



The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., January 6, 1910

No. 1


The Sweet Refrain

I hear it singing in the dawn —
A world-old, sweet refrain —
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
That glorifies the golden morn:
"He loves thee: do not fear."

I hear it singing in the noon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when mid shrouding snows
The chanting winds intone
A threnody above the rose:
"Will He not keep His own?"

I hear it singing in the night
When out across the bar
The moonlight falls in shimmering white,
And calls my bark afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all nature sings and swells:
"He loves thee: rest and sleep."

—Rose Trumbull, in *Sunday School Times*.



Behold
He
Cometh



Go to the Sea and
to the Coast

THE WORK — AND — THE WORKERS

HERE is another proof that the *Protestant Magazine* commends itself: "I bought a copy of your *Protestant Magazine*, and it is the best I ever saw in this country. Please send me the same for one year. I enclose 25 cents in stamps."

A SCHOOL-TEACHER'S opinion of the *Youth's Instructor*: "I can not afford to miss a copy of the *Youth's Instructor*. It is really all that its name implies,— a youth's instructor. I often find opportunity to use the excellent stories from the *Instructor* in my work with the children in the schools. They are delighted with them."

GLENN SHELTON, one of our *Liberty* workers, writes as follows: "I had good success selling *Liberty* last week. I went to Bloomfield, Iowa, last Tuesday, and sold 100 copies of *Liberty* and took 12 subscriptions. You will find these subscriptions enclosed. I came over to Coal Mine to work, and in seventeen hours I sold \$21 worth."

FORTY-FIVE years a reader of the REVIEW, and still not tired of it! "I would like to say that it is over forty-five years since I began reading the REVIEW, and although my eyesight is dim, and I can not read it as I used to, I still enjoy its weekly visits. Some of my friends here thought I ought to have a pension, but a pension would not take the place of the REVIEW."

THE Longmont (Colo.) Sabbath-school has learned the value of the *Instructor*. The secretary, in sending an order for a large club of the *Instructor*, says: "Our Sabbath-school members are much pleased with the *Instructor*. Every family in the school seems to demand a copy, even those who have no children, and some who are real old." The *Instructor* is as good for old people as for the young folks.

THE editors of *Christian Education* are receiving appreciative statements in behalf of *Christian Education*. The following is a sample: "Dear Friends: Greetings and best wishes to yourselves and associates. I am pleased with the journal. I owe some of my best inspirations to its pages. I especially appreciate the Home School. It has given me more confidence in the education of my four-year-old 'bundle of wiggle and twist.' Wishing you God's richest blessing, I remain."

THE business manager of the Kansas Sanitarium sends in the following encouraging report: "We are enclosing our check for \$18 to pay for *Life and Health*. We sell from 100 to 150 each evening. The people seem to buy them eagerly, and some of our nurses are having quite an experience. Some who have bought these papers before, when they see the nurses selling them on the street, come, unsolicited, and say they will take one. This is very encouraging to those selling the papers."

THE following is a sample of many orders coming to us from those who have in various ways seen a copy of the *Protestant Magazine*: "Please mail your magazine to me, and oblige. I think this publication is O. K., and only wish every Protestant in the country had a chance to read it."

Your Foreign-Speaking Neighbor

WHAT are you doing to place the truth before your neighbors who speak and read foreign languages? Have you a supply of foreign tracts and leaflets on hand to give to them? Are you acquainted with the splendid line of literature published by us in languages other than the English? If not, send for our catalogue of foreign publications. It is free. In it you will find a description and prices of 698 publications in thirty foreign languages. These represent a most excellent amount of literature in foreign languages, with which all who have foreign-speaking neighbors should be familiar. Catalogue free for the asking.

Bell's Bible Lessons

WE are again prepared to fill orders for the complete set of Bell's "Bible Lessons for the Sabbath-School." The continued calls for this series of Bible lessons made it necessary for us to print another edition. Doubtless no other series of Bible lessons has ever accomplished so much in giving to the children of Seventh-day Adventists a thorough knowledge of the principal historical events of the Bible from creation down to the time of the apostles. The events are studied consecutively, and when the child has completed the study of these eight books, he can not fail of having a splendid general knowledge of these important subjects. Note the following description of each book:—

No. 1. *Creation to the Life of Joseph*.— A series of studies so arranged as to include the principal events from the beginning of creation down to the sojourn of the children of Israel in Egypt, and so simplified that the little child can understand. 84 pages. Price, 15 cents.

