



The Advent Review and Herald Sabbath

Vol. 86

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No 51

Our Father's Admonition

*My son, forget not My law ;
But let thy heart keep My command-
ments :*

*For length of days, and years of life,
And peace, will they add to thee.*

Let not kindness and truth forsake thee :

Bind them about thy neck ;

*Write them upon the tablet of thy heart :
So shalt thou find favor and good under-
standing*

In the sight of God and man.

*Trust in Jehovah with all thy heart,
And lean not upon thine own under-
standing ;*

*In all thy ways acknowledge Him,
And He will direct thy paths.*

Proverbs 3 : 1-6.

*Behold
He
Cometh*

*Go to the Law and
to the Testimony*

THE WORK — AND — THE WORKERS

"I do not know of any paper I appreciate as much as I do the *Youth's Instructor*. I would want it were I seventy-five years old."

THE *Indiana Reporter* of November 10 says: "Are any questioning the propriety of giving their influence and help to the temperance work on account of its being associated with the National Reform movement? We recommend that such read 'Liberty in Prohibition,' in *Liberty* for the fourth quarter."

ONE young lady who has had considerable experience in the periodical work paid her way from the last General Conference to her home in the Central West by selling the Temperance number of the *Youth's Instructor*. In speaking of her experiences she said: "I think it is the best-selling paper I ever worked with."

HAVE you seen it?—that new tract order list. It's free; send for it. It contains the titles of many new tracts recently published; just what you want to use in missionary work among your friends and neighbors, also in your correspondence. Get the list, then get the tracts, and by and by get the reward for well-doing.

THE *Youth's Instructor* seems to appeal to the fathers and mothers as well as to the children. In fact, the grandfathers and grandmothers demand it. We have many names upon our *Instructor* list that represent men and women in their seventies, and they assure us that they derive much benefit from the *Instructor*. The following is from a father: "Our boy is away at school now, and we thought we would drop the *Instructor* for a season, but we miss it so much that we have concluded to renew the subscription."

THERE is much in a name, especially in the name of a publication. Oftentimes the mere title of a book sells it. The name *Protestant Magazine*, so some of our agents say, immediately interests both Catholics and Protestants sufficiently to cause some of them to purchase it without any explanation.

WE do not know whether the following is from a Protestant or a Catholic, but he acknowledges that the magazine aroused his curiosity at first, and finally interested him enough to secure his subscription. He writes: "Gentlemen: The *Protestant Magazine* came into my hands a few days ago accidentally, and I was curious enough to read it from A to Z. I am enclosing twenty-five cents for the magazine. I suppose this is the first issue. If not, send me the first one, or as many as have been printed; and if the amount I enclose is not sufficient, please let me know. I desire to subscribe for the *Protestant Magazine*." Let each reader of these lines subscribe for this magazine for at least one friend.

IN behalf of *Christian Education* T. L. Copeland cites a good example for all other tract societies to follow. He says: "We have received a sample copy of *Christian Education*. It certainly is a valuable magazine, giving helpful suggestions for properly educating the youth. We are writing to each family in our conference, asking them to subscribe for the magazine."

THE January number of *Life and Health* begins the new year with a feast of good things upon a large variety of social and health topics.

As we examine its contents, we find ourselves questioning the possibility of its editor bettering it, and thereby maintaining the reputation he has justly won through making each number better than the previous issue. It begins with nine short, crisp, and highly instructive editorial comments upon as many of the leading health topics of the day.

The contributed matter of this number is unusually strong, and contains some of the most needed and very prac-

Health, and Scarlet Fever Infection.

The thirty-four news notes on current health topics, published in the January number are, in and of themselves, worth more to any adult than the price of the magazine. Being short, they present in condensed form facts upon such important questions as, Evils of Poor Ventilation; Pure Food Law Enforcement; Adulteration of Olive Oil; Ill Health and Poverty; Instruction in the Care of Babies; Scarlet Fever From Udder Disease; Communicable Diseases in Rural Schools; A Movement to Abate Tenement Evils; Contributing Causes of Pellagra; Amebic Dysentery Gaining a Foothold; Hospitals Using Less Drugs; Typhoid Epidemic Traced to Milk; Early Treatment of Insanity; Camphor in Pneumonia.

The January number of *Life and Health*, in general information and practical application, sets a high standard for its succeeding issues during the year 1910, but the outline for—

The February Number

reveals an apparent possibility of possessing an excellence not yet attained in any previous issue. In that number will be the beginning of a series of articles on "The Boy"—his life and needs. All who have to deal with the "Boy Puzzle," and who have been at a loss to know what to do with "That Boy of Mine," and who desire to have the best condensed suggestions obtainable upon "The Boy Problem," may find much in these articles that they would not exchange for many times the price of *Life and Health* during the entire coming year.

New Prices

Beginning with the January number, the following prices will go into effect:—

Yearly subscription, \$1; six months, 50 cents.

Clubs: 3 to 20 copies, one year, cash with order, 60 cents a copy.

Single copy, 10 cents; 5 to 40 copies of any one issue to one address, 5 cents a copy; 50 or more copies of any one issue to one address, 4 cents a copy.

Send all orders through the State tract societies.



tical instruction upon vital social and health topics; such as, The Girl as a Factor in the Social Fabric, by Mrs. W. H. McKee, matron of the Michigan Home for Girls; A Plea to Mothers, by John M. Connolly, A. M., M. D.; The Maintenance of Health by Physical Culture, by Herbert M. Lome; Bread Making—how to properly produce the "staff of life"—by George E. Cornforth; Anemia, or poverty of blood, by D. H. Kress, M. D.; and Pellagra, or corn-meal disease, by O. C. Godsmark, D. D. S., M. D.

The Current Comment department is filled with such timely topics as: The Effect of Tobacco; The Cause of Leprosy; Rabies Due to Indifference; Make a Business of Getting Well—of tuberculosis; Home Treatment of Scarlet Fever; Roller Skating; and Bovine Tuberculosis.

The abstracts made from various articles written for the profession, deal principally with the important topics, the Alcohol Question from Various Standpoints, and Starch Digestion in Babies.

The Editorial department deals with, Coal-Tar Remedies, The Tropics and

Our *Liberty* agents, who are so faithfully circulating this magazine, may be sure of favorable results following their efforts. The following, from J. B. Wright, is an illustration: "Dear Sirs: You will find enclosed 25 cents for one subscription for the magazine of religious freedom—*Liberty*. I purchased a copy from a lady. I heartily approve of every sentence, and I wish to do what I can to advertise and assist the magazine and the great principles it contains. They should be brought to every American citizen's attention. Will you give me some information in regard to your prices? I may be able to get several subscribers for you."

THE following from Mrs. C. G. Bunnell illustrates how *Life and Health* is meeting favor wherever it goes: "Enclosed please find a money-order for \$1 for one year's subscription to *Life and Health*. Have taken this magazine one year, and feel that I can not get along without it. I am going to take subscriptions for it as soon as I can. God bless the health reform movement."

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

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Editorial

A Clear Commission.—In No. 4 of our first paper, the *Present Truth* (September, 1849), the leading article, by James White, was on "Repairing the Breach in the Law of God," and the leading text: "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath," etc.

Repairing the Breach.—We rejoice now with the early pioneers in spirit, as we think how delighted they were, as they studied, to see more and more clearly unfolded the setting of the Sabbath truth in the grand scheme of fulfilling prophecy. Here was the call of the Lord by Isaiah for a people to repair the breach in God's law. The article said:—

If we repair a breach by teaching and observing the Sabbath according to the fourth commandment, then it necessarily follows that the breach has been caused by those who have been trampling down this commandment. Therefore the breach that has been made, and is now being repaired, is in the law of God.

The Time of Prophecy.—This prophecy of Isaiah, with its call to Sabbath reform, fitted exactly into the prophecy of Daniel, with which the advent believers were so familiar. Elder White further wrote:—

It seems plain that Isaiah looked down in prophetic vision to this very time, when the breach in the law, first made by the little horn (see Dan. 7:25) is

being repaired. Ezekiel speaks of the same breach, "Ye have not gone up into the gaps ["breaches," margin], neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:5. The day of the Lord has but one place, and that is just before us. This prophecy has not been fulfilled in past time; for its fulfilment is closely connected with the day of the Lord, which is future.

The little paper gave the trumpet a certain sound in calling the scattered advent believers to the work of repairing the breach. Thus the great Sabbath reform message, that closes the gospel work, began to go to the world.

In the Setting of Prophecy.—It is its place in prophecy that gives the Sabbath reform its power to lay hold with compelling force on hearts. It is when the Lord says that his salvation is near to come and his righteousness to be revealed that he pronounces the beatitude, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. The Sabbath truth finds its true setting at this time in the third angel's message of Revelation 14. When the Seventh-day Baptists, who had had the light of the true Sabbath for centuries, failed to follow on into the advent truths, they lost the opportunity to lead the Sabbath reformation; while the little band of Adventists who saw the place of the Sabbath reform in prophecy have spread into all the world.

Daily Providences in Mission Wilds

Is it not remarkable that in all the history of missions there is scarcely an instance—some say not one—of the death of a missionary or a member of his family by serpent or wild beast?

In his book, "The Cobra's Den," Dr. Jacob Chamberlain, of the Telegu country, India, says that one day a large cobra darted across the veranda of the mission house and disappeared among some flower-pots in the yard. On looking carefully he found a hole in the ground, between two flower-pots in which were roses that Mrs. Chamberlain carefully tended every day. Throwing a ray of sunlight down the hole by a mirror, he could see the bright scales of the cobra coiling only a foot or so below the surface. Stopping the hole partially, and firing into it with a revolver, two great cobras were wounded and crawled out, to be quickly despatched. Dr. Chamberlain says:—

Their hole shows that they had evidently been living there right among the flower-pots that were daily tended, and within six feet of our veranda, for weeks or months. A short time after, some expert snake-charmers were summoned to rid our compound of serpents. In half an hour, while we were intently watching, they had, with their weird, enchanting music, charmed and enticed from their holes not noted by me before, in the grass and under the shrubbery about our dooryard, and dextrously captured, one by one, five more full-sized cobras. And though the cobra is the deadliest serpent known, and thousands of persons die of their bite yearly in India, no one in our mission has ever been harmed by one. Verily, "He shall give his angels charge over thee to keep thee in all thy ways," is the unbidden exclamation of many a missionary in such a time.

In the same book the missionary tells of meeting a spotted tiger early one morning on a mountain path. Mr. Chamberlain was alone, and armed only with a big white umbrella. The tiger was evidently hunting something to eat, the author says, for only great hunger sends them out in broad daylight. Giving a great war-whoop, which he had learned as a boy among the Indians of Michigan, and opening the umbrella, he charged the tiger. The animal stood its ground for a moment. But as the war-cry was repeated, and as the big umbrella was suddenly closed and raised to strike, the tiger turned and fled. Dr. Chamberlain says:—

I am thankful to say that such incidents are not common in our preaching tours. I have never known of a missionary being seriously injured by ravenous beasts or venomous reptiles. But such an incident forcibly reminds us of the protection promised in the last few verses of the Gospels of Matthew and Mark, in connection with the giving of the great commission, and that promise is wonderfully fulfilled.

When the Saviour sent forth the seventy, he said to them: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:19, 20. The privilege of being counted a child of God, and of having a part in the work of the Lord, is the greatest thing of all. Yet, truly, with the missionary army so continually subject to dangers in many places, the special protection of the Lord alone accounts for the immunity from harm.

It is impossible to list these daily providences. It is the protection from the

minor unseen dangers that demands constant recognition. One of our sisters in India was once making her bed, and discovered a snake whose bite is deadly crushed to death between the mattress and the wire spring, where it had crawled in. More than one station could duplicate Dr. Chamberlain's story of poisonous serpents about garden and verandas. Yet it is remarkable how seldom these dangers appear near enough to alarm. However, life and health are precious things in this work of saving the lost, and it is our privilege daily to pray that God's protecting providence may shield the gospel laborers.

W. A. S.

"The Bible Only"

IN just that proportion that we put some other authority in place of the Scripture, to the same degree do we become feeble and uncertain in our Christian experience. There is no exposition of the Bible that can take the place of the Bible itself. There are no helps to the study of the Bible that can profitably be substituted for the Bible itself. We need, therefore, to be often reminded of the inspired estimate placed upon the Sacred Writings:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

In the earlier history of Protestantism, the Bible was more generally recognized as the only reliable repository of truth, and as a sufficient rule of faith and practise. As illustrating this fact and as containing instruction valuable at the present time, we take the following from the "Homilies of the Church of England," "almost unknown to the multitudes of the present time, which were written and published by authority, and designed not merely to be perused in private, but also to be read in the churches by such ministers as have no gift for preaching." The opening words are these:—

Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture, forasmuch as in it is contained God's true word, setting forth his glory and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation but that is or may be drawn out of that fountain and well of truth. Therefore as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture; without the which they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that be dry and meat to them that be hungry, so is the reading, hearing, searching of Holy Scripture to them that be desirous to know God, or themselves, and to do his

will. . . . Let us reverently study and read Holy Scripture, which is the food of the soul. Let us diligently search for the well of life in the books of the Old and the New Testament, and not run to the *stinking puddles of men's traditions*, devised by men's imaginations for our justification and salvation. For in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hand at length.

The teachers of the message for this time who lay much stress upon the Scriptures as the only source of true doctrine, owe it to themselves and to the people whom they instruct, to make such a study of the Scriptures that they shall be able to draw from this storehouse of truth, clear and convincing proofs for every position taken, and every doctrine inculcated. There surely needs to be one religious body in the world holding constantly to the Protestant principle: "The Bible, the Bible only, is the religion of Protestants."

W. W. P.

Building for Eternity

JESUS CHRIST, the carpenter of Nazareth, was more than a builder of structures of stone and wood, which time and the elements must harry into ruin. The temporal structures upon which he wrought in Palestine have crumbled into decay. But there are buildings in every nation of the world to-day, fashioned by the hand and eye of Jesus, the carpenter of Nazareth for a time, but the architect of more enduring structures that are to give glory to his name throughout eternity.

These are not made of wood or stone, or thatched with straw—they are temples of God, characters fashioned by the Word of God. That is the kind of building Christ came into the world pre-eminently to do. When we look at that work and see its eternal possibilities, how insignificant appear the relics of temporal things whose beauty and whose very form have tarnished and crumbled with time!

Paul declares: "We are a temple of the living God; even as God said, I will dwell in them, and walk in them." 2 Cor. 6:16. But Christ is the builder and the beautifier of that temple. Man's efforts in that direction will avail nothing without the direction and help of him who builds the spiritual temple of the soul for the dwelling-place of its Maker. Into that temple there can nothing enter that is unclean, unlovely, transitory. Eternity is to be stamped on every stone that is to enter this age-abiding temple. Therefore the apostle declares again: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

In many lands there stand to-day

relics of the temples builded by the hand of man for the worship of idols, or for the glory of man. But these crumbling relics are giving mute testimony to the truth that all things that have not upon them the stamp of righteousness must pass away. All lustings after the things of this world, all the yieldings to the flesh, all the practises whose trend is earthward, are defilements, whose tendency is to destroy what God designed should be a temple fitted to endure. When that work has gone on and on till that work of defilement is complete, God will pronounce upon it the decree of everlasting destruction, and it will crumble into ruin, as have all the heathen temples of old where God was mocked and souls polluted. Christ drove out from the Hebrew temple those who were making merchandise of it and its sacred mission, doing the work of defilement. But afterward that work went on as before, until even he whose dwelling-place it was meant to be was slain by its trustees, and the veil was rent, and final destruction came, swift, sudden, and complete. That was a type of the end of all those who continue in the work of defiling the temple of this body, or who, having been cleansed by the power of his Word, have again embraced the ways and deeds that dishonor and defile. Verily, "him shall God destroy."

But having sought the better way, having yielded to the purifying and edifying process of God, He begins the work of fitting up there a temple for the indwelling of his presence. Then the work of ruin and annihilation ceases, and the work of building for eternity begins—not with dead stones and dying timbers, not with perishable material; but as the apostle says, "Ye also, as living stones, are built up a spiritual house" upon that "living Stone, disallowed indeed of men, but chosen of God and precious."

And this is not done with us in the way that we work upon lifeless, unresponsive material; "for we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9. "In whom [Christ] all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:21, 22. "Rooted and built up in him, and established in the faith." Col. 2:7. Of that building Jesus Christ himself is the corner-stone. His righteousness upon it is the stamp, the seal, of its eternal endurance. Of that work there will be found no relics, no symbols of a greater glory and a greater work sunk into decay. But through and around and over that structure will breathe from age to age the living breath of eternal spring, the fragrance of undying

flowers." Within its walls will ring to all eternity the jubilee bells of glad release from the tyranny of sin.

God has given to every soul the opportunity of building for eternity. It is the privilege of all to be fashioned by the hand of the Master Builder into that which will endure, to be a living stone built upon Christ in the glorious spiritual temple structure of God. To go out of that temple would mean death; so of the one who becomes a stone, a pillar, in that temple it is declared, "He shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Sealed with that seal, clothed with his righteousness, the victory over death and decay is accomplished forever, and the relics of time and sin will be seen no more. Let us, with God's help, so build that we may become a part of that enduring edifice.

C. M. S.

Bible Finance

"SELL that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

"For where your treasure is, there will your heart be also.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12: 33-36.

Personal Experience Necessary

THE Lord deals directly and personally with every one of his children. If this truth could be borne in mind, it would save many from discouragement. Again and again the Lord warns us against looking to our fellow men or taking them for an example; and in no department of human experience is this exhortation so pertinent and necessary as in the field of Christian experience. We compare ourselves among ourselves, we gage our own experience with the experience of others, and the devil leads us to feel that unless the experience given to us tallies with the experience given to some other soul, our experience is not a genuine one.

