



Vol. 86

Takoma Park Station, Washington, D. C., December 30, 1909

No. 52

His Heart's Desire

"He shall see of the travail of his soul, and shall be satisfied." Isa. 53: 11.

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

"O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me.

"And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

John 17: 24-26.



THE WORK — AND — THE WORKERS

THE *Protestant Magazine* is thus early yielding results, in so far as it is bringing many Protestants to the realization of the true present attitude of Catholicism toward Protestantism. The following statement is made by a Protestant who is not a Seventh-day Adventist: "Dear Sirs: Find enclosed 25 cents for renewal of subscription for the *Protestant Magazine*, which tells the truth concerning the savagery of that institution — Catholicism — during a long term of years; it would to-day, if it had the power, exterminate every Protestant living."

MISS SADIE BAKER, missionary secretary of the Ontario Conference, states that one company of magazine agents not long ago made the best record of the campaign in Toronto, Ontario, having visited and worked the cities of Cincinnati, Louisville, Indianapolis, Detroit, and Buffalo. She says, "In four and one-half hours they sold 723 magazines, an average of 90 copies each. Last summer one of our workers in Brantford, Ontario, sold 100 copies of *Life and Health* in one-half day. There is no reason why the ten-cent magazines can not be sold as successfully in Canada as in the United States."

WEBSTER'S COLLEGIATE DICTIONARY. Octavo, 1,116 pages; 1,400 illustrations. Recently issued. Size, 7 x 10 x 2 $\frac{5}{8}$ inches. The largest of the several abridgments of the International. Contains a valuable pronouncing glossary of Scottish words and phrases.

Cloth, with complete reference index\$3.00

Sheep, marbled edge, with complete reference index 4.00

Half morocco, red edge, with complete reference index..... 5.00

A special thin paper edition de luxe of the Collegiate has also been issued. It is printed on Bible paper, from the same plates as the regular edition. Very attractively bound — limp boards, round corners. Size, 5 $\frac{3}{4}$ x 8 $\frac{5}{8}$ x 1 $\frac{1}{2}$ inches.

Art canvass, dark blue, gilt stamps, marbled edge, indexed\$3.50

Full seal, rich dark brown, gilt stamps, full gilt edge, indexed... 5.00

Order from Review and Herald Publishing Association, Takoma Park, D. C.

NEARLY all classes of people are becoming interested in the circulation of *Life and Health*. The following is just received from an assistant railroad station agent: "It is impossible for me to get off during the week, though I have no trouble in getting off on the Sabbath. Under the circumstances I was moved to go out on the street with *Life and Health* evenings. I felt that the Lord was leading me. The first evening I was out, in a very short time I sold all the magazines I had with me. I secured the customers' promise to take the next issue when I came around with it. One gentleman, cashier of the First National Bank, paid me in advance on my monthly deliveries. I only call on the leading men of the town, such as physicians,

bankers, merchants, lawyers, etc. I usually say to them that I wish to place in their hands a live, up-to-date health magazine, written by conscientious Christian physicians; that I am taking subscriptions for the magazine for only ten cents a month—ten cents for the copy I have, and ten cents when I deliver each number; or if any one prefers to do so, he may pay \$1 in advance, and have the magazine sent direct to his address for one year. This is about all the canvass I have time to give."

Conference Laborer's Record Book

A most convenient book for conference laborers for keeping a record of their work; a place for each day's record, a monthly summary, an annual summary, a cash account, appointments, addresses, also several pages for memorandum. Besides these, there are blanks for recording the appointment of committees, which is very useful in keeping a record of these things. The whole book is arranged for one year's accounts, and is of convenient size for carrying in the pocket. Substantially bound in leatherette. Price, post-paid, 50 cents.

Standard Graded Course of Sight Singing

WE are glad to announce that the books that the teachers and students in our church-schools, intermediate schools, and academies have been looking for for several months are now ready for circulation. They consist of an Exercise Book, containing singing and reading exercises and examination blanks for the pupil, the price of which is only fifty cents, post-paid; and a Hand Book for teachers, which gives thorough instruction in the manner of introducing each musical fact as it appears in its logical order. The price of this book is only one dollar, post-paid. The greatest simplicity is aimed at in the explanation of each musical fact, and this again is thoroughly learned and applied before its technical term is known. For this reason the pupils are taught how to sing the chords and melodies from the staff in all its possible positions before the study of key signs is taken up, thereby giving him, what is most essential in staff reading, a quick sense of location. These books are intended to meet a great need in the schools to-day. It is a method that will not only impart the rudiments, but also develop fluent sight singers. Order from your tract society, or from the Review and Herald Publishing Association.

The Christian Sabbath

WE have just secured a few hundred copies of the pamphlet entitled "The Christian Sabbath, the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The claims of Protestants to any part therein proved to be groundless, self-contradictory, and suicidal." This pamphlet is made up of four editorials which appeared in the *Catholic Mirror*, the official organ of Cardinal Gibbons, the head of the Catholic Church in America. The calls for these articles were so numerous that the Catholic Mirror Company published them in pamphlet form. The claims of the Papacy in changing the Sabbath from the seventh to the first

day of the week, and its challenge to Protestants, who profess to accept the Bible, and the Bible only, as their rule of faith and practise, and yet are devotedly clamoring for legislation to protect and enforce Sunday observance, which is contrary to the Holy Scriptures, their professed guide, are fully set forth in this pamphlet. It should cause every honest Protestant to stop and consider which Master he is following.

We secured the only remaining copies that can be found, and while they last, will furnish them at the following prices: Single copies, 5 cents; six copies, 25 cents; thirty copies, \$1, post-paid. We are sure that our ministers and workers will especially appreciate the opportunity to secure copies of these pamphlets. Order from Review and Herald Publishing Association.

HAVING become thoroughly aroused by a number of National Reform meetings recently held in her home town, one of our Indiana sisters has determined to counteract their evil influence by the circulation of *Liberty*. She says: "I have at times felt almost as if I would announce a public meeting and speak to the people myself, but I have two small children, and too many household duties. In fact, I think it would be better for me to attempt house-to-house work as I have time and opportunity, so please send me fifty copies of *Liberty*, and I will begin to sell them from house to house at once. I shall send for more as soon as these are sold, and will continue to order the magazine until I go to every house in the town, God giving me health and strength." The baleful influences of National Reformism are at work not only in Indiana, but in every State in the Union. Just now a determined effort is being made by the National Reform Bureau of Washington, D. C., to bring pressure to bear upon the Congress of the United States to enact religious legislation. In this effort many of America's foremost thinkers are arraying themselves against the apparently feeble efforts of God's people to stay the impending flood of religious legislation. It therefore behooves every Seventh-day Adventist to circulate as never before *Liberty* and our other magazines, leaflets, etc., protesting against the iniquity of ecclesiastical domination through the union of church and state.

"TALKS WITH MY STUDENTS," by Prof. Frederick Griggs, is a little book of 84 pages, consisting of a series of talks by the author to the students in one of our schools, and is filled with most excellent advice to young people, by one who has had experience in the things of which he speaks. The table of contents shows the scope of the book. It contains twelve chapters, as follows: Adaptability, Be Enthusiastic, Learn to Wait, The Value of Minutes, Our Conversation, Economy, Promptness, Our Manners, The Association of Young Men and Young Women, "If Thine Eye Be Single," The Love of the Beautiful, and Lest We Forget. Many thoughts are presented that will be especially helpful to persons preparing for missionary work, but any one, whether young or old, no matter what may be his object in life, can not fail of being benefited by reading this book. Bound in cloth. Price, only 50 cents.

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 30, 1909

No. 52

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year \$1.50 Six Months75
Eight Months 1.00 Four Months50

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

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

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

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

Editorial

Publishing Amid Difficulties.—Our first periodical, the *Present Truth*, was truly a pilgrim and a wanderer in the earth. It was begun in July, 1849. Numbers 1-4 were issued from Middletown, Conn.; 5-10 were printed in Oswego, N. Y., No. 10 being dated in May, 1850. The next and last number did not appear until November of that year, and was issued from Paris, Maine.

Never Ceasing the Effort.—In that interim, however, the brethren were publishing and scattering a paper called the *Advent Review*, printed in Auburn, N. Y. The publishing committee were Hiram Edson, David Arnold, George W. Holt, Samuel W. Rhodes, and James White, the latter being the editor-in-charge. Five copies and an extra of this paper were put out from August to November, 1850, the November number being printed in Paris, Maine. The motto of the paper was, "Call to remembrance the former days;" and lengthy reprints were made of articles by leaders in the 1844 movement, interspersed with articles on the law, the Sabbath, and the heavenly sanctuary. The aim evidently was to show the First-day Adventist believers, who were falling into utter confusion, that the logic of the 1844 movement, which laid the stress on the first and second messages of Revelation 14, now demanded the acceptance and proclamation of the third

angel's message as the next duty. And one by one, or family by family, numbers of the scattered flock of believers in the "blessed hope" of the advent turned their feet into the pathway of advancing light.

Progressive Experience.—The development of the message was not by the throwing away of past experience, but by the pressing forward along the way of light, according to the apostolic rule: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." By pen and voice the first apostles of the third angel's message gave the call to press on.

The "Blessed Hope."—What a story of sacrifice and patient toiling is borne witness to by those irregular dates and changing addresses on the first papers. But by the grace of God the pioneers kept the light glowing, and the printed page circulating. The preaching of the definite message God had given them built up companies of believers. And the work has been spreading, till now it touches the uttermost parts of the earth. The same third angel's message that has built up this cause will finish it. In the same spirit of sacrifice and devotion and patient toiling the closing work will be accomplished. Their incentive was the love of souls and the bright hope of Christ's soon coming. They lived it, and prayed it, and sang it. That is our hope, too; and now is our salvation nearer, so very much nearer, than when we believed. When the message has been preached as a witness to all nations, the end will come.

"With that blessed hope before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll, from tongue to tongue;
Christ is coming!
Come, Lord Jesus, quickly come!"

"Answer Me Speedily"

A LITTLE incident connected with the first article in this series on special providences, begun last summer, may be helpful to many. After years in a foreign field, one of our workers, who had returned to America, was engaged in efforts to prepare for service in a needy home conference. Though in the circumstances there was no business relationship between the worker and the Mission Board, the Board learned of the temporary ill health of the laborer, and was impressed to appropriate a small sum to help

the tried and faithful worker over the temporary embarrassment. In addition to the thankful acknowledgment of the remittance, the worker wrote of the following experience:—

I am impressed that I ought to add a few words to the letter sent last evening.

Last week, during the days that I was sick, a great longing came over me to go home and see my mother, whom I have not seen for over eight years; but I could not see my way clear to do so. I prayed earnestly that God would send me money for three different things. One thing I asked for was money for my railway fare. Then I asked for money to supply two other urgent needs. In praying I used these words: "O Lord, that article in the REVIEW says thou art a God that is able to do things for thy children. Do something for me, I pray thee, and do it quickly."

I regard the letter I received last evening [bringing the remittance] as an almost immediate and a very direct answer to my prayer. Never have I received an answer to prayer which seems more wonderful to me than this answer does.

God has done the very things I asked him to do. He did indeed help me "quickly." He also sent me enough to supply the three most urgent needs that I presented before him. I trust I shall never forget this experience as long as I live, and it helps greatly to strengthen my faith in God's willingness to help us when we are in trouble. I never doubt his power, but I have often doubted his willingness.

I regret to draw anything out of the treasury, as I know it is practically empty. I did not for one moment think of receiving any money from this source; but as God has seen fit to answer my prayer through the Board, I will accept it, and trust that as God has thus supplied all my need, according to his riches in glory, so he will supply the needs of all the other workers, and will see to it that no one else shall suffer lack because of this money which has been given to me. I am led to say, "This is the Lord's doing, and it is marvelous in our eyes."

No one else but the Lord knew of that definite prayer and that laying hold of his promise as a God who doeth things on earth for his children. And he sent the answer. There is One in the heavens who knows the struggles and the heartaches, and the needs that we could hardly tell to any ear but his. Not that we may always know what will be the answer; sometimes it may be, "My grace is sufficient for thee." But he hears and answers in his own way and time. Yet sometimes, as in this case, the heart's need inspires the cry, "Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily." Ps.

102: 2.

W. A. S.

The Wheat and the Tares

IN this world the difference between the righteous and the ungodly does not always appear. The Lord does not place an outward premium upon righteousness. To do this would be to defeat the very plan he is endeavoring to carry out in connection with the salvation of the human family.

If the Lord to-day invariably sent upon the righteous man the blessings of life, of health, of property, and upon the wicked, sickness, death, and disaster, the ungodly would come to serve the Lord for mercenary motives, and with hope of temporal gain, rather than from true love. Hence the Lord sends his rain upon the just and upon the unjust. He bestows upon all alike the blessings of life and health and temporal prosperity. But the time is coming, in the last great day, when the Lord will make up his jewels and gather his precious ones home unto himself, and then the difference now unseen will be made manifest. "Then," says the prophet, "shall ye return, and discern . . . between him that serveth God and him that serveth him not." Read Mal. 3: 13-18; 4: 1-3.

This same experience, as illustrated in the parable of the wheat and the tares, is brought to view in the thirteenth chapter of Matthew:—

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them: Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

The disciples could not understand the lesson taught by this parable. After Jesus had sent the multitude away, and, with his followers, had gone into the house for a period of rest, they came unto him requesting an explanation.

"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wail-

ing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

We see from this lesson, and its explanation by our Lord, that so long as this world in its present form shall exist, the righteous and the wicked will both exist with it. They will live here together, side by side, in the same company, and perhaps associated together in the same relations of life, and in many instances their lives may be so blended, and their interests so closely identified, that only one with more than mortal vision could pierce the exterior of form and pretension, and, in the light of divine illumination, weigh the motives and purposes of the heart, and determine who were the sound wheat and who were the light and worthless chaff. Not much of the world's conversion is couched in these words of our Lord. On the contrary, this parable stands as a strong and emphatic protest against this delusive doctrine of the enemy, which has been foisted upon the world during this closing century.

In addition to this, what a blessed, practical truth is taught us to reserve judgment to the final day of harvest gathering, when that which is clouded and indistinct now shall appear in its true light, the wheat brought to a golden maturity, and the tares revealed in their pretentious worthlessness. To-day the wheat and the tares are growing together in every part of the world's great harvest-field. Every church contains both good and evil. Side by side on the roll of the same book, side by side perchance in the pew of the same church, sit persons, one the pure gold, and the other base and worthless dross; one sound wheat, and the other chaff. But there is a power still seeking to transform even those upon whom the love of sin has set its stamp. Hence, it is for us to labor for all men lovingly, earnestly, faithfully, even as Christ labored; for the Judas as well as the John, for the impulsive Peter as well as the conservative James.

And in doing this we are to remember the words of the great apostle, "Judge nothing before the time." Perfect knowledge must precede perfect judgment. Only God possesses perfect knowledge; hence only God can perfectly judge. And so the child of God to-day must labor in charity, in love, and in long-suffering, not willing that any should perish, but determined, so far as possible, that all shall accept the grace that is in the Lord Jesus Christ, and have their lives transformed by the power of his gospel. If we do not know now, we shall know sometime. If we can not discern clearly now, but must see through a glass darkly, sometime we shall see face to face. The cloud of sin will be rolled away, and the glory of God

will shine forth in all its radiant effulgence.

So in the darkness of night through which we are now passing, that darkness which just precedes the breaking of the glorious day, let us hope on and labor on, being sure that the night is far spent, and that the morning will soon break. O glorious day, long desired, dawn upon thy waiting children! O blessed Jesus, long expected, come and come quickly to thy waiting people!

F. M. W.

An Onward Movement

THE week of prayer is now a thing of the past, but we trust that such a blessing has come to God's people through its observance that a new impetus with which to begin the new year will be given to the work of the third angel's message.

The spirit of union and harmony that pervaded the meetings at the head of the work is an omen of good. The message is one, though made up of different branches and departments for convenience and better administration.

In union there is strength; division brings weakness. It is when God's people pay heed to the entreaty of the great apostle, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," that they will go forth "fair as the moon, clear as the sun, and terrible as an army with banners;" for the Holy Spirit will be their teacher and leader, and nothing can resist his influence. Difficulties that to the doubtful seem insurmountable vanish before the onward march of a united people whose entire trust is in the God of Jacob.

After the prophet Jeremiah had delivered the prophecy regarding the captivity of Judah because of her sins, in order to impress upon the minds of the people that God did not utterly forsake them, the Lord instructed the prophet, through a dream, to purchase a field in Anathoth, of his cousin, and weigh him the money for it, and take a deed therefor properly signed and sealed according to law, in the presence of witnesses, and place the document in the hands of Baruch; all of which he did. "And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence . . . which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." Jer. 32: 13-15.

Even after complying with this instruction from the Lord as an evidence

that he would not forget his people, the prophet himself, as he thought of the length of time covered by the prophecy, and the strength and power of the great universal kingdom into whose hands they would fall, was well-nigh staggered, but after reflection and prayer he broke out with these words, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great might and stretched out arm, and there is nothing too hard for thee." If we, like the prophet, will follow the Lord's instruction, we too shall see that there is "nothing too hard" for the Lord. The same God that spoke a world into existence from nothing, and made man from the dust of the ground, can as easily control the elements, or change the plans and purposes of both men and nations, and make them conform to, and conserve, his purpose in regard to his work and people.

