toward him in that foreigners and strangers were willing to help him as they were able. Dear friends, our most powerful addresses are not always confined to pulpit orations. O for the gentleness and love of Jesus to help us to be continually at his call

of mercy to fallen men and women! May this man decide to keep all of God's commandments.

Those sent away were legion, because with such meager equipment we were unable to give proper treatment. Many totally or almost blind came miles in the vain endeavor to receive sight; we could only point them to Jesus, and the place he has gone to prepare for all who believe his gospel.

The mother, in a house held in great repute on account of the dirty idol therein, which had miserably failed to cure her malaria during eight years, was visited by us. After prayer, treatment was administered, and to every one's surprise she was much better the next day. A second treatment, and she was able to come and thank us in person. This was a good opportunity to tell of the Saviour who came to break Satan's power over men's bodies and minds. The family are all very ignorant, but the truth overcomes these hindrances. The eldest son was much interested in what he heard, and gives great promise of becoming a servant of God. He desires to study the Bible and learn to read at the same time; yet with a mother and three growing boys dependent upon his labors, it is a difficult case. God grant we may soon get a site for a school. Dear friends, pray that these dear souls may go on to know the Lord.

MR. AND MRS. P. J. LAIRD.

Dangerous Nostrums

Headache Powders

AN interesting article appeared in the *Literary Digest* of Feb. 20, 1909, entitled "Is Sudden Death Hereditary?" This intimates to us the importance of this subject. In New York in 1902, the death-rate from this cause was one and one third per thousand, or six times as great as the typhoid death-rate. This rate is increasing year by year. It has been noted that this death-rate varies very closely as the consumption of headache powders varies. Headache powders depend almost entirely for their effect upon acetanilid, a powerful coal-tar product. Dr. Hare, of Philadelphia, a leading therapist in this country, says of this drug: "On the nervous system acetanilid has been found to act as a sedative, the sensory portion of the nerves and spinal cord particularly being quieted. . . . The action of this drug upon the blood is more pronounced than its influence upon any other part of the body, causing this tissue to become brownish-red, decreasing its oxygen-carrying power, and, finally, reducing the hemoglobin to methemoglobin to a very considerable extent."

White and Wilcox in their book, "Materia Medica," which describes the different drugs, say:—

"In the blood it causes the red corpuscles to break up, and arrests the movements of the white. Upon the heart, this substance depresses the heart. It has a directly paralyzing action on the cardiac muscle. It is a powerful analgesic. Dose, two to five grains."

A Chicago physician gives the following experience with Orangine, a noted headache remedy, the active principle of which is acetanilid:—

"I was first called to see the patient, a young lady, physically sound, who had been taking Orangine powders for a number of weeks for insomnia. The rest of the family noticed that she was very blue, and for this reason I was called. When I saw the patient, she complained of a sense of faintness and inability to keep warm. At this time she had taken a box of six Orangine powders within about eight hours. She was warned of the danger of continuing the indiscriminate use of the remedy, but insisted that many of her friends had used it, and claimed that it was harmless. The family promised to see that she did not obtain any more of this remedy. Three days later, however, I was called to the house and found the patient dead. The family said that she had gone to her room the evening before in her usual health. The next morning, the patient not appearing, they investigated and found her dead. The case was reported to the coroner, and the coroner's verdict was; 'Death was from the effect of an overdose of Orangine powders, administered by her own hand, whether accidental or otherwise, unknown to the jury.'"

Bromoseltzer is another of this class. The full dose is a heaping teaspoonful. This amount contains ten grains of acetanilid. The maximum dose, as given by the "Materia Medica," is five grains. The prescribed dose of Bromoseltzer is dangerous, and has been known to produce sudden collapse.

The Headache Habit

Such drugs as acetanilid, when taken for headache, simply numb the nerves, so that the pain is not felt. It does not cure the condition, but simply deadens the feeling. When the effect of the drug has passed off, the headache very often remains, with additional and uncomfortable feelings superadded. This calls for another dose of the acetanilid-bearing prescription. This time it must be increased somewhat, in order to produce the same effect. The physical condition which has caused the headache still remains, and is not only not relieved or benefited by the drug, but is even aggravated, so that a person habitually has headache unless he is under the influence of the drug. The acetanilid habit is contracted, and a person must go on taking the drug in increasing doses.