But this is a mistaken notion. Every man must give an account of himself to God. Every soul must stand or fall for himself. Every man or woman is responsible alone to God for the exercise of the ability that God has bestowed. The Lord does not deal with his church collectively, but with each individual mem-

ber as a separate, personal actor. The relationship existing between God and every one of his children is just as distinct and independent as though there were not another soul in the world.

Suppose every human being but myself were cut off from this earth, and I stood alone as the sole representative of the human family. Then certainly I could not help but feel that the relationship between me and my God was an independent, distinct relationship. But even though I am not the sole representative of the human family, and though there are one billion and a half of people in this world, I still sustain precisely the same independent relationship to God; and every one of my fellows sustains the same.

I say there is comfort in this thought. To realize that the great God, in looking down upon the millions of earth's inhabitants, can single me out, as he can every other soul, and think directly of me, and create an independent line of communication between himself and me,—in this thought there is comfort and encouragement.

And if we will but realize the privilege this gives us of direct audience with the Majesty of heaven, it will bring strength into our lives. We have not to wait in his antechamber for audience. We have not to do business with him through prophet, priest, or apostle. Our business is not to be inquired of by his chief clerk. But we can go directly to God for ourselves. We can gain an instant audience. We can stay as long as we may desire, and we may be sure that whatever we unburden to him of our trials and struggles, be they ever so minute, he will not turn a deaf ear, but will give to every one particular and patient consideration.

This independent experience in God is brought to view in the method of giving names, or of changing names, as in the cases of Jacob, Abraham, and others. When Jacob was born, by God's direction he was given the name of Jacob, meaning "a supplanter." This was indicative of his nature. It indicated the experience he would have in the flesh. He was true to his name,—he was a supplanter during all his early life; and during all his experience he had to fight against this evil trait. But there came a time when he gained the victory, and in commemoration of this triumph, and to indicate his changed nature and his changed relationship to God, the Lord bestowed upon him the name of Israel, meaning, "a prince that has power to prevail." After Abram became the recipient of God's promises and received them by faith, his name was changed to Abraham, indicating the change of relationship he sustained to the Lord.

To the overcomer, the Lord says, "will I give to eat of the hidden manna, and

will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The new name, engraved in the white stone, conferred upon the believer, is a name indicating his experience, and as he has had an experience wholly his own, unlike the experience of any other soul, so it is that no man can know the name save he that receives it. No others have had the same experience; hence no others can understand the meaning of the name. It is written of those who are redeemed from among men at the second coming of Christ, the one hundred forty-four thousand who gain the victory over sin and over the power of sin, even to the extent of coming off triumphant over death, "They sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." The same principle holds good here. The experience of the one hundred forty-four thousand will be unlike the experience of any other people who have ever lived on the earth. The song is the song of their experience, and none can learn the song only those who have had the experience to which the song relates.

Then it is not for us to become discouraged if God deals with us in such a way as he deals with no other soul in the world. Let him lead us where he will. Let him give us the trials that he sees will be for our good. Let us all the while follow trustingly, believingly, realizing that if we but submit to his providences, he can make no mistake in the treatment of our case. The members of the human family are all poor, sin-sick souls. They need the application of the one universal remedy, the grace of God. But the application of that grace must be made in wisdom, and only with the wisdom that God possesses. An intelligent physician may have a hundred patients suffering from the same malady, and yet, though every one is afflicted with the same general disease, he must treat every case upon its merits, administering remedies suited to the strength, the stage of the disease, and its various complications. For him to blindly apply the same treatment in the same degree in every case would be but to do machine work without intelligence or conscientiousness. We are in the hands of an intelligent, conscientious Physician for the soul and body. We do not even know what we ought to pray for as we ought. Of ourselves we can not discern between good and evil.

Then let us not repine, or murmur, or complain. One with infinite wisdom is leading. Let us patiently submit to the processes by which he shall fit us for the place he designs us to occupy in his eternal purpose. All the experiences of life

are his workmen, hewing, and scoring, and polishing us as rough stones taken from a quarry, to make of us beautiful pillars in the temple of our God. If we will but submit as clay in the hands of the potter, God will make of us vessels to his glory; and we shall see sometime, if not now, that all the way he led us was the way of wisdom, and only that which could work out in our lives and experiences his all-wise purpose.

F. M. W.

The Authority for Sunday Observance

THOSE who sincerely desire to know how it was that the observance of Sunday was substituted for the observance of the Sabbath of the Lord can easily learn the truth of this matter. It is all contained in a nutshell. The prophet clearly foretells that the Papacy would think to change the law, and the Papacy claims the authority for so doing, and declares that it has done this very thing. Numerous testimonies to this fact have been submitted, but one has recently come to our attention which seems to be well worth reproducing. From an article entitled "The Observance of Sunday," printed in the supplement of the *Messenger of the Sacred Heart* (Roman Catholic) for August, 1901, we take these paragraphs:—

What makes this fact [the general observance of Sunday in the United States] more remarkable still is that there is no clear ordinance in Scripture for the institution or observance of the Sunday. It is purely an ecclesiastical institution originating at the time of the apostles. It would seem to be the "Lord's day" mentioned in the Apocalypse 1:10. The first day of the week was surely a day of meeting for common worship, as we gather from the Acts 20:7, and from the first epistle to the Corinthians 16:1. Such passages as these only report what was customary. To know that the observance of Sunday was obligatory from the first, we must accept the tradition of the Church. From this source we learn that it was an apostolical institution, a substitute for the Sabbath of the old law, designed to commemorate our Lord's resurrection, and observed, now one way, now another, always by worship in common, especially by the celebration of the eucharist, and always as a day of rest from servile labor. It is surely wonderful that the Reformers of the sixteenth century, who repudiated tradition, should have allowed their followers to adhere to this sacred institution of the Church without the Scriptural warrant they always demanded for observances far less burdensome than this.

From the beginning the Church has "remembered" to keep holy a day known as the Lord's own day. When abrogating the Sabbath of the Jewish covenant, she did not lessen the number of days on which public worship should be paid to God, but simply substituted the first for the last day of the week and

consecrated it, first by making it a day of rest, and then by sanctifying it in his name. From the beginning it was a day of public worship, especially for the celebration of the eucharistic mysteries. The tradition of this practise is so clear and unquestioned, and the practise itself is so thoroughly in accord with the spirit of our faith, that we never think of inquiring for any special ordinance or sanction for our obligation to sanctify Sunday by hearing mass. If it be the providence of God that the sects which have separated from the Church still maintain some observance of this day, it is a special blessing of his providence that we still keep it just as the apostles and early Christians did in the beginning; and who will deny that the example of ten million Catholics scattered in every town and village of this country, assembling faithfully every Sunday in their churches to assist at the same august sacrifice, to hear the same divine doctrine, helps more than any other influence to keep alive the spirit of religion among our fellow countrymen not of our faith?

We do not consent to the claim that Sunday was the "Lord's day" of Rev. 1:10, or that the mere mention of one meeting on the first day of the week (Acts 20:7) and the instruction for laying by an offering at home (1 Cor. 16:1) indicated that the custom of observing Sunday was already established, but we are heartily in accord with the idea that the obligatory observance of Sunday rests wholly upon the tradition of the Church. It is high time for those who wish to obey God rather than man to turn away from all observances which rest upon mere tradition, and to accept in their obvious meaning, the commandments of God.

W. W. P.

Note and Comment

The Crop Report

THE annual report of Secretary Wilson of the Agricultural Department is thus summed up by the *Outlook*:—

This year's report is the most cheerful of any yet issued, in that it reports the most prosperous of all years. The value of farm products for this year is no less than eight billion seven hundred million dollars, a gain of eleven per cent over 1908. Nor is this all. The value of the products has nearly doubled in ten years—there is a sum of seventy billion dollars for the decade. As Secretary Wilson says, "it has paid off mortgages, it has established banks, it has made better homes, it has helped to make the farmer a citizen of the world, and it has provided him with means for improving his soil and making it more productive. The 1909 corn crop alone tallies one billion seven hundred twenty million dollars."

We thank God for all that this has meant to our brethren on their farms and to all of us, who share in the bounties of nature. "The earth is the Lord's, and the fulness thereof." He is still giving the fruitful seasons, and bearing witness to all of his care for his creatures. But

how few recognize the Giver, to give glory to him and to render to him his own.

The Limits of Science

As a comment on the question in Job, "Canst thou by searching find out God?" note the following words of Lord Kelvin, one of the leading scientists of Britain, uttered just before his death:—

One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly for fifty-five years; that word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach my class-students in my first session as professor.

Cost of Education

OUR own schools are not alone in calling for financial aid in providing for the proper training of the student, over and above the tuition. In fact, it is evident our schools have gone a long way in advance in the matter of school finance, judging by the following words of Judge Joseph Buffington, of Pittsburg, at a university celebration:—

It is well for a college man to realize what his college course costs the world. Taking into account grounds, buildings, expenses of maintenance and interest on endowment, the average American college has from \$2,000 to \$3,000 invested in every student at graduation in excess of what he has paid the college. The public, therefore, has the right to expect something more than self-seeking from the college graduate who starts out a debtor.

The great college endowments and gifts come in to meet this investment in students.

Working for Health

Continuing his speech, Judge Buffington uttered these true words for school hygiene and care of health:—

We hear much in these days of the tremendous waste in our natural resources and the need of conservation. No greater thing did Mr. Roosevelt do than to awaken the nation to the imperative call for such conserving; but I can not but wish we might have some national apostle of health, who would stir our people to the conservation of its own life. And am I not right when I say that the college world is false to real education if it sends out as world workers men who have not in college learned the duty and acquired the habit of conserving, of daily strengthening their bodies to replace the daily consumption of strength the world's work consumes?

As I go through the world I am surprised to find how many big men, the men who are really doing things, the President of the United States and his predecessor, too, have taken hold of the idea that to do things and keep doing things a man must work for health as persistently as he follows his work, and that in the simple, persistent, daily natural care of body and food and air lies the secret of sustained work.

CONTRIBUTED ARTICLES

Come Forth

M. E. YERGIN

"Of God, of God," the earth proclaims
At dawning of the day;
And like a throbbing sea, the air
Is filled with minstrelsy.
From creatures small, from creatures
great,
The high Jehovah's name
Is heard in all the languages
That creature life can claim.
The voice is silent; all is still
On mountainside and plain,
Where day's broad fringe of glory
spreads
O'er groups of homes of men.
Come forth, ye silent sons of men!
Come forth! Why are ye still?
Your beating heart, your food, your
breath,
Are by Jehovah's will.

As David, nightly on his couch,
Sank in the common death,
He trusted God would bring him forth
At morning's early breath.
And, lo! the light of early morn
Came from the distant throne;
A bird sang near the royal form;
A zephyr, gently blown,
Passed o'er his brow, and mortal man
Came forth again to live:
All creatures to their sovereign Lord
Unstinted praises give.
Come forth, ye silent sons of men!
Come forth! Why are ye still?
All nature gives as man should give;
Jehovah waits thee, still.

Chicago, Ill.

Mrs. White's Labors in Michigan and Indiana

D. E. ROBINSON

THE West Michigan camp-meeting was held on the fair-grounds at Three Rivers, July 22 to August 2. A goodly number of our people were present, although on account of its being harvest-time, there was a smaller attendance than usual. Besides union and local conference workers, several ministers from abroad were in attendance. Among these were Elders A. G. Daniels, G. B. Thompson, W. C. White, S. G. Haughey, and C. McReynolds. On the part of the citizens of Three Rivers there was an increasing interest from day to day.

Mrs. White arrived the day before the meeting opened, and with the exception of one day, remained till the close. During the ten days, she spoke in the large tent four times. On Sabbath, July 24, she read from Exodus portions of the experience of Israel from their departure out of Egypt up to the giving of the law at Mt. Sinai. Regarding this she said:—

"We are sometimes astonished at the course of the children of Israel. The Lord had wrought for them mightily in bringing them forth from Egypt and through the Red Sea, and it seems surprising that they should not afterward

have an unshaken faith that God was leading them, and that he would provide for them. But are we not as faithless as they? are we not in danger of being fearful when we should be strong and of good courage? Many to-day are ready to pledge themselves as willing to be led by God; but when they come into a hard place, they do not stand the proving. They complain and murmur against the Lord. Would it not be better, when we are in trouble or perplexity, to come in simplicity to the same God who led Israel of old, and ask him to show us his great kindness?"

In concluding her discourse, Mrs. White made an earnest appeal for all to declare themselves on the Lord's side, and to seek, during the time of the meeting, the blessing he has in store for them. "Do not," she said, "trifle with the opportunities that you have in such gatherings as this. Be faithful in attending the meetings, and give heed to the messages borne. Make thorough work for eternity. Respond to the invitations that may be given. Let your hearts be melted under the influence of the Holy Spirit. 'Seek ye the Lord while he may be found, call ye upon him while he is near.' Search your Bible, that you may know what God says. You need not ask any one else your duty; you are individually amenable to God. I entreat of you to make your peace with God, and to be obedient."

Nearly all present pledged themselves to seek the Lord, and Mrs. White prayed for a rich blessing to rest upon those assembled. The revival effort was continued in other meetings during the day by Elder Thompson and others, and many were impressed by the Holy Spirit to give themselves to the Lord.

Sunday, many from the city attended the camp, and Mrs. White addressed a large congregation in the afternoon. She dwelt impressively upon the great sacrifice of Christ and his sufferings, reading the prophecy found in the fifty-third chapter of Isaiah, and bringing out many practical thoughts regarding Christian living.

The forenoon of Tuesday was devoted to a consideration of the canvassing work and other lines of missionary effort. By request, Mrs. White spoke for about half an hour regarding our duty as a missionary people. She said, in part:—

"As a people we have received great light. The truth of God is to be justified before the world. If we are content to remain in our homes, feeling no burden to communicate the truth to others, we ourselves need the converting power of God in our hearts. Our light comes from the highest source, and is given to us that we may pass it on to others.

"It is time that we place ourselves in right relation to God. If you have an intelligent knowledge of the truth for this time, then it is your privilege and your duty to impart it to others. If you have not that knowledge, then you should seek for it. Learn how to present the truth in a clear and forceful manner. The light is to shine forth to the world in clear, distinct rays. If you are truly converted, you will not hide your light under a bushel, but let it shine forth to others. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

"In the Word of God there is a commission that we can not evade. There is a world to be warned, and the believers must carry the saving truth to all nations. There is a great work before us, and it can not be finished by only a few. There is something for every one to do. May God put upon us all a spirit to communicate truth, and may he impress every one to lift every possible ounce in an effort to get the message before the world.

"How can we arouse our people and the people of the world to prepare to meet our God? We must seek the Lord with all the heart, that we may find him. Then hold on; we must not let go. We need a conversion that will remain with us; for we have a work that is to continue. Just as long as we are on this earth, and there are souls unwarned, we can not lay off this responsibility.

"And if you are under the influence of the Holy Spirit, you can reach some of these unwarned souls. Many who are now perishing in their sins will yet be converted, and turn to the Lord with full purpose of heart. Take hold of the work in earnest, anywhere and everywhere, and when you do this, you will have a sense of your need of power from on high.

"He that is to come will come, and will not tarry. And thousands upon thousands are unwarned. The great cities are to be worked; this is kept before me night and day. Because of the magnitude of the work, because of the large outlay of means that they think necessary, many are hesitating about taking up the work that must be done in these large centers. Do they expect that men of means will come to them and offer them help, asking them to come and give them the message? We must make a beginning with what we have. Let groups of laborers appoint meetings in some portion of a city. An interest will be created that will increase. Those who receive the message will be willing to impart of their means to provide for an enlargement of the work.

"We are to labor in simplicity, but earnestly. Shall we now take hold to do the work that God would have us do, or shall it be that persons will come up to us when the troubles have burst upon the world, and say, 'Why did not you warn us of these calamities that were coming, if you knew them?'

"O, this precious message that God has given us! Many are longing for it,

and it must be given as soon as possible. Begin to proclaim it wherever you may be. As soon as you begin to act, God will open the way before you."

At Battle Creek

On the way from Buffalo to Three Rivers, Mrs. White stopped over one day in Battle Creek. While there, she met many of her old friends and associates in the work. The brethren urgently requested that she speak to them, and she promised, if possible, to return from the camp-meeting for that purpose. Accordingly an appointment was given out for a discourse by her in the Tabernacle, Thursday afternoon, July 29.

The church was well filled, there being present many from the sanitarium and from the city, in addition to the regular membership. Mrs. White opened the service with prayer, after which she gave a simple, but earnest discourse, based upon the fifteenth chapter of John.

In the evening Elders Daniels and White stopped over in Battle Creek on their way from Washington to the Three Rivers camp-meeting. They accompanied Mrs. White and her party on their return from Battle Creek to Three Rivers Friday morning.

Visit to the Indiana Sanitarium

Monday morning, August 2, Mrs. White, Miss McEnterfer, and Elder White left Three Rivers for a brief visit to the Wabash Valley Sanitarium at La Fayette, Ind.

At the depot they were met by Dr. W. W. Worster, the medical superintendent, and Brother H. C. Saunders, the business manager, who took them quickly in an automobile three miles up the river to the new sanitarium. Here they found a well-equipped institution that does credit to our people in Indiana who have established it. At the time of this visit there were thirty-two patients being cared for, and applications from others for entrance as soon as room could be found for them. Regarding this sanitarium and its influence, Mrs. White wrote:—

"We were intensely interested in this sanitarium and its surroundings, for the Lord has presented before me in vision just such a scene. I could hardly believe that I had not seen the place before with my natural eyes.

"I am instructed to say that it is in the order of God that this property has been secured. It is to become an important center for missionary work in the surrounding cities. Our sanitariums are designed of God to be institutions through which he can work.

"In securing and equipping the La Fayette Sanitarium, our brethren have acted according to their best judgment. They have not moved rashly. Some have tried to discourage this enterprise, but I am instructed to say, Help those that are struggling with difficulties. If they look to him for counsel, the Lord will bless and strengthen the physician and the helpers in the sanitarium.