If we shall successfully accomplish the work that is before us, we must be united in our plans and efforts and move forward in faith. The Lord expects great things of us now, and we can accomplish great things if we all properly relate ourselves to one another and to the work. The ministry alone can never accomplish the work that is to be done; it will require the united and hearty cooperation of all in our ranks. Each one is responsible for the success or failure of the work just in proportion to his ability and opportunity. No one will stand clear in the day of final account who remains idle or indifferent in a time like this.

A turning-point is before us in our work. It is not the honor of men, but the cause of God, that is at stake in all this. Reproach in the form of debts must be lifted from our institutions. Enterprises already under way, and that are badly needed properly to represent our work, should be pushed to completion at once. Advance moves in new fields must also be made. How sad it would be if in a time like this, when we are being tested, we should allow a desire for ease or self-gratification to control us! Had our Saviour done this, we would have been lost; and should we succumb to these desires, souls will be lost that might have been saved had we been true and faithful to the trust committed unto us. It is no time now to talk doubt or discouragement, for it is written of the tarrying time, "If any man draw back, my soul shall have no pleasure in him." But, beloved, I am "persuaded better things of you;" that you "are not of them who draw back unto perdition," but that you are of them that "believe to the saving of the soul." So let us consecrate anew our all to the Lord, and be ready, when the call comes for means to advance the

cause of God, to respond heartily to the full extent of our ability, or if it is for personal service, to respond quickly, saying, "Here am I, send me."

G. A. IRWIN.

The Promised City

God's children have ever looked forward in fond anticipation to the time when the Lord should bring them to the promised New Jerusalem. Again and again the Bible speaks of this glorious city, and encourages the people of God to look forward to the time when they shall receive this city as a part of their inheritance, and be privileged to enter its pearly gates.

In speaking of the homelessness of the people of God,—how they had forsaken country, home, and all earthly kinship for the promised land,—Paul says: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." And again when he is talking of Abraham's leaving his father's land, going out into a country that he knew not of, Paul says of him, "For he looked for a city which hath foundations, whose builder and maker is God." And when Paul mentions the triumph of the saints, and the glories which they are to inherit, he speaks of them in these words: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

The city which God has prepared for his people is called the New Jerusalem. In vision John saw this glorious city, and he describes it in this language:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four

cubits, according to the measure of a man, that is, of the angel.

"And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Thus Inspiration describes the New Jerusalem, the city whose "builder and maker is God." No city that has ever been builded by the hands of man can compare with this.

The size of the city is something almost beyond man's comprehension. The greatest cities of the world are mere pygmies compared to this New Jerusalem. New York, London, Paris, Berlin—the greatest cities that have ever been builded by the hand of man—occupy but small space compared to that occupied by this great and marvelous city. It lies in a perfect square, and is fifteen hundred miles around, containing 140,625 square miles.

This city is surrounded by a wall, great and high, and is entered by twelve gates. "And the building of the wall of it was of jasper." "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man." There has never been a city that had a wall that would compare with that of the New Jerusalem. The ancient cities of the world were surrounded by great and high walls, probably the most notable among which was the wall that surrounded the city of Babylon, in Chaldea. This wall was made of mortar and brick and stone, and while it had mammoth proportions, neither in size nor in structure is there any comparison between the wall of Babylon and the wall that surrounds the city of God. John said that this wall was made of jasper, clear as crystal.

Twelve gateways enter this city. "And the twelve gates were twelve pearls; every several gate was of one

pearl." In this world we have seen gates of iron and steel and brass, but the gates of the city of God are of pearl—every gate one pearl. Pearls are considered among the most precious of all things in this world. Small ones cost fabulous prices. How little conception we have of the glory of that marvelous city where the gates that let the nations in are of pearl!

"And the gates of it shall not be shut at all by day: for there shall be no night there." Thus it seems that the saints of God always have access to this glorious city, and are at liberty to come and go as they please. "And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"And the street of the city was pure gold, as it were transparent glass." The best pavements that man knows to-day are stone, brick, or asphalt, and we say that a city is well cared for and looks beautiful if its streets are well paved and clean. But the New Jerusalem has streets of pure gold,—gold so pure and crystal-like that it shines and reflects as if it were transparent glass.

To the disciples, Christ said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The Bible gives us no description of the mansions that Christ is preparing for his people. But when we think that the Architect of the universe and heavenly angels are building these mansions with such materials as gold, silver, pearls, and precious stones, with an inexhaustible supply at their command, we can only faintly realize the unspeakable beauty they will possess.

This great city rests upon twelve foundations, and in these foundations are the names of the twelve apostles of the Lamb. "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst." Each one of these precious stones constitutes one of the foundations of the wall of the great city. They are the most priceless precious stones known to man.

The city is lighted with the glory of God. "And her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . . and the city

had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Here again we have a description of beauty and glory infinitely beyond man's comprehension. The walls themselves give light; the gates give light; the very foundations of the city of God give light. The street is paved with gold clear as crystal, reflecting the mansions and walls and gates of the city, and the glory of God radiates from center to circumference, and illuminates everything everywhere. It is no wonder that John said, "And the nations of them which are saved shall walk in the light of it."

The city is not built to be left uninhabited, with all its resplendent glory, but the Lord brings his people to this glorious city. This language is used in describing their condition: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The inhabitants of this glorious city are immortalized, having been redeemed by the blood of Christ from sin, having enjoyed the thrill of immortality on the morning of the resurrection, and are now to dwell forever in the glorious city of God. There will be no more weeping eyes; there will be no more death; no heart will ever ache with sorrow; from no lip will there ever escape the cry of pain, "for the former things are passed away."

The promise of this glorious city has been made to the church of God through all the ages. From the days of Abraham until the present time it has been the desire of God's people to enter upon possession of their inheritance. The glories that have been promised, the unspeakable beauties that are to be ours to possess forever, are to wean our hearts from this world, and to make us pilgrims and strangers here, looking forward to the city whose builder and maker is God.

Paul said that Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, for he had respect unto the recompense of the reward. None but those who have accepted salvation through Christ and have overcome by the word of their testimony and the blood of the Lamb will enter those gates of pearl. While we journey homeward, we can pray,—

"Lord, help us by thy mighty grace
To keep in view the prize,
Till thou dost come to take us home
To that blest paradise."

I. H. EVANS.

Bible Finance

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." Matt. 6: 19-21.

Note and Comment

A Voice From the Orient

TRULY enough, there is a waking up of the vast heathen nations to prepare for Armageddon. And the nations of Christendom have set the example. The Bishop of Gibraltar, writing in a London paper, quotes the following from a Chinese writer:—

Yes, it is we who do not accept the gospel of peace. It is we who practise it. It is you who accept the gospel that trample it under feet; and, irony of ironies! it is the nations of Christendom who have come to us to teach us by sword and fire that the right in this world is powerless unless it is supported by might. O, do not doubt that we shall learn the lesson! And woe to Europe when we shall have acquired it. You are arming a nation of four hundred millions,—a nation which, until you came, had no better wish than to live at peace with itself and all the world. In the name of Christ you have sounded the call to arms, in the name of Confucius we respond.

And the millions are arming and drilling, in East and West, for the coming clash of nations, as predicted in the "sure word of prophecy."

Self on the Throne

THE old Baptist reformers contended and died for the open Bible as the sole and supreme rule of faith and practise. Now a Baptist journal is declaring that many in their ranks are being led away from God's Word. It says a professor in a Baptist theological seminary is teaching that "those parts of the Bible, even the words of Christ, which do not commend themselves to his moral judgment may be rejected by any one."

Going Far

A METHODIST paper utters a protest against the rage for amusements, as a department of religious work, that has led various Y. M. C. A. organizations to introduce pool-rooms as a feature to draw the youth.

A Great Factor

THE coming of the great international system of cheap postage is one of the providential factors of the missionary age. The President's message suggests that rates on periodicals be increased now, to make up a large postal deficit. We hope some other way out will be found.

CONTRIBUTED ARTICLES

Building the Temple

WORTHIE HARRIS HOLDEN

BUILD thou a temple for thy God;
Build thou with greatest care,
That so the presence of thy Lord
Daily abideth there.

Search from the quarries of his Word
E'er for foundations true,
Then let his Spirit all unheard
Square thee and trim and hew.

Build thou with hands well washed and
clean,
Stained not with act of sin;
Build thou in quiet all unseen,—
Earth builds with noise and din.

Build with a mind intent to be
What the true Pattern shows;
This on the mount he gave to thee,—
His will his words disclose.

Ever thine incense burn in prayer.
Always be clean and pure;
God finds a dwelling only where
Sinfulness can not endure.

Thus shall thy temple stand for aye,—
Stand when earth's mansions fall;
Haste to be like thy Pattern, then,—
The Christ, thine all in all.
Portland, Ore.

Mrs. White's Labors in Illinois and Wisconsin

W. C. WHITE

FROM August 4-13 Mrs. E. G. White and her party were entertained at the Hinsdale Sanitarium. The main building and all the cottages were full at the time of our visit, but just across the road a beautiful residence was vacant, its occupants having gone for a few weeks' outing, and Dr. David Paulson secured for us the privilege of occupying this residence during our stay in Hinsdale.

Sabbath and Sunday, August 7 and 8, were spent at the Elgin camp-meeting. There Mrs. White met many old friends, and spoke to large congregations each day. Wednesday afternoon, August 11, she spoke to a full house in the South Side Chicago church. She spoke four times to the helpers and patients at Hinsdale.

Work was being hastened on the large new building, which will double the size of the Hinsdale Sanitarium. There is a company of earnest and faithful workers in the institution, some of whom are in training for foreign fields. Mrs. White took a deep interest in the work of the sanitarium and its allied institutions. Besides the main building, she visited the Good Samaritan Inn and the Life Boat Rescue Home. To the workers in the Home she said:—

"It gives me great pleasure to know that there are some who are carrying forward such a work as is being done here. If we see those who have been unfortunate in falling under the power of the enemy of souls, we are not to push them out into the darkness, but we should help them to find a connection with Christ. Those who are united in this work will see that the Lord will bless the efforts put forth in kindness and tenderness. He would have us claim the promises that are found in his Word. For those who have sinned and have made mistakes, there is a Christ to pardon and forgive. Let us lift him up as the Redeemer of mankind.

"Why did Christ come to this world? He saw that humanity was separated from divinity. Therefore he laid aside the glory he had in heaven, and came to this world to unite in himself divinity and humanity. With his divinity he could grasp the throne of the Infinite, while with his humanity he could reach fallen man. It is by our humanity laying hold upon his divinity that we can be saved. We thereby become 'partakers of the divine nature.'"

Friday morning, August 13, the physicians and heads of departments gathered at the cottage where Mrs. White was staying, and she said to them:—

"The opportunities which you possess here seem favorable for the carrying forward of the medical missionary work as God would have it. If the workers will faithfully act their part, angels of God will make impressions of truth upon the hearts of those who come here. It is not by chance that this work was taken out of the city of Chicago. Our medical institutions can not work to the best advantage in the cities. From the instruction I have received, I counsel our brethren, wherever possible, to locate in the country. These large cities will soon be visited with the judgments of God.

"The situation of this sanitarium is a great help in the bringing of many to a knowledge of the truth. In its surroundings I see many advantages. The patients need not suffer from impure air. They can sit outside under the trees, surrounded by the beauties of nature. God has had a purpose in bringing his workers to this place.

"It is not by persistent arguments that souls will be won to a knowledge of the truth. Let the workers manifest in their words and actions the simplicity of true godliness, and heavenly agencies will make the right impression upon the minds of those with whom they associate. Just as surely as we shall walk in humility, honoring God as the one who must convict the heart, we shall see the results of our labor for souls, even in the cities. I have the courage to

hope that there will be a greater work done in Chicago than we have yet seen. To those who place themselves in right relation to God it is said, 'Ye are laborers together with God.' That assurance is worth everything to us; for if we are in union with God, we have back of us a power that is irresistible.

"Whatever may arise, never be discouraged. The Lord loves us, and he will perform his word. Try to encourage in the patients a trust in God. Bid them be of good courage. Talk hope, even to the last. If they are to die, let them die praising the Lord. He ever lives; and though some of his faithful followers may fall in death, their works will follow them, and theirs will be a joyous awakening in the resurrection morning.

"Let us not be discouraged. Let us not talk doubt, but faith; for faith brings infinite power. If we lay hold upon this power, and do not trust in our own human strength, we shall see the salvation of God. There are many who are hungering and thirsting for a better knowledge of spiritual truths, and it is the privilege of those in this institution to impart to them that which will satisfy their longing."

Visit to the Madison Sanitarium

Elder C. McReynolds, of the Wisconsin Conference, had requested us to spend Sabbath and Sunday, August 14 and 15, at the Madison Sanitarium. On arriving there we were pleased to find a small camp-meeting on the sanitarium grounds. An appointment had been sent out hastily, and a number had gathered in from near-by churches. There was a full program of meeting each day. Mrs. White remained at the sanitarium for six days, during which time she spoke twice to the brethren assembled from the churches, and three times to the sanitarium family. This was the first time she had visited the Madison (Wis.) Sanitarium. She was much pleased with its beautiful location by the lakeside, and believed it is destined to become a very popular institution.

Monday afternoon, August 16, the helpers assembled in the gymnasium, and Mrs. White addressed them.

"I can not feel free to leave this sanitarium," she said, "without speaking to you of the necessity of earnestly seeking the Lord. This must be done by the workers in all of our institutions. A position in a sanitarium is a place of great responsibility. You are not to go on in carelessness and indifference, thinking that because this is the Lord's institution, therefore he will work it for you, regardless of your manner of life. Let each one seek for a daily, living experience in the service of God. Unless you have such an experience, patients that come here unconverted will ask why those professing to believe in the binding obligation of God's law, do not walk in obedience to his commandments.

"Now is your time to say, Let us seek the Lord with all our hearts, that we may find him. Let us humble ourselves before him, that he may teach us. He can not teach you his way unless you

have humility of heart, and are daily converted to his will.

"In our institutions, we should take pains to make everything harmonize with the principles that the Lord has outlined before us in his Word. The work should be educational, preparing the workers for the transfer to the higher courts above. This education is highly essential. Our sanitariums, which are established at large expense, are to be places where character is molded. In them should be laboring a class of people who have especially consecrated themselves to the service of God, and who seek him daily for guidance.

"We should be careful that we connect with all our sanitariums those who will give a right mold to the work. Characters are to be formed here after the divine similitude. It is not the expensive dress that will give us influence, but it is by true Christian humility that we exalt our Saviour. Our only hope for success in doing good to the people of the world who come to our sanitariums as guests, is for the workers, each and every one, to maintain a living connection with God. The dress of sanitarium helpers is to be modest and neat, but the dress is not so important as the deportment. The matter of greatest consequence is that the truth be lived out in our lives, that our words be in harmony with the faith we profess to hold. If the workers in our sanitariums will surrender to God, and take a high position as believers in the truth, the Lord will recognize this, and we shall see a great work done in these institutions.

"It is not the wisest course to connect with our sanitariums too many who are inexperienced, who come as learners, while there is a lack of experienced, efficient workers. We need more matronly women, and men who are sound and solid in principle,—substantial men who fear God and who can carry responsibilities wisely. Some may come and offer to work for small wages, because they enjoy being at a sanitarium, or because they wish to learn, but it is not true economy to supply an institution largely with inexperienced helpers.

"If the right persons are connected with the work, and if all will humble their hearts before God, although there may now be a heavy debt resting upon the institution, the Lord will work in such a way that the debt will be lessened, and souls will be converted to the truth, because they see that the workers are following in the way of the Lord, and keeping his commandments. This is the only hope for the prosperity of our sanitariums. It is useless to think of any other way. We can not expect the blessing of God to rest upon us, if we serve God at will, and let him alone at pleasure.

"It is not necessary that we should cater to the world's demands for pleasure. There are other places in the world where people may find amusement. We need at our sanitariums substantial men and women; we need those who will reveal the simplicity of true godliness.

"When the sick come to our institu-

tions, they should be made to realize that there is a divine power at work, that angels of God are present. I wish to emphasize one point: Do not permit yourselves to wear a sour countenance or a desponding look. There is danger of getting a sour spirit, and of speaking harshly. Remember that you are dealing with invalids, and that invalids watch the countenances of those who are about them. They watch to see if they are going to be spoken to encouragingly or discouragingly.

"Your work is not to be confined to this institution. There are surrounding places where your influence should reach. If this sanitarium is conducted as it should be, its influence will grow. Similar institutions should be established in other places. This is why the Lord is laying upon his people the burden of establishing sanitariums, that his name may be glorified.

"Will you not all put on Christ, not to lay him off again, but to let his Spirit stamp your mind and character? When all in this institution are truly converted, there will be just as surely a wonderful work done as when on the day of Pentecost the disciples received the outpouring of the Holy Spirit. The Lord himself will be with you, to teach and to lead and to guide. You will see of the salvation of God. You may be disheartened at times. Discouragements may arise, but it is your privilege at all times to lay hold of the hope set before you in the gospel. Watch unto prayer. Believe that God will help you to speak words that will cheer and encourage and increase the faith of those with whom you associate."

Sanitarium, Cal.

Events Between the Close of the Gospel and the Second Coming of Jesus—No. 1

T. E. BOWEN

IN a recent article the point was made clear from the Scriptures that the expressions of the Lord to the disciples on the Mount of Olives, which speak of the suddenness of his coming, applied to that time when the work of the gospel should close, rather than to his second appearing on the cloud. We learned that the passing of this hour would come upon us as the approach of a thief in the night—unheralded.

But that all will know soon *after* the passing of this important event, is very evident from events that will begin to take place here upon the earth at that time.