A Modern Slave Trade

is a title that might be appropriately applied to the use of the various soothing sirups which flood the market. Almost without exception these preparations depend for their "soothing" properties upon opium or morphin. Innocent children are thus given the habit by unsuspecting mothers, and thus become slaves to the opium or morphin habit. This may not manifest itself until later in life, when some accident or severe pain caused by disease calls for the use of morphin to deaden the pain. The old habit is thus set into a flame. The person recognizes that for which he has felt a longing throughout his life, but has never before found. The habit is immediately taken up, and the person finds himself a slave. The advertising

sheet flaunts the significant words in our faces, "Baby Cries for Mother Somebody's Soothing Sirup." Of course it does. It has the habit. It has been repeatedly noticed by druggists that mothers will purchase possibly a small bottle a week of soothing sirup for a time; then later possibly two small ones; then a large one, gradually increasing the amount given to the child. The baby demands it and cries for it. The mother, not knowing the reason (which is simply that the child has contracted the morphin habit), yields, and furnishes that which is demanded by the craving appetite of the child.—*Extract from a talk by Dr. W. A. Ruble at the Last General Conference.*

Current Mention

—The Chinese government has sent a strong note of protest to other world powers against Russia's claims to right of administration over the Manchurian railway zones.

—As a result of the storm of last week along the coast of Newfoundland, fifteen lives are known to be lost, and the worth of property destroyed is estimated at \$500,000.

—Sixty-three lives were lost in the wrecking of two steamers off the coast of England on December 3 as a result of the terrible gale which raged over the British Isles on that date.

—Educators of the Indians from all over the United States, assembled in Washington, D. C., on December 7 to consider methods of teaching the nation's wards. The assemblage is made up of superintendents of Indian reservations, Indian schools, and non-reservation schools. Being the first gathering of its kind, it is regarded as of the highest importance to the Indians.

—The tin mills at Bridgeport, Ohio, are preparing to continue their operations in spite of the strike. During the past week there has been considerable rioting, and several companies of militia were called out to protect the mills. One thousand cots and a large store of provisions have been taken inside the plant, and strike breakers are to be employed to continue the operations of the mills.

—Scientists believing in the Darwinian theory of the descent of man, unable to find the "missing link," are now provided with one made to order by Prof. R. S. Lull, of Yale University, from parts of skeletons believed to have belonged to primitive men, discovered in different parts of the world. He has built up what he considers to be a replica of the animal which scientists believe to have been man's immediate progenitor.

—An examination of the dairies supplying the District of Columbia with milk developed the startling fact that more than two thirds of the cows belonging to these dairies are affected with tuberculosis. The authorities are beginning a systematic slaughter of the diseased animals. If conditions in other parts of the country are similar to the condition here prevailing, the great prevalence of tuberculosis among human beings may be accounted for.

Field Notes

F. J. HARRIS reports two new converts at Forreston, Ill.

BROTHER J. W. WATT recently baptized six persons at Carter Camp, Pa.

At Kansas City, Mo., nine have recently been baptized and joined the First Church.

BROTHER E. F. COLLIER reports the baptism of six persons as the result of his labors in Waldron and Zearing, Ill.

ON Sabbath, November 13, Elder W. H. Heckman baptized two adults who have recently accepted the truth at Lancaster, Pa.

THERE are eight new Sabbath-keepers at Warrenton, Va., and Brother U. D. Pickard also reports a good interest in that place.

ELDER C. L. TAYLOR recently baptized two persons at St. Helena, Cal., one of whom not long ago renounced Catholicism in Jamaica.

Two elderly persons, aged sixty-six and seventy-seven years respectively, went forward in baptism recently in Wheelock, N. D.

NOTICES AND APPOINTMENTS

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.