"Let not our brethren feel it their duty to restrict the investment of means where it is needed. It is in the Lord's order that the sanitarium has been secured. More land should have been pur-

chased, and if possible, this should be done now. The grounds around a sanitarium should not be restricted. Provision should be made for the raising of fruit and vegetables, and it should not be made possible for buildings of an objectionable character to be erected near our institutions.

"The plan of having our sanitariums out of the cities is born of the Lord. This should be borne in mind, and sufficient land should be secured to raise fruit and vegetables. It will be a boon to the sick and to the helpers to be given outdoor work on the land. Many of our own workers have broken down in health through excessive mental taxation without the balance of physical exercise.

"There is an important work to be done in the vicinity of La Fayette. Our people generally do not realize how Satan is at work to secure souls through his specious deceptions. . . .

"Because of distracting influences, the work in Indiana has in the past been greatly hindered. The reproach of God rests upon a people who have a knowledge of the truth, and yet hold their peace. May the Lord forgive those who have known of open fields that have been left without a knowledge of the Scriptures. Let no one excuse himself from helping, nor complain because the Lord now calls for efforts and means to atone for the long neglect of work that should have been done years ago. In every place where the sheep have been scattered, let earnest effort now be put forth for the salvation of souls."

Sanitarium, Cal.

The Kingdom Principle

T. E. BOWEN

ONE of the hardest lessons for us to learn is the one Jesus taught us when he stepped down from his exalted place beside the throne of his Father to become one with us in our fallen estate. There could be no selfishness in this free choice on Christ's part; for he already had all that his heart could desire in the way of honor, wealth, and glory. But the word had been whispered in heaven that even God the Father and Christ the Son were actuated by self-interests in their administration of the affairs of the universe. And when Jesus voluntarily offered himself as a sacrifice for the lost world, and the Father gave him up, and the Son actually of his own free will left his exalted place upon the throne, all heaven must have looked on in wonder and astonishment. That mystery hidden from before the foundation of the world, now began to unfold and be worked out in a way heretofore not understood. An actual demonstration was to be made of the blessed principle underlying love—that heaven-born principle of self-forgetfulness in its service for the good and happiness of others.

Satan contests this point. He seems never to tire in repeating that there is no such thing as unselfishness, no motive born of disinterested love. But Jesus forever settles the question in his life of self-denial, self-forgetfulness, and toil

for a race so ungrateful as to repay his love by cruelly putting him to death. One thing is sure, and that is that on the cross our Lord effectually put an end to this falsehood, as far as heaven is concerned. The last lingering tie of sympathy that might have remained in any angel heart surely must have been severed when Satan poured out his contempt and hate upon the innocent, suffering Son of God, as his divine-human form quivered in the agonies of death in that awful hour of darkness on Calvary's hill. And one good, long look on the scene ought so to set our hearts against the wicked principle of self-serving, self-exaltation, self-seeking for glory and honor and place, as to banish it, by the help of God, from the soul forever. But somehow the battle rages in our hearts still. The tempter lures us into some pleasing snare often before we are aware of it.

One beautiful illustration of how strife for glory found no place in the life of Jesus, is shown in an occasion early in his ministry, at a time when John's work was at its height, when large multitudes thronged to hear him at Jordan and be baptized. The record says: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, . . . he left Judea, and departed again into Galilee." He wanted no strife to arise, caused by comparison of his work with that of John; so he quietly removed to another place,—a lesson all workers in spiritual labor might study with great profit to-day.

Even the disciples comprehended but faintly the self-sacrificing life of their Master. In seeking to correct their self-seeking for place and position and honor, we are told: "Very tenderly, yet with solemn emphasis, Jesus tried to correct the evil. He showed what is the principle that bears sway in the kingdom of heaven, and in what true greatness consists, as estimated by the standard of the courts above. Those who were actuated by pride and love of distinction, were thinking of themselves, and the rewards they were to have, rather than how they were to render back to God the gifts they had received. They would have no place in the kingdom of heaven. . . . When men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power." —*"Desire of Ages,"* page 436.

The principle of self-exaltation belongs to Satan. He is the father of it. It is evil, and evil only. It will work ruin to every one who builds upon it.

Unselfish love is of God. He originated it. He lives it. In it is all true greatness. To build upon this principle is life, because this is love, and love is of God. And he that hath the Son of God, hath life. Jesus has made it possible for us as truly to live unselfishly

in our lives as he lived, and still lives, in his life. The enemy says it is impossible. God says it is possible. Unselfishness must appear in every life that goes in through the gates into the city.

And this principle of unselfish love can not be evolved by human effort. It must come into our lives as the result of faith on our part, as a gift from God to be wrought out in us. Once received, it sets our feet upon the narrow path that leads heavenward. New impulses spring into action. Our lives touch and unite with those of the angels in the blessed ministry of unselfish service. God's name is exalted, and he receives back all that his heart of love demands—the simple, earnest, and confiding love of his children on earth. And such lives will be extended throughout eternity.

"The sincere, contrite soul is precious in the sight of God. He places his own signet upon men, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. The Lord of glory is satisfied with those who are meek and lowly in heart."—*Id.*, page 437. "To this man will I look," saith the Lord, "even him that is poor and of a contrite spirit, and trembleth at my word." This is the kingdom principle.

Takoma Park, D. C.

Time as an Offering

MAX HILL

"FROM the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you."

"Wherein shall we return? Will a man rob God?"

"Yet ye rob me."

"Wherein have we robbed thee?"

"In tithes and offerings."

We quote the passage in Malachi to show that, of the means entrusted to us, God desires and demands more than the bare tenth; but he calls for "tithes and offerings." The history of the past has demonstrated that the giving of offerings has resulted in great blessing to the givers, both spiritual and financial. By giving, God's people have tested the promises he has made, that he will open the storehouse of heaven and shower down blessings in abundance.

But God demands more than a portion of our means. He demands a certain portion of our time; "the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." And is this all? Does he expect only this one portion of time to be devoted to him and his service? This much belongs to him; it is not a gift from us. Shall there be no "offering" of time as well as of means? There was anciently. The application of this argument is evident when we speak of the yearly gatherings of the people of God at camp-meetings, conferences, and conventions.

But there is another "offering" of time which is sadly neglected, to the detriment of the church and to the detri-

ment of the individuals as well. This is the weekly prayer-meeting. We meet on the Sabbath, and we think our duty performed; but that is only our duty according to the letter of the law. The spirit of the law demands an offering.

If the prayer-meeting is dull, do we sense the responsibility resting upon us to make it bright and helpful? If a few faithful sisters are the only ones who love their Master enough to make him an offering of their own time, they are the only ones who may hope for the spiritual blessings he has promised. And it may be that they are the only ones of whom it is said: "They shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him." Their records are in heaven, for "they that feared Jehovah spake one with another; and Jehovah harkened and heard; and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name." Then will they see and receive the reward for their faithfulness in rendering unto God his own Sabbath and tithes "and offerings."

Mountain View, Cal.

The Stay-Away Evil

E. K. SLADE

MANY fail to have a proper estimate of the importance attached to faithful attendance at our church services. Notwithstanding the injunction of the Scriptures, "Not forsaking the assembling of yourselves together," the tendency seems to be in the way of greater slackness and unfaithfulness in that respect, even though there are many evidences that the day is very near at hand. In the mind of God there are special reasons why his people should meet together in worship as the end draws near. There can be no other interpretation of the scripture which says, "Not forsaking the assembling of yourselves together; . . . and so much the more, as ye see the day approaching," than that it refers to the importance of the Lord's people practising faithfulness in the matter of attending church services as they draw near to the end.

It is a mistaken idea that church services are merely for the people of God to meet and worship him. It is true that that is an important part of the service. A special blessing is in store for those who assemble in the name of God, and enter into the worship in the true spirit and with the proper understanding of God's purposes. We would not underestimate the importance of this feature of the church services. Some have said, "We can pray and study our Bibles at home, and avoid the extra labor and exertion to prepare for church and go to the place of worship." Those who have this view of the matter do not understand, neither do they exercise a proper faith in the counsel of the great Head of the church. There are not very many good reasons for remaining away from church services. Nearly all

of the reasons that are given for doing so are strong arguments in favor of the assembling of God's people.

I have heard persons say with considerable feeling, "As long as things are thus and so, I will remain at home, and I am sure the Lord will bless me there more than he will if I attend church under these conditions." There are some in our conferences who are habitually remaining away from church services because they are harboring wrong feelings in their hearts toward individuals, or possibly toward the most of the church. I would like to point out briefly some of the principles involved in this question. It is a matter of great importance in our work.

Through the fall, man has come to inherit a nature directly opposite to the divine nature. Every heart has become selfish, and every nature is perverse. Each one naturally seeks his own way and serves himself as supreme. This is not stating the situation in too strong language when we refer to the unrestrained, selfish nature of humanity. For persons of such a nature to dwell together with any degree of peace or safety special laws and regulations are required. This is true in all the world, and because of this governments of men are required. It is God's purpose through the gospel to bring just such persons into a condition where they may safely and peaceably dwell together, as all will do who truly belong to the household of God and hope to dwell in the house of God forever.

It means much indeed to bring forty, fifty, or one hundred persons together into the close relationship that church-membership necessitates. For such a close relationship to be entered into safely by selfish beings, a set of laws and regulations would be required, with severe penalties attached. The gospel provides for this close and intimate association. A transformation is to be wrought that will make it possible for God's children to dwell together in unity in spite of the disposition in each one to seek his own way. This can be accomplished only through the Lord's people entering into this close relationship. The Lord has given specific directions regarding the adjusting of difficulties wherever trouble arises. He does not tell his people to separate and scatter in order to get along peaceably, but the word is always to press together. A great work is being accomplished for a people when they are brought to such a condition that they can work together with God and enjoy their seasons of worship and their work in this close relationship with a spirit of love and oneness prevailing. To accomplish this thing is the object of church relationship, which is one of the means ordained of God to help prepare his people for the state from which humanity has fallen. One who purposely withdraws himself from meeting with the local church is definitely defeating the purposes of God, and placing himself on the ground of the enemy.

Holly, Mich.



Daily Prayer

To-day I have so much to do
The moments seem too few,
Not one can I afford to spare;
So I must spend much time in prayer,
If I get through.

To-day I have so much to feel
Of wounds I can not heal
In others, but which I may share;
So I must spend much time in prayer,
For others' weal.

To-day I have so much to tell
Of hope to those who fell
On yesterday into despair;
But I must spend much time in prayer
To do it well.

To-day I have so much to show
Of love to those who go
To-morrow into many a snare;
And if I spend much time in prayer,
I will do so.

To-day I have so much to do!
The moments are so few!
The day's work seems to end nowhere!
But if I spend much time in prayer,
I shall get through.

— J. D. Moore.

Relation of the Home to the Sabbath-School

MRS. L. FLORA PLUMMER

THE real success of the Sabbath-school work rests in large measure upon the parents, even though they may be neither officers nor teachers in the school. Where is the superintendent of a school or the teacher of a class of children who has not felt at times that much of the effort in behalf of the youth and children was ineffective because of the failure of the home to co-operate with the Sabbath-school?

It is not designed that the work of the Sabbath-school should take the place of the religious instruction children should receive in their homes. The most powerful influence for good that can possibly be thrown around the youth is the safeguard of home religious training. Yet it seems that many parents leave this work to be done entirely by others. We would not depreciate the value of the kind and loving efforts of friends and teachers in behalf of the youth and children, but we can not understand the feelings that lead Christian parents to commit unto others the entire fitting up for an eternal life of their most precious jewels. It is a sad condition that makes the statement true in some cases that the teacher has more influence for good with a child than the parents. We have seen the powerful effect of the unselfish labors of

Christian teachers in mission Sunday-schools. Under the influence of such work many children have been converted, and have grown up to be useful men and women, from homes that were dens of vice and iniquity.

It is easier, in many instances, to lead a child of openly wicked parents to accept the gospel than to make any lasting impression upon the mind of one whose home is professedly Christian, but whose parents by their daily lives deny their profession. The child invariably and constantly interprets the meaning of Christianity by the lives of those who profess it.

The following quotations from "Testimonies on Sabbath-School Work" establishes perfectly the proper relationship between the school and the home:—

"The parents have a serious responsibility resting upon them to co-operate with the teachers in the Sabbath-school."

"Parents and children should work in harmony with superintendent and teachers, thus giving evidence that they appreciate the labor put forth for them. Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures."

"While it is essential that wise, patient efforts should be made by the teacher, the work must not be left altogether to the Sabbath-school and church worker, but it must find its foundation and support in the work of the home. Parents have a sacred responsibility and charge committed to them, and they are called upon to keep their charge, to bear their responsibility in the fear of God, watching for the souls of their children as they who must give an account."

"The responsibility which God has given to men and women as parents, many have shifted from themselves to the Sabbath-school worker and to the church influence. But each instrumentality has its work, and parents who neglect their part will be weighed in the balances and found wanting."

"God would have those who profess to be his followers thoroughly furnished with proof of the doctrines of his Word. When and where can this be better obtained than in youth at the Sabbath-school? Parents should in no case treat this matter indifferently."

We appeal to parents everywhere to heed carefully this instruction. Doing so will certainly cause you to be actively interested in all plans for the good of the school. Your co-operation is needed and desired by all the intelligent officers and teachers in every school. Your support, financially and morally, your sympathies,

your prayers, and your prompt and regular attendance should be given continually in behalf of the school, for it has to do with your dearest interests. You can find no substitute to act your part.

Takoma Park, D. C.

What Keith Found Out

"KEITH, don't forget to fill the wood-box," Mrs. Lawson reminded her son the morning after his return from a visit to his aunts and Uncle Jack.

"What'll you pay me?" Keith was searching for his gloves, and he asked the question without looking up. In a moment he turned and met his mother's astonished gaze. "Aunt Kate, Aunt Harriet, and Uncle Jack always paid me in some way when I worked for them," he explained hastily, "and I think you folks could, too."

"Well!" Keith knew by the tone that his mother was displeased. "All right," she added in a moment, but with a hurt look. "I'll give you five cents if you will fill it heaping full."

When the wood-box was filled, Keith's grandmother called: "Where is the boy who hunts my glasses? I'm glad he is home again."

"I'll find them if you will pay me, grandmother," was the answer.

"Let me see, I haven't any change. How would a bag of candy do?"

Keith decided it would do, and he hunted the glasses. That night he was paid for getting his father's slippers. He wouldn't take his little sister to bed until he was promised a new knife. So things went on day after day. His parents had thought, at first, that it was only a notion that would soon be forgotten, but it was not. One day Mr. and Mrs. Lawson and Grandmother Lawson had a talk, but Keith didn't hear the talk.

That very same day he hurried home from school, and rushed into the house. "Mother, where are you?" he called. "Won't you sew my football? It's ripped."

"What will you pay me?" his mother asked.

"Why! why!" Keith was so surprised that this was all he could say for a minute. "I could give you the big red apple that Carl Horton brought me," he finished.

"I will fix it for that," was the reply. When Keith went out again, the ball was mended, but the red apple was on the table by his mother's side.

"Won't you help me with my example, father?" he asked after supper that same evening.

"I will for ten cents," Mr. Lawson replied.

Keith shut his lips tight to keep from saying anything. Father had always been so willing to help. The help was given this time, but the elephant bank was ten cents lighter when the work was finished. For five days Keith paid each member of the family who did anything for him; he was paid, too, for anything he did for others. The fifth evening he said to Baby Lillian: "Won't you hand me my pencil off the table. Lillian?"

"What 'oo pay?" she lisped.

That was too much for Keith, and when his father looked at him, a big tear was rolling down his cheek. "What's the matter?" he inquired.

"I haven't hardly a thing left," he sobbed. "I've given away my knife, my big marble, my top, my paints, and lots of my money to have things done for me. I don't like this way. Let's just do things because we like each other."

"All right," father, mother, and grandmother agreed, "we don't like this way either."

"I have found out how mean I've been, though," and Keith smiled through his tears. "I'll fill that wood-box up high in the morning, mother. I'll do what I'm asked to do, after this, and I won't ask to be paid for doing it, either."

—*The Advance.*

Housekeeping

A GIRL can not grow up in a well-ordered home, under the care of a good mother, without unconsciously learning much of the method by which the home is made what it is. A bright girl who is unfortunate enough to be a member of a badly managed household is not utterly out of the way of learning how to do better. The very fact of the discomfort in which she lives often stimulates her to find out the possible improvement of her condition. "How can I ever learn to keep house?" said a young girl, one day, lamenting her peculiar circumstances, which prevented her from gaining any practical knowledge or experience. "Common sense is all you need in housekeeping," replied the experienced and very successful housekeeper to whom the question was addressed. Common sense, supplemented by the best instruction attainable and by observation, will make housekeeping a pleasure rather than a burden. But all the teaching in the world will not avail without the common sense. In these days of cooking schools and lectures and opportunities of all sorts, it is an easy matter to obtain instruction; yet a few months of actual trial in one's own home teaches far more. Times change, and requirements change with them; people differ in tastes and opinions, and not even the wisest mother can tell what another household than her own will desire.—*Good Housekeeping.*

Take Life Like a Man

IT is a pitiable thing to see a young man whining over his lot in life, and excusing indifference and inaction because of hard luck, or some cruel fate which has put difficulties in his way.