We shall not attempt to go into the details of this subject, but there are a few events which stand out so clearly as meeting their fulfilment during this time, that we feel sure we can with profit give this subject some study.

No More Forgiveness of Sin

When Jesus ceases his work as high priest, there can be no more forgiveness of sin. We might therefore safely conclude that when the Lord announces in

heaven that his mediatorial work is done, at the same time the Holy Spirit will cease to entreat sinners. This time will be known. While salvation lingers, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." But an hour cometh when the Spirit pleads no more. As it was in the days of Noah, so again at that time will it be true, "My Spirit shall not always strive with man." Then very likely will be fulfilled that passage of Scripture which says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20.

Here is portrayed that time foretold by many prophets, when God, during a little moment, is wroth, and arises to punish the inhabitants of the earth. During this time God's people are hidden under the special protection of the Almighty, as were the Israelites in Egypt when terrible plagues were falling upon the disobedient Egyptians, but not without trial to the saints.

The Wrath of God

During the time that God draws his covering, or protection, over his people who have kept his commandments, after the close of Christ's ministry in the heavenly sanctuary, the seven last plagues come upon earth's inhabitants. These are recorded in Revelation 16. In them is filled up the wrath of God. It is very evident that this wrath—unmixed with mercy—could not be poured out until the work of the gospel ceased.

A time is appointed the angels for pouring out these vials of wrath. A command comes from the throne to them "out of the temple," saying, "Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. 16:1. Until that command comes, they wait. And to make clear that all ministration in the heavenly sanctuary had ceased during this time, we read: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8. Thus just *after* the close of probation, when Jesus ceases his mediatorial work in the heavenly sanctuary, it will be known upon the earth that God is dealing in judgment, and that probation has closed. But then it will be too late to obtain eternal life. Hence, the knowledge brings no comfort to the lost, and only reveals to those whose sins have been covered, that just before them is an hour of great trial before actual deliverance will come to them, and they can be with their Lord.

This is a day of distress to all flesh, a day not to be desired by even God's people. Amos bears testimony: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear

met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Chap. 5: 18-20. Zephaniah, in speaking of those who had not hearkened unto God, wrote: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 15-18.

Of this time we read in "Early Writings," old edition, page 141: "It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as his work there is finished, and his intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner." "Some were denouncing God, and cursing him. Others rushed to the people of God, and begged to be taught how they might escape his judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given."

Michael Stands Up

Daniel, in vision, saw a time when Christ ceased his work of ministry. He wrote: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. Of all the troublous times the prophet in vision had beheld, here is one that eclipses them all. Since nations had their birth, no such scenes had been experienced.

Upon this point the testimony of another writer is given: "When he [Jesus] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected his mercy, despised his love, and trampled upon his law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble.

As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*"Great Controversy,"* page 614.

Takoma Park, D. C.

The Home Land Is Calling for Me

L. D. SANTEE

O, I LONG for one glimpse of life's river,
Whose waves beat the bright golden shore

Where flowers are fadeless forever,
And friends will be parted no more!
And prophecies glad are revealing
The joys that in heaven I'll see;
But deep in my heart is the feeling
That the home land is calling for me.

That city of love, sweet and tender,
Gleams bright in the highlands of heaven;

Within rules the King in his splendor;
By him will the "white robes" be given.

No shadows e'er fall on that city,
From the gloom of the earth it is free;
And I feel in my heart that in pity
The home land is calling for me.

Above are the evergreen mountains,
Enwrapped in the azure of heaven,
While the music of pure, crystal fountains

Speaks peace to the nations forgiven.
Their praises to Jesus are pealing,
They will stand on the shores of life's sea;

And deep in my heart is the feeling
That the home land is calling for me.

Moline, Ill.

Christmas; Its Origin and Character

S. MORTENSEN

(Concluded)

THE fabled Santa Claus also deserves our attention. The "Library of Universal Knowledge" says:—

"Nicholas Saint (St. Claus), a highly popular saint of the Roman Catholic Church, and revered with still greater devotion by the Russian Church, which regards him as a special patron, was one of the early bishops of Mysia, in Lysia. The precise date of his episcopate is a subject of much controversy. Of his personal history hardly anything is certainly known, and the great popularity of the devotion to him wrought through his intercession. He is regarded in Catholic countries as a special patron of the young, and particularly of scholars. On the vigil of his feast, which is held on December 6, a person in the appearance and costume of a bishop assembles the children of a family or a school and distributes among them, to the good, gilt nuts, sweetmeats, and other little presents as the rewards of good conduct; to the naughty ones, the redoubtable punishment *klanbauß*. The supposed relics of St. Nicholas were conveyed from the East to Bari, in the kingdom of Naples, toward the close of the eleventh century." Thus the fable is a part of the old relic-worshiping tradi-

tions of a corrupt church. The nearness of his feast, in December, to the Christmas festival, led to associating the saint and the present-giving idea with the feast of December 25. We must admit, in the light of the Bible, that it is very foolish and wrong to teach little children the tales of Santa Claus. "Little children, keep yourselves from idols."

It is plain that the extravagant follies, the Christmas candles, the Christmas boar, the Christmas goose, the Christmas decoration of the churches, gluttony and drunkenness, yes, even the date of the festival, the twenty-fifth of December, are not only of Roman Catholic, but also of a decidedly pagan origin. Is it not reasonable to demand that Protestants should protest against superstitions which have no foundation in the Bible? The Lord certainly demands it. "Well, that may be right," I hear some one say, "but you are too extreme; many good Christians before our time celebrated Christmas, and even the Reformers did so." But that is no reason why we should continue the practise. Those who began the Reformation could not in such a short time break away from all these traditions. The Lord demands more of us than of them, because we have come into existence in the age of wonderful research and discovery, when knowledge should increase (Dan. 12:4), and the Bible has been in our mother tongue several centuries. In the light of this situation, we would certainly deserve severe criticism for our ignorance if we should continue to honor old traditions of relic worship.

Many upright Christians in the past have taken part in the old festival to some extent, and such we will not criticize, because they did it in ignorance. But in this enlightened age it is indeed high time to inquire: "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" 2 Cor. 6: 15, 16. But still many Christians, not only Catholics, but also Protestants, continue year by year at the Christmas festival to honor the old idol relics under a Christian garb. This is indeed very unfortunate, and it is going so far that entrance fee is demanded in many Protestant churches. O, what a dishonor to our dear Saviour, who has pointed out a distinct line between the holy and the profane!

In this age when the blessed gospel is to be preached to the whole world, according to the prophecy (Matt. 24: 14), it is far better to donate our savings to that good work, so that the poor heathen, in dense darkness and untold suffering, may share the blessings of heaven, rather than to spend our means in celebrating an old festival that has no foundation in the Bible. There are also many other good purposes for which we can use the money in a sensible way. May the God of truth sanctify you wholly, and at last "present you faultless before the presence of his glory with exceeding joy." Jude 24. "Little children, keep yourselves from idols."

Chicago, Ill.

Why Be Discouraged?

DANIEL NETTLETON

"WHY art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance," or, as in the margin, "for his presence is salvation." Ps. 42:5. The Bible has much to say about the necessity of the Christian's having faith, hope, patience, and courage. Our Heavenly Father knew that his children would have trials and difficulties; therefore these encouragements and exceeding great and precious promises.

If we were never cast down, why this question in our text? We can not assure the little child when he is learning to walk that he will never fall, but we can encourage him, when he does fall, to arise and try again. We are God's little children. The prophet Micah says: "My God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be light unto me. . . . He will bring me forth to the light, and I shall behold his righteousness."

Jesus says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "We glory in tribulations," says Paul, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." Peter says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers in Christ's sufferings; that, when his glory shall be revealed, we may be glad also with exceeding joy."

Earth's greatest conqueror, Jesus, "the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," had trials and temptations similar to ours; but of him it is said, "He shall not fail, nor be discouraged."

In speaking of the persecution of God's people, the angel said, "They shall fall by the sword, and by flame, by captivity, and by spoil, many days," "but the people that do know their God shall be strong, and do exploits." Our troubles and temptations, and even our defeats and failures, may prove a blessing in developing sturdy and hopeful character.

I have found it a great help to go through my Bible and select some of the great and precious promises, then to take them to the Lord in secret prayer and lay them before him and ask him to remember the word upon which he has caused his servant to hope. Ps. 119:49. I have said to him, as Jeremiah said to him (Jer. 14:21), "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us." And as I have thus prayed, the peace and joy of God have filled my heart, and I have gone on my way rejoicing.

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make!

What heavy burdens from our bosoms take,
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand forth a sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves the wrong,
Or others, that we are not always strong;
That we should ever weak or heartless be,
Anxious or troubled when with us is prayer,
And joy and strength and courage are with thee?"

O, defeated and discouraged brother, hope in God! He will send his angels to lift you out of the pit and the miry clay, and place your feet upon the rock, and establish your goings, and put a new song in your mouth. When thus you have come up through great tribulation, and have entered the city of pearly gates, your eyes will see the King in his beauty, and you will hear his "Well done," and will join in the song of eternal victory.

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.
'Tis finished, all is finished,
Their fight with death and sin;
Open wide the pearly portals
And let the victors in."

Port Townsend, Wash.

Look Up and Rejoice

MRS. LUELLA B. PRIDDY

In the midst of the sin and darkness that surround us, there is danger that we take our eyes off from Jesus and the reward he has promised, and thus become discouraged. The discouraged man is on the road to defeat.

Like David, we may encourage ourselves in the Lord. Even Christ, for the joy that was set before him, endured the cross.

God's people will meet with difficulties, and these can not be entirely ignored. They must be surmounted. But we need often to turn our eyes from them, and look beyond to the glorious results of our work. Otherwise the prize will lose value in our sight, and we shall be overwhelmed by difficulties and perplexities.

The patriarchs of old passed through trying experiences, but they "looked for a city which hath foundations, whose builder and maker is God." Many of these pilgrims have been sleeping in their lowly beds through long centuries, waiting for that "blessed hope." We, the most privileged of all people, are permitted to live when eternity is almost in sight. We have seen nearly all the prophecies fulfilled. Luke says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. We ought

to be the happiest people that have ever lived.

Just as a scrap of paper a few inches wide placed over our eyes, may exclude from our sight the whole world, so the little insignificant, transient things of this life may blind our eyes to the unspeakable glory that is just before us.

We are almost home. By faith our Father lifts us up that we may see the most encouraging sign of all,—the one that comes from the end of the way, the refreshing from the presence of the Lord, the reviving drops of the latter rain. The Lord is coming near to his people to strengthen them for the last great conflict.

Eternity is long enough for every pleasure. There are the countless legions of the angelic hosts, and, best of all, Jesus himself is there. "From one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. They will come with songs of praise on their lips, and everlasting joy on their heads.

But we must turn for a time from this pleasing picture to the great unwarned world perishing in their sins. We must push the work a little faster, that we may go home the sooner, re-deeming the time because the days are evil. We must endure the trials of this sin-cursed earth a little longer, and then—home! home! How our hearts throb in anticipation at that reality!

"Home, home, beameth before us!
When, when, shall we be there?
Long, long, here we have wandered,
Burdened with sorrow and care.
Home, home, home, home,
Sorrow breathes not in the air."

Milliken, Ontario.

The Widow's Mite

G. B. THOMPSON

It would seem that such a simple transaction as the widow casting two mites into the treasury would be clearly understood. But it seems not to be. The stingy seek to make it an example for penurious giving.

A gentleman called upon a wealthy friend for a contribution for missions. "Yes, I must give you a mite." "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a check for thirty-five thousand, that will be just half as much as the widow gave; for she gave all she had."

Doubtless this was a new idea to the one who was intending to give a "mite." The value of a gift is estimated on the basis of what is left. The sacrifice is what weighs in God's sight.

The truly converted soul will not ask. How much of God's money ought I to give, but how much of God's money ought I to keep for my own purposes?

Takoma Park, D. C.



A Vision of the Evening

L. D. SANTEE

ON autumn's eve when nature sinks to rest,

And all the tumult of the day is done,
And crimson hues are darkening in the west,

And darkness follows the retiring sun,—

Then, fond as mother's prayers for those she loves,

Pure as the hearts of children in their play,

Our hearts ascend to that dear home above,

That blessed land of everlasting day.

Dear is the promise of that heavenly home,

In the eternal gardens of the sky;
Sweet is the land where death can never come,

And quivering lips ne'er breathe a last good-by,

That home where fadeless flowers nod and swing,

That "summer land" where crystal waters play,

Rich with the verdure of a thousand springs,

Sweet with the fragrance of eternal day.

Mid gathering gloom, our hearts ascend above,

To that dear land of light and joy and song,

Where glad responses meet the lips of love,

And "white robes" clothe the everlasting throng,

Where toil and pain and sorrow are no more,

But every wrong, forgotten and forgiven,

There, happy on the everlasting shore,

We'll breathe the air, and sing the songs of heaven.

Moline, Ill.

Talking Before Children

MAX HILL

WHY will mothers talk so much before their children? Why will they repeat the sayings of gossiping neighbors before them? Why will they repeat the "smart" sayings of the children themselves to others before them?

All unconsciously, the little one makes a remark which is funny, or wise, or "cute." The very first one who comes in is told the story, and mother and listener laugh at it. The next one who comes hears the story, too, with all the amusing details; and the child, standing by with eyes and ears open, realizes that he is the cause of the interest and amusement.

Watch him and you will note that very soon he is trying hard to live up to the reputation the fond, though fool-

ish, mother has given him—he is being funny. And O how pitiful it is to see a self-conscious child! Better never noticed at all than made too much of. He lingers near when callers come, to make sure that his sayings are being repeated in proper form and detail. We have known of a child thus afflicted who, coming into the room where company was being regaled with some recent happening, inquired, "Have you told her what I said, mama?" And that, too, was "so funny" to the mother!

A little boy of three heard some workmen swearing, and naturally he picked up the very words his mother most desired that he should never know. What was her confusion to hear him use the words in his conversation! A visiting uncle, who was not any too careful of his own language, noticed it immediately, and laughed heartily. But the mother was a wise one. With a firm glance and a few quick words she commanded the uncle not to notice the child's speech at all. All the other members of the family were firmly admonished in the matter. In a few days the boy had forgotten his new words. He never knew that any one heard him use them; and not hearing them repeated or laughed at, they soon slipped from his mind. And that wise mother was the victor in a peaceable warfare in which there was no long-remembered battle.

Mountain View, Cal.

Scolding

IZA E. CLEMENT

"SCOLDING" may be an unpleasant theme for contemplation, but it is an evil so common, so fraught with weighty consequences, that to ignore it because of its offensiveness would be a sin, when to properly consider and expose its pernicious influence would be a step toward eliminating it from the home.

Webster defines it as "finding fault, railing with rude clamor; chiding sharply, brawling; uttering rude, harsh, boisterous rebuke; reproving or rebuking with severity." What a category of unlovely words is contained in this definition! What an unpleasant picture is here presented before the mind! One can almost hear the harsh, disagreeable tones, and see the lowering frown of the scolder. Yea, more than that, one can easily imagine the grieved look and quivering lip of the little child, the quick, resentful glance of the husband or wife, or the sullen, indifferent gaze of the servant.

To be sure, reproof is sometimes necessary in the home, but never with severity, if the lessons of love and right

principles have been properly taught. To correct a child by firm, uncompromising reproof, when milder methods have failed, is commendable; but to scold him is a sin. It is an offense against his whole future existence.

It belittles him in his own estimation, and discourages him. It robs him of his God-given right of self-respect and true dignity, and lessens his chances for forming a strong character. Children have tender consciences and sensitive hearts, and have just as much right to the respect and polite regard of their elders as their elders have to demand these considerations of them, and to assume an attitude of authoritative superiority over them is a mistake. It instills into their minds an element of fear, which always genders deceit and dishonesty.

Scolding is harsh, authoritative rebuke. It renders the scolder unlovely, and creates in the scolded a feeling of contempt, and in the course of time nullifies even the tender, filial regard which God has placed in the breast of every child. It drives the child from the parent, and hardens its heart, making it cold and unresponsive. A gentle reprimand, a loving look, a grieved tone, will live with one and influence him for good as long as life shall last; but a scolding tone, a frowning countenance, and rough, uncouth words provoke scorn and hatred, and blunt the tender sensibilities and impressionable minds of children and youth.

The mind of a child naturally loves to dwell on the beautiful, and this element of its nature may, in the hand of a discreet and loving parent, prove a most potent instrument in helping the little one to develop a noble character. On the other hand, a child may form such a habit of disregarding words, looks, and tones, because so many of them in his home are disagreeable, that their power to influence him will be lost, no matter what their character.

Sometimes, however, children may for a while show no signs of the destructive influence of scolding. They may not apparently resent it; they may always be obedient; but nevertheless, scolding is doing its baleful work, and time will make manifest its terrible results.

Constant scolding will make a child either cold, hard-hearted, stubborn, and wilful, or it will make him weak, self-conscious, fearful, and characterless. To be continually found fault with kills his self-respect, and renders him distrustful of all mankind. It destroys his confidence in his scolding parent, and sends him away from home to find his friends.

Scolding is a habit; it is useless; it is vulgar; it is iniquitous. It makes every one around feel like a criminal, whether he be child or man; whether he be the luckless victim, or only an unfortunate hearer. The sound of a scolding voice has the same effect wherever it is heard.

The wise man says in Prov. 21:9 that "it is better to dwell in a corner of the housetop, than with a brawling woman

in a wide house." Many a home has been wrecked by a scolding wife.