The Winter Term of Union College

NOTICE is hereby given that the time of registration for the winter term of Union College, which was announced in the annual calendar for December 22, 23, has been postponed to Wednesday, December 29, on account of the holiday recess which closes that day. New students should report in the college chapel at nine o'clock of that day, when

registration will be free. A registration fee of one dollar will be charged those who enter later. Recitations for the winter term will begin Thursday, December 30.

Two-term classes beginning with the winter term are elementary chemistry, advanced chemistry, college algebra, English epistles, Danish epistles, Roman history, commercial law, surveying, and elementary rhetoric. One-term studies beginning at the same time are elementary bookkeeping, civil government, logic, pedagogy, and business correspondence. New classes in other subjects will be formed if necessary.

Besides the foregoing studies there is the regular program of subjects running through the year, about one hundred twenty-five in number, which offers so great a variety of matter, in so many different grades, that students can usually find work adapted to their needs no matter when they enter. While the faculty recommend students, where consistent, to pursue regular courses of study, yet they cordially welcome those who can attend school but a short time, and are glad to assist them in selecting those subjects best adapted to their needs, without regard to courses or grades.

For free copies of the regular college calendar, the industrial manual, and the winter term announcement, address the president, C. C. Lewis, College View, Neb.

Special Offer

THE Eastern question has been so satisfactorily treated in the *Watchman* by Prof. P. T. Magan, and feeling convinced that the *Watchman* readers would like to have the entire series of articles on the subject from the beginning, we are making this offer: We will furnish eight hundred sets of the Eastern Question articles appearing in the *Watchman* including the months of May, July, August, September, October, November, December, and January, for fifty cents a set. We can not include the June number as we have none on hand. The January number will contain the last of the series of the Eastern Question in its "near East" aspect, and beginning with the February number the "far East" phase of the question will be given by the same author.

Send in your orders now, and secure a set of the *Watchman* containing this important subject. Address Southern Publishing Association, Nashville, Tenn.

Ontario, Notice!

THE tenth annual session of the Ontario Conference of Seventh-day Adventists will be held in the city of London, Ontario, from Dec. 29, 1909, to Jan. 3, 1910, for the purpose of electing officers for the ensuing year, and the transaction of such other business as may come before the conference.

All members of churches in good and regular standing are delegates to the conference, and it is earnestly desired that one or more representatives from each church in the conference will be present at this meeting, as matters of great importance are to be considered.

The London church has kindly offered the use of their meeting-house for this session of the conference, and the church will be prepared to entertain the delegates to the conference partially; but it will be well for each one who comes to bring bedding and provisions for the time of the meeting. Rooms will be provided free of charge and transportation to and from the station to the rooms which the delegates will occupy while at the meeting.

Elder Wm. Guthrie, president of the Canadian Union Conference, will be present at this meeting, and has assured us that help will be provided by the General Conference.

We desire that this shall be the best meeting that has ever been held in the province of Ontario. Leave all your old grudges and everything of that character at home, and come prepared to enjoy a feast of good things.

EUGENE LELAND, *President*;

C. D. TERWILLEGAR, *Sec.-Treas.*

Helps for the Children

PARENTS who are anxious about the moral and spiritual development of their children will gladly accept helpful suggestions which tend to produce desired results.

Not less important than other helps is that of carefully selected reading-matter. By this means get that boy or girl of yours to thinking about those things which "are pure, . . . are lovely, . . . and of good report."

OUR LITTLE FRIEND

"SUFFER THE LITTLE CHILDREN TO COME INTO ME, AND FORBID THEM NOT?"

No. 48. Mountain View, California, November 26, 1909. Vol. 20.

TOO BEAUTIFUL TO KILL.

By the Fitzhugh Post is this story of a boy and a bear. It is a story of a boy who was so beautiful that he was called "the boy who was too beautiful to kill." His father had given him a new rifle and a new gun and now he was expecting to shoot his first deer. One beautiful August day he went from camp with Calvin, the guide, and was about to embark on the lake at the edge of the forest.

It was so lovely that Pergus held his breath to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face, and he knew that some game was near.

At that moment Pergus heard a rattling but this time heart-beats. Then, as he recovered himself a little, he could hear a rattling and a rattling and a rattling, and presently looking up the bank, he discovered the meaning of a rattling. A bear was moving there.