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Order from your State tract society, or from the Review and Herald Publishing Association, Washington, D. C.

Damaged Books Cheap

IN taking our inventory we find a few slightly damaged and shelf-worn books, which we can not send out to our agents as new stock, and which we will sell at the following greatly reduced prices, post-paid: "Best Stories," board, 25 cents; "Daniel and the Revelation," plain, old edition, 50 cents; "Daniel and the Revelation," marbled, new edition, \$1.40; "Daniel and the Revelation," library, \$1.75; "Great Controversy," library, \$1.75; "Home and Health," cloth, \$1.35; "Home and Health," library, \$1.75; "Story of Joseph," board, 17 cents. Order of Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.

AGE does not seem to interfere with some individuals in their efforts with *Liberty*. We have just received a report from Benjamin Judson, of Yuba, Wis., who is ninety years of age. He has just sent us three subscriptions for *Liberty*, and an order for 25 copies of *Liberty*, No. 4, to sell. He says his health is excellent, and he is desirous of yet accomplishing a good work with *Liberty*.

A PATIENT at one of our sanitariums, a reader of *Life and Health*, says: "I was at the sanitarium all last summer, and learned to love your journal." This statement voices the sentiment of many of those who have been supplied with *Life and Health* at their homes month by month by our workers. This is the kind of work that never fails to net them favorable results. When will we fully appreciate our privileges, and use our opportunities with this effective "entering wedge" to the full message?

"THE COMING KING," by J. Edson White, is full of vital, vivid facts, with graphic pictures to set them off, and it tells the story of the soon coming of Christ in a way which will hold the attention of every reader. The pages are printed and illustrated in colors. By recent revision the book has been brought into line with current events. You ought to have it on your table for constant reference. 321 pages, over 150 engravings, two styles of binding. In cloth, \$1; full buckram, marbled, \$1.50. Send for it.

THE following expression of appreciation comes from the State of Georgia, and really voices the sentiment of many others in all parts of the United States: "I am sending herewith 25 cents in stamps for a year's subscription to the *Protestant Magazine*, one of the best, soundest, and briefest little publications I have come across for a long time. It really ought to reach, and be read in, every home in the land. It is brimful of truth and sound doctrine, and is destined to accomplish great and lasting good. Long may it live, and its teaching echo, and re-echo, through all time."

THE REVIEW AND HERALD

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

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Editorial

The 1844 Movement.—It was in the spring of 1844, the end of the Jewish year 1843, that those who first proclaimed the message of the judgment hour expected to see the Saviour coming in the clouds of heaven. At that time, they had held, the twenty-three hundred years of Daniel's prophecy, beginning B. C. 457, would run out, when the sanctuary was to be cleansed. This cleansing was interpreted to mean the purging of the earth by fire at the second advent, as they thought this earth must be the sanctuary.

The Midnight Cry.—But the spring of 1844 passed, and the Lord did not come. They found consolation, as they waited, in the parable of the virgins who went out to meet the bridegroom, and who waited while the bridegroom tarried. Far into the summer of 1844 was the "tarrying time" in the story of that movement. Then it was noticed for the first time that the twenty-three-hundred-year period began in the autumn of 457 B. C., and "so must reach to the autumn of 1844. Further, in the type of the earthly sanctuary and its cleansing, the tenth of the seventh month, Jewish time, was the day for the cleansing work. That would be Oct. 22, 1844; on that day the Lord would come, they said. As this word went out among the believers in the second advent, it electrified the movement. It was the "midnight cry" of the parable: "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." It aroused

every sleeper, and swept through the land with a mighty power. It was not mere emotionalism. There was a solemn restraint upon hearts; sinners were converted, wrongs were made right, and there was earnest preparation for the great judgment hour. The editor of the *Midnight Cry*, Joshua V. Himes, wrote in the issue of Oct. 3, 1844:—

I take up my pen with feelings such as I never before experienced. Beyond a doubt, in my mind, the tenth day of the seventh month will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are within a few days of that event—awful moment to those unprepared, but glorious to those who are ready.