Scolding has its influence not only on the other members of the family, but on the scolder herself. It makes her deceitful. She would not have her neighbors know how she treats her family, consequently she has two sets of manners, one for company and another for her family. For company she wears her most inviting smile; for her family, the ones nearest and dearest to her, she wears a frown, and exercises her tongue in sharp, stinging words. But hypocrite though she may be, her neighbors are not long deceived. That frown, worn so constantly in the home becomes stamped on her face, and appears when she is abroad; for Time, that stealthy old "avenger of blood," tracks her down and seals her with her own guilt. Scolding is disastrous. Its results are inevitable; and it would be well for all who are inclined to indulge in this "bugbear" of the home to consider carefully their words, and seek for the daily grace that will silence the scolding tone and the bitter words.

A Prisoner's Fine Paid

Two men who had been friends and companions in their youth met in the police court, the one on the magistrate's bench, the other in the prisoner's dock.

The case was tried, and the prisoner found guilty. Would the judge, in consideration of their friendship years before, forbear to pass judgment?—No, he must fulfil his duty; justice must be done, the law of the land be obeyed. He gave out the sentence—fourteen days' hard labor, or a fine of ten pounds.

The condemned man had nothing to pay, so the prison cell was before him. But as soon as he had pronounced the sentence, the judge rose from the bench, threw aside the magistrate's robes, and stepping down to the dock, stood beside the prisoner, paid his fine for him, and then said, "Now, John, you are coming home with me to supper." It is just so with the sinner; God can not overlook sin; justice must be done, and sentence pronounced; but Christ himself pays the fine, and the sinner is free.—*Selected.*

The Potato

AN Australian agriculturist, Mr. Krichauff, has called attention to the fact that the potato will celebrate the three hundred thirteenth anniversary of its introduction into England this year. It was in 1596 that Sir Walter Raleigh returned to England from America with the first tobacco and potatoes, which originally grew in Peru. Although the potato, it is estimated, now furnishes one sixth of the nourishment of the human race, for a long time it was a delicacy for the rich alone. Even at the beginning of the seventeenth century noblemen paid two shillings a pound for potatoes, and seasoned them with sherry. People often visited the gardens of the botanist Gerard at Holborn to see the plants in bloom.—*Selected.*



How a Missionary's Wife May Labor¹

HULDA J. WESTRUP

THE first thing necessary in order to be able to help her husband is that she love God, love her husband, and love the people among whom they both have come to work. The wise man tells us what kind of wife can best help her husband, when he says, "A prudent wife is from the Lord." "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Webster defines prudent as meaning "practically wise." This brings us to the Fountain of all wisdom; as David says, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Hence the first step is conversion, for it then comes natural and is our greatest joy to lead souls to Christ.

Indirect Missionary Work

I believe I can safely divide "active missionary work" into two parts—direct and indirect missionary work. By direct, I mean all missionary work outside the home circle; and by indirect, all our work as missionaries' wives in the homes; and I believe that one is as important as the other, and that neither can be neglected by a good missionary wife.

I will speak of the indirect first, as our work as wives and mothers lies nearest at hand. "Great is the work and mission of women, especially those of wives and mothers; much of the burden of training the children rests upon the mother, and she has much to do with molding their minds." As an example, I will relate an instance that occurred in my own country. There was a godly mother who had six sons, whose husband was a drunkard. When he came home with his friends to drink and play cards, he often ridiculed religion, but this wise mother never argued with him in the presence of the children, but took the little ones with her to the bedroom, and there she read a chapter from the blessed Bible, explained it in a simple way, and then had prayer with them. When the sons grew up, they saw for themselves who was right, without the mother telling them; and as a result they all became Christians; yes, missionaries among the heathen. One went to Africa, another to China, and the other four to other countries. This shows how a mother's indirect missionary work may turn into direct missionary work through her children.

When a wife works for the best interest of the family, and seeks to fashion the characters of the children after the divine Model, the recording angel writes

¹A paper read at the workers' institute held at Mokanshan, China, Aug. 3-15, 1909.

her name as one of the greatest missionaries in the world. Sisters, solemn is your calling. We can be a great blessing to our companions. We can cheer them when despondent, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails. We may have a transforming influence, if we will only consent to yield our will and way to God, and let him control our minds and affections.

Taking care of her home and preparing wholesome food, simply but thoroughly cooked, is not the smallest part of her missionary work. I once heard a noted minister say, "If you have a sour stomach, you will have a sour religion." Hence as far as the body is concerned, one of the necessities for a sweet religion is a healthy stomach. And this reminds us of the importance of well-prepared food. Thus the wife will enable her family to eat and drink to the glory of God.

In regard to economy I read recently this statement: "A good housekeeper is known not so much by her buying of provisions as by her use of the fragments left over from each meal."

Direct Missionary Work

When I first came to China, I thought that the missionary wife's public work was not so important as her husband's, because I imagined that the poor women in China had no influence in the home; but if the father of the family believed the gospel, he would have a strong influence over his family, and the wife might thus be led to Christ. But I soon learned that many of the unconverted women are ignorant, and stubborn, and very devoted in their worship of idols. So it is doubly true here in China, as Mrs. S. M. I. Henry said, "The women have a work to do that the men can not do;" for example, holding meetings with the women, training Bible women, and conducting schools for girls and women, and giving treatments to women and girls, etc. I believe that I can truly say that a gentleman missionary without a wife can not do as good a work even among the men as can a married man.

A noted writer says that all men and women who are Christians in every sense of the word, should be workers in the vineyard of the Lord. They should be wide-awake, zealously laboring for the salvation of men, and should imitate the example that the Saviour of the world has given them in his life of self-denial, sacrifice, and faithful, earnest labor. If a wife accompanies her husband in his mission to save souls, enters heartily into his labors, seeking every opportunity to unite her interest and labor with his, she will feel from day to day sweet satisfaction as a reward for her unselfish labor.

She may also be a help to him by conversing with others and being social. We who have sacrificed homes and friends in every sense of the word to aid our companions in the work of enlightening those who sit in darkness, and to reveal to them the hidden mysteries of God, will be sure of our reward, and will have stars in our crowns according to the number of souls we have been instruments in leading to Christ.

When the solemn, important truth gets hold of us, self will die; then the language will not be: "I will go there; I will not stay here." But our earnest inquiry will be: "Where does God want me to be? Where can I best glorify him? And where can our united labor do the most good?" This lesson of fully yielding to God is sometimes learned by hard experience, as I heard an elderly missionary's wife relate. She said: "When my husband first asked me to take the children, and with him travel from place to place, doing active missionary work, I did not think it wise to do so, as I would not be able to give them the proper care, but would expose them to all kinds of disease, besides neglecting their education while on the road. Although my husband fixed up the wagon as comfortably as possible in inland China, and pleaded with me to go with him, still I refused to go. So he went alone. He had not been gone very long before one of the children became sick, so ill that his life was in danger. Then the Spirit could plainly show me my mistake in thinking that I was my children's keeper, and I humbled myself before God, and asked his forgiveness for not obeying the Holy Spirit's voice, and for my lack of trust in him who is both willing and able to keep. Right there and then I told the Lord that if he would hear my prayer and raise up our dear son, I would never refuse to go with my dear companion when the Holy Spirit influenced me to do so. The Lord heard my prayer, and healed our son. Then when my husband asked me to go with him out in active missionary work, my will was submitted, and we took all our children, the evangelist, Bible woman, cook, and packed and filled several wagons, and went in the name of the Lord. The result was that all the children kept well and strong. We had good meetings, winning many precious souls for the heavenly garner."

When we as missionaries' wives learn to lean confidently in childlike trust upon God, and have our affections centered in Jesus, deriving our life from Christ, the living vine, what an amount of good we may do, what a help we may be to others, what a support to our husbands! And to us the words, "Well done," will sound like sweet music. The invitation, "Enter thou into the joy of thy Lord," will repay us a thousand times for all sacrifice and trials endured to save precious souls.

Yes, the victory will be won by devoting to the work moral courage, ardent love for souls, and untiring, unwavering zeal. I am indeed glad, dear sisters, that we have this great privilege.

The Solusi Mission

M. C. STURDEVANT

DURING the past two months our school has been full of new students. Also, many girls have come to the school. So our hearts and our hands, as well as our rooms, are all full. We praise the Lord. The last two months, Mrs. Sturdevant and I have been alone, Brother Willson having gone to the Cape for a short vacation, after a year and a half of hard and faithful labor.

After Brother J. R. Campbell and wife were taken from us to go to help Brother W. H. Anderson in North-western Rhodesia, Brother H. C. Olmstead and wife came to take their place.

They entered heartily into their duties, and were doing well, but in one month he was taken with the fever. He was confined to his bed for over a month, then had to go to Kimberley. Thus



NATIVE MOTHER GATHERING KAFIR PEAS

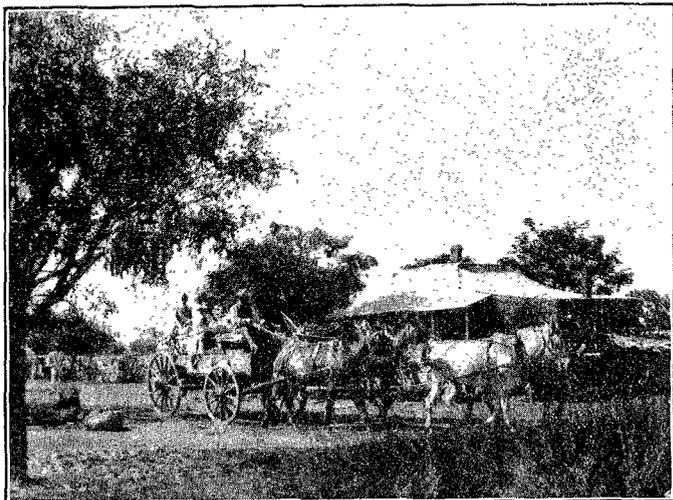
ended their labors at this mission. So we are still left alone, praying for more help. Nevertheless, the dear Lord has blessed us greatly during the past season. Nine have been baptized and added to the church, and we have another good class to start at once, the members of which will be baptized in due time.

During the past few months there has been the best spirit we have ever enjoyed at this place. A band of earnest students seems to have come to us. For this we praise God, and for all his mercies. Our out-schools never did so well as at present. We now have seven, all quite full. Our courage is good.

Our last report showed that our school seemed to be falling behind in numbers, and we began to fear for the future.

It set us to praying and seeking God. He heard our prayers, and sent us a full school again. Should more come, I do not know what we should do with them. We hear of more who desire to come.

The field is white, and the work is far from being finished. Last week I made



BROTHER AND SISTER CAMPBELL LEAVING SOLUSI

a trip of over one hundred miles, to our out-stations. The darkness in which we still find the people is appalling. As I lay at night at one of our stations, I could hear the natives praying and praising the demons. This is now the spring-time of the year. The leaves are coming out, and soon the planting time will be here. It is the custom at this season for the women and girls to gather at the rising of the sun, and at its setting, to dance and make a great noise, crying to the devils, entreating their favor, asking their blessings upon their gardens in the sending of much rain. They think that if they please the devils, they will have good crops. Dreadful is the noise they make, and dense the dust that rises from the dance, in which all the women and girls participate.

Then they have another dance, in which only girls from eight to eighteen take part. This is to bring rain only. They think it will greatly please the demons, and that much rain will come. I said to my native teacher, as we listened to the noise,—for it was only a little way from one of our schools,— "I think the devils are well pleased." And these things are going on close by our schools, under the light of the gospel. O, when will the people learn righteousness? You see our work is not yet done. Still the call is for more to come over and help. We are pressing forward as best we can alone, and are seeing fruit for our labors. Many of these dear children are turning away from their follies and sins. Pray for us.

Bulawayo, Rhodesia.

"THE Lord gets his best soldiers out of the highlands of affliction."

"YOUR life is somebody's Bible — a 'living epistle known and read.' What is being read in you?"

The Open Door in the East

W. D. BURDEN

DAILY I am led to thank God for the wonderful way in which the far East is opening up for missionary effort. The recent meeting which we have held at Wakamatsu illustrates this. We could not begin until Brother H. Kuniya returned from the United States to help with the meetings, and, on account of other plans, we could not continue as long as we felt we really should. With so much to do, and so few to do it, we often have to cut efforts short.

The man in whose yard our little tent was pitched, has been reading our paper, and is quite favorable toward our people. We paid him five cents a day land rent. From the first, the tent was filled. Even on rainy nights, we had all we could

one we now have was contributed by the Healdsburg school. It has been a great help, and can still be used in small places; but we need one larger, with seating capacity for six or seven hundred.

In connection with this Wakamatsu meeting, we held a forenoon service for our own people. About forty were present. In the afternoons all went out to distribute literature and invite the people to the evening service. This proved a great blessing to our people, and they went home determined to do more faithful work with their neighbors and friends.

During the services, we prepared cards, and passed them through the audience, asking those who would like to study these things more carefully, to write their names and addresses. More

draw away only the children and the careless ones. Our tent was crowded, and the meeting proved the best of the series.

Twice during this effort, in answer to calls, we went out into the country and held meetings. In one place we were given the free use of the village school-house. This is very uncommon. The Buddhists are allowed such privileges, but the Christians are not. However, this time the head man of the village was there to welcome us, and presided.

The day after we closed at Wakamatsu, Brother Kuniya and I went to Ibaraki, a place about one hundred fifty miles distant. There we organized the little company of fifteen into a church. This is our fifth church in Japan. A year ago we had not a single believer



TENT-MEETING IN JAPAN; CONDUCTED BY ELDERS W. D. BURDEN AND H. KUNIYA, STANDING IN CENTER OF BACK ROW

seat, and on other nights the tent would not hold half of those who wished to hear. But, though they could not obtain seats, many would stand and listen through the entire service. It was a continual source of wonderment to the other churches that we should have so large an attendance. They said they secured well-known speakers, and advertised, but they could not get the people to come out that way. We tried to put the truth in just as plain, simple language as possible, so that they might understand it, and this was appreciated. We estimated that some nights there must have been as many as eight hundred out. What a pity that we could not have had a larger tent, so as to accommodate all who wished to hear! Perhaps there are some of our people at home who would like to donate us this. If there are any, let them correspond with us or with Elder I. H. Evans. The

than eighty responded to the call, and for these we shall now work especially. We hope that many of them may be led into the truth.

For several reasons, it seemed best that we should close one night earlier than had been advertised, and it was so announced. But after the talk that night, the people seemed reluctant to leave, although we had dismissed. Nobody moved. Seeing this, the workers questioned whether they ought not to continue another night, but being unable to settle it among themselves, it was decided to ask those in the audience to rise who wished to come and hear another night. Instantly every one was on his feet.

The next day a company with moving pictures came to town, and put out its advertisements. Some feared all the people would go there, instead of coming to the tent. But not so. It served to

in that section. Now we have these fifteen, and several others expect to be baptized before long. Here again we see evidence of the advance the message is making.

Tokyo.

In the Turkish Mission

GUY DAIL

FRIDAY, October 22, we were able to meet Brother Frauchiger and family, Brother and Sister Scior, and Brother Voigt (all of whom have but recently arrived from the German Union Conference) at the home of Brother Z. G. and Sister Baharian, here in Stamboul.

Sabbath, the twenty-third, the Armenian, Greek, and Jewish brethren came to Brother Baharian's house to attend the regular services. A friendly Turk was also present. In all there were about forty-five persons present. It was a great

She may also be a help to him by conversing with others and being social. We who have sacrificed homes and friends in every sense of the word to aid our companions in the work of enlightening those who sit in darkness, and to reveal to them the hidden mysteries of God, will be sure of our reward, and will have stars in our crowns according to the number of souls we have been instruments in leading to Christ.

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M. C. STURDEVANT

DURING the past two months our school has been full of new students. Also, many girls have come to the school. So our hearts and our hands, as well as our rooms, are all full. We praise the Lord. The last two months, Mrs. Sturdevant and I have been alone, Brother Willson having gone to the Cape for a short vacation, after a year and a half of hard and faithful labor.

After Brother J. R. Campbell and wife were taken from us to go to help Brother W. H. Anderson in Northwestern Rhodesia, Brother H. C. Olmstead and wife came to take their place. They entered heartily into their duties, and were doing well, but in one month he was taken with the fever. He was confined to his bed for over a month, then had to go to Kimberley. Thus



NATIVE MOTHER GATHERING KAFIR PEAS

ended their labors at this mission. So we are still left alone, praying for more help. Nevertheless, the dear Lord has blessed us greatly during the past season. Nine have been baptized and added to the church, and we have another good class to start at once, the members of which will be baptized in due time.

During the past few months there has been the best spirit we have ever enjoyed at this place. A band of earnest students seems to have come to us. For this we praise God, and for all his mercies. Our out-schools never did so well as at present. We now have seven, all quite full. Our courage is good.

Our last report showed that our school seemed to be falling behind in numbers, and we began to fear for the future.

It set us to praying and seeking God. He heard our prayers, and sent us a full school again. Should more come, I do not know what we should do with them. We hear of more who desire to come.

The field is white, and the work is far from being finished. Last week I made



BROTHER AND SISTER CAMPBELL LEAVING SOLUSI

a trip of over one hundred miles, to our out-stations. The darkness in which we still find the people is appalling. As I lay at night at one of our stations, I could hear the natives praying to and praising the demons. This is now the spring-time of the year. The leaves are coming out, and soon the planting time will be here. It is the custom at this season for the women and girls to gather at the rising of the sun, and at its setting, to dance and make a great noise, crying to the devils, entreating their favor, asking their blessings upon their gardens in the sending of much rain. They think that if they please the devils, they will have good crops. Dreadful is the noise they make, and dense the dust that rises from the dance, in which all the women and girls participate.