Suddenly the bushes parted, and a bear

looked through! It was the kind of which Pergus had long and longingly dreamed, a beautiful spotted head held proudly up, the eyes alert, the nostrils wide apart. At the creature's look, Pergus' heart opened, he was lost and thirst and eager to get at the water.

"Then he saw us!" asked Calvin in a whisper, as he retreated for the log.

Pergus' blood had turned to ice.

"I can't get well out of the bushes, there's no room for me," whispered the boy.

Each by each Pergus had already hidden his rifle, and was now looking at the bear as it advanced, wondering how long it would take to get to the water. Then, hearing himself that all was safe, he stood, his ears at a sharp angle, directly facing Pergus. He could see the beautiful, wondrous eyes of the bear.

"Fire!" said Calvin.



The End.

Our *Little Friend* is published to meet this very need. Its Bible stories and lessons, its bird, animal, insect, and other nature stories, have made this child's paper not only an educator, but an interesting and attractive one as well. Every week thousands of children too small to read cuddle up to their mothers and listen intently to the sweet, helpful stories, while older ones sit by the hour and assimilate the truth which it teaches. One of them writes as follows:—

"DEAR LITTLE FRIEND: I have taken you for three or four years, and keep you nicely put away after mama has read each article, and we have studied the Sabbath-school lesson with you as a teacher. I am very much interested in the animal stories especially. My greatest desire is to be a missionary in China."

Lists of contents are sometimes monotonous. The following one is not. It is for 1910, and of course is but a partial list only, but it gives some idea of what we have to offer:—

Uncle Ben's Cloverfield Series; Birds of the Bible; Noble Men of Ancient Times; Women of Note in Bible Times; Simple Lessons in Present Truth; How to Care for Our Bodies; What a Boy Can Do; Some Things a Girl Can Do; Children of the Reformation; Stories of Missionaries; Some Recent Inventions; Some of Nature's Wonders; Heroes of History, and Some of Their Achievements; Simple Talks on Ethics; Help One Another Band; Mothers' Helpers; Fathers' Minutemen; Animals; Birds; Insects; Fishes; Children of Various Nations; etc.

Just the thing for the kindergarten, primary, and intermediate divisions of the Sabbath-school. In clubs of 5 or more it costs but 50 cents a year (less than one cent a week). Single subscriptions, 60 cents. Order immediately, and get the beautiful double holiday number free. Address your tract society, or Our Little Friend, Mountain View, Cal.

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*.

Notice!

Our annual canvassers' institute for Mississippi will be held at Watervalley, Miss., and will begin Dec. 28, 1909, lasting at least two weeks. Watervalley is on the main line of the Illinois Central Railroad.

The institute will be held at Mr. Virgil Smith's home, which is one block north of the depot and six blocks east.

We extend a warm invitation to consecrated men and women to come and help us in this needy field. Come to the institute. Address H. G. Miller, State agent, 611 South Congress St., Jackson, Miss.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—Man to work on farm; steady work year round; good wages paid for good, steady man. Address Wm. Rowse, Hanley, Saskatchewan.

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

WANTED.—Nurses. The North Yakima Sanitarium would like to correspond with graduate nurses wishing a position. State age, where graduated and when. Address F. M. Rossiter, M. D., North Yakima, Wash.

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.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12. Write for special low prices on Vegetarian Meat; Cocoa-nut, 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.

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.

WANTED.—Competent man, under thirty, single, for farm and orchard work. Must know how to care for chickens. North Yakima Sanitarium, North Yakima, Wash.

ADMINISTRATOR'S SALE.—858 acres fenced in, 10 miles from Brownsville, Tex. Will sell half for \$20 an acre, or all for less. 60 acres at Mercedes; improved. 4 good mules, farming tools, all at a bargain. Write me at Mercedes, Tex. W. D. DORTCH.

Publications Wanted

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

W. H. Sebastian, Decatur, Ala., copies of our periodicals for free distribution.

Lizzie Symons, R. F. D. 1, Sterling, Mich., Signs, Watchman, Liberty, and Life and Health. Has all the copies of the REVIEW she can use at present.