No matter what your environment, or what you may be called upon to go through, face life like a man without whining. Turn your face to the sun, your back to the shadows, and look the world in the face without wincing. Make the most of your situation. See the beauties in it and not the ugly features. This is the way to improve an unfortunate environment.—*Success.*

THE WORLD-WIDE FIELD

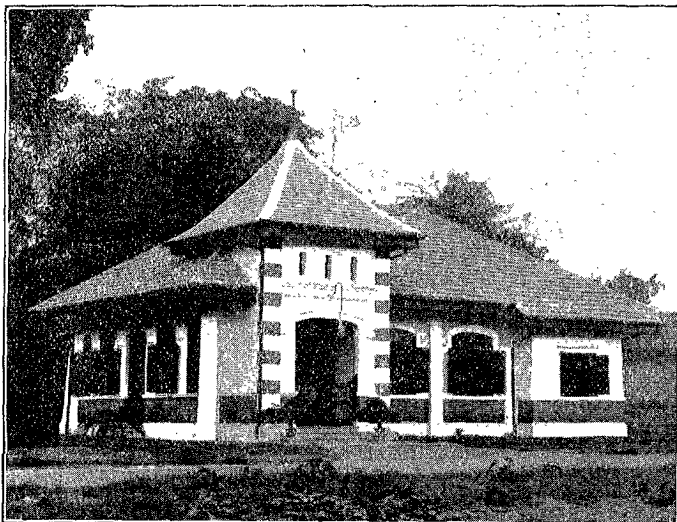
Church Dedication at Singapore

G. F. JONES

THE dedication day of our new chapel in Singapore brought joy to our hearts. For about three years our work has been hindered, there being no suitable place for our meetings. We could invite the public only to a small room in the mission house, which was not at all suitable in so hot and steamy a climate. From the day of beginning permanent work in this city, over four years ago, the interest has been good. The truth has been gradually finding its way into the

so every week we aim to come in contact with the people and learn their feelings as they read the sermon or come to meetings. Of course it, with our other mission duties, keeps us very busy. "Now, just now, is the time to work in foreign fields."

Although land and material for building are very high, we trust not a cent too much has been spent in the erection of a church at such an important center as Singapore. The building was planned as economically as possible, and is modest in appearance, yet well built, while the position is excellent. Many have a



OUR NEW CHURCH AT SINGAPORE

higher estimation of our purpose here since the church has been built, and it has led them to respect the message we bear to them. The gift of money from our dear people in America and Australia, means more than the buying of land and bricks for a church building: souls are led into the kingdom of God, because a genuine confidence has been begotten in them by our sacrifice of means

for the advancement of the peculiar message we bear to them.

Two Sabbaths ago we also had the joy of baptizing eleven dear souls of five different nationalities into "one faith" and "one body," a work wrought by the "one Spirit" to the praise of God.

Singapore.

The Somabula Mission

W. C. WALSTON

WE are glad to report that the message is prospering here, and that we are of good courage. Fifteen new students have been enrolled lately, and our school is full. The students are doing nicely. We have been building new huts for all the boys in a new place, farther away from the mission house, and we have them finished just in time for the new arrivals. The old plan was to have all the buildings in close proximity, but the present plan greatly lessens the liability to loss by fire. It was also very noisy to have so many living close to the mission house. We shall enjoy the new arrangement much better.

It was our intention to build two new brick mission cottages this season, but as we shall not have the time, we shall fix up the old house for this year.

On Sabbath, August 21, we dedicated the chapel to the Lord. It rejoiced our hearts to see it well filled, and to see several leading people of Singapore present. In the face of the opposition from other missions here, it is a surprise to many to learn that our work has been taking root.

Ever since the opening day, we have continued a series of public meetings every Sabbath afternoon and Sunday night. On Sunday nights the discourses are on the prophecies, while on Sabbath afternoons such subjects as the new birth, righteousness by faith, etc., are given. A synopsis of the Sunday night sermon, with the announcement of the next meeting, is printed and distributed through the city every week. This has had a telling effect already, and we know not where it will end. We almost daily hear encouraging news concerning people who do not come to our meetings, but who read with interest the sermons. We divided to each worker his district,

We are expecting to have a baptismal service soon. There are a number of candidates. It gives us pleasure to see souls gathered in, and getting ready for the Lord's coming. I realize more and more that this is the great object for which we should strive.

Our crops are all harvested, and we shall have about one hundred more bags of mealies than last year. We are finding a ready market for our produce, at a mine only six miles from the mission.

Our out-schools are doing well. Mrs. Walston and I visited one a few weeks since, about fifty miles from here. We went with the big covered wagon and the oxen, taking our camping outfit along, and were away eight days. We had a very profitable time. The school is nearly as large as our mission school. On the Sabbath there were seventy-five out to meeting, and our lantern lectures Sabbath and Sunday nights were well at-

tended. I took along my instruments, and did the usual amount of extracting teeth, all along the road. The natives would come out, and we would stop the wagon, and the roadside became a dental office. There does not seem to be so much sickness in this section as in some localities, but sometimes I have treatments to give at the mission, as well as when I am traveling. There were several calls for other out-schools near the place we visited, and the people want a white teacher. There were seven who wished to be baptized. On the whole, we were much encouraged with the results of the out-school.

As we see the needs of this field, and the limited number of missionaries to carry the message, our minds go to the home land, and we think of the many Sabbath-keepers who might come to this country and help us,—men who have means, so that they could come on their own resources and start the work on a small scale. It would soon be self-supporting. I sometimes wish I could spend a year in the States, and go among our people, and tell them of the needs of this field, and see if some could not be aroused to come into these far-off places and render service for God. I feel sure that if we had sufficient land here in this mission which we could cultivate, we should soon be entirely self-supporting. We have only about one hundred acres. There being so much forest, we have to cultivate in small plots. We are nearly self-supporting now.

The work will soon be finished. I feel that God is soon to do much for the natives in Africa. They are rapidly coming into our schools of late, as you will see by the reports from other missions, and I hope we shall see these students returning to their own people, taking the message to them. This part of Rhodesia is a great mining district,

and the natives come here to work in the mines, and after a little while hear of our school, and come to us, desiring to learn. Some of them live long distances away, perhaps hundreds of miles, and no doubt in this way the message will be carried to distant parts.

Gwelo, Rhodesia.

The Bengal Division, India

J. C. LITTLE

I WRITE from the hills, where I am getting a bit of change from the heated plains, and a chance to study. One thing is sure: the time to study the languages of India is immediately upon arrival in the field. We find that our vi-



SOMABULA MISSION

tality and energy are so much less than when we first arrived that there is a very appreciable difference in our ability to get right down to hard work in language study.

While at Karmatar, in Bengal, I had the privilege of baptizing the first fruits of our efforts there—two from Hinduism, and two from the lower form of heathenism represented by the Santal worship of devils. An encouraging feature is the fact that the candidates were two men and their wives; so this was the baptizing of families, instead of merely the men.

I am glad to give a good report of Brother A. C. Mookerjee's labors in Calcutta. They have been without much public display, consisting mostly of Bible readings with Bengali interested ones, and the preparation of literature. But I believe the time is near when we should permanently organize in Calcutta, getting some regular place of meeting for our Bengali church, and thus affording a hall where we can invite people to hear the truth that we represent. We shall meet, in fact are meeting, the greatest opposition from various churches of Calcutta; and if our work there takes the substantial character it should, it will inspire confidence in the minds of the people that we are not religious nomads, but have a truth that is firmly grounded and will bring permanent results wherever it is established.

There are problems mountain high here. One of the greatest that we shall have to face in the near future is that of education. As our people accept the truth, their children are at once shut out of the mission schools which they have been attending, and they ask us what to do for the education of their young people. I wish we had a young man of some experience in educational work, to put at once into a study of Bengali, with

a view to entering school effort for us within the next two or three years. It needs a man who is not afraid of difficulties and discouragements; for there would probably be plenty of them.

Out at Gopalgunje, in East Bengal, we have been experimenting during the past year, and it has not been altogether satisfactory from a health standpoint. Therefore, in our board meeting it was voted that Brother A. G. Watson should look about for a more healthful location for the East Bengal headquarters, and in all probability it will mean in the end the erection of a bungalow in the most healthful location that can be found. That whole country is very malarious and sickly, and we must provide a place that will be central and at the same time favorable from other standpoints, such a place, too, that the laborers will be able, with ordinary care, to live free from sickness. The message has been making advancement there, and calls are so many from different places where people have become interested in the truth, that Brother Watson is entirely unable to meet them. His family is now here in Darjeeling for a change, and he is out making a short tour of East Bengal.

About a year ago we had translated and published a pamphlet written by Brother J. L. Shaw on man's creation, fall, and redemption, and we have had our helpers in Bengal out selling this everywhere, and especially in East Bengal. As a result, interests have sprung up everywhere, and people have urged that some one be sent to further instruct them. One of the mission schools near Calcutta has bought a large number of these Bengali pamphlets for use in its primary department; so the truth is going not alone through our own efforts, but also through those of others.

Darjeeling.

Japan

WALTER L. POSTER

OUR work in this land during the past years has moved slowly and hard—much of the seed sown seeming to fall on "stony ground." But now, while some influences are hindering our work in various ways, the people seem more ready to listen and their hearts more susceptible to the simple truths we teach.

God offers every soul an opportunity to be saved. There is a day of opportunity for every individual. Said the Saviour concerning the destruction of Jerusalem and the day of opportunity for the early church: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." The circumstances of the siege and fall of Jerusalem are familiar—how Cestius, with his Roman army, set himself in

array before the walls of the city, evidently intending to begin a siege, but after a few days, for some unknown cause (to the Jews), retired to Scopus, closely followed by the Jews, who harassed his retreat. The next day Cestius, with the Jews in pursuit of him, reached Gibeon. Thence he was compelled to retreat to Beth-horon, where most of his army must have utterly perished. It was not until several years later that Titus suddenly surrounded the city and shut it in on every side.

Like the early church, we are given a little period (we know not how long) in which to give this message,—a little time of prosperity and peace in the land where it was first proclaimed.

During the last General Conference, our hearts were refreshed by the great interest taken in behalf of missions. We anxiously waited to see what would be done for Japan. I am not selfish, brethren; my heart rejoices with yours every time I hear of a worker going out to the Spanish people; I hope the workers in India and China will receive all the help they ask for, and more too; but we are *still* hoping the much-needed help for Japan will soon come. How long present opportunities will continue we know not. But we know the good Spirit is striving in the hearts of the people. Probably there never was a time in the history of our work in Japan when our literature could be sold so readily—probably never before a time when so many were anxiously inquiring after present truth.

Several large islands, as yet practically unentered, are needing help. Three of these contain a population of no less than twelve million souls. There is also a very interesting little group of small islands—about thirty-six in number—with a population of more than four hundred thousand Loo Chooans; these people are very susceptible to the teachings of Christianity. They have but few missionaries, and no representatives of our work.

It seems to be the general opinion among our believers in the States that Japan is an old field, and has about all the help it needs; but, brethren, such is not the case. Remember this, friends, your service, money, or both, invested in God's work will give you more joy, and will pay a higher rate of interest, than any farm or bank in *this* world. "Yes, that is true," we sometimes say, but quite often we do not *act* as if we believed it. It seems unreasonable to suppose a single one in the "time of Jacob's trouble" who has gladly given up all for Christ's sake and lived upright in his sight will at that time regret a single dollar or a single day of service spent for him. Serious are the times that await us, and how little the time we spend considering whether or not we be "in the faith" and whether our feet during the next few months or years will *actually* stand on the sea of glass, and our names be numbered with the one hundred forty-four thousand having their Father's name. Of these, the

prophet says: "In their mouth was found no guile: for they are without fault before the throne of God."

Korea.

On the Way to Bolivia

OTTO H. SHULZ

At the last General Conference I received an appointment to Bolivia. A few days after the close of the General Conference, I left Washington, where I had been attending the Foreign Mission Seminary, to sail from New York.

On boarding the steamer "Voltaire," I prayed to God to help me in presenting the truth to the passengers. The greater number were Spaniards, Germans, and Russians. As the ocean was quiet, with the exception of a few days of high seas, I had many opportunities for short talks and Bible readings. Several promised me to start a better life, to give up their bad habits, and to accept Christ. Indeed, the old, old story of the love of Jesus never grows old. One young man, about twenty-four years of age, a preacher of the Baptist denomination, listened very attentively to the Sabbath theme. I gave him many texts to show that the Sabbath is the seal of God, and has been kept during all the ages. Several times I spoke on temperance, religious liberty, and the second coming of Christ. God only knows the seed sown, and what the result will be.

After a few days' journey, we noticed that the days were shortening, and the heat increasing, as we came nearer to the equator. After we passed the northern hemisphere, hot winds came from the north, and cool breezes and storms arose from the south.

On the eighteenth day we sighted Brazil, with its mountainous country. Bahia was our first stopping-place. It has good parks, full of beautiful royal palms and flowers. The streets are irregular, narrow, dirty, steep, and very crooked. Many of the children are naked, playing with the numerous lazy dogs in the streets. Ninety per cent of the population are Negroes and Indians, and the remainder are white. The people are poor. There are many monks, nuns, and priests. The city has three hundred sixty-five churches.

Three days later, we anchored in the wonderful natural harbor of Rio de Janeiro, with its celebrated Sugar Loaf Mountain. This is a pretty city. It was the seat of the emperor of Brazil in the days before the republic. There are many marble buildings, large and lofty, and parks. The streets are clean, broad, and beautiful, with shade trees. All nationalities are represented in the population. War vessels, sailboats, and steamers of all nations were coming and going.

Santos is a nice little city about two days' sail south of Rio de Janeiro. Several times it has been depopulated by yellow fever. But the German steamship companies have spent millions of dollars in filling up the swamps, and the city is now flourishing.

Coming to Montevideo, the capital of Uruguay, we noticed signs of greater thrift. Here is order. The city is built in modern style. Had it not been for the palms, I might have thought myself in Berlin.

Crossing the La Plata River one day later, we came to Buenos Aires, which has a population of one hundred twenty thousand. We reached that place just four weeks from the day we left New York City. As Brazil, and Uruguay, and Argentina now have a compulsory military law, many soldiers and officers are seen in the streets. After visiting our printing plant at Florida, near Buenos Aires, I took another boat, going up the Parana River to our school at Diamante. Reaching the school on Sabbath, I received a hearty welcome from Prof. Walton John, Brother C. D. Lude, and others. I am studying the Spanish, in order that I may later engage with other workers in spreading the third angel's message in Bolivia. I ask your prayers for success and faithfulness in my work in this needy field.

Camerero, Diamante.

REV. T. T. MATHEWS, thirty years a missionary in Madagascar, speaking of the attainments of prospective missionaries, truly says: "The man who is not prepared to be anything and everything—a hewer of wood or a drawer of water—or who has not got above regarding this or that kind of work as 'beneath his 'abilities,' 'culture,' or 'dignity' to take part in or do, ought not to go to the mission field. Nothing which ought to be done should be regarded as merely secular, and least of all where it is to be a means of extending Christianity. Christianity touches everything, or it touches nothing. My experience fully bears out Dr. Livingstone's statement that 'if young missionaries for Africa would spend one half the time they have to spend over Latin verbs, in learning how to make a wheelbarrow, or mend a wagon, it would be infinitely more useful to them afterward.'"

REV. R. E. MCALPINE writes in the *Christian Recorder*: "The Japanese talk in figures of speech; metaphors seem to come natural to them. At the Christian lecture meetings which are so commonly held in this land, it is quite usual for the first speaker to apologize for 'presuming to appear before this assembly and venturing to defile their ears,' by some such explanation as the statement that he is merely going before the great speakers who shall follow, in order to 'brush away the dew from their pathway.'"

"A MISSIONARY is not merely a dumpy man with a Bible under his arm," as many good people suppose him to be. The true missionary is a many-sided man, who must be prepared, and will be, to be anything or nothing, to help forward his work, without fear of its being beneath his dignity.—*Rev. T. T. Mathews.*

Harvest Ingathering for Missions

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

SISTER S. C. CLARK, of Nile, N. Y., received ten of the Missions number of the REVIEW. She considered their receipt as providential. Although she is almost blind and can not read, she has already sent in three dollars to the Western New York Conference office as a result of her efforts.

The president of the Wisconsin Conference is greatly encouraged over the prospects for a large Harvest Ingathering collection in that conference. He says: "We are trying to push things as fast as we can. If possible, we hope to do more than we did last year; and I am sure it is possible."

Mrs. Mary Brown, Auburn, N. Y., an elderly lady who is seldom able to leave her room, says that she considered the receipt of the ten copies of the Missions REVIEW as providential. She has mailed them to ten families, and written a communication to each, asking for a contribution to our foreign work.

Elder C. McReynolds, president of the Wisconsin Conference, writes that one of our sisters at Lancaster, Wis., recently sent \$11.54 to the conference office, which amount she had received through the distribution of ten copies of the Missions REVIEW. She thus received on an average \$1.15 for each copy. She is still at work.

Sister Mary A. Field, of Texas, now in her eighty-first year, is actively engaged in the campaign. Her letter just received contains a post-office money-order for four dollars. She says: "I wish it was one hundred dollars instead of four dollars. My work every day is my only support. Pray that I may have strength to work until life's journey is over."

One dear old sister in Ohio recently acknowledged the receipt of her ten copies of the Missions number of the REVIEW by sending a post-office money-order for \$1.80. She writes that, owing to two sudden deaths in the family, she will be obliged to let other younger people finish her work. How many others more happily situated can report even as good results?

Sister N. E. McIntire, of Texas, accompanies her remittance of \$6.50 with this encouraging experience: "I received this amount by sending out two copies of the Missions number of the REVIEW. Five dollars came from a doctor, and \$1.50 from a brother who is not in the truth. This is my first experience in this work, and I feel greatly blessed. I want to do more for my Master." This is a splendid beginning in missionary effort!

Brother R. J. Ladlee, of Illinois, was so pleased with the ten copies of the Missions REVIEW he received that he sat right down and carefully wrapped up a five-dollar gold piece and mailed it to this office.

Mrs. S. Hubbard, of Michigan, sixty-two years of age, writes: "I have distributed seventy copies of the Missions number of the REVIEW, and have received \$9.20 for the same. I pray that the Lord will bless this to the good of some poor soul. I have had rich experiences in this work, and received much of the blessing of my Master." That was a faithful effort indeed, and a good collection.