Then they have another dance, in which only girls from eight to eighteen take part. This is to bring rain only. They think it will greatly please the demons, and that much rain will come. I said to my native teacher, as we listened to the noise,—for it was only a little way from one of our schools,— "I think the devils are well pleased." And these things are going on close by our schools, under the light of the gospel. O, when will the people learn righteousness? You see our work is not yet done. Still the call is for more to come over and help. We are pressing forward as best we can alone, and are seeing fruit for our labors. Many of these dear children are turning away from their follies and sins. Pray for us.

Bulawayo, Rhodesia.

"THE Lord gets his best soldiers out of the highlands of affliction."

"YOUR life is somebody's Bible — a 'living epistle known and read.' What is being read in you?"

joy to greet the more than twenty members at Constantinople, especially in view of their steadfastness amid persecution and imprisonment.

Thursday, the twenty-ninth, after the arrival of Brother Robert S. Greaves from Smyrna, Elders Frauchiger, Baharian, Greaves, and the writer took passage for Bardizag, near the Bay of Nicomedia. The brethren of this region came together for a three-days' meeting. They manifested a deep interest in the word spoken, and were very much concerned about the education of their children. During our stay at Bardizag, we experienced two earthquake shocks, each of which was so strong as to thoroughly shake the houses, which are generally quite large. They are constructed of wooden upright- and cross-pieces, filled in with a mixture of mud and straw. For the culture of the silkworm, it is necessary for our brethren to have such roomy dwellings.

Returning to Constantinople on Monday, November 1, we met Elder L. R. Conradi, who arrived from Odessa on the Russian steamer, en route to Alexandria. He was accompanied by Dr. V. Pampasian, and Dr. F. W. and Mrs. Vasenius. The first named will remain in Turkey, laboring around Adana in the neighborhood where our brethren were massacred, among whom were two promising young men who were on a missionary tour. Brother and Sister Vasenius have gone to the Abyssinian Mission with Elder Conradi. They left here November 4.

Brother Conradi was able to remain here with us two days, attending important committee meetings. Plans were laid for aggressive work among the many thousands of Europeans on the Galata and Pera side of Constantinople, where Brethren Frauchiger and Scior will be located. As Elder Frauchiger and wife speak French, German, and English, they will find many opportunities to present the truth here. French is understood and spoken by most of the educated Europeans and Asiatics in the city. Brother Scior will also take instruction in the Greek language, as he is expected to devote his time especially to that people, and will probably enter Macedonia next spring. Elder Baharian will devote his strength this winter especially to the Armenians of this city. Elder Greaves continues his work in Smyrna, and will probably conduct a series of meetings in Albania later on. The three other native workers will be more in the interior, where an interest to hear exists.

Wherever there are Greeks, Armenians, and Turks, we would recommend our people to take an interest in them, and seek to secure publications for them, either from the Constantinople Branch of the International Tract Society, Deutsche Post, Galata, Constantinople, or from the New York Branch of the Review and Herald, or from the Hamburg House.

Where to educate our youth of this land is an important question, and it seems best to the committee that suitable and tried young persons be trained in our European schools for the present. Our Turkish Mission Educational Fund must

be continually strengthened, that this plan may be carried out. At present several young people from here are in training in America. Of course, we hope that when we have a stronger constituency in these parts, we may be able to educate workers in the field itself. Too much stress can not be laid upon the proper home training, for already the higher criticism is infecting the Levant, so that there is not now among professed Christians that respect for the Bible which was found here in former times. The home must ever be the cradle of genuine Christian experience and culture.

Our people here express their appreciation of the help rendered them, and extend Christian greetings to their brethren in all parts of the world.

We bespeak for Brother Frauchiger, who is the mission superintendent, and for all his fellow helpers, a hearty interest in the prayers of our Sabbath-keeping friends everywhere. He finds the circumstances quite different from those which he was accustomed to as a conference president in Germany, but is of good cheer, knowing that the same God who has helped him in the home land all of these years, will remain his strength and stay here. The Turkish Mission has a membership of about two hundred thirty. God grant that the future may give us "much people" in this place.

Constantinople.

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 ETHEL HALFRICH, of Ohio, mailed eight of her ten copies of the REVIEW. The first two replies from her friends brought one dollar each. She writes: "I am glad to have a small part in this work."

On Tuesday, December 21, we received orders for five hundred twenty-five copies of the Missions REVIEW. Among the orders was a telegram from Elder C. A. Burman, of Alberta, Canada, calling for three hundred copies. A number of the workers are still actively engaged in the campaign.

Brother D. K. Royer, secretary of the New Jersey Conference, is receiving some excellent reports from various workers who engaged in the campaign work. He writes: "This morning I received from Sister C. M. Crane, an aged, isolated Sabbath-keeper, a good letter in which she returns her solicitor's card, and a check for \$18.35. She received this amount from the distribution of twenty-four copies of the Missions REVIEW, her collections averaging seventy-seven cents a copy."

It often occurs that people not of our faith are deeply interested in the work being carried on by our denomination. For instance, a gentleman living in the city of Pittsburg, Pa., sends ten dollars

for our foreign missions. In his letter he says: "I am not a member of your denomination; but I have taken the REVIEW for the past fifteen years, and the *Signs of the Times* for the last thirty years. I enjoy reading both of them. I recently received ten copies of the Missions number of the REVIEW. Enclosed you will find ten dollars for your foreign missions." It is gratifying to note how many there are who, though not Seventh-day Adventists, are regular readers of our various periodicals.

Thousands of intelligent men and women have read with interest the Missions number of the REVIEW. In it they have learned of the various enterprises carried on by our people. They have also learned for the first time, perhaps, concerning our distinctive beliefs. The reading of this paper will doubtless induce hundreds of earnest Christians to investigate further the truths of the message. It has been truly said that he that reads himself into the third angel's message rarely surrenders the truth. Reading makes the stanchest believers. How important, therefore, the mission of the printed page of truth which leads men and women to deliberately change their belief in perfect calmness of spirit.

Elder H. W. Carr, president of the Western New York Conference, writes that he is much encouraged over the prospects for a large harvest ingathering in that conference. He says: "Our German Bible worker in Buffalo has already collected over twenty dollars through the distribution of the REVIEW, and expects to use a number of the German papers. An agent called at our office the other day, and in less than one minute Miss D. M. Landon, secretary of our Missionary Volunteer Department, had given him a copy of the Missions REVIEW, and secured his donation. A lady physician called at our office, and while waiting for her train, Mrs. Carr presented her with the REVIEW, and received one dollar in return." We mention these incidents not as being out of the ordinary, but simply to show how even busy people can do successful missionary work in odd moments.

Mrs. Luke Roth, of California, is one of the many busy housewives whose home duties almost compel them to remain at home all the time. Like many others, however, she could not rest without doing something. Among some of her experiences she mentions the following: "We are having stormy weather here at present. I received \$2.50 yesterday, and would have secured more had it not rained. With my home duties (besides teaching my children four hours each day), I find it rather difficult to get out, but by the help of the Lord I shall try again. In my canvass I met a Catholic who gave me a yearly subscription for the REVIEW, besides fifty cents. I find that in addition to receiving funds for the cause, one receives rich blessings in meeting the people and having talks with them." Truly the chief requisite for acceptable service is "a willing mind."

As the result of her visits from door to door, one of our sisters in Salamanca, N. Y., has already secured eleven dollars for missions.

A young brother in the State of New York took some copies of the REVIEW with him while calling on a number of friends in a business college. Nearly every student gave him fifty cents.

Elder C. B. Stephenson, president of the Georgia Conference, says: "We are having some good experiences here. One of our sisters took twenty copies of the REVIEW with her to Ft. Scriven, a soldiers' camp, and returned the same day with \$5.30. We hear of good reports all around, and pray that a bountiful sum may be gathered in. We shall do our best."

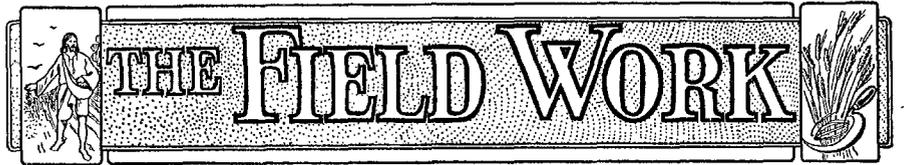
Brother S. Rogers, of Michigan, is one of those who received the ten extra copies of the Missions REVIEW. From their distribution he secured the sum of \$2.13 for foreign missions,—an average of over twenty-one cents a copy. If every copy of the large edition of the Missions REVIEW yields returns equal to this, our collection will amount to nearly one hundred fifty thousand dollars.

Sister M. E. French, of Ohio, an isolated Sabbath-keeper living twelve miles from one of our churches, sends one dollar as the result of her efforts with the Missions number of the REVIEW. She writes: "I am past eighty-three, and can not walk very far, but I tried to sell the ten papers that were sent me. I sold only nine. When we do the best we can, the Lord will take care of his own. I have been in the truth ever since 1876, and it grows brighter and brighter."

Brother C. D. Terwilleger, secretary of the Ontario Conference, took a personal part in the campaign work. He says: "We think that the right thing was done in sending out those ten copies of the REVIEW, to this place, at least. We used them all. Last Thursday six young ladies drove over to one of the neighboring towns with Mrs. Terwilleger and myself. We solicited funds, and all came home much encouraged. I collected \$2.65, and the least that any of us received was seventy cents. In all, we distributed sixty copies of the REVIEW, and we felt well repaid for our effort."

Mrs. Henry Perry, of Vermont, is a subscriber to the REVIEW. She consequently received those ten extra copies of the Missions REVIEW. As soon as they arrived, she went to work with them. Her letter says: "Please find enclosed post-office money-order for \$1.63 for the ten papers sent me. I am glad that I can do a little to help carry the message to those who do not know the truth. The people in my neighborhood are not Sabbath-keepers, but it did not make any difference to me. I presented the papers to them and told them what they contained, and they all gave a few pennies apiece."

A. J. S. BOURDEAU.



In the South

WHILE spending a few days at Nashville, Tenn., I had the pleasure of visiting the Hilcrest school and farm. This institution has been brought into existence to educate young colored students to become teachers for their own race; and we believe that the Lord will bless this work if those in charge will seek him in humility. The work is an important one, and a great deal depends on the mold given the student that goes out to teach others.

We were glad to see the great change made on the farm,—old dilapidated buildings torn down, and quite a number of good, plain, substantial buildings put up for the workers and students. As soon as a building is up, there are students ready to occupy it. Let us pray that the blessing of the Lord shall rest upon all connected with the school.

On our way home we spent a half-day at Asheville, N. C., and found a good interest there in our work. I had spent five years in that city. During that time, Elder G. I. Butler held a four-months' tent-meeting there, and in my recent visit I found persons who heard the lectures at that time still deeply interested. Our workers now in Asheville have found favor with the people, and we look for a harvest of souls from this part of the vineyard. May the Lord bless those who have erected such comfortable church buildings, where the people of Asheville can meet and worship from Sabbath to Sabbath.

D. T. SHIREMAN.

Save the Blind

IN Matt. 24:14 we find these words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Not until this gospel of the kingdom shall have been preached as a witness to the world can the second advent of Christ to this earth take place. The completion of that work is a sure sign of his soon coming. The evidences of the nearness of the end are so positive and so clear that none need be mistaken; for this gospel shall be preached for a witness, then shall the end come. Truly this gospel is being preached as never before. It is penetrating earth's darkest lands; it is encircling the earth. The glorious sunlight of the gospel message is shining brighter and still brighter; yea, soon our fondest hopes will be realized.

We are commissioned to go and "preach the gospel to every creature." The gospel is the "power of God unto salvation," and we are Christ's light-bearers. As ambassadors of God, we are to bear the light to those in darkness. As we have passed from death unto life, we must give this life to those who are dying. This gospel of the kingdom is full of life and hope. Those who accept it, and believe it, and live it, and give it, are blessed of God.

Striking evidences from every direction tell us that our redemption draweth

nigh, and yet we who believe the three-fold message must awake and arouse ourselves to a full sense of what these things mean. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The flying indicates rapidity. Those who bear the message must be shod with the gospel, and go with all haste. It is no time for idleness, for sleeping. The hour has struck for the last-day message to sound to a perishing world, and we are to make straight his paths; but we must first drink deep of the fountain, and then we shall be able to impart life to the dying.

In Isaiah 43 we have the promise that the redeemed shall come from the east, and from the west, and from the north, and from the south, and that the blind shall see, and the deaf shall hear. What a precious promise is that! In the last call made to the world are included the blind. We are bidden to bring in the poor, the maimed, the halt, and the blind, that his house may be filled. This is an important call, because it seems that after these other classes have been warned, and multitudes have accepted the message of mercy, there is still room; and I fully believe that we have reached the point in the message when we are to go out and gather in the blind, and not only those who are deprived of sight, but those who are deaf as well as blind. May the Lord help us to see the importance of gathering these neglected ones. Our work is not complete, and can not be, until those in double darkness receive the last-day call.

And this call must be given to the blind without delay. If the gospel of the kingdom is to be given for a witness to the world, and is to be preached to every creature, and if we are to sound an alarm, then in the name of our God let us throw out the life-line to the blind; let us place in their hands the message in their own language, and by so doing, we shall open their spiritual eyes, and, with Job, "be eyes to the blind." As watchmen on the walls of Zion, we are to give the alarm to the world; and can we say that the blind are excluded?—No, thanks be to God! He is no respecter of persons. This unfortunate class is precious in his sight, and he has demonstrated this fact by the all-wise provision he has made to bring the sightless into the fold. The Lord is not willing that a single soul should be lost, and for this reason he has established a printing-house where literature bearing the third angel's message is prepared for the blind.

For ten years this printing plant has been in operation, and the *Christian Record*, a monthly magazine full of the message, and a number of tracts on the vital points of the message, are being printed and circulated among the blind. As the result of this work in the past, scores have accepted the truth, and many others have been encouraged to live better lives, and we believe that hundreds yet will accept the message before the Lord comes.

But listen. The class we are reaching and have reached are deprived of this world's goods. They are not only denied the pleasure of beholding the beauties of nature, but they are poverty-stricken. Many of them are in poorhouses and in homes of charity. Not only are they poor, but they are groping their way in double darkness. Many of them, yes, hundreds of them, are isolated, cut off from society and all the pleasures of life, and yet the gospel of the kingdom must be given as a witness to this very class.

How shall this work be done?—Through the avenue which God has given, the *Christian Record*. This magazine, though small, has borne the gospel message to many a sad heart who was on the very verge of despair, whose light was fast fading because of the terrible affliction; and to-day some of these men and women are full of hope and courage, and are actively engaged in giving the message to others. What a source of encouragement to know that though a man or woman is deprived of sight, a knowledge of the third angel's message can change the life. It matters not what our circumstances may be, nor how great the affliction, this gospel of the kingdom is sufficient to clear away the dark clouds and to make the blind man see while he sees not, and the deaf man hear while he hears not. And the time is near when the eyes of the blind shall be opened, the dumb tongue shall be loosed, and the deaf ears unstopped, and the lame shall leap as an hart. No more sorrow then, no more disappointments, no more sin, no more tears, for God himself will wipe away all tears. Therefore I beg of you, in the name of Jehovah, to unite with us in bringing in the blind.

As a majority of the blind have no means, they can not pay for literature. Those who are too poor—shall we turn them away to perish? I say, God forbid. We are especially interested in those too poor to pay for literature and who can not help themselves. Hundreds of this class appeal to us every year for something to read, and the question confronts us, What shall we do with them? Then comes the answer, clear and strong, "Preach the gospel to every creature." My brother, my sister, this is a work of life and death. Many a heart is aching, many a soul is yearning and crying out for sympathy and charity which we are able to give. Will you who are strong and vigorous, will you who have all your faculties, who enjoy perfect sight, and are blessed with a portion of this world's goods, give some of it to this branch of the Lord's work in saving the blind?

The *Christian Record* costs two dollars a year, but many of the blind are not able to pay it. How many of you, dear readers, are willing to send two dollars to apply on the subscription of some blind person? Thus you can be eyes to the blind. We ask you to help us strengthen the feeble knees and hold up the weak hands. We invite those who love the message to respond to this call. The work of saving the blind is a General Conference work, it is a union conference work, it is a local conference work, it is a part of the church work, it is a work which demands the attention of each individual. It appeals to the old and to the young; and because we love the message, and because Jesus died to redeem the world, and because we read, "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be," let us

open our hearts of mercy and respond to the calls made on us by our friends in double darkness.

The *Christian Record*, and all literature sent out from this office, is prepared and printed by those who can not see. The workers are of good courage, but the work is handicapped for lack of funds. We are sending out about two thousand magazines a month, and it ought to be five thousand, to say the least. Scores of encouraging letters are received every month, and many are in the valley of decision, and we believe that a much better work can be accomplished in the time allotted to us than has been accomplished in the past.

While the *Christian Record* was started by the General Conference and is in reality a General Conference work, it is under the management of the Central Union Conference, with Elder E. T. Russell chairman of the board. Those wishing to co-operate with us in giving the message to the blind will send all donations and subscriptions to Miss Mettie E. Cornell, *Christian Record* secretary, College View, Neb., and all funds will be turned over to B. M. Emerson, Union College treasurer. May the Lord help us to see the need of giving the message of life and peace to the sightless.