Addresses

THE address of Elder P. B. Osborne (formerly Skowhegan, Maine) is now Fairfield, Maine.

Any one knowing the address of Mrs. Elsie Frederickson-Shannon will confer a favor by informing Mrs. Grace Craw-Hoover, 206 W. John St., Champaign, Ill.

J. F. McIntyre, Box 116, Trumbull, Neb., desires the address of Eddie Taylor, the church of which he is a member, and also the address of the church clerk. He was last heard of in Oklahoma, from which place he went to Lyons, Colo., and then to Denver.

Obituaries

CONNOR.—Minnie Connor, wife of John M. Connor, of Wilmington, Ohio, was born Sept. 15, 1879, in Germany, and died in Lexington, of pellagra, aged 30 years, 2 months, and 10 days. Sister Connor had not been well for several years. She was in bed only a week. She was a member of the church at Wilmington, and died in the message she loved and had accepted about ten years ago. Besides her much-sorrowing husband, she leaves a daughter three years old. Her father, brother, and two sisters were not present at the funeral. Words of comfort were spoken by the writer from Ps. 116:15.

JOHN P. GAEDE.

STENSGAARD.—Mrs. J. Stensgaard died at Keene, Tex., Oct. 19, 1909. She was born near Frederikshavn, Denmark, and was forty-five years of age at the time of her death. She accepted the truth when a child of twelve years. Her husband, who was a physician, died five years ago, and left her with four children, two boys and two girls. Sister Stensgaard came to Keene, Tex., from Missouri, less than a year ago, expecting to give her children the benefit and advantages of this place. Two of her children were taken with typhoid fever, and for weeks they were prostrated, while she was unwilling for others to assist in their care. As they recovered, her health failed; and when taken with the fever, she had no strength to combat disease, and she quickly sank, until death came. Words of comfort were spoken by the writer from the illustration given in Matt. 10:29-31, of God's unchanging love. CLARENCE SANTEE.

WYCOFF.—Died at Madison, Tenn., Nov. 4, 1909, of pneumonia, Mrs. Lydia Ann Wycoff, aged seventy-three years. The deceased was born in Mayville, N. Y., removing to Iowa following her marriage in 1856. She was one of the pioneer residents of Sheldon, Iowa, where she was taken for interment. About thirty years ago she accepted the closing message, was baptized by Elder E. W. Farnsworth, and became a charter member of the Sheldon Seventh-day Adventist church. While visiting her daughter, Mrs. Eva Piper, the matron of the Madison (Tenn.) Sanitarium, she was taken with the disease that caused her death. The funeral was largely attended, fully one

hundred fifty being turned away for lack of seating capacity. Sister Wycoff rests in hope of a part in the first resurrection. A husband, seven children, and eight grandchildren mourn the loss of a loved one. Words of consolation were spoken by the writer from Num. 23:10. M. N. CAMPBELL.

WART.—Died at Prairie City, Ore., Brother Jacob Wart. The deceased was born at Scranton, Pa., March 28, 1845, and died Nov. 15, 1909, of pneumonia. Aug. 8, 1860, he was united with Miss Elizabeth Murray in marriage. Sister Wart, with five sons and three daughters, lives to cherish his memory. His body was laid to rest at Baker City, where many friends gathered to participate in the funeral service. In early life he united with the Congregational Church, and later became a Seventh-day Adventist. He expired looking for that blessed hope and the glorious appearing of the Lord Jesus Christ. A. C. BIRD.

HALE.—Departed this life Oct. 25, 1909, at Garfield, Wash., Sister Jennie Hale, wife of Brother E. E. Hale, aged thirty years. She made a public profession of her Master at the early age of thirteen. Three years ago, she, with her husband, accepted the Sabbath truth, and united with the Farmington church. She was a devoted Christian wife and mother. She leaves two little ones, aged four and two years. It was hard to part with her family, but God sustained her. Her bereaved ones mourn, but not without bright hopes of meeting her again in the first resurrection. Her parents, two sisters, and one brother survive her. Funeral services were held in the Disciple church. G. E. LANGDON.