Elder H. W. Carr, president of the Western New York Conference, writes that Sister Mattie Kimble, of Scipioville, was one of those who received the ten extra copies of the Missions REVIEW. Later she received ten more. And to use his words, "She was balancing in her mind whether it was a blunder at the office or a providence from heaven giving her an opportunity to work. She concluded it was the latter. She finally breasted the cold winds of northern New York and disposed of these papers in her neighborhood, and this afternoon we received from her a money-order for \$18.25."

Mrs. F. N. Patten, of Massachusetts, had about given up the idea of engaging in the campaign this year when she received the ten extra copies of the Missions REVIEW. She says: "I did not have much courage to take any papers this year, but when the ten copies came, I was not sorry, for I want to be faithful and do my part. I will try to get something for each paper. Enclosed find two dollars, the amount I received for the first copy, for which I am grateful. I hope that the Ingathering will bring a large return for this blessed cause." The Lord is truly working upon the hearts of all his people.

A cheering report has just come from Miss Nora A. Hough, educational secretary of the Wyoming Conference. She writes: "We dismissed one room of our Hemingford Intermediate school, and Brother Rockwell, our principal, Sister Wells, four students, and myself canvassed the village of — and a part of — with the Missions number of the REVIEW. The paper and the canvass had been carefully studied; then, just before starting out, we knelt down and prayed for wisdom and the Spirit's power, also that angels might visit the people and bless them with a spirit of generosity. All told, we were out eight hours, distributed two hundred fifty copies, and collected over forty dollars. The Lord certainly blessed our feeble efforts, and we are thankful not only for the donations, but also for the educational and spiritual benefits of our experiences. One student remarked, 'I enjoyed this work better than anything I ever did.'" We shall be glad to hear of the experiences of some of our other schools, colleges, and academies.

During the ten days ending Tuesday, December 14, orders received for the Missions number of the REVIEW called for 3,277 copies,—an average of 327 a day. These are being received from our workers in foreign fields and from some in this country who have just begun to work.

Brother William Wilson, of Michigan, a veteran of the Civil War, sends a one-dollar contribution to the Harvest Ingathering fund. He says: "I wish my little mite to be applied in behalf of my dear brothers and sisters that are in mission fields. I am seventy-six years old, and served in the United States army from 1861-65."

Mr. Tobias K. Bremner, of Maryland, returns his "official solicitor's card" containing the names of eleven donors who gave \$1.05 to aid our foreign missions. Among the names of givers are several marked "A Catholic." Quite a number of donations have been received from communicants of this church, many of whom are devoted Catholics.

Brother M. O. Hubbell, of Arkansas, informs us that he has received three dollars for the ten copies of the Missions number of the REVIEW sent him. He writes: "I have since received one hundred copies of the same number, of which I have sold about forty, my collections averaging twenty-five cents a copy. I have had to make some extensions to my 'official solicitor's card.'"


Mrs. D. T. Stucker, of Oregon, acknowledges the receipt of the ten extra copies of the Missions REVIEW by returning her "official solicitor's card" and a post-office money-order for \$3.70. She says: "I send you herewith the donations I collected from the ten copies. We pray the Lord's blessing upon it." This amount was given by thirteen persons, an average of thirty-seven cents for each copy distributed.

Brother M. E. Ellis, missionary secretary of the Nebraska Conference, writes that in one day's mail he received the following interesting reports from six individuals:—

REVIEWS Distributed	Amount Received	Average per Copy
20	\$ 6.00	\$.30
40	6.10	.13
5	1.00	.20
150	15.35	.10
50	14.60	.29
30	14.00	.46
295	\$57.05	\$.19†

Mrs. Theodore Anderson, of Montana, accompanies her "official solicitor's card" with a post-office money-order for \$6.50. This sum represents the amount donated by eighteen persons visited, an average donation of thirty-six cents for each. She says: "I have been ill and could not get out until lately. I have had to handle all the papers, as Mrs. — is not here this winter, and there is no one else to whom I could turn them over. May God's blessing rest on the work."

A. J. S. BOURDEAU.



THE FIELD WORK

India

NAZARETH P. O., TINNEVELLI DISTRICT.—The first week in August I took my family, except one boy, to our hill station in Mussoorie, for a little rest. We had just passed through a very trying season, during which time we had completed our mission house. The entire responsibility of building had rested on my shoulders, and, in addition, the medical work and all the evangelical interests had fallen to me. The result was that when our building work came to a close in August, I was well-nigh worn out in body and mind.

After six days of very tedious travel, we reached Mussoorie, where we remained just one month. We were not much benefited by our stay. The rains were on, and the weather seemed cold and dismal. We were glad to resume our duties, and the people were as glad to have us back. We feel almost bewildered by the amount of labor before us.

We are now in our new bungalow, but have not got settled yet. October 14 we had the dedicatory exercises, and we moved in the next day. Almost everybody in the neighborhood took a hand in helping to make the occasion a success. We were literally buried in flowers, besmeared with sandalwood paste, and sprinkled with perfumed water. The service consisted of the singing of several Tamil lyrics; the reading of the one hundred fifteenth and one hundred forty-fifth psalms; prayer by the native pastor of the Church Missionary Society; and an address, in which I set forth briefly the fundamentals of our faith, and our policy in mission fields; songs, and benediction. In the evening I gave a magic lantern lecture on the life of Christ, which was attended by fully two thousand people. This was held in the open air. The night was still, and the views could be seen from both sides of the sheet. The magic lantern plays a very important part in a missionary's program in this country.

Last week four native merchants, heathen, representing a heathen village of about sixty families, five miles south of us, called on me, and asked that I come and preach to them the gospel. These people learned of us through our medical efforts; they never felt inclined toward the usual stamp of Christianity represented in these regions. I have arranged to visit this village next Sunday and spend a day with them, to ascertain their real purpose and needs.

From all present indications, another opening for the establishment of the message has come to us about thirty miles north of here, on the main line of the South India Railway. A native pastor who has several churches under his control has professed faith in our doctrines, and is teaching his people the same. He desires to hand over everything to us as soon as we can take it. He knows both English and Tamil, and I have kept him supplied with reading-matter in both languages. In a short time I shall visit his station, and look

over his field. If it should turn out that this is a genuine opening of the Lord, and we decide to take it over, we shall need another family immediately to locate there and take charge. I think there are three schools, three churches, one orphanage, and a small dispensary. The Baptists at one time had eight hundred or more converts in this locality, in a flourishing condition; but, because of dishonesty on the part of the European in charge, and a failure of funds, they abandoned the station, and turned everything over to this native pastor, who has been trying to carry on the work by subscriptions, etc., ever since.

We are ready to begin our school here just as soon as we can get a building in which to hold it. This will require some time, but we shall begin in a temporary way before that. When our helper gets here, he will find plenty to keep him from getting homesick. I feel very grateful that the brethren have remembered our needs in sending out this family. We shall do everything in our power to make them feel at home and among friends, and assist them in getting hold of the essentials, in both the language and the customs of the people. We are now preparing to receive them.

The young people of Kansas and Utah have done nobly in raising us money for several enterprises, and I feel a debtor to them to the extent of some special articles for our work.

Remember us in your prayers, that God may give us daily strength and courage to fight a good fight and come off victorious for the truth. Our hearts were never more firmly wedded to India, and our courage was never better.

J. S. JAMES.

Recollections of West Indian Labors

I RECALL the following incidents in connection with my labors in the West Indies, which may be of interest to the readers of the REVIEW:—

A class leader of a certain church began to keep the Sabbath. She was a very intelligent native woman. Her minister soon called on her to convince her of her error. During his visit the following dialogue took place:—

Minister.—"I am sorry to see you led off by this delusion."

Class Leader.—"Please take the Bible and show me the truth."

M.—"I want to know if you are going to hear and obey the church?"

C.—"Reverend, please take the 'Daily Service' I just bought of you and read the service for to-day." [As nearly as I can remember the service for that day was Ps. 119:1-40—the immutable nature of God's law.]

She said she could not get him to read it, but he summoned her to appear before the church on a certain night to tell them what she was going to do. She was there at the set time, with her Bible.

M.—"The charge against you is that you refuse to hear the church. What are you going to do about it?"

C.—"The Lord knows I want to do right. If I am wrong, show me from the Bible. I want to keep the commandments and be saved."

M.—"You are stubborn. I want to know if you are going to obey the church? Do you hear?"

C.—"I am going to obey the Lord, sir, as nearly as I know how."

M.—"Very well, that is enough; you are excommunicated."

Again, another incident: One night we closed a very interesting meeting. Many lingered, as usual, to talk and ask questions. About ten o'clock a brother came back leading a friend by the hand. He said: "Here, elder, is a friend of mine; I want you to make him see the third angel's message so that he can keep the Sabbath."

The gentleman spoke up and said, "Yes, I want you to make me see it, if you can."

"Where do you live? and how did you get here so late?" I asked.

He replied: "I live over the mountains. When the tide is down, we can come on the beach around the mountain; but if the tide is up, we must climb the mountain or wade the tide. I found the tide up, and was afraid that I would be too late if I went over the mountain, so I waded a mile and a half; but I got here too late for the meeting, as you see."

It was about one o'clock that night, after a good Bible study, that he started back home—a Sabbath-keeper, with plenty of tracts to read and to loan to his neighbors.

E. W. WEBSTER.

From Torreón, Mexico

A NUMBER of years ago, upon learning that there was an interest in Torreón, created by reading our Spanish paper, I set out for that city and spent a few weeks giving Bible readings and holding meetings in private houses. One family had commenced the observance of the Sabbath about a month before I reached the place, from the reading of the paper. A number of others accepted the truth at that time.

By the removal of those who entered the work to other parts, the first family that began to keep the Sabbath from reading was left alone in that city. But the work did not die out, for this family kept reading the paper, and had a family Sabbath-school, inviting in neighbors and friends. As a result the brother wrote me last spring that three families, formerly Catholics, had accepted the truth, and desired to be baptized.

At our meeting in Mexico City, in August, it was voted that I visit the place again. Not being able to go immediately, it was thought best that Brother J. F. Blunt and wife go and labor there for a while. The Mexican family opened their house to Brother Blunt and gave a large room, opening on the street, for meetings. He fitted up this room with benches and a pulpit, and began meetings. The preaching confirmed those already keeping the Sabbath and interested others.

It was my privilege to spend nearly two weeks there recently, giving further instruction in the truth, and baptizing nine willing candidates. The company took seventy-five subscriptions for our Spanish paper, and in a very short time they were all placed in the hands of their neighbors, not given away, but purchased or taken by subscription. It gave the

brethren a chance to work among their friends and neighbors, and so brought a double blessing. It was interesting to hear the brethren and sisters tell their experience in canvassing for the paper; they seemed so happy on their return. It is very probable that one or two canvassers will be developed in Torreon. There is a good field in that part of the republic.

Brother Blunt is still there carrying on the work, and from letters received since my return to the City of Mexico we learn that the interest is still good, and a number of new ones are attending the meetings. We hope to see a goodly company of light-bearers raised up to give light to that city and surrounding country.

On my recent trip, which lasted about six weeks, I preached the message to interested congregations in five different cities and villages, baptized thirty-five persons, and took two hundred subscriptions for our paper. In all these places the interest is still good, and quite a number more will doubtless be ready for baptism in a few months. There are still other places where the work is developing, which will be reported for by others. For myself I feel very thankful to see the marked tokens of the power of God manifested in this difficult field and among this needy people.

G. W. CAVINESS.

Tacubaya, D. F.

Tunesassa (N. Y.) School

SOME time ago I promised to tell you about our work with the REVIEW. Our territory is thinly settled, and there are not many well-to-do people in it. The students distributed six hundred papers, and received a little over twenty-five dollars. We have not received returns from the remainder of the papers.

The school is doing well. Although we are expected to care for but twenty-five students, the register shows an enrollment of forty-two. Others are coming soon. Probably between fifteen and twenty will take the regent's examination next month. We have six or seven who are to take the teacher's examination. This year our aim is to send out five teachers, and sufficient canvassers to sell two thousand dollars' worth of our literature.

The Lord has greatly blessed us in our work this year. Perplexities often arise, but the Captain of our salvation is directing the battle. It now seems that we shall need another building before next fall.

E. A. MANRY.

Bonacca, Bay Islands

OUR little school at Northeast Bight is still in progress. It has been some time since we reported to the good old REVIEW, yet its visits always bring encouragement. We certainly are living in perilous times,—a time in which Satan is having more control of the young people especially than ever before. It is encouraging to hear the youth in school recite scores of Bible verses. O that we all might treasure up more of God's Word in our hearts!

The Testimonies say the burden of the closing message to the world rests on the young people. Satan knows this only too well, so he is entrapping them with utmost zeal. As we look out on the ripening fields and see the dearth of laborers,

our hearts pray to the Lord of the harvest to send more laborers into the fields. These laborers must first be prepared. Consecration and education are needed. Our schools should be like schools of the prophets of old. The Lord will work with our schools in accordance with our faith.

We are told to sow our seed beside all waters, not knowing which shall prosper. May we all be faithful in sowing the good seed, leaving the results with the Lord. He has promised that his word shall not return unto him void, but it shall accomplish the thing whereto he sends it.

F. E. CARY.

Fiji

OUR European and native teachers' council is now past, and we are trying to put into operation the plans there made. We had expected to have the presence and counsel of Elder J. E. Fulton, but were disappointed. However, we had his advice, as his steamer stayed in port overnight, and we spent the whole time talking over plans. We were glad to have the counsel and long ex-



OUR PRINTING OFFICE IN FIJI

perience of Brother Cole at our council. Everything passed off pleasantly, and with the manifest presence and guidance of the Holy Spirit.

We have been able to put two new teachers in the field, besides opening up a new province. We also added three departments—the canvassing, the educational, and the religious liberty. Plans are laid for a trial of the canvassing work, and a young man is selected for this. We hope that the REVIEW family will remember this branch in their prayers, as the Fijians have but little interest in it.

The educational work for this people is receiving a great deal of attention just now. A committee, composed of a number of ministers from the other denominations, including the Catholic, with also a few government officials, is studying the subject. We have been written to for a statement of our views on it, which we have already sent in. Religious teaching and government aid is being considered. We are sending leaflets on our position to those who will have to deal with this matter.

I had an interesting time in returning from Suva, where we had been to see Sister Fulton and Brother Cole and family off to Australia. I reached a native governor's town at midday. He immediately sent a request for a meeting, which I held. It was on the subject of the apostasies and reformations from the beginning, closing with the third angel's message. A good impression was made.

A white woman who is married to a Fijian requested that a daughter, a girl of seventeen, be permitted to go to school with us. We brought her home. I am now off for a long tour of the easterly islands of this group.

C. H. PARKER.

Chicago, Ill.

IN response to an urgent call from the president of the Northern Illinois Conference, Elder William Covert, for a special series of meetings in Chicago, I spent eight days with the churches there, beginning on the evening of December 3. During this time we conducted twelve services, four of which were lectures on religious liberty.

We held five services at the South Side church, two of them being on the Sabbaths of December 4 and 11.

A most excellent spirit pervaded these services, as was evidenced by a large number responding on both Sabbaths to an earnest call to give their hearts to God, and be released from the bondage of sin. The attendance at all the meetings was excellent, considering that a

severe snow-storm was holding Chicago in its grip at that time. The Lord has been blessing Elder M. C. Kirkendall as pastor of this church in winning a substantial class of people to the truth. We were gratified to find in connection with this church a substantial church-school of seventy pupils, conducted by two consecrated teachers. We

found, by questioning the students, that they had a clear idea as to the object of the church-school. They were able to explain the difference between the instruction given in the public school and that which is given in our schools. These things should ever be kept before the minds of the pupils in our church-schools everywhere.

We spoke twice at the North Side German church—Monday evening, December 6, and Sabbath afternoon, December 11. These meetings were well attended, especially on Sabbath afternoon. The Ravenswood church united with the German church in these services. This church also has an excellent church-school, although not so large as the one on the South Side.

We spoke to the State Street church Sabbath afternoon, December 4, from Heb. 12: 25-28, on the shaking time.

Sunday afternoon I spoke to the Swedish church, located on Oak Street, which is in charge of Elder C. Meleen. This is a neat and commodious church. In the basement is being conducted an ideal hygienic café, which is well patronized. They also have some treatment-rooms, with a good patronage. What a blessing it would be if similar enterprises could be established and conducted on a paying basis in many parts of this and other cities!

Friday evening, December 10, I spoke to our Danish church on Rockwell Street, composed of an attentive congrega-

gation of earnest and intelligent people. The Holy Spirit was present, and souls were greatly blessed.

We regret that the demands of the work in Washington were such that we could not continue the meetings longer with our people in Chicago, and also meet with other companies that we were unable to visit during the limited time we could remain in the city.

In addition to the public meetings, we enjoyed some excellent visits with our people at their homes.

One evening I had the pleasure of meeting with our medical students who are taking the medical course in the Chicago Medical Universities, in order to qualify themselves for missionary service in any country where, in the providence of God, they may be called to labor for perishing souls. It is with great difficulty that they are able to secure their degrees in these universities and remain true to the Sabbath. We should remember these medical students in our prayers, that they may remain steadfast to the truth while they are in these universities, whatever the cost may be. The influence of unswerving fidelity to the truth while in these institutions will have its effect upon their fellow students. It is evident that in the future it will be more difficult for our students to get through these institutions than it has been in the past.

When one considers the magnitude of the work that must be accomplished in such great cities as Chicago, the question naturally arises, How can the workers abbreviate their course of lectures or Bible studies, and thus more quickly bring the people to a decision. In "Early Writings," page 67, the Lord says: "Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn, and much to learn again."