L. N. MUCK.

South Carolina

GREENVILLE.—The work among the colored people of this city is onward. Since my last report I have been very busy—preaching, visiting, and holding Bible readings. Our church is progressing well; their spiritual condition is good. In their Sabbath-school studies they are doing well. They love the truth, and some of them, though very poor, are paying a faithful tithe.

Only those who are living in the South know of its stubborn conditions. We have many blind guides to meet on all sides. The workers in these Southern States need the prayers of all God's dear children; for indeed responsibility rests upon every one of us to do our part, and do it nobly.

We believe the creation of the Negro Department will cause the work to go faster among the thousands of the South. Sabbath and Sunday, October 23 and 24, my wife and I visited Spartanburg, S. C., and found the company of good courage in the message.

We observed their spiritual condition to be excellent. There we met Elder T. H. Jeys and Brother H. B. Gallion. The former preached a very encouraging and timely sermon to the colored believers; it was meat in due season to all. Elder Sydney Scott, by his tent effort, has added some new members to the Sumter church. We have isolated Sabbath-keepers in many parts of the State. The cloud is lifting, and the honest in heart are being drawn to the light of the glorious third angel's message. Surely we are receiving some drops of the latter rain, but we need its fulness; for the work is great.

Our mission school here, which was operated by W. M. Jackson last year, was opened by my wife October 4, with six pupils. Since that time fifteen were added. More will be coming in as soon as harvest-time is over.

We are pushing ahead with the Harvest Ingathering for missions. May the Lord shower down blessings upon the

whole harvest-field. I believe the people have a mind to work. It is true we have many Sanballats and Tobiahs to contend with, but we are assured that no fox can go up on our wall to break it down.

The Creator of the heavens and the earth is the great builder, and we are called to co-operate with him. I am very thankful to have a part among God's chosen people in this closing message.

J. F. CRICHLAW.

Williamsdale Academy, Nova Scotia

THE work of circulating the *Missions Review* was postponed on account of a rush of building operations here on the school farm. As a result, our soliciting for missions had to be done during very unfavorable weather.

However, on November 29, although the weather forecast was not favorable, we decided to close school; and after an early breakfast the teachers and all the students that could be spared for the day, started out in various directions. Brother Gault, the business manager, drove a three-seated vehicle to Oxford, fifteen miles distant. He took four students with him, and together they worked that village and the vicinity. Others were dropped off at different places en route to cover an assigned territory, and were met by the team on the homeward trip. Several of the young men tramped ten or fifteen miles during the day.

Another team went to Thomson, eight miles from here, canvassed that village, and then worked the route back toward the school.

About noon the weather became quite blustery, and considerable snow fell, not enough, however, to hinder the work to any extent. At intervals from 4 to 9 P. M., the various parties returned home, tired and cold, but happy in the consciousness of having had a real missionary experience.

One hundred five copies of the *REVIEW* were distributed, and \$18.75 for foreign missions was collected. This is not a large amount, it is true, but the day's experience is not measured in dollars and cents, or in the number of copies distributed; for the taking of an active part in this missionary campaign, and the coming in actual contact with the public in this manner, made this day rich in character-building experience to those who were engaged in it.

The students manifested an excellent spirit in taking hold of this work and in carrying it out, although to several it was a new and rather trying experience. In one report, which in general voiced the sentiments of each one, was this expression, "I have had some experience in canvassing, but this was the sweetest bit of experience I have ever enjoyed." Not a note of discouragement was sounded in the experience meeting which we held the next day. Nearly every one had found individuals who showed an interest in our work, and our plan is to follow up this interest by missionary visits and literature. Our territory was rather poor from a financial standpoint. The income of the people of this section is small, and naturally their contributions correspond in size.

I am fully persuaded that the enlisting of the students of our schools in these

missionary enterprises is an entirely practical plan. Their success in bringing back a little of the "wealth of the Gentiles" can not be denied, and the training and the experience gained in meeting people in this way are most valuable. Personally, I derived a rich blessing from the day's work, which I could have gained in no other way.

J. L. STANSBURY.

The Michigan Home for Girls

For the last six years Mrs. McKee and I have been engaged in the establishment and promotion of a "home for girls," and have been so intensely occupied as to have written very rarely for any of our publications. Perhaps but few of our brethren, with whom we were formerly so closely in touch, have any knowledge of what we have been doing, or indeed that we were in the work at all. We have the greatest reason for thankfulness to our Heavenly Father that he has so mercifully continued us in his service, and has maintained in us full sympathy with every line of truth for these last days. He has also kindly provided us with a field of labor wherein we can effectively make known the third angel's message in all its phases.

The Home of which Mrs. McKee is matron and I superintendent is situated on an eighty-acre farm, ten miles south of Grand Rapids, Mich. It was established in the spring of 1903, under the initiative of Mrs. McKee, Mrs. Nellie H. Richmond, and myself, and organized under the State law, with a board of trustees of seven persons. Its first title was The Grand Rapids Home for Friendless Girls. The following year it was reorganized, with a shorter name, Michigan Home for Girls, and a board of five trustees. The articles of association of the Home, duly filed in the county clerk's office and with the Michigan department of state, mention in its formal preamble, that the Home is established under an act of the legislature "for the incorporation of associations not for pecuniary profit."

The second article states that "the purpose of this organization is to provide a home for needy or unfortunate girls and women who may be committed to its care from various sources, or who make application personally for reception. This Home is to be established and developed on the industrial or cottage plan, and its intent is to provide for the material needs of those who are the recipients of its privileges, and to furnish for them all possible uplifting and beneficial influences, physical, intellectual, and spiritual."

The eighth article of the by-laws reads thus:—

"All profits accruing to the association from the different industries which it may carry on, or funds received from any other source, shall be used for the support of the Home or turned in to its general fund."

The superintendent, matron, farmer and his family, nurses, and teacher — with one exception — have so far all given their services without remuneration. It is this fact which has made it possible to develop the work. A charity can not be carried on upon a commercial basis, and remain a charity. It necessarily becomes a business. The realization of this fact led us to give our serv-

ices without return and to ask our leading workers to do the same.

The Home started with forty acres of land, an old house of four rooms, a barn, and twenty-five cents in cash. It has now eighty acres of land, a house of twenty-three rooms, heated with steam and lighted by an acetylene gas-plant, and piped for water in kitchen, treatment-rooms, and bath-rooms; there is also barn, ice-house, corn-crib, workshop, farmhouse of eight rooms, with a good barn which was enlarged and remodeled this last summer, and an eight-room house in the city, which has been used heretofore as a city cottage. This is now to be sold and the proceeds devoted to the development of the Home proper.

Up to this time the Home has been built up and supported from direct donations solicited principally by Mrs. McKee from the general public. The continual concentration and close communion development of charitable organizations and interests, parallel with the growth of corporate trusts, is making it rapidly more and more difficult to obtain sufficient funds for the support and development of the Home through solicitation. We are told that religious and denominational prejudices have much to do with this also,—in fact, a gentleman prominent in business and religious circles said directly to Mrs. McKee, "Now, if you could only be persuaded to give up this Saturday business, you wouldn't need to go out of Grand Rapids to get all the money you want for that Home."

But whether this be so or not, it has become necessary to take different measures, in a wider field, to obtain sufficient money to fully establish the plant and put the Home upon a self-supporting basis. This is proved to be entirely possible by the experiences of the past two years. In order to obtain the foundation for this in a sufficient industrial plant, and to finish paying for the property, it is necessary to curtail the work and take but a few girls for some time, while Mrs. McKee and I, with such assistants as will undertake the effort with us, go out to earn the money necessary. In doing this we shall not hesitate to seek the good will and good offices of our own people wherever we go. In representing the Home we carry the whole message.

In her work so far Mrs. McKee has brought the truth to great numbers in all walks of life, and especially to business and professional men and society women, who would not, otherwise, have found an opportunity of hearing it. One day while interviewing a bank president in his private office at the bank, he said to her, "Mrs. McKee, I understand you are a Seventh-day Adventist." She replied that she was. "Well," he continued, "that 1844 movement was the biggest piece of tomfoolery I ever heard of." She answered, "Pardon me, sir! Perhaps you never heard the other side of the story." "I didn't know there was any other side to it," he said. "There certainly was," she replied. "So," he said, "if that is true, I should certainly be glad to hear it." "If you have time, sir," said Mrs. McKee, "I would be pleased to sit down here right now and explain that to you."

He handed her a chair, and leaning back at ease in his seat, listened intently for half an hour to an explicit detailed statement of William Miller's experi-

ence, the prophecy of the 2300 days, and the judgment. When she closed, he remarked: "That presents the matter in a very different light; I thank you for explaining it to me."

A professional man once said to Mrs. McKee: "Such a praiseworthy effort as yours ought to command immediate and generous support, and yet"—thoughtfully—"perhaps it is in the purpose of Providence that you are sent to the many instead of to the few; that which you have to say is needed. I am myself a better man because you have come into my office to-day."

It is true that it has been possible, in the providence of God, to establish in this Home a work that is unique. We have been told that it has a wider scope and a deeper influence than any other charity anywhere established. This is true only because it teaches the gospel in its entirety, and is an object-lesson of the practise of the precepts of the Bible and the Testimonies.

Isaiah 58 is eminently a chapter for Seventh-day Adventists, for in it the Lord exhorts that we "break every yoke" and "let the oppressed go free," and that we "bring the poor that are cast out" to our house, and combines with these works of mercy and charity the observance of the Sabbath. This chapter is the text for this Home.

Some have been inclined to belittle the necessity for such a Home as this, but experiences among our own people, where even camp-meetings have been entered by agents of the evil one to deceive, delude, and entice, not to mention the condition of society in general—the "white slave traffic" which receives such frequent mention in the public prints, and the facts of which are actually alarming the nation and commanding the attention even of the chief executive,—all these things, and many more, corroborating the prophetic word that in these last days deceivers shall "wax worse and worse," make advisable and essential the establishment of such homes, where the sinned against may seek a refuge, and the sinning may find opportunity for repentance, regeneration, and the renewal of their womanhood, in the strength of which they may "go and sin no more."

W. H. MCKEE.

Byron Center, Mich.

Missouri and Kansas

It was voted by the General Conference Committee last June that I make the North Missouri Conference my field of labor, and it was also recommended by the North Missouri Conference Committee that I take up work in Kansas City, Mo., and at the same time act as pastor of the First Church.

I found in that great city a neat church building, located in a good neighborhood, and gathering there from Sabbath to Sabbath a band of loyal worshippers. The Lord blessed the efforts put forth there, and as a result, some dear souls took their stand for the truth. Nine were baptized and united with the First Church, and some united with the Second Church. I was able by God's help to awaken an interest in two places in the city. These interests are now looked after by Dr. A. E. Field.

I closed my work in Kansas City, Sabbath and Sunday, November 13 and 14, preparatory to leaving for my new field of labor in the Kansas Conference,

having been called by the Kansas Conference Committee to take the superintendency of the Northwest District, made vacant by the removal of Elder C. E. Peckover to Jamaica.

I have been in my new district since November 17, and the Lord is blessing in this part of his vineyard to the salvation of souls. We are now in the midst of the week of prayer, and as far as I have heard, all the Sabbath-keepers in the Northwest District are receiving great blessings from the Lord.

The only legitimate reason that any one can give for being a Seventh-day Adventist, is to help give the third angel's message to the world, and thus prepare a people for translation in this generation.

M. G. HUFFMAN.

On Returning to South America

My return journey from the General Conference, after some labor in the States, on the whole was very pleasant. I had some opportunities for missionary work on the way, in fact the best I ever had on any journey, and I hope that some day it may result in fruit. My wife was at Buenos Aires to meet me. After remaining there a few days, I went home, and found all well. The school has had a most prosperous year. It has been filled to overflowing, over one hundred twenty names having been registered during the year, and the regular attendance having been about one hundred. As I saw how poorly equipped we are to receive students and to prepare for a future increase, I could but wish that we might soon have the five thousand dollars promised us for this enterprise. We will, however, do what we can, and perhaps in the end it will be better for us, and for the students also, to learn the cost of institutions. The school is well organized, but the funds will not be sufficient to carry it. The conferences will have to help out very materially. We are somewhat perplexed about the future. We need now a Bible teacher. Dr. R. H. Habenicht has been the Bible teacher heretofore, but conditions now make it necessary for him to devote his whole time to the medical work. We greatly need more workers.

The sanitarium had been closed by the authorities, but before I arrived, it was reopened. Patients are again coming, and as rapidly as we have a room completed in the new building, it is filled. We are offering the people very inferior accommodations, but I hope in time this may be improved. After all, I believe that our sanitariums will not do their work in the great material advantages they offer the people, but in the help they give the needy. If this is done, they will prosper.

Comparatively little has been done in the Argentine Conference during the year; there have been so few field laborers. Some have been stationed in Buenos Aires. The work seems to be opening up in that great city. Of course the fruit comes slowly. But a good foundation is being laid, interests are being awakened, and there are prospective converts. Several have been baptized during the year.

Brother Trummer is enthusiastic in preparing canvassers for the field. Quite a number have volunteered, and I hope to see good results during the season. With reference to the other South

American countries, I can not say much, since I have had but few letters; but what I learn is favorable. Peru especially seems to be doing well. Brother F. A. Stahl, of Bolivia, calls for a teacher. Brother J. V. Maas, of Uruguay, asks for two more nurses. I believe that in all cases where new missionaries are requested, there is the promise of self-support from the time the field is reached.

On my way here I stopped over in Brazil one day, and had a profitable council with the brethren there. The Lord's blessing is with them. There are perplexities to meet, but I believe they will readily overcome these. They were anxiously awaiting the return of Brother F. W. Spies.

Brother John Lipke, of Brazil, is here at our Argentine conference, and will remain with us for a short time, in the interests of the young people's work. He has a special gift and burden for this, and it is something which needs attention. Later on he will do something in this line in Brazil; in fact, he has already begun.

Brother Hartman has reached the union conference office in Buenos Aires, and is of good courage. We have just learned that Brother Novak, of Mexico, will reach Buenos Aires in a day or two, and we have written the brethren there to meet him.

J. W. WESTPHAL.

Tennessee

MEMPHIS.—Soon after returning from the General Conference we secured a place for our fifty-by-seventy-foot tent, and began meetings July 9. We continued in the first location until September 20, and then moved to the place where we had held our meetings the previous summer.

During the first part of the season we had a good interest, but met with most determined opposition. By false representation the owner of the ground was induced to order us off his lot. He was one of the business men of the city, and lived some distance from the tent location. We secured a large number of signatures to a petition correcting the false statements, and also very favorable letters, one of them from an Episcopal clergyman. After investigating the charges, the owner decided that they were untrue, and granted us permission to remain.

But the opposition took another turn. Ever since the yellow fever panic many years ago in Memphis the city has had very stringent sanitary regulations. On the technical objection that we had no sewerage connected with the tent-master's tents, after several preliminary threats under pressure of the opposers, the board of health sent us an order to remove our tents, although the inspector had stated that the tents were perfectly sanitary in every respect. The matter was then appealed to the mayor of the city. After a thorough investigation, the mayor gave an emphatic decision in our favor, stating that the opposition was "spite work" based on a technicality wholly beyond the intention of the law.

Thus the opposition failed, and only succeeded in bringing our work to the favorable notice of some of the best people in the city. We believe the Lord has thus made the wrath of man to praise

him. Failing thus far in their purpose to stop our work, threats were made, and violence attempted.

In spite of the malignant opposition, several took their stand for the truth, among them an experienced and reputable physician, and his family. The latter part of the tent season we had a most encouraging interest at the site of our first tent-meeting in Memphis.

The tent-meetings closed October 31. Since that time we have held Sunday night and Sabbath meetings in the church, and cottage meetings in the homes of interested ones. The interest is still excellent. Since we began work in Memphis in August, 1908, one hundred seventeen names have been signed to the covenant to "keep the commandments of God, and the faith of Jesus." Seventy-eight of these names are of people who are new Sabbath-keepers. Many others are deeply interested. We have never seen a city more ripe for the truth than Memphis, and it seems as if the work had only begun. The truth has reached people of ability and education, some of them holding responsible positions.

I have never seen a people more ready to give to the work. We have never yet made an appeal for means for the work that has not been granted. We have never found a people more ready to accept the spirit of prophecy and to rejoice in it; never found a people more ready to lay aside jewelry and unnecessary adornment. In short, have never found in all our experience a people more ready to be transformed from the world to become true Seventh-day Adventists, the Lord's peculiar people, than here in Memphis. As soon as they accept the truth, they begin to work for others. One interesting case I will mention:—

A sister bought the book "Daniel and the Revelation," and became at once convicted of the truth. She did not know there was a Sabbath-keeper in Memphis. She soon learned that there was a Seventh-day Adventist church in the northern part of the city. She met one of our number on the street-car and came to the Sabbath meeting. Upon returning to her home, she told her daughter that she had found "the people of God." She began at once to work for her relatives. Now her sister and her sister's husband, her son and daughter, her nephew and his wife, all people of maturity and of influence, are keeping the Sabbath, and others are "almost persuaded."

We are greatly blessed in our social meetings, realizing the presence of the Holy Spirit in a marked manner. We have been encouraged in the work in Memphis by a statement in the spirit of prophecy, that if right efforts were put forth, a very large number would accept the truth here, and also by a recent letter from the same source, stating that the "very class of people" foreseen were now accepting the truth.