ATTEBERY.—Francis M. Attebery was born in Grayson County, Kentucky, on the twenty-seventh of June, 1836. With his parents, he moved to Wayne County, Illinois. There he finished his education, and taught school for many years. Tiring of school life, he settled on a farm, living there until about seven years ago, when he came to Michigan, to the city of Marshall, and moved onto a little farm just outside the city limits. He was taken sick about six months ago, and gradually growing worse, died Oct. 26, 1909, aged 73 years, 3 months, and 29 days. He was married on the twenty-second of Sept., 1870, to Miss Elizabeth J. Mills, of Marion County, Illinois, and to them were born six sons and three daughters. Two sons and one daughter remain to mourn their loss. He also leaves one brother and three sisters. About twenty-seven years ago he became a Seventh-day Adventist, and has since been a faithful member, looking for the soon-coming Saviour. His loved ones long for that reunion at the resurrection, when sin shall be no more, and death can not again separate them. Words of comfort were spoken by the writer. J. M. WILBUR.

KYNETT.—William Henry Kynett was born in Steuben County, Ohio, April 29, 1842. He served three years in the Civil War in the Forty-fourth Regiment of Indiana Volunteers. He was converted from skepticism in 1867, and joined the Allegan (Mich.) church. He was graduated as a physician in the Chicago College of Physicians in 1885; was married Feb. 2, 1865, to Miss Eunice H. Trembly. He labored two years as a medical missionary at Vicksburg, Miss.; moved to Florida in October, 1904, and joined the Bartow church. He was taken sick in June, 1909, and passed away Nov. 13, 1909. The funeral was held the day following at our church in Bartow, with the house full of sympathizing friends and neighbors. The writer spoke briefly on the topic, "If a man die, shall he live again?" dwelling principally upon the comfort of the Christian's hope of eternal life through Christ our Lord, who said, "I am the resurrection, and the life." Brother Kynett was a great sufferer from difficulty in breathing. He died in the blessed hope, and was perfectly willing to go. He is sincerely mourned by the church and by many friends. He was a man of kind and sympathetic heart, a firm believer in the present truth, a man of integrity and of many virtues. May God's blessing rest upon the mourning circle. GEO. I. BUTLER.



WASHINGTON, D. C., DECEMBER 16, 1909

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

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

CONTENTS

Editorial

A String of Providences — A New Vision Needed—A Teacher of Immorality—The Protestant Platform—Is It True?—A New Religion 3-6

Contributed Articles

Able to Deliver (poetry), <i>Worthie Harris Holden</i>	7
A Visit to Melrose and Buffalo, <i>D. E. Robinson</i>	7, 8
Christmas; Its Origin and History, <i>S. Mortensen</i>	8, 9
Judas's Fall, <i>G. B. Thompson</i>	9
He Hears Our Cry, <i>P. G. Stanley</i>	9
An Incident, <i>Albert Weeks</i>	9
Reviewing God's Providence and Leading, <i>J. H. Rogers</i>	10
The Holy Spirit, <i>M. W. de L'Horbe</i>	10
<i>Home and Health</i>	11, 12
<i>The World-Wide Field</i>	13-15
<i>Harvest Ingathering for Missions</i>	15
<i>The Field Work</i>	16-18
<i>Christian Liberty</i>	18
<i>Christian Education</i>	19
<i>Young People's Work</i>	19, 20
<i>Medical Missionary Department</i>	20, 21
<i>Miscellaneous</i>	22, 23

We have been glad to meet Brother L. A. Hansen in Washington. He has spent some days in counsel with the General Conference departments regarding the campaign in behalf of our sanitary enterprises.

THIS paper will reach some of our readers during the week of prayer. We pray that it is proving a week of blessing. And we trust the annual offering for missions, to be taken next Sabbath, may be the largest in our history.

WILL not every reader of the REVIEW make a special effort to persuade every Sabbath-keeping family not now taking the paper to become a subscriber? It is the weekly chronicle of the onward march of the third angel's message in all lands.