There can be no question but that these words are applicable, and if those who embrace the truth now must learn it in a much shorter time than many of us who learned it in years past, it is equally true that those who teach it now must condense it in such a manner that those we teach may get it more quickly. "Ye must step fast."

K. C. RUSSELL.

In Memoriam

It is with feelings of deepest sorrow that we record the death of our beloved sister, Miss Sue M. Andrews, who died at the Pennsylvania Sanitarium, Tuesday morning, November 30, of pneumonia, from which she had suffered much for two weeks.

In the death of our Sabbath-school and Young People's Missionary Volunteer secretary, the Eastern Pennsylvania Conference has sustained the loss of one who daily walked with her Saviour and manifested his love and spirit in a life that was fully devoted to his service, and especially to the work which her brethren had assigned her. Though always performing her duties with satisfaction to others and credit to herself, she was prone to feel her inefficiency, and ever strove to render better service for her Master.

After six years of faithful service in this conference, we lay her to sleep in Jesus with the assurance of the Lord's promise concerning her: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. H. HECKMAN,

Pres. Eastern Pennsylvania Conference.

A Pioneer Gone to Rest

IN the providence of God the great threefold advent message that is now going to all parts of the world with such marked success was first brought to public attention by a company of people who had been eminently fitted for that work by the remarkable experience under the great advent movement of 1836-44.

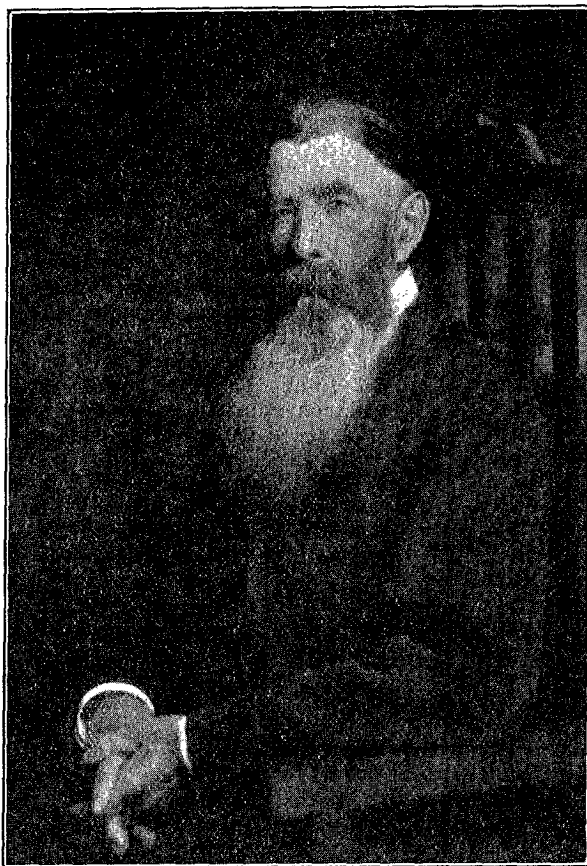
As there are now only a few survivors of that company of pioneers, it seems very fitting that when one lays

born twelve children, seven of whom are still living. At the age of fifteen years father was converted and united with the Methodist Church. Later on he became a class leader in that church, and was very active in that capacity.

Early in the rise of the great advent movement of 1836-44 father and mother accepted the expositions of prophecy as presented by William Miller and his co-laborers, and identified themselves with it. Father was more or less closely connected with those great leaders in the proclamation of the advent message, and put all his earthly possessions into that cause. With them he labored for many months with no thought or expectation of financial remuneration. Their faith was unwavering that Christ would come Oct. 22, 1844, and when that date was reached, father and mother, with many others, were gathered at the home of a Brother Cushman, at Tunbridge, Vt., to watch for the appearance of the Saviour in the clouds of heaven.

That was a most thrilling experience, and one that has been related by father many hundreds of times, very greatly to the edification of his hearers, and, we believe, to the glory of God.

With the bitter disappointment that came to them by the "passing of the time" without the realization of their hopes, our dear parents entered a cloud of deepest gloom. But they held fast their confidence in God and his Word, and believed that somehow and sometime all would be made plain. And so, when a few years later light came to them regarding the further work that God had for his people before the Saviour would come, they gladly embraced it. As they clearly saw the explanation of the strange experience through which they had passed, they praised God for it, and never afterward felt otherwise. To the end of their lives they were both unswerving, faithful believers in what is generally known as the third angel's message, with all that is signified by that term.



WASHINGTON MORSE

Taken Oct. 22, 1906, the 10th day of "the 7th month"

off the armor and goes to his last sleep, more than a mere passing mention should be made of the incident. There is much to be learned and great good to be derived by studying their lives, and especially by candid thought upon their wonderful experience under the first message.

Washington Morse, the subject of this sketch, was one of those pioneers — one who wore the "prophetic scar" for sixty-five years, but who now rests from his labors, awaiting the glad summons, "Awake and sing, ye that dwell in dust."

Father was born in Brookfield, Vt., June 24, 1816, and died at the home of his son, G. W. Morse, DeLand, Fla., Nov. 9, 1909, at the age of 93 years, 4 months, and 15 days. Oct. 15, 1836, he was married to Miss Olive Buzzell, and together they walked life's journey for nearly sixty-five years, she dying in 1901, at Muskoka, Canada. To them were

In the winter of 1852 Elder James White sent to father a prophetic chart with an earnest exhortation that he engage in public labor in preaching the message. As this was in harmony with what he believed to be the call of God, he started out, not only without means to defray expenses, but with no thought or prospect of financial remuneration. His first meeting was held at East Randolph, Vt. Continuing his labors in that part of the State, the Lord gave him many precious souls for his hire. In the summer of that year he was duly ordained to the gospel ministry. To the extent of his opportunities, while supporting his family of several children, he labored in that State until the autumn of 1856, when he removed with his family to Illinois, locating temporarily, about thirty miles south of Chicago. During the winter, while laboring to

earn the wherewithal to support his family, he also did what he could to spread the message, God adding the seal of approval to his work, to which there are numbers who can now testify with joy.

In the spring of 1857 father arranged with the gentleman for whom he had been working, to remove himself and family to the then Territory of Minnesota. They went in pioneer emigrant wagons, and located in Steele County. So far as information has ever been secured, there were only two other families of like faith in the Territory at that time. Ordinarily, the prospect that was then before our parents would be considered as desperately dark and discouraging. In a new and strange country, with a family of eight children—most of whom were too young to do work of any kind—absolutely no financial capital, provisions of all kinds exceedingly high in price, it is evident that they must have been wonderfully sustained by a merciful Heavenly Father. The struggles with poverty and hardship were many, and at times very severe. But the Lord blessed with health and strength and brought them all safely through.

Almost from the first of his location in that new country, father was active in presenting the glorious themes of present truth to his neighbors far and near. In fact, he traveled to many distant points in the State to hold meetings. Many, very many, were the long and weary journeys that he made on foot, with his Bible and chart, to tell the people the glad news of a soon-coming Saviour. For a number of years he was practically the only one who was publicly proclaiming the message in Minnesota. In nearly all localities where he labored, honest souls accepted the light of truth and became steadfast believers, many of whom remain to this day.

Later on other ministers—Elders Wm. S. Ingraham, J. N. Andrews, John Bostwick, and Stephen Pierce, and others—went to that field, with all of whom father labored to a considerable extent. Upon the organization of a conference in that field, father was chosen as its president, a position that he held for several years. His labors were nearly always given gratuitously, and at reasonable figures amounted to many thousands of dollars during the first ten years of his residence in Minnesota. Up to the year 1861 he received only thirty dollars from the conference as compensation for labor.

In the spring of 1862 father went as a delegate to a general gathering that convened at Battle Creek, Mich., May 18-26. That was practically the first General Conference of Seventh-day Adventists. The following year he was also a delegate to another General Conference at the same place. Those were two very interesting and important occasions, and there are now but few persons living who were delegates to those gatherings.

Although not engaged publicly in ministerial labors to any great extent subsequent to 1865, father never ceased his activity nor slackened his zeal in behalf of the cause that he loved dearer than his life. In 1874 he bore heavy burdens in the construction of the first Seventh-day Adventist church building that was erected in Minnesota. This was at Mankato.

In 1896 father and mother removed from Minnesota to Canada, so as to be

near some of their children who were connected with the work in that field. Stopping for a short time with the undersigned at Toronto, they then went on to Peterborough, where a daughter, Mrs. H. I. Farnum, lived. During the eleven years—1897 to 1908—father was for most of the time quite active in the missionary canvassing work, and placed many thousands of copies of periodicals, tracts, pamphlets, and books in the homes of the people of Peterborough and its vicinity. It was really quite remarkable that a man of his age should be able to accomplish so much. The Lord greatly blessed him in his work, and watered the precious seed that he scattered. For about eight years he did a great amount of missionary correspondence, averaging some two hundred letters each year.

In July, 1908, he came to our home in Florida. As a matter of fact, one chief reason of our getting a home here was on father's account. He came with the full expectation of remaining here the rest of his natural life. This genial climate was very favorable for his health, and he greatly enjoyed it. While attending the camp-meeting at Orlando, October 21-30, he contracted a cold that resulted in peritonitis. Upon his arrival home it was evident that he could live but a few days. The ablest medical counsel of the place was employed, and all was done for him that could be suggested, but without avail so far as his recovery was concerned. He fully realized that his end was near, and so expressed himself many times, and always with an earnest desire for it to come speedily. Many times he would pray, "O Lord, come and take a poor sufferer home." A few days before the end came, he repeated 2 Tim. 4:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." A day or two later he called us to his bedside, and requested that 1 Cor. 15:51-57 be read and prayers offered. The occasion was a very precious one as we talked with him of the glories of the resurrection morning, and the loved ones who would meet there. He especially requested us to tell all the children to be sure to meet him on that glad day. His hope was without a cloud, and he had no fear of death. He felt sure that he would go to sleep before morning, and requested us to kiss him "good-by." But death did not come until several days after that, though at no time was he able to converse as he did then, and we realized that it was providential that he improved that occasion as he did. He never murmured or complained of his sufferings, although they were very severe and trying at times. Many times he expressed the deepest gratitude for the care that was being given to him by his children and the many friends and neighbors who were extremely kind.

A few hours before he passed away, he repeated Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." When asked if the Saviour was precious to him, and if he was being given his sustaining grace, he answered very emphatically, "O, yes!" Just before the end came, he reached out his hands to be taken up. His request was granted, and in a very few moments he passed to the last, long, dreamless

sleep in the arms of his son, with not a struggle as he "crossed the bar."

A goodly company of sympathizing friends and neighbors gathered on the day of the funeral. The service was conducted by Rev. U. M. Tabor, pastor of the Methodist Episcopal church (South) of DeLand, with whom father had formed a pleasant acquaintance during the summer. He gave a very appropriate and comforting discourse, taking as his text the words before quoted, 2 Tim. 4:7, 8.

And so we laid father to rest, comforted with the blessed assurance that his life is hid with Christ in God, and that we shall meet him, with many other loved ones, on the immortal shore.

G. W. MORSE,
LIZZIE J. MORSE.

The Message Came Too Late

HERE is one instance where the message came too late in Florida. Mrs. Button was canvassing one day in Lakeland, and called at the home of a railroad man. He was not at home, but his wife, after learning the merits of the book, subscribed for one. In speaking of her husband, she said: "I do not suppose he will ever read the book when it comes; but if he does pick it up, I fear it will only be to swear at it, for he is such a wicked man, and swears so much."

The next day he went hunting, and by the accidental discharge of a gun his life was snuffed out in an instant. The book reached him too late. Will some one who might have gone before be held accountable for the delay?

Dear reader, there are thousands of souls here in Florida who never yet have had the message carried to them. Should they, too, be cut down without a moment's notice, would their blood be upon your garment?

Our cry to God is that he will send forth more laborers into this needy field.

E. R. BUTTON, *State Agent.*

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

Berrien Springs, Mich.

WEDNESDAY evening, December 8, I spoke on religious liberty in the Emmanuel Missionary Training College chapel at Berrien Springs, Mich. It was one of the course of lectures to be delivered from the college platform during the present school year. The evening was exceedingly stormy, but notwithstanding this, there was a good attendance. This was my first visit to this school, and in spite of the storm, I enjoyed it very much.

The present enrolment in the college is about one hundred thirty. They seem to be an earnest class of students, and fully sense the purpose for which they are attending the school.

This school is certainly admirably situated, separated as it is from the many demoralizing attractions that prevail in every city and large town. I was especially interested to learn about the in-

dustrial department connected with the school, and about the farm products, consisting of numerous kinds of fruits and vegetables. In the industrial and agricultural work lie great possibilities. Besides enabling our schools to supply a large portion of the food consumed, and furnishing a large amount for the market, it helps to solve the difficult financial problem of meeting the running expenses.

Owing to the fact that I had an appointment to meet in Chicago, I was obliged to leave the next forenoon, immediately after addressing the students during the chapel exercises. I spoke on the present aspect of the religious liberty work, and the need of all doing what they could in enlightening the people on the true principles of religious liberty.

I was gratified to learn that the Bible teacher, Elder W. E. Videto, is conducting special studies, in which is presented the principles of religious liberty. This is a step in the right direction, and should be adopted in all our schools. If the religious liberty work, or the warning against the beast, his image, and the reception of his mark, is the message for this time, why should we not give it more than simply a passing notice in our schools by teaching a class in civil government? This is no more than any ordinary public school is doing, which is not blessed with the principles that God has committed to us. With the aid of the excellent material that can be secured on religious liberty,—the revised edition of "American State Papers," which is a veritable encyclopedia on this subject, the magazine *Liberty*, the *Protestant Magazine*, and the Religious Liberty Leaflets,—we have ample data to equip one in teaching these principles.

Prof. O. J. Graf, the principal of the Emmanuel Missionary College, and the other members of the faculty, are of the best courage in their work. Do not forget in your prayers those who are carrying the responsibility of our schools, from our colleges down to the church-schools.

K. C. RUSSELL.

The Petition Work

We judge from the returns being sent to our office that a good number of petitions against the religious measures now pending in Congress have already been sent in. We are very glad that this is so. In an article dealing with District matters, the following paragraph appeared in the *Washington Post* of December 11:—

"Declaring that the provisions of Senate bill 404, for the proper observance of Sunday as a day of rest in the District, are religious in character and design and unconstitutional, petitions presented by Senator Bristow, from citizens of Emporia and Lebanon, Kan., yesterday were placed on file in the Senate. The petitioners also take exception to the House joint resolution proposing to amend the Constitution by beginning with the words, 'In the name of God.'"

The same article also reported that another District Sunday bill had been introduced in the House of Representatives, by request, by Representative Livingston, of Georgia. This makes one Sunday bill in each house, besides the proposed religious amendment in the House of Representatives.

A brother, writing from California, states that the people in his district are not easily reached with the petitions, and that it "requires a sermon to get them to understand the matter." He further says that the Seventh-day Adventist people are looked upon as a terrible people by many.

Another brother, writing from Pennsylvania, seems to have quite a different experience. He says he spent but little time with the petition, and succeeded in getting almost "every one to sign it, with hardly an exception." He further says that "the people with one accord are in favor of letting the Constitution remain as our forefathers established it." Another, writing from the State of Washington, says, "We found it easy work to get the signatures."

W. A. C.

Religious Liberty Notes

AN opinion from the attorney-general's office of the State of Kansas is to the effect that those whose religious belief does not permit them to "accept Sunday as the seventh day of the week are exempt from the Sunday-labor law."

The W. C. T. U. of Webb City, Mo., has engaged an attorney to go thoroughly into the matter of prosecuting infractions of the Sunday-closing law. The course adopted in that section of Missouri is likely to influence considerably the remainder of the State.

Friends in Canada send us copies of a number of articles on a variety of topics bearing on present truth which they have recently succeeded in getting into the public press of the Dominion. This is good work. They report that by this means some have become deeply interested.

Brother E. W. Webster, of Ormond, Fla., has an excellent article in the *Jacksonville Times Union* of Sunday, December 5, on the history of Sunday sanctification. Doubtless good work of this sort could be done all over the country if our people would wake up thoroughly and prepare the matter.

Recently a convention was held in Minneapolis for the purpose of organizing a branch of the Lord's Day Alliance. It was presided over by the Episcopal bishop of Minnesota, and numbered among its delegates President Northrup of the State University. All discussion proceeded on the two false suppositions that the Sabbath of the Bible was Jewish, and as such had passed away forever, and that all the present dispensation required was simply the observance of one day in seven. The rest feature of the sabbath (Sunday) was almost exclusively dwelt upon, and nothing much was said of its spiritual phases. A State organization was formed.

The December *Homiletic Review* sees a possibility of getting proper legislation through the New York Assembly to close the "Raines Law hotels" of the State on Sunday, provided the legislators do not listen too subserviently to the catch-penny economists who, when the matter was up in the last legislature, tacked on the provision that these places, for an extra heavy money consideration, might remain open on Sunday for ten specified hours. The *Review* gives warning that not till a bill is brought in which

is for straight, strict closing on the first day of the week,—all day,—will there be any show for its avoiding the tooth-and-nail opposition of the clergy and church people. It is hard to divest one's self of the conviction that if these same clergy and church people would work as hard to close the saloons every day of the week as they do on the first day only, the doom of that iniquitous institution would soon be sealed.

California is now holding a goodly number of religious liberty institutes. Elder J. O. Corliss, the religious liberty secretary of the Pacific Union Conference, invites all communities in that conference wishing such gatherings to correspond with him in regard to the matter, and make proper arrangements.

Field Notes

At Alpena, Mich., four persons were recently baptized.

BROTHER J. ADAMS STEVENS writes from Goldfield, Nev., of the baptism of two souls.

BROTHER FRANK S. BUTZ reports that five have taken a stand for the truth at Alpena, S. D.

SUNDAY, October 10, Elder W. D. Parkhurst baptized six candidates at Des Moines, Iowa.