We believe truly that there can not be found anywhere better material for believers and workers in the last message of mercy, than in the South. While there are difficulties and perplexities here, we know it is a fruitful field. We received \$144.43 in donations toward the tent expenses. This was not quite sufficient to cover the expense for the long tent season.

We are grateful to the friends who have sent donations to the tent work.

Since coming to the South, quite a number of friends have helped the evangelical work by contributions. While in Nashville we received from a sister in the truth a gift of three hundred dollars for the tent work. This gift was greatly appreciated.

We have never found the press so willing and ready to publish daily reports of our meetings as here in Memphis. The effect of these reports has been far reaching. A favorable influence for the truth has permeated the city and gone out to other parts of Tennessee, Mississippi, and other States. The Memphis *Commercial Appeal*, which is one of the strongest papers in the South, has been especially fair and friendly. Brother C. L. Kilgore as tent master, with his wife and Sister Loveland, rendered most faithful and efficient help in caring for the tent, in the music, in reporting for the papers, and in visiting. We shall not soon forget their faithfulness in times of storm, danger, and bitter opposition.

We earnestly request that every reader of this report will remember the work in the cities of the South.

J. S. WASHBURN.

Field Notes

BROTHER G. W. ANGLEBARGER reports good interest in several Colorado cities.

THREE adults were baptized Sunday, November 21, at the First Philadelphia (Pa.) Church.

A NUMBER of Germans have accepted the message in Brenham, Tex., and are ready for baptism.

AT Oxford Mills, Iowa, three have taken their stand for the truth, and two have united with the church.

THREE have accepted the Sabbath truth at Goodrich, N. D., through the efforts of Elder Martin Olsen.

ONE sister was recently baptized at Reynolds, Neb., and five are waiting for this rite to be performed at Endicott, Neb.

AT Sedgwick, Colo., Brother U. Preston Long reports that four adults have accepted the truth and are keeping the Sabbath.

ON Sabbath, October 23, five persons were buried with their Lord in baptism, and seven united with the church, at Richmond, Va.

AT Atlanta, Neb., two persons were recently baptized, and four others have expressed their desire to keep the commandments of God.

AS a result of the tent effort held at Sacramento, Cal., the past summer, seven have signed the covenant, and it is expected that baptism will soon follow.

BROTHER MARTIN VERMAAS reports the baptism of seven persons at Cortland, Neb., five of these are young people, and all seven have united with the church.

ELDER J. W. WATT and Brother Fred Shaw report the baptism of six young Germans, ranging in age from seventeen to twenty-six years, at Carter Camp, Pa.

Christian Education

Conducted by the Department of Education of the General Conference

FREDRICK GRIGGS Secretary

Fireside Correspondence School

A New Year's Gift

Who can think of a personal gift to a friend that would be more expressive of real interest in him, more practical and substantial in kind, and more lasting in its benefits, than a scholarship in the Fireside Correspondence School?

A box of bonbons might tickle the palate for a day or two, a New-year's card with some beautiful sentiment on it might please the receiver because he has been remembered, a new garment is good as long as it lasts. But these are all externals, which, though enjoyable and legitimate in themselves, fall short of really helping a man better to fulfil the purpose of his being in the world.

When it comes to the matter of education, that, if rightly given, opens a man's eyes to new and better views of life, smoothes the rough places for his feet, increases his happiness and usefulness, and qualifies him better to discharge whatever responsibilities the exigencies of life have placed upon him.

You who wish to give something as an expression of your love or regard, had you thought that a small investment in a correspondence scholarship for your son or daughter, your brother or sister, your niece or nephew, your cousin or your best friend, would bring a continuous blessing to the recipient during most if not all the year to come, and would return a usury of satisfying pleasure to the donor? It might become the turning-point in some one's experience. It might become the first rung in the ladder of upward progress, for a young person to learn that he can actually accomplish something worth while through his own application and perseverance, guided by qualified teachers, even if circumstances have all seemed against any means of self-improvement in the past.

You who wish to do something definite and positive in raising the standard of your own usefulness, even if the spring-time of youth has passed into summer or perhaps the summer begun to fade into the autumn of life, is there any time better than the opening of a new year to take the first step? How surprised you may be to learn from making the attempt, what you can accomplish in improving your education.

For the encouragement of all, we may say that we have already in the Fireside Correspondence School several who are enjoying the privileges of the school from the generosity or self-sacrifice of a relative or friend. We have also those who have the courage to undertake studies though advanced in age as far as from fifty to sixty-three years! And they are making a success of their work.

The rate at which the Fireside Correspondence School is growing in the appreciation of those who are wide-awake to their opportunities, is indicated by the fact that its enrolment has considerably more than doubled since the opening day, less than three months ago. But there is still plenty of room. Do not hesitate to send in your applications until notified that all the available space is taken!

Bear in mind that you can enroll any day in the year; that you can advance at a rate of speed suited to your circumstances and ambition; that all the work in all your lessons is personally inspected by competent, God-fearing teachers; that you are always at liberty to ask questions on any point of difficulty or information in your lessons; that you get a course of forty lessons in preparatory subjects for ten dollars and the matriculation fee of one dollar (on the first subject only), in collegiate subjects for twelve dollars and the matriculation fee (first subject only), and of twenty lessons in a subject of either class for half the tuition and the whole matriculation fee (first subject only); that you furnish your own books and postage; that you get a maximum of help for a minimum of expense; that our courses cover subjects in Bible, English, mathematics, history, New Testament Greek, pedagogy, and physiology and hygiene; that we have several new courses in prospect to be ready in from two to six months; that the new year just before us may become your record year in personal attainment if you take opportunity by the forelock instead of by the heel; and that you can obtain all necessary information about correspondence studies by addressing Fireside Correspondence School, Takoma Park, Washington, D. C., U. S. A.

W. E. HOWELL, Principal.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D. Secretary

Washington Branch Sanitarium

THE Washington Branch Sanitarium has been in operation four years and nine months. During this time a little over one thousand different patients have been treated. Among these are the following:—

The wife and daughter of a congressman from California; daughter of a senator from California; wife of a senator from Kansas; wife of a senator from Idaho; the secretary of the educational department of the Y. M. C. A., of Washington, D. C.; three college professors; the secretary of the Emigration Restriction League of New York City; the secretary of the Cuban legation in Washington; the minister from one European nation; an ex-governor of a State; the superintendent of the public parks in Washington, and also the chief landscape gardener; four lawyers; twenty-eight physicians; the superintendent of the purity department of the W. C. T. U.; twelve army or navy officers, including two retired generals; the superintendent of the shipping department; the first auditor and the assistant treasurer of the United States Treasury; one United States representative; six United States senators; the assistant attorney-general, and two chief justices of the United States Supreme Court; also many minor officials of the government departments.

Our work is prospering, and all the workers are of good courage.

H. N. SISCO, M. D.

Outside Nursing

THE medical missionary nurse is engaged in the same work—"the science of soul saving"—when on "outside" cases as when employed in the sanitarium, and the same high ideals should furnish inspiration and encouragement in her work.

It should always be remembered that "to heal the sick" is a part of the gospel commission (Matt. 10:8; Luke 9:2; Mark 16:18), and that the medical work connected with the third angel's message is fulfilling that portion of the gospel trust. The interests of the whole message of which her work is but a part must ever be of first importance. The medical work is a means in the hands of the church for the redemption of the soul as well as the body.

It is said of Jesus Christ that he never made plans for himself, but daily accepted the plans of God for him, and was always in the place and doing the work that God's providence appointed. So the providence of God will appoint the work and place of labor for all who are consecrated to him. It is his providence that calls the consecrated worker out of the sanitarium and sends her into the homes of the people. It is God's will, and he has a purpose to accomplish through the worker. This thought should be established in the mind of the nurse, and she should therefore work accordingly.

"Jesus Christ came to this world to become the unwearied . . . servant . . . of man's necessity." "I am among you as he that serveth." Luke 22:27. "Let this mind be in you, which was also in Christ Jesus; who . . . made himself of no reputation, and took upon him the form of a servant." Phil. 2:5-8.

The missionary nurse should become a servant among all. To become a servant to humanity, with its eternal interests as the chief object, is the highest honor one can bestow upon it. Services should not be limited merely to professional duties, but the worker should become "all things to all men," that by all means souls might be saved. Not that principle is to be sacrificed on any point, but that self be made a "servant unto all," that the more may be gained." 1 Cor. 9:19-22.

The Saviour associated with all classes, that he might present truth to every one. He did not confine himself to a certain class or to one particular phase of the work. He made himself familiar with the lives and needs of all, and worked accordingly. So the missionary nurse should associate with the members of the family as much as possible or advisable, the object, of course, being to teach the principles of truth. She should show an interest in their lives, and, if agreeable, come close to their experiences and offer help and advice, taking an active part in the household economics if so desired.

In laboring for the souls of servants, the nurse may help them in their work for a few minutes whenever possible or necessary in order to talk to them concerning the kingdom of God. She should never make them extra work if unnecessary, but by her consideration and helpfulness make herself their friend.

The nurse is not to be so professional that she has no room for anything else, but inferior professional services should never be rendered. The best she has should always be given. Efficiency in

nursing will command respect, and a consistent Christian life will break down prejudice and recommend her religion.

O. B. KUHN.

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

The Twenty-First Anniversary of a Great Hearing

A Cause for Thanksgiving

TWENTY-ONE years ago the thirteenth of the present month, Dec. 13, 1888, occurred the great hearing at the national Capitol here in Washington on the Blair Sunday Rest bill. At this hearing both the friends and the opponents of the bill were heard; and many strong arguments for and against the measure, and for and against Sunday legislation in general, were made. Much interest was manifested in the hearing, and much hung upon the issue as to whether the measure should pass or not. Through a monster petition, alleged to represent over fourteen million people, and the arguments made at this hearing and at a previous one held April 6, the friends of the measure sought to bring tremendous pressure to bear upon Congress to secure its passage.

The hearing made one hundred fifty-one pages of closely printed matter, and was published as a public document, Senate Miscellaneous Document No. 43. Thousands of copies of this were sent broadcast throughout the country. During the argument made by Elder A. T. Jones, Senator Blair, the chairman of the committee having the measure in charge, asked questions and made interruptions to the number of one hundred sixty-nine in ninety minutes, or on an average of nearly two a minute, and three times admitted that the speaker was "logical all the way through." Speaking of the published hearing, Mr. W. F. Crafts, who took charge of the hearing for the friends of the proposed law, said it made "mighty interesting reading."

The bill, however, failed to receive the approval even of the committee, and died with the Congress in which it was introduced. In an amended form it was re-introduced Dec. 9, 1889, but again failed to get out of committee.

When the measure was first introduced into Congress, we were told by the spirit of prophecy that we were not ready for the issue to which the passage of such a measure would bring us, and were urged to put forth strong efforts to oppose the movement.

As the twenty-first anniversary of this hearing passed, we felt to thank God that the powers of darkness had been held in check so long; that even up to the present time Congress had not yet passed a compulsory Sunday law. To be sure, we are twenty-one years nearer the great crisis now than we were then; but, encouraged by past experiences and by the blessing of the Lord upon our efforts

already put forth, should we not still labor to hold the winds of strife and evil in check, that the warning message may be given and all the honest in heart prepared to take their stand for the right when the storm shall break and the crisis come? This thought ought to stir every soul to renewed effort and increased activity.

W. A. C.

Religious Liberty Notes

OUR religious liberty secretary in the Wyoming Conference, Roscoe T. Baer, writes that there has arisen some agitation in Cheyenne, Wyo., on the question of Sunday closing, and he intends to keep the public press supplied with religious liberty matter. Let others arouse themselves on this subject.

Some time ago we noted that in the Pacific Union Conference they had planned eight religious liberty institutes, five of which had then been located in time and place. We now notice in a later number of the *Pacific Union Recorder* that they have definitely arranged time and place for two more of the remaining three.

Monday, November 15, a Sunday-closing ordinance was tabled at Leavenworth, Kan., by a vote of four to one, in spite of the fact that the ministers and church representatives were on hand to drive the thing through. The fight, however, is still on, and Elder J. S. Wightman is planning to hold a mass-meeting there in the interests of religious liberty.

The following is a program sent our department concerning one of the field secretaries of the International Reform Bureau (of which Mr. Wilbur F. Crafts is superintendent), Rev. Olan R. Miller, who is to locate in Albany, N. Y., Jan. 1, 1910: "The Rev. Mr. Miller will keep clergymen informed so they may have time to appear at any hearing. He will edit a weekly paper, to appear each Friday. This will be a four-page bulletin, and it will come out immediately after the adjournment of the legislature for the week. It will be called the *Reform Bulletin*, and it will give the essence of every new bill that is of interest to churches, stating its committee reference, with the name and home address of each member of the committee."

Elder A. J. Clark, religious liberty secretary of the Eastern New York Conference, writes from his home in Albany, N. Y., as follows: "Already we can see that the enemies of the truth are beginning to prepare for the fight at the legislature this winter. To prepare for the work and stir the people up to Sunday legislation, the officials of the city have been pressed to put the lid on a little, and about three weeks ago they arrested a man for working in his skating rink cleaning and having a friend there skating while he was at work. The case was brought to trial, and the defendants appealed for a jury, which was granted. The jury was out only twenty minutes, and returned a verdict of 'not guilty.' Some of the people were quite provoked about it, and the lawyer who tried the case for the defendant told me that he was afraid the district attorney of the county court would take the thing in hand. It really looks as if the enemies of the truth were going to put forth quite an effort this winter in Albany."

NOTICES AND APPOINTMENTS

Southeastern Union Conference Association

THE first meeting of the Southeastern Union Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church, 507 E. Fair St., Atlanta, Ga., at 10 A. M., Friday, Jan. 14, 1910.

This meeting is called for the purpose of electing officers and adopting a constitution and by-laws, and for the transacting of such other business as may legally come before the association.

C. THOMPSON, *President*,
R. T. DOWSETT, *Secretary*.

Southeastern Union Conference

NOTICE is hereby given that the first biennial session of the Southeastern Union Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, 507 E. Fair St., Atlanta, Ga., Jan. 11-18, 1910. The first meeting is called for 9 A. M., January 11.

Each conference is entitled to one delegate and one additional delegate for every fifty members. All delegates will please be present at the first meeting, to participate in its deliberations.

C. THOMPSON, *President*,
R. T. DOWSETT, *Secretary*.

Southern Union Conference Association

NOTICE is hereby given that the biennial meeting of the Southern Union Conference Association of Seventh-day Adventists will be held at the church-school building, Twenty-third Ave., North, and Seifried St., Nashville, Tenn., on Wednesday, Jan. 26, 1910, at 10 A. M., for the purpose of electing a board of directors for the ensuing biennial term. Also to take into consideration the advisability of revising the constitution and by-laws of said association, and for the transaction of such other business as may properly come before the meeting.

C. F. McVAGH, *President*,
W. A. WILCOX, *Secretary*.

Southern Union Conference

NOTICE is hereby given that the biennial meeting of the Southern Union Conference of the Seventh-day Adventists will be held at the church-school building, Twenty-third Ave., North, and Seifried St., Nashville, Tenn., on Thursday, Jan. 20, 1910, at 9 A. M., and continue until January 30, for the purpose of electing officers for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

The Southern Union Conference is composed of the following local conferences: Kentucky, Tennessee River, Alabama, Mississippi, and Louisiana.

Each State conference will be entitled to one delegate at large, and to one delegate for each fifty church-members in its territory.

Send names of delegates to the secretary as soon as possible.

C. F. McVAGH, *President*,
S. B. HORTON, *Secretary*.

Greater New York Conference

THE eighth annual session of the Greater New York Conference will be held at 1115 Fox St., Borough of the Bronx, New York City, Jan. 18-23, 1910. The first session will be at 10 A. M., at which it is hoped all delegates will be present.

To reach the hall, take any Lennox Avenue and West Farms Express of the subway to Simpson Street station. Leaving the train at this station, go back one short block to Fox Street, and turn to the right. The hall is about two short blocks from this point.

Those coming by the way of the Second Avenue or Third Avenue elevated lines, should transfer at 149th Street to an up-town subway train, following directions as above. Those who find it more convenient to use the cars of the Union Railway Surface line should transfer to a Southern Boulevard car, getting off at 167th Street, walk two blocks south.

At this time the officers for the ensuing year will be elected, and such other business transacted as may properly come before the conference.

For the Sabbath meeting, it is arranged to secure an auditorium sufficiently large so that we can have a general meeting of all the churches.

R. D. QUINN, *President*.

Southwestern Union Conference Association

THERE will be a meeting of the Southwestern Union Conference Association of Seventh-day Adventists, held in connection with the union conference, at Keene, Tex., Feb. 2-9, 1910, for the election of officers for the ensuing two years, and for all other business that will properly come before this organization.

The first meeting will be called Thursday morning, February 3, at nine o'clock.

CLARENCE SANTEE, *President*.

Southwestern Union Conference

THE fifth biennial session of the Southwestern Union Conference will be held at Keene, Tex., Feb. 2-9, 1910, for the election of union conference officers, receiving of State conference reports, and the enacting of all business necessary for the continuance and enlarging of the work in this conference.

We request State conference committees to at once elect their delegates, and send a list of the same to C. N. Woodward, Keene, Tex.

The ratio of delegation will be one delegate for the conference, and an additional delegate for each one hundred church-members.

CLARENCE SANTEE, *President*.