THIS week Miss Daisy Bacon, of London, England, is stopping with friends in New York City, in readiness to sail on the twenty-fifth for Panama and Peru. Miss Bacon has had a good experience in church-school work in England, and now proceeds to Arequipa, Peru, to take the post of governess, or teacher, in a private family. While engaged thus, we know that she will be a

witness for the truth in that far field, where our work is developing so encouragingly.

ON the eleventh, from New York, Miss May Cole sailed for the Bermuda Islands, to engage in teaching and Bible work in that little island field. Miss Cole was released from the South Lancaster Academy faculty, in order that she might accept this call.

THE Missions number of our German paper, the *Christlicher Hausfreund*, of College View, is very nearly a duplicate of our own special. It has twenty-four pages of the same illustrations and reading-matter. Our German brethren are using it in behalf of missions.

FROM Alexandria, Egypt, Elder L. R. Conradi sends a postal-card reporting profitable meetings and councils in the Levant. He was just starting for Massaua, on the Red Sea, where he and Dr. F. W. Vasenius and wife were to disembark for the land trip to the Abyssinian border.

LAST week Elder K. C. Russell was in Chicago, filling appointments. Elder G. B. Thompson is spending the week of prayer with the Battle Creek church. Elder F. M. Wilcox left Washington last week for the West, planning to spend some time at College View and Boulder, and calling at other points.

WE learn from the British *Missionary Worker* that work on their college building at Watford, north of London, is progressing well. At last report, two thirds of the brickwork was done. Our people in Great Britain are carrying on a vigorous "Christ's Object Lessons" campaign to provide the funds.

ELDER R. A. UNDERWOOD, president of the Northern Union Conference, recently stated that our English church in Minneapolis, Minn., had ordered about twenty-eight hundred copies of the Missions number of the REVIEW. Although not all of these had been circulated, the total collections amounted to \$434.96. The church-members were glad to know that they could already turn over nearly four hundred dollars in excess of the cost of the papers. He writes, "We expect they will bring in enough more to make five hundred dollars raised by this church alone. Probably not more than fifty or sixty took an active part in this movement." We shall be glad to receive reports from some of our other large churches.

A SMALL party set sail for China on the seventh, from San Francisco. Elder J. N. Anderson, who came to the General Conference, returns, leaving his family on furlough in this country for some further time. With him, as new recruits, sailed Brother George Harlow and wife, of Western Washington, and Brother Otis J. Fisher, wife, and child, of Southern California. We thank God as every new recruit enters these vast fields.

After the Week of Prayer

THE special season of prayer upon which our people have now entered should be a time of sowing for future blessings as well as a time of reaping present blessings. With a whole people united in prayer, we know that the blessing of God will follow; but the whole people can not do the work of the individual; and no individual can wisely depend upon the whole people's influence for the individual blessing which he must have. There is power and blessing in united prayer; but the power and blessing come to those who are united in it. Each must believe for himself, surrender for himself, and receive for himself. He who does this, and, with his face "set as a flint Zionward," goes on from triumph to triumph, is sowing the seed for a harvest of future blessing, rich and abundant. The blessings received now, the experiences gained now, must not be forgotten, or folded away as if to be kept for another occasion one year hence. This season of prayer will have accomplished nothing for us unless we put into practical use what it brings to us. And unless we do that, we are not keeping pace with the message. It is a fact of serious import, and should lead us to make the strongest determination to go on from this landmark in the strength of God to do his bidding and to share in the victory soon to be.

Foreign Missionaries' Notice

WE take much pleasure in announcing to our foreign mission fields that the Review and Herald, Pacific Press, and Southern Publishing associations have heartily entered into an arrangement for furnishing all the periodicals which they publish to foreign fields at domestic rates.

Although this will mean some loss to the publishers on account of foreign postage, yet the respective Boards of these houses have expressed themselves as fully in favor of making this rate in order that our workers abroad, who are sacrificing daily for the truth's sake, may not have to pay more for these periodicals than do their brethren who remain at home.

We trust that this announcement will lead many workers in foreign fields to subscribe for these papers, and to secure subscriptions for them.

GEN. CONF. PUBLISHING DEPT.,
 E. R. PALMER, Secretary.