SEVEN young people were recently baptized by Brother B. F. Stureman and taken into the church at Memphis, Mich.

BROTHER ROY L. BENTON reports one family of Sabbath-keepers at Portales, N. M., and says there is a good interest among the people.

As a result of the work of the Brethren Brown in Warren, Ark., a lady of one of the leading families of the town is keeping the Sabbath.

A CHURCH of eighteen members has been organized in Haviland, Kan., by Elder Chas. Thompson, three of this number having been baptized recently.

ELEVEN persons have taken their stand to keep the Sabbath at Littlebirch, W. Va., as a result of the meetings conducted by Brethren Foggin and Adkins.

ELDER T. G. LEWIS baptized seven new members at Warsaw, Wis., recently. These were added to the church as the result of Brother Lewis Drew's work there.

BROTHER FRANKLIN G. WARNICK reports five new converts at Danville, Va., and four at News Ferry, Va. Brother Warnick recently baptized five at News Ferry.

ON Sunday, November 7, Elder G. A. Snyder baptized Brother H. Kanako, one of the students of the Japanese school in Oakland, Cal., who accepted the truth as a result of a series of Bible studies.

A LETTER from Elder Stephen G. Haughey, of Nottingham, England, reports sixty new Sabbath-keepers as the result of four tent efforts in the North England Conference this year.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

The Summary

A GLANCE at this our sixth monthly summary of magazine sales shows the great possibilities that are wrapped up in home missionary work.

All will be glad to note the encouraging gain in the sales of the *Watchman* magazine, amounting to 7,186 copies.

The sale of our new magazine, *Christian Education* (published every other month), shows an increase of 885 over the previous month.

During the past six months 905,536 copies of our seven ten-cent magazines have been sold,—an average of 150,922 copies or \$15,092.20 a month.

Substantial gains are shown in the sales report of the following union conferences: The Western Canadian, Lake, Pacific, and Southwestern. The other eight unions show a slight loss.

With the appointing of strong men as missionary secretaries of our union and local conferences, we may confidently expect a steady, healthy growth of the sale and distribution of all literature handled by our faithful home workers. This includes all our periodicals, magazines, tracts, leaflets, pamphlets, trade books, and forty-per-cent books.

This report shows a slight falling off in the number of magazines sold during November. This decrease of 4,717 copies, is largely accounted for by the fluctuations in the mailing lists and sales of *Liberty*, the *Protestant Magazine*, and the *Temperance* number of the *Youth's Instructor*, the two former publications being quarterlies.

A. J. S. B.

News Notes

DURING the year 1909 the average monthly circulation of *Life and Health* has been 44,958 copies. It is expected that the additional sales of the December number will bring the monthly average up to fully 45,000 copies.

Brother D. W. Reavis, manager of the Review and Herald periodical department, states that the November circulation of *Life and Health* and *Liberty* was 10,000 copies above the record for the corresponding month of last year.

A faithful sister, 73 years of age, living up in the cold State of Maine, sold 1,000 copies of *Life and Health* a month during September and October, 800 copies of the November issue, and 700 of the December number. She has just ordered 500 copies of the January issue. She has thus ordered 4,000 magazines since September. If this dear old lady can accomplish this much in the cold climate of Maine, what may we not expect from our strong, able-bodied young people, many of whom are situated in more favorable places?

A. J. S. B.

Summary of Magazine Sales for November, 1909

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Value
Atlantic Union Conference									
Central New Eng...	174	67	963	25	422	...	76	1727	\$ 172.70
Maine	48	185	1219	25	135	...	12	1624	162.40
New York	334	80	321	...	122	25	4	886	88.60
Greater New York.	885	80	1000	50	225	...	18	2258	225.80
Western New York.	160	81	521	25	149	...	9	945	94.50
Southern New Eng..	40	23	248	25	159	...	6	501	50.10
Vermont	7	21	167	...	108	...	12	315	31.50
November totals ...	1648	537	4439	150	1320	25	137	8256	825.60
October totals	1611	535	4421	1633	800	200	137	9337	933.70
Canadian Union Conference									
Maritime	32	...	298	12	69	25	1	437	43.70
Newfoundland .....	...	...	1	...	...	...	...	1	.10
Ontario	355	17	243	...	85	...	5	705	70.50
Quebec	100	4	10	...	69	...	3	186	18.60
November totals ...	487	21	552	12	223	25	9	1329	132.90
October totals	334	75	2295	49	...	...	9	2762	276.20
Western Canadian Union Conference									
Alberta	50	16	23	...	69	...	1	159	15.90
British Columbia ..	...	9	26	...	73	...	2	110	11.00
Manitoba	31	6	43	...	68	...	2	150	15.00
Saskatchewan	30	6	18	...	50	...	1	105	10.50
November totals ...	111	37	110	...	260	...	6	524	52.40
October totals .....	...	21	268	66	...	...	6	361	36.10
Central Union Conference									
Eastern Colorado ..	114	111	150	...	275	...	21	671	67.10
Western Colorado ..	115	112	77	...	106	...	11	421	42.10
Kansas	626	291	566	20	371	...	19	1893	189.30
North Missouri ...	245	95	93	6	69	...	3	511	51.10
Southern Missouri .	216	99	281	19	209	...	8	832	83.20
Nebraska	130	139	383	...	358	...	60	1070	107.00
Wyoming	11	18	27	...	41	...	2	99	9.90
November totals ...	1457	865	1577	45	1429	...	124	5497	549.70
October totals	2041	701	3735	3927	25	...	124	10553	1055.30
Columbia Union Conference									
Chesapeake	68	81	175	...	189	...	4	517	51.70
District of Columbia	59	85	396	195	152	25	15	927	92.70
New Jersey	64	257	174	100	169	...	18	782	78.20
East. Pennsylvania.	1175	212	387	25	525	...	9	2333	233.30
West Pennsylvania.	126	213	287	...	470	...	5	1101	110.10
Ohio	1813	2277	1703	142	517	...	26	6478	647.80
Virginia	9	78	172	...	48	...	3	310	31.00
West Virginia	29	11	138	...	27	...	1	206	20.60
November totals ...	3343	3214	3432	462	2097	25	81	12654	1265.40
October totals	3239	2017	3252	4231	735	50	81	13005	1300.50
Lake Union Conference									
Indiana	535	225	494	25	429	...	19	1727	172.70
East Michigan	735	157	1380	25	770	...	22	3089	308.90
West Michigan	938	158	1680	25	764	...	30	3595	359.50
North Michigan	384	157	299	...	100	...	10	950	95.00
Northern Illinois ..	2010	451	1525	...	300	...	20	4306	430.60
Southern Illinois ...	696	455	724	...	160	...	10	2045	204.50
Wisconsin	256	142	922	4	306	...	32	1662	166.20
November totals ...	5554	1745	7024	79	2829	...	143	17374	1737.40
October totals	5452	1119	6746	1571	571	...	153	16312	1631.20
Northern Union Conference									
Iowa	1320	312	994	190	1161	100	58	4135	413.50
Minnesota	68	98	2908	...	212	...	17	3303	330.30
North Dakota	28	124	160	25	105	...	8	450	45.00
South Dakota	68	160	156	...	103	...	4	491	49.10
November totals ...	1484	694	4218	215	1581	100	87	8379	837.90
October totals	3211	464	2441	1503	44	856	87	8997	899.70
North Pacific Union Conference									
Montana	27	19	38	75	74	...	27	260	26.00
Southern Idaho	35	43	195	...	81	...	30	384	38.40
Upper Columbia ...	1675	237	539	100	200	...	32	2783	278.30
Western Oregon ...	1906	118	649	425	325	...	50	3473	347.30
West. Washington ..	1545	119	596	150	319	...	53	2782	278.20
November totals ...	5188	536	2017	750	999	...	192	9682	968.20
October totals	5476	496	1675	2495	...	...	232	11274	1127.40

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Value
Pacific Union Conference									
Arizona	6	9	129	...	13	...	6	163	\$ 16.30
Northern California	3593	254	2896	675	1300	...	50	8768	876.80
Southern California	2082	255	2485	475	1040	...	43	6380	638.00
Utah	8	4	32	...	14	...	...	58	5.80
November totals	5689	522	5542	1150	2367	...	99	15369	1536.90
October totals	5740	267	3994	4253	37	...	99	14396	1439.60
Southern Union Conference									
Alabama	57	1382	222	...	135	...	12	1808	180.80
Kentucky	3	171	1126	...	75	...	4	1379	137.90
Louisiana	155	389	481	35	66	...	5	1131	113.10
Mississippi	131	173	186	...	17	...	...	507	50.70
Tennessee River	119	900	35	...	46	...	13	1113	111.30
November totals	465	3015	2050	35	339	...	34	5938	593.80
October totals	292	1909	2973	509	260	...	132	6175	617.50
Southeastern Union Conference									
Cumberland	...	76	87	...	87	...	24	274	27.40
Florida	6	209	598	...	68	...	5	886	88.60
Georgia	183	590	419	...	97	...	2	1291	129.10
North Carolina	33	149	155	50	43	...	3	433	43.30
South Carolina	1	97	161	...	32	...	2	293	29.30
November totals	223	1121	1420	50	327	...	36	3177	317.70
October totals	274	773	2797	755	175	...	38	4812	481.20
Southwestern Union Conference									
Arkansas	19	731	66	...	66	...	6	888	88.80
New Mexico	8	25	18	...	80	...	2	133	13.30
Oklahoma	625	449	215	75	317	50	11	1742	174.20
Texas	263	1429	475	450	180	...	7	2804	280.40
Western Texas	248	609	40	...	85	...	1	983	98.30
November totals	1163	3243	814	525	728	50	27	6550	655.00
October totals	1449	1952	689	1032	172	...	27	5456	545.60
Foreign									
Foreign and Misc.	1515	4671	4505	...	405	...	1035	12131	1213.10
Grand totals	28327	20221	37700	3473	14904	225	2010	106860	10686.00

Comparative Summary for Six Months

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Total Value
June	27607	15501	58185	35352	10308	101050	...	248003	\$24800.00
July	48011	15891	79400	15161	1549	2918	...	162930	16293.00
August	54689	18500	65537	20233	10945	4232	...	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	102030	10203.00
October	30483	13035	37812	22171	2819	1126	1125	111577	11157.70
November	28327	20221	37700	3473	14904	225	2010	106860	10686.00
Totals	223419	99483	325479	98607	42109	110301	3135	905536	\$90553.60

Denominational Literature Sales in the United States, During the Year 1908, Showing Percentage of Periodical Sales

	Subscription & 40 Per Ct. Books	Trade Books and Bibles	Tracts and Pamphlets	Periodicals	Total Sales	Per Cent Period.
Pacific Press						
Pub. Assn.	\$171,920.20	\$18,340.19	\$8,967.50	\$102,470.80	\$301,698.69	34
R. and H.						
Pub. Assn.	125,934.85	20,947.69	5,216.64	145,475.00	297,574.18	49
Southern						
Pub. Assn.	111,854.60	2,278.29	2,626.63	41,313.00	158,072.52	26
International						
Pub. Assn.	500.00	5,530.05	5,343.54	18,098.00	29,471.59	61
Union, Local, Misc. Printing Plants						
	320.00	340.22	.....	23,277.00	23,937.22	97
Totals	\$410,529.65	\$47,436.44	\$22,154.31	\$20,633.80	\$810,754.20	41

NOTE.—Thus the total sale of our periodicals in the United States last year amounted to forty-one per cent of the total literature sales. Adding the sales of other literature handled by our home workers (trade books, Bibles, tracts, and pamphlets) to the \$330,633.80 worth of periodicals sold, we have a total value of \$400,224.55, or approximately fifty per cent of the total literature sales. And this does not include the forty-per-cent books now listed among the regular subscription books, but handled by our home workers. The report for 1909 will show a large increase in periodical sales over 1908. Further reports, showing the percentage of periodical sales in foreign lands, etc., will appear later. The possibilities for home missionary work are almost unlimited.

A. J. S. B.

A number of our conferences, having at present no regular tract societies, are planning to establish these useful and necessary organizations within a few months.

During the sessions of the Atlantic Union Conference recently held at South Lancaster, Mass., Brother F. M. Dana was re-appointed as missionary secretary of that union. He will also have charge of the young people's work.

A. J. S. B.

Current Mention

—Twelve men and one woman lost their lives by the sinking of the schooner "Governor Ames" off Cape Hatteras on December 14.

—Judge Horace H. Lurton, of Tennessee, present circuit judge of the Sixth Circuit United States Court, has been appointed by President Taft to the place in the United States Supreme Court made vacant by the death of Justice Peckham.

—At Reedyfork, near Greensboro, N. C., on December 15, a fast passenger-train left the track at a trestle, plunging down the embankment and wrecking a number of the cars. Twelve persons were taken from the wreck dead, and twenty-five were more or less seriously injured.

—The Arbuckle Sugar Company has voluntarily turned over to the United States government the sum of \$695,573 of back duties which had been fraudulently retained. It is stated that the government will prosecute the ones responsible for the fraud, notwithstanding the restitution of the money.

—On the morning of December 17 King Leopold of Belgium passed away, his system being unable to rally from the effects of a surgical operation performed a few days previous to his death. He had reached the age of 74 years, 8 months, and 8 days. While his rule of the Kongo has been most severely criticized by all humanitarians outside the Catholic Church, his rule of his home land is not generally criticized. He died as he had lived, a member of the Catholic Church, which has stood sponsor for him in his rule in the Kongo country. His successor is Prince Albert, born April 8, 1875.

—Advices from Managua, Nicaragua, dated December 16 state that President Zelaya of Nicaragua has resigned from the presidency of that country, having placed his resignation in the hands of the Nicaraguan congress. The congress will select one to fill the position of president until another is elected. Dr. Jose Madriz, judge of the Central American Court of Justice at Cartago, is recommended by Zelaya for the position, but he is not acceptable to those in charge of the present revolution, and his occupancy of that position it is believed will be opposed by the United States government. The American government will insist upon the arrest and trial of the retiring president for his part in the shooting of two Americans who were found in the ranks of the revolutionists.

— A company of wealthy men in New York have formed a syndicate for the building of Wright aeroplanes. They expect to begin delivering aeroplanes by the first of next May.

— The government of France has decided to follow other countries in the building of "Dreadnaught" battle-ships. It is purposed to build each year two vessels of this pattern, equal, if not superior, to any battle-ship afloat.

— Count Reventlow, the eminent German naval expert, writing in reference to the outbreak of war, says: "In naval warfare the period of straightforward, honest declarations of war or open preparations for war, has gone by forever. It will certainly be the object of the assailant to begin hostilities by a surprising, and if possible a demoralizing, blow against the enemy. The next naval war will begin with such a breach of international law, and at a moment when the enemy least expects an attack." Ever since the opening of the Russo-Japanese War, military men have come to feel that such would be the case. This, with the increased preparations for war in all countries, can not fail to increase greatly the feeling of unrest in the world. The nations will look with suspicion upon one another more than heretofore, and the people will be from now on more than ever in continual dread of war.

NOTICES AND APPOINTMENTS

Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists will hold its annual meeting at 3 P. M., Dec. 27, 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!

THE next annual session of the Montana Conference Association of the Seventh-day Adventists will convene at Mount Ellis Academy, near Bozeman, Mont., Thursday, Jan. 20, 1910, at 3 P. M., for the purpose of electing a board of five trustees and to transact any other business that may legally come before the meeting.

J. C. FOSTER, President;
A. E. EVERETT, Secretary.

Montana, Notice!

THE next annual session of the Montana Conference will convene at Mount Ellis Academy, Jan. 17-23, 1910. Many things of great importance are to be considered, and we urge all our churches to send a full quota of delegates.

Good help is promised from the union conference, and we expect much of the blessing of God. Bring a supply of bedding, and come prepared to stay through the entire meeting.

J. C. FOSTER.

British Columbia Conference

NOTICE is hereby given that the annual session of the British Columbia Conference of Seventh-day Adventists, will be held at the Manson Academy, Pitt Meadows, Port Hammond, B. C., Jan. 20-23, 1910. The first service will be held Thursday, at 7:30 P. M.

Let all the churches attend to the election of delegates, as follows: One delegate for the

church and one additional delegate for every ten members. The business of the session will be the election of all the conference officers and such other business that may properly come before the delegates. Send the delegates' credentials, properly filled out, to the secretary, Bertha Lofstad, Port Hammond, B. C.

W. M. ADAMS, President.

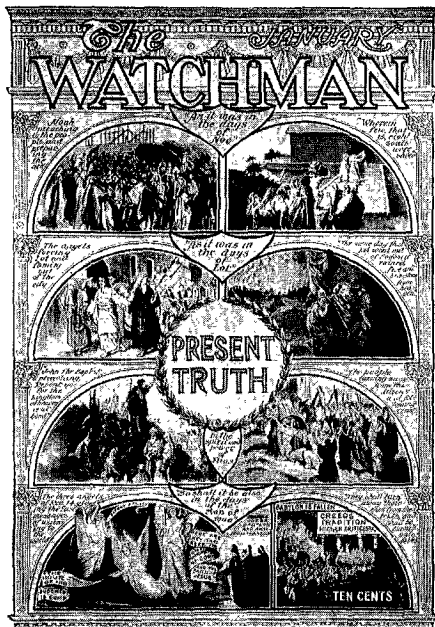
The January Watchman

A FACSIMILE of the cover design of the January issue of the *Watchman* appears in this column, and tells its own story. Noah's message, as delivered by his voice and enforced by his life, was present truth to the generation then living. But it was not popular, and only eight were saved from the flood.

The warning given to Lot by the angels and by him to his sons-in-law, was present truth in the hour of Sodom's impending doom. But only three who heard it were saved by it. Nevertheless it was God's message.

John's message was present truth. Nevertheless comparatively few who heard John were really prepared by the truth he preached to accept Christ when he came.