Central Union Conference Association

THE fourth biennial session of the Central Union Conference of Seventh-day Adventists will be held in connection with the legal session of the conference at St. Joseph, Mo., Jan. 13-23, 1910. A full board of trustees for the association is to be elected at this session, and such other business transacted as may regularly come before the association. The first meeting will be called in the Y. M. C. A. Auditorium at 9:30 A. M., Monday, January 17. All accredited delegates to the conference are members of the association, and are requested to be present at the first meeting.

E. T. RUSSELL, *President*.

Central Union Conference

THE Central Union Conference of Seventh-day Adventists comprises the conferences of North Missouri, Southern Missouri, Kansas, Nebraska, Eastern Colorado, Western Colorado, and Wyoming. The fourth biennial session of this conference is appointed to convene in the Y. M. C. A. building, at St. Joseph, Mo., Jan. 13-23, 1910. In regard to voters, the constitution provides that "the voters of this conference shall consist of the following duly accredited delegates:—

(a) In addition to its president, one representative from each local conference for every two hundred church-members in the conference, as may be chosen by the vote of the conference or appointment of the conference committee.

(b) Such representative from the mission fields as may be determined by the executive committee of the union conference in counsel with the members in the mission field.

(c) Two representatives from each organized denominational institution located in the territory; to be chosen by the managing boards of said institutions, in addition to the regular conference delegation.

(d) The officers of the Central Union Conference, and such others as may be

granted delegates' credentials by vote of the union conference at any duly convened regular or special session of the conference.

(e) Such members of the General Conference Committee as may be present at any duly convened regular or special session of the conference."

Because of the times in which we are living and the rapid progress of the third angel's message, this is to be the most important session of this conference ever held. Therefore let each delegate plan to be present at the first meeting, which is to be called Thursday, Jan. 13, 1910. A full corps of officers is to be elected, and the policy of the conference for the advancement of the denominational work during the next two years is to be studied. Come praying that the counsel of heaven may prevail in each session.

B. E. HUFFMAN, *Secretary*.

New Jersey, Notice!

THE next annual session of the New Jersey Seventh-day Adventist conference will be held in the Goff Building, on Broadway near Federal Street, Camden, N. J., Jan. 18-23, 1910. The first meeting will be held January 18, at 7:30 P. M. The hall where the meetings will be held is in an excellent location, being easily reached by all street-cars. Those coming on the Pennsylvania steam or electric trains which enter Camden, will get off at the Broadway station, and walk one-half block north to the hall. It is about ten minutes' walk from the Market Street ferry.

This will be the first State meeting held in the conference since the conference last winter. We earnestly desire a full representation from our churches. Very important plans, which vitally interest all our churches, will be considered at this meeting. Delegates should be elected on the basis of one for each church and an additional delegate for each ten members. Special attention will be given to instruction for church officers and workers, and there will be daily Bible studies, as well as preaching each evening. Let us pray earnestly that the meeting will be an occasion of great spiritual blessing to all our churches. Accommodations for delegates and others will be furnished at reasonable rates. All who desire rooms should write at once to Mrs. G. R. Fortiner, 517 Cooper St., Camden, N. J., so that it may be known how many rooms will be needed.

B. F. KNEELAND, *President*.

Notice!

THERE will be a special session of the Vermont Conference of Seventh-day Adventists (Incorporated) held at White River Junction, Vt., Saturday, Jan. 15, 1910, at 7 P. M., for the purpose of considering a change of its name, by-laws, etc., and for transacting such other business as may come before the meeting. The members of this association are the regularly elected delegates to the Vermont Conference.

O. MONTGOMERY, *President*,
W. E. FORTUNE, *Clerk*.

Canvassers' Institute in South Carolina

A CANVASSERS' institute will be held at Woodruff, S. C., beginning about the last of January, 1910, and lasting ten days. The exact date will be given later. This early notice is inserted with the hope that there may be those whom the Lord is calling to work in this field. It is hoped that such will at once plan to be present at this institute.

Brother V. O. Cole, the general canvassing agent of the Southeastern Union Conference will be present, and will give two or more lessons daily on the various phases of the work. Brother H. B. Gallion, the field agent, will have charge. All inquiries should be addressed to him at Anderson, S. C.

The writer hopes to be present a portion or all of the time. We earnestly desire to see this important branch of our work built up. We are thankful for the faithful workers already in our field, but there is much unoccupied territory. "Come over and help us." T. H. JEYS, *President S. C. Conf.*

Annual Meeting, Southern Publishing Assn.

NOTICE is hereby given that the second annual meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held Thursday, Jan. 20, 1910, at 11 A. M., at the Seventh-day Adventist church, on Twenty-third Ave., North, and Seiffried St., Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

R. HOOK, JR., Secretary.

Change of Address

I AM now located in Kalamazoo, Mich., having recently sold my property in Battle Creek, and changed my residence to the city of Kalamazoo. My permanent address is now 1211 March St., Kalamazoo, Mich. The Lord is blessing me in the work here. After the morning services on Sabbath, December 4, I baptized two willing souls in the church here, in the presence of a large number of interested friends. I trust that all will pray for the success of the Lord's work here in this place.

A. C. BOURDEAU.

Special Notice, Vermont and New Hampshire

IN harmony with the recommendation passed at the Atlantic Union Conference that the Central New England Conference cede to the Vermont Conference all the State of New Hampshire, with the workers laboring there, our executive committee has thought best to call a special session of the Vermont Conference, together with the workers and representatives of the New Hampshire field, to convene Jan. 15, 16, 1910, for the purpose of reorganizing and binding the two fields together in one larger and stronger conference.

This will be a very important meeting. Matters of considerable moment will be before us for consideration. Plans will be laid for the future which we believe will mean much for the cause of God in this field. We sincerely trust that each church will send a delegation of strong, able men who can advise with us and counsel us in these things. The delegates will be chosen by each church in the same way and on the same basis as for the regular annual session. Each church is entitled to one delegate without regard to numbers, and one additional delegate for every ten members. The churches in New Hampshire will elect their delegates on the same basis.

This meeting, being called for only two days, Sabbath and Sunday, will not take the people away from home for a long time. They can come Friday and leave Monday. I hope each one will be present at the first meeting Friday evening.

The place of holding this meeting, together with the arrangements for entertainment, will be announced later, but we expect it will be at White River Junction, Vt., if we can make satisfactory arrangements.

O. MONTGOMERY.

Address

ELDER D. H. OBERHOLTZER's address is now Madison, Wis., care the Sanitarium.

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.—Permanent home in northern Illinois, for nine-year-old boy. For particulars, address Miss Anna Frazier, 290 Hardin St., Aurora, Ill.

WANTED.—Work on a farm, or as janitor, fireman, or second cook in sanitarium. West preferred. Address David Smith, Monterey Flats, North Yakima, Wash.

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.

FOR SALE.—Our bath-room business, at a sacrifice. Well-established, and best season coming on. Can clear from one thousand to fifteen hundred dollars a year. References given. Address John I. Hughey, 236 Temple Court Bldg., Denver, Colo.

STRAWBERRY PLANTS.—Standard and new varieties. Send us the address of six parties who want plants, and we will give you a year's subscription to *Ranch and Range* (a \$1 farm paper). Catalogue free. Address Lake View Nursery, Box 10, Poy Sippi, Wis.

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

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

FOR SALE.—50 Nice White Envelopes, with your name and address neatly printed in the upper left-hand corner, only 20c; 25 Visiting Cards (name only), 10c; 50 Calling Cards (name and address), 20 c; 100 Business Cards, 35c. Post-paid. Good work. Samples free. King Printing Co., Cordova Building, Indianapolis, Ind.

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.

Obituaries

MILLER.—MRS. M. C. Miller fell asleep in Jesus, in Jacksonville, Fla., Oct. 9, 1909, aged sixty-five years. Her religious experience began at the age of twelve, in 1856, when she joined the A. M. E. Church. In 1901 she saw the light of present truth, and afterward became connected with our Church No. 2 in Jacksonville. She leaves many friends and relatives to mourn their loss. We hope to meet our sister again when Jesus comes to gather home the redeemed. The funeral service was conducted by the writer.

J. W. MANNS.

KANE.—Ruth G. Kane was born in Iowa, June 15, 1884, and died of tuberculosis in Los Angeles, Cal., Oct. 6, 1909. When eight years old, she was truly converted and baptized, and has always been an earnest believer and worker in the cause she loved. She fitted herself at Berrien Springs and College View for her chosen work, and in both church-schools and Fernando Academy taught with exceptional success. Her death is a severe loss to the ranks of our teachers, and irreparable to relatives and friends who knew and loved her best. Though they mourn, they are comforted by the truth she loved and the assurance that she rests in hope.

B. E. FULLMER.

FLINT.—Died at Granger, Wash., Nov. 9, 1909, our dear son, Orville Francis, at the tender age of 11 years, 2 months, and 25 days. The cause of his death was heart failure, superinduced by rheumatism, and his last illness was only of three days' duration. Little Orville was always an obedient, non-complaining boy, and is now greatly missed by his parents and little sister. He is also missed in the Sabbath-school and church-school by his teachers and playmates. He had committed to memory the twenty-third psalm and other passages of Scripture. Being unable to secure the services of a minister of our faith on so short notice, Rev. Alfred H. Haines, Presbyterian, kindly tendered his services, and spoke words of comfort, from both the Old and New Testaments to a large gathering of relatives, friends, and neighbors. The mortal remains of dear Orville were laid to rest beside his faithful grandmother, in the Zillah Cemetery, to await the trumpet-call of the Life-giver. Although heartbroken, we mourn not as those who have no hope; but look forward to that glad day when we shall again meet to part no more.

AMOS AND PEARL FLINT.

TINKER.—Jane Tinker died at the home of her daughter, Mrs. Mull, in Mecosta County, Michigan, Nov. 7, 1909. Jane Kent was born in New York, Sept. 21, 1834, and at the age of ten years moved with her parents to Allegan County, Michigan. Sept. 21, 1855, she was united in marriage to John B. Tinker, and to this union six children were born, five of whom survive her. In 1871 the family moved to Isabella County, and thus hers was ever the life of the pioneer. "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7, 8), was the text that she selected for her funeral sermon. For more than forty years she had been a faithful member of the church, and the large number of sorrowing relatives and friends that followed her to her last resting-place bore testimony that in her case the text was indeed true. The funeral was held at the home church, and the writer tried to impress on all the thought that mother had in mind: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." N. H. POOL.

CASH.—Fell asleep in Jesus Nov. 17, 1909, Sister Jane Olsen Cash, aged 56 years and 17 days. At the age of fourteen years she was baptized in the message by Elder G. Matteson. In 1877 she was married to Brother J. E. Cash, who went to his rest eight years ago in full hope of eternal life. The fruit of this union was one daughter, Mrs. George Klement, who with her husband shared in the privilege of caring for her mother in her sickness, and hearing her last testimony just before she lost consciousness. Her words were: "Jesus is my personal Saviour, without him I can do nothing. I have tried to confess my sins, and I hope in him." Sister Cash was an excellent worker in church and Sabbath-school, and the Oakland church will miss her much. She was a sister to Elder O. A. Olsen, Andrew Olsen, and Martin Olsen, and to Anna Armistage, who died in the work in Africa. A large number of friends and neighbors gathered to express their sympathy and mingle their tears with the bereaved. It is seldom that a husband and wife place more of their children in the work than have Father and Mother Olsen. Words of comfort were spoken by the writer from 2 Cor. 4:17, 18.

W. W. STEBBINS.



WASHINGTON, D. C., DECEMBER 30, 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
'Answer Me Speedily' - The Wheat and the Tares - An Onward Movement - The Promised City - Bible Finance
Contributed Articles
Building the Temple (poetry), Worthie Harris Holden
Mrs. White's Labors in Illinois and Wisconsin, W. C. White
Events Between the Close of the Gospel and the Second Coming of Jesus, T. E. Bowen
The Home Land Is Calling for Me (poetry), L. D. Santee
Christmas; Its Origin and Character, S. Mortensen
Why Be Discouraged? Daniel Nettleton
Look Up and Rejoice, Mrs. Luella B. Priddy
The Widow's Mite, G. B. Thompson
Home and Health
The World-Wide Field
Harvest Ingathering for Missions
The Field Work
Christian Education
Medical Missionary Department
Christian Liberty
Miscellaneous

IF any reader of the REVIEW has not had a share in the making up of the annual offering for missions, it is not too late yet. Send the gift in to your church or conference treasurer, or to I. H. Evans, acting treasurer of the General Conference, Takoma Park, D. C.

WE have a letter from Elder L. R. Conradi, dated November 26, from Asmara, near the Abyssinian border. He reports our missionaries well, and busy. They will probably call for about two thousand dollars to put up a mission house and school, and to provide equipment for a small industrial mission.

WE have received from India the first number of the new India health magazine, the Herald of Health. It is edited by H. C. Menkel, M. D., and printed on our mission press at Lucknow. It is a practical little magazine, aiming especially to be helpful to the people of India, and we trust it may have a large circulation.

IN response to the invitation of the General Conference Council at College View, Elder W. A. Westworth and wife and two children sailed, doubtless, on the twenty-fourth, from Vancouver, British Columbia, for China. Elder Westworth takes the superintendency of the China union mission field. Elder Charles

Thompson, formerly of Kansas, takes the presidency of the Southeastern Union Conference.

THE International Publishing Association, of College View, Neb., is starting a German youth's paper called Der Jugendbote (Youth's Messenger). It is an eight-page monthly; price, fifty cents a year.

LAST week Miss Alice Fieldberg, of the Foreign Mission Seminary, and stenographer in the Sabbath-School Department, left Washington in response to a call for a teacher in Guatemala City, Central America. She has doubtless sailed this week from New Orleans.

THE January second-Sabbath missionary reading deals with a most interesting topic, that of work in behalf of the people in the United States who speak foreign languages. We hope no church or company is failing to receive these second-Sabbath missionary programs, which furnish a most helpful and instructive service, appealing to action and effort on the part of all.

NO doubt many a church-school closed its first term last week with missionary exercises. We were glad to share in the fine program arranged by the children of our Takoma Park church-school. At the close of the program the children brought forward an offering of \$23.50 for China, representing their recent efforts to raise money for the missionary cause.

THE Review and Herald Publishing Association has just brought out a booklet by Mrs. L. Flora Plummer, corresponding secretary of the Sabbath-School Department, entitled 'Early History of the Seventh-day Adventist Sabbath-School Work.' It is a very interesting presentation of an interesting topic, and should be read by all. It has forty-eight pages, with cover, and is advertised at five cents.

The 1910 Year Book

SECRETARIES of conferences and those in charge of institutions have kindly sent information recently for revising the denominational directory for publication in the 1910 Year Book. This matter is now in type, and the printing will be begun in a few days. In the meantime there is opportunity for further corrections if sent promptly. If changes in officers or in addresses of workers have been made since these reports were forwarded, if the information is sent immediately, these additional corrections may be made, and thus the Year Book can go to press with the latest information available. Only prompt reports will be of use in this case, however.

H. E. ROGERS, Statistical Secretary.

IN the Field department of this number, Elder J. W. Westphal, president of the South American Union Conference, tells of the progress of their first sanitarium enterprise in South America, and of the necessity for studying simplicity, owing to lack of funds. In a letter received from Dr. G. B. Reptogle, who is assisting Dr. R. H. Habenicht at the Argentine sanitarium, we learn a few inter-

esting particulars regarding the equipment in this institution that has grown up on the plains of Entre Rios:—

'At this writing there are from twenty to thirty patients in the house. The ground floor in the new building is finished, and full of patients; the upper floor will be ready in about two weeks. We are able to furnish the rooms with beds and bedding as we go, and use kerosene boxes for stands and tables. However crowded the conditions, the patients are getting the good, and go home well pleased. The busy season is just ahead of us.'

Wanted—Pioneer Canvassers

ALMOST daily, urgent calls are coming to our general office from the far-away mission fields for strong young men as pioneer canvassers. Brother L. V. Finster, of Manila, Philippine Islands, writes:—

'Our book work is very promising here. I think it is the best field I have yet been in to sell books. We are very anxious for another good canvasser for the southern islands here. Haven't you a good man to send along—one who will not need looking after?'

THE General Conference Committee has voted to send the man asked for as soon as a suitable man can be found. A call has already been sent out for two men for Porto Rico. We believe that two men have already been found to answer this call.

FROM old Mexico comes a call for two or three more canvassers to join the sturdy little band of faithful young men who have been winning such splendid victories in that country. We trust that the Lord will lay the burden of this call upon the men he wants for the service. We believe he will do it.

BROTHER Carl Weaks, former general agent of the North Pacific Union Conference, has arranged to sail from New York for India Jan. 12, 1910. The General Conference Committee has authorized the selection of two canvassers to accompany Brother Weaks.

THUS the calls are coming in, and being answered as rapidly as workers can be found, and money can be secured to send them abroad. We wish to hear very soon from some of our strong, faithful, successful young men who will esteem it a privilege to volunteer for India, Mexico, or the Philippine Islands. No one whose life is wholly consecrated to God need to tremble with fear at thoughts of this kind of service. What better opening could be made for a strong, enterprising young man than one in a new mission field, to learn a language, gain experience, and grow up to be a burden-bearer in the work of the world.

WE feel from our hearts that special opportunities are far greater and more than all the opportunities which we may covet at home, surrounded by riches, and honor, and friends.

WILL those who will volunteer, please write us particulars concerning age, health, experience, responsibilities, expenses, etc. Please give references, so that we may write for information and counsel from one or more of our workers who are acquainted with you and your experience.

WE trust that every reader of this call will join with us in prayer, that the men who are most needed may volunteer for this service. E. R. PALMER.