The message now due to the world, the



hour of God's judgment, the fall of mystic Babylon, and the commandments of God, will not save the multitude; but some will heed the call, "Come out of her, my people." The message of the three angels is present truth for our day.

Topics Treated in the January Issue

Among the articles which will appear in the January number of the *Watchman*, the Editorial department will present an introductory article on "Present Truth," by L. A. Smith; "Russia's Struggle for the Sea" (Eastern Question Series), by P. T. Magan; and "A Present-Day Problem," by C. P. Bollman.

Of the General Articles, J. O. Corliss, of California, will give the first of a series of "The Future of Our World." C. Santee, of Texas, will present another article on "The Sanctuary in Heaven." "The Three Witnesses," by C. F. McVagh, of Nashville, Tenn., is an excellent study of the place that the Word, the Spirit, and the church occupy in the great plan of salvation. Our Washington correspondent writes under the head of "Danger Ahead."

There will also be included, excerpts from "The Terror on Europe's Threshold," from a contemporary magazine; "The Coming of the King," by H. W. Cottrell; "Educational Reform and the South's Attitude Toward This Reform," by E. A. Sutherland; Reports from Portugal, Chile, and Spain.

The Outlook department, the Scripture Study department, the Scrap Book department, and the Home and Health department, will contain matter of great value to the readers of the journal. The following general topics will be considered during the year:—

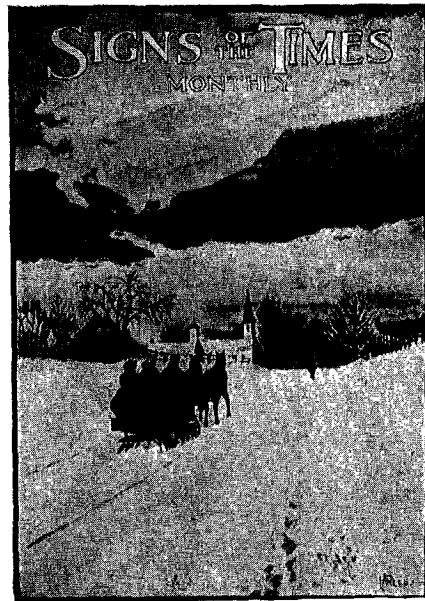
From Eden Lost to Eden Restored; The Covenant of God With Humanity Since the Days of Adam; The Plan of Redemption; The Ministry of Christ; His Priesthood; The Lost Dominion; The Home of the Redeemed; The Second Advent; Man's Condition in Death; and Final Rewards and Punishments.

Subscription price till January 1, 75 cents a year; after January 1, \$1. Address the *Watchman*, Nashville, Tenn.

"Message-Filled"

THIS expresses the character of the *Signs of the Times Monthly*. It is because of this feature, and the further fact that "the *Signs* does bring people into the truth," that so many of our people have chosen this magazine for use in their missionary endeavors.

The first number of the new year, with an



attractive cover in two colors, is now ready. It is easily up to its usual standard of excellence, and we believe the contents justifies the claim made for it in the above heading.

Here are titles to a few of the articles: Persecution of the Early Church; The New Life; The New Birth—How Attained; A New Year for the Christian; A New Power in Your Life; The Three Worlds; Struggle for Religious Liberty in the Western World; No Loss of Time on a Round World; To the Uttermost Parts of the Earth (story).

In addition to the articles named are other things of interest and importance, which are likely to make this issue of the magazine attractive to those also who may not be interested in religious things. Significant Current Topics occupy six pages. "How to Treat a Cold," contains very helpful suggestions which many can make use of at this season of the year. Limited space forbids going into further description of the contents.

Surely this number of the *Signs Monthly* deserves a wide circulation, and we hope there will be a large number of recruits to the little army which is now at the front with the *Signs Monthly*. Will you go? We will help you get started.

Send orders through your tract society. The prices are 5 to 50 copies, 5 cents each; 50 and up, 4 cents each. *Signs of the Times*, Mountain View, Cal.

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.—A first-class proof-reader. Permanent position to one who is fully qualified by experience and education. References required. Southern Publishing Assn., 2119-2123 Twenty-fourth Ave., North, Nashville, Tenn.

WANTED.—At once, a good vegetarian cook at the North Yakima Sanitarium, North Yakima, Wash. Man preferred. In writing, please state age, experience, qualifications, and wages expected. Address Mrs. F. M. Rossiter.

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.

WANTED.—Seventh-day Adventist family of workers to rent 4-room house and 2-room tank-house near; good water; 1½ miles from church, schools, stores, etc. Can furnish ranch work one half the time or more. Address J. P. Knowlton, Morgan Hill, Cal.

WANTED.—Names of 400 persons sufficiently interested in music and the educational work in the South to send 25c each for copy of new solo, "Life's Tempest," words composed by Clifford G. Howell, principal Cumberland Industrial School. Address, Daylight, Tenn.

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

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.—To correspond with consecrated Sabbath-keeper who desires to work for Sabbath-keeping family in Central Saskatchewan, and homestead near by; would expect him to use team to improve homestead as part pay. Address W. B. Vinnard, Crane Cr. P. O., Saskatchewan, Canada (via Ruddell).

MOTTOES.—Xmas will soon be here. 100,000 shipped in past few days. More new Mottoes just arrived—most beautiful roses you ever looked at. Father and Mother mottoes lead them all. Special offer: 200, all new, with Father and Mother, \$9; 200, Father and Mother, \$12. Express prepaid. Rush your orders. Address Hampton Art Co., Hampton, Iowa.

WANTED.—Agents to sell "The Practical Guide to Health." This book is at once a concise yet comprehensive work on anatomy, physiology, and hygiene, written in a fascinating manner, and is a valuable compendium of necessary information regarding the treatment of common diseases and the care of the sick. It may be had in cloth binding, \$3; library, \$4; full morocco, \$5.

Notice!

MANY among the poor in this part of the country have been made glad by the distribution of clothing sent by friends from the North and elsewhere. There are a number of children in the poorer districts here whose parents have not the means to buy them clothing to keep them warm.

Those who have clothing of any kind, or goods that can be made over, or footwear, may be assured that it will be highly appreciated.

Mrs. Keele has distributed a number of barrels of clothing since we came here, and we wish as the cold weather is coming on, that we had more.

Please send by freight, prepaid, to me at Huntingdon, Tenn. It is on the Nashville and Chattanooga Railroad. Address Elder Wm. J. Keele, R. F. D. 2, Cedar Grove, Tenn.

Notice!

ALL absent members of the Colorado Springs church are urgently requested to send their reports to the church clerk, Mrs. F. W. Patterson, 403 DeGraff Bldg., Colorado Springs, Colo., before Jan. 15, 1910.

Publications Wanted

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

John H. Smith, Alabama City, Ala., *Signs, Watchman, Life and Health*, and tracts for missionary work.

O. A. Dow, Greeley, Colo., desires clean new copies of *REVIEW, Signs, Watchman, and Life and Health* for missionary work.

Obituaries

MORRIS.—Died of gastric ulceration of the stomach, at Santa Rosa, Cal., Nov. 5, 1909, Sister Salome Morris, in her fifty-fourth year. Four children, a brother, and a sister mourn their loss. From childhood Sister Morris was acquainted with the truths of the third angel's message, and died in hope of a part in the first resurrection. Funeral services were conducted by the writer. C. L. TAYLOR.

REIDELL.—Mrs. Loretta Lucile Reidell (*née* Kerr) was born in Lansing, Mich., Dec. 22, 1890. She became a member of the Battle Creek Seventh-day Adventist church in the winter of 1902. She was married to Mr. Lawrence Reidell, of Battle Creek, Feb. 23, 1909, and after a short illness was called away to rest, leaving to mourn her a kind and loving husband, a father and mother, and two brothers. In their sorrow they trust in the Lord, who is rich in mercy and ever liveth to make intercession for us. J. M. WILBUR.

FITTS.—Mrs. Mary Fitts, wife of Brother A. C. Fitts, fell asleep in Jesus at Luray, S. C., Oct. 26, 1909, aged about thirty-three years. With her husband she accepted present truth two years ago, and both, with three of their children, united with the church at Campobello, S. C. After receiving the truth, her greatest desire was to lead others to see the message that was so precious to her soul. A husband and five children await the morn of the resurrection for her awakening. Pastor W. H. Dowling, of the Baptist church, conducted the funeral service, using as his text Rev. 14:13. Her faith and courage inspire those who are bereaved to press on till the conflict is over and the crown won. E. W. CAREY.

HUNTLEY.—Killed at Bossburg, Wash., Nov. 12, 1909, Charles R. Huntley, son of Dennis and Mrs. Huntley. His death was caused by two logs suddenly bursting from a large pile where he was decking in the lumber woods. Those working with him report that he died instantly, without even a word or a sound, one log rolling over his body and crushing his head, and the other remaining on the body until rolled off by hand. He leaves a wife and little three-year-old daughter, an aged mother, one sister, and six brothers. Words can not express the sadness of the occasion as we laid our brother to rest. He was a faithful man, of only twenty-seven years, and his wife, to whom he had been married about seven years, was so overcome with grief that she was unable to endure the bereavement, and could not attend the funeral. How glad we shall all be when these struggles are over! He rests in

hope. Words of comfort were spoken by the writer, assisted by Brother J. Haffer.

E. H. HUNTLEY.

CARY.—Nathan Cary was born at Fulton, N. Y., May 3, 1838. He came to Wisconsin when a young man, enlisted in the Third Cavalry in 1861, remaining in the army until the close of the war. In 1867 he was married to Carrie Pace. Brother Cary embraced the Seventh-day Adventist faith about thirty-one years ago, and has since been an earnest advocate of the truth he loved, and very anxious that others might find and accept the Saviour he had found so precious. He was deacon of the New London church when taken sick. After a short service held at the house, we went to the church, where a large attendance demonstrated how much he was loved by his friends. Words of comfort were spoken by the writer, assisted by W. Lathrop, the local church elder. THEO. LEWIS.

SEAMAN.—Mrs. J. C. Seaman was born in Putnam County, Indiana, Feb. 5, 1853. She died Wednesday, Nov. 24, 1909, at 5:30 A. M., at Keene, Tex. Hers was a complication of diseases, and she suffered much. She died peacefully as if falling into a sleep. Sister Seaman accepted the truth under the labors of Elder R. M. Kilgore, at Ferris, Ellis Co., Tex., in October, 1884. She was married to J. N. Seaman in 1877, and they came to Texas from Indiana in February, 1884. There were born to them three children; two are living, and were present at the funeral. Words of comfort and courage were spoken to the bereaved family and friends from Hosea 13:14. She was laid to rest with the strong assurance that she will come forth in the first resurrection. CLARENCE SANTEE.

WELDEN.—Died Nov. 22, 1909, in Takoma Park, Md., at the home of her son David, Sister Mary A. Welden, at the age of 65 years, 5 months, and 18 days. Sister Welden was born in Downingtown, N. J., June 4, 1844; she was married to William Welden, Sept. 30, 1883, who died in the faith of the third angel's message, Aug. 24, 1904. Sister Welden leaves to mourn their loss a son and a daughter. Although a great sufferer for months prior to her decease, her noble spirit of patience and resignation to the will of God made her beloved by all who knew her. The funeral services, conducted by the writer, were held in the meeting-place of the Seventh-day Adventist church of Vineland, N. J., in the cemetery of which city the body was interred. We laid Sister Welden away to rest in the blessed hope of meeting her again at the resurrection of the just. GEO. W. SPIES.

COTTRELL.—James Ulysses Cottrell was born in western New York, Oct. 28, 1847, and died at Sanitarium, Cal., Nov. 23, 1909. The immediate cause of death was embolism of the heart. For more than forty years Brother Cottrell was a great sufferer, and many times during his maturer years his life was despaired of. But though so long subject to severe illness, his life was an unusually bright one, and all who knew him remember him as one who nearly always sang while he labored. He was born in the faith of the Seventh-day Baptists, and while he was but a small boy, his parents heard and received the truths taught by Seventh-day Adventists. His father, Elder R. F. Cottrell, almost immediately began to assist in the work of the ministry; and, to aid his father, James surrendered his educational ambitions, and remained at home to care for business and mother. In 1872, at Olcott, N. Y., he was united in marriage to Lucy Taylor. Four children were born to them, two of whom are still living.—Roy F., now in the China Mission field, and Charles M., who was his support and strength during the closing days of life. He is survived by a faithful and loving wife, who, with her children, finds great comfort in the hope that he will come forth in the first resurrection. Funeral services were held at San Jose, Cal., Friday, November 26, words of comfort being spoken by the writer. The text chosen proved to be the same as that selected by Elder S. H. Lane, who officiated at Elder Cottrell's funeral years ago—2 Sam. 14:14. C. L. TAYLOR.



WASHINGTON, D. C., DECEMBER 23, 1909

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

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: Daily Providences in Mission Wilds... 3-6
Contributed Articles: Come Forth (poetry) M. E. Yergin... 7
Home and Health... 10, 11
The World-Wide Field... 11-13
Harvest Ingathering for Missions... 14
The Field Work... 15-18
Christian Liberty... 18, 19
Missionary and Publishing Work... 20, 21
Miscellaneous... 22, 23

LAST week we were glad to meet Dr. A. Allen John in Washington. He has just returned from Mexico, where for years he has been engaged in medical work.

IN the issue of December 2, in the article on "Christmas; Its Origin and Character," a word was omitted which made the last sentence of the article state the opposite of what the writer intended.

THE secretary of the Central States Religious Liberty Association, Elder J. S. Wightman, asks us to announce that their press bureau has been re-established in Kansas City, Mo., at 803 Cleveland Avenue.

THE following appreciated suggestion reveals how our isolated members feast upon the REVIEW: "May the rich blessing of the Lord crown the efforts of all who assist in the preparation and circulation of the REVIEW, which holds up the lamp of life to all of us lonely Sabbath-keepers."

THIS week Prof. F. Griggs, of the Educational Department, sails for Jamaica, West Indies, to attend the annual meeting of that conference, and to visit the West Indian Union training-school.

WE omitted in September to record the departure of N. P. Nelson and wife, of North Dakota, who sailed for Europe, to engage in study, and then to assist in the work in the Scandinavian Union Conference, as recommended by the last General Conference.

WE learn from Prof. H. R. Salisbury that applications are coming in for the special ministerial course opening early in January at the Foreign Mission Seminary. The calls from home and foreign fields are unceasing, and there should be a good force of younger ministerial laborers getting the benefit of this special course in preparation for stronger service.

ONE of our Eastern conferences is asking the General Conference to assist in finding a Bible worker for a place of special need. The old-time Bible worker is not so easily found now as some years ago. The teaching and nursing and periodical work have called for young women in large numbers.

Morning Watch for 1910

THE new year is almost here. Do you want to make the coming year a year of prayer? The Morning Watch Calendar will help you. This dainty little booklet is procured from your conference Missionary Volunteer secretary, or the Missionary Volunteer Department.

ONE of our workers recently called upon a well-known evangelist in one of the Western States and presented him with a copy of the special Thanksgiving number of the REVIEW, and in addition to receiving a donation for missions, she gratefully accepted the following compliment paid by the evangelist to Review and Herald publications, especially the Youth's Instructor: "Why! this is published by the Review and Herald press. I consider that the Review and Herald print the best literature on earth. I have ten dollars' worth of their literature over there [pointing to a large bundle]. I intend to distribute these papers to the new converts to-night. Wife, get her a copy of the papers we have there. [She handed me a copy of the Temperance number of the Instructor.] I consider that the best thing on temperance I ever saw, and I want the converts to get the benefit of reading it." This evangelist distributed over a thousand copies of the Temperance number of the Instructor on the last evening of his revival services, to as many new converts, and in his closing prayer he prayed for the Seventh-day Adventists.

In Washington

THE week of prayer, just closed as we go to press, was a very blessed experience in Washington. There are eight churches and companies, and one or two groups, in the District of Columbia Conference territory, and, so far as we have heard, it has been a time of rich blessing and victory in all. The keynote has seemed to be the definite surrender to service and the peace and rest of cleansing from sin within while battling with trial and temptation without. Never have we known the closer searching of the Holy Spirit to lay bare specific hindrances and sins, in order that the King's highway may be cleared. In our Review Office, as all the workers have come together to seek for definite victory and for the experience that is especially needed where many are crowded together in busy strenuous work-rooms, the Lord has so blessed that we praise and magnify his name. The Foreign Mission Seminary and Sanitarium church bear like testimony. We expect to hear of similar experiences wherever the week has been observed. The week of prayer is more than a merely formal appointment. It is of the Lord, and, on such occasions the waters are troubled for the special healing of the soul. Now let it be the entrance upon a year of more earnest prayer and service. The year 1910 must have many trials and opportunities awaiting us. God will help us.

No Money

BEING without money has proved to be a greater blessing to a number of our sisters whose husbands are not interested in the faith than an abundance of money could possibly have been. Some have been situated financially so they could not pay for the "good old REVIEW," and had for some time been without it. It has seemed they were too poor. Some complained about it, and wondered why it was that the Lord permitted it when they were so devoted to him and his special work for this time. They could see the great need of means in all departments of work, and longed to answer some of the calls for money to help on the work in the mission fields. They had not learned, however, that the Lord needed their individual service among their neighbors more than he needed their money, and that their need of money with which to secure the things they so much desired would be as strong an inducement to get out among their neighbors as he could furnish them with. Some have learned this lesson of late. Even women who have children and many household duties have found an hour or two each week that they have devoted to calling upon their neighbors with some of our publications, especially Life and Health, and besides selling the journal and securing profit enough to pay for their own subscription to all our journals, they had something left for donations, found many opportunities for doing missionary work, and were spiritually benefited themselves. Let others who have no money, prove the Lord in this way, and see if he will not reward their efforts far beyond their expectations. The lack of money may prove a great blessing not only to the one in need, but to others who may receive benefit on account of these believers' needs. D. W. REAVIS.