How the Judgment Hour Came.—On that eventful twenty-second of October, 1844, the eyes of the believers looked upward to the heavens for the sign of the coming of the Son of man in power and great glory. They were disappointed. No opening heavens revealed the shining glory. No trump was heard summoning the world before the Judge of all. But while they watched and waited for the judgment hour on that solemn day, the judgment hour actually came. Could their straining eyes have pierced the sky, they would have beheld the wondrous sight described by Daniel:—

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

The Word Fulfilled.—As that solemn hour came when Christ was to enter upon the final phase of his mediatorial work, the investigative judgment before the Father, in the most holy of the heavenly sanctuary, the message was to be proclaimed on earth, "The hour of his judgment is come." That message was proclaimed in the 1844 movement; and all who received it were on that tenth day of the seventh month afflicting their souls and looking heavenward to the opening of the judgment hour. Those believers were mistaken in the expectation that their eyes would that day see the Lord coming to earth to execute judgment. But the angels in heaven that day beheld his coming into the most holy, to begin the cleansing of the sanctuary, the investigative judgment, according to the

prophecy of Daniel: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Mistaken as to the nature of the event, the early advent believers had nevertheless proclaimed the judgment-hour message, and the prophecy was fulfilled. One hymn of advent history, in the first little collection published by our pioneers in 1849, sang thus of the experience of those who watched in 1844:—

"Our longing eyes were raised in vain,
To meet him in the air,
For 'twas not so the Bridegroom came,
His bride's not here, but there.
There to the fair Jerusalem,
Unseen by mortal eye,
Jesus our King and Priest did come,
Thus answering to the cry."

The Story of a Chinese Convert

At once, on the beginning of our mission work in the province of Honan, the people remarked the fact that our missionaries observed the seventh day as the Sabbath. Looking up the reason for this in the Christian Scriptures, even the heathen saw plainly that our workers were following the instruction of the Bible. They therefore began to call our mission the "Mission of the True Doctrine." It is a name that has clung to us in Honan, apparently.

Writing not long since from his present station, Hsiao Iao, Elder J. J. Westrup told an interesting story of a Chinese brother who received the truth at Shangtsai, where Brother Westrup had his first station in Honan. Speaking of a recent general meeting attended by this brother, Elder Westrup wrote:—

The six brethren who came up to visit us from Shangtsai, had to wade through water reaching to their waists for several miles (it having rained hard), and as a result two of them became ill; but they are well again, and out on the roads carrying the message.

The old brother, Chao Ming, told us the other day how he was led to find the truth.

"I had a dream," he said, "in which I saw a white bird fly to Shangtsai, where it had its nest and its home. That white bird, to me, was a symbol of the Holy Spirit; and I thought, If the Holy Spirit abides in Shangtsai, then they must have the gospel truth there too."

He continued his story: "I had heard people say that there was a church in that city that was called the 'True Doctrine Church' [*Chen Tao Hwei*—a short name by which we are commonly known among the Chinese], and I said to myself, They call that church the 'true doctrine church,' and in my dream I saw the Holy Spirit descending and abiding there; I must go and find out what they teach."

Then this man, who is over sixty years old, in company with another brother, started for Shangtsai — a distance of one hundred twenty-five li (nearly forty-two miles). That was a year ago, during the latter part of the hot season, when the roads were flooded; but they waded through water and mud.

After their arrival they listened to the teaching, and rejoiced that they had not plodded the wearisome journey in vain. They rejoiced in the new light received. Thus the truth came to this vicinity.

After telling us this story of the manner in which he was led into the light, this old brother told us about a dream he had just had. He saw a great many people in a wagon driving in water. As they were nearing a deep and dangerous place where they all would drown (they not knowing that the place was dangerous), he called out, "Stop! stop! rescue! rescue!" but they paid no heed and went on and fell into the water. Then he wept aloud, and that awakened him.

"That means," he said, "that I must be out warning the people of their danger; some in my vicinity will listen."

And now he is out seeking to bring the truth to those who will listen. God is good to us here in Honan, opening up the work on every hand, and true souls are continually coming into the truth.

More and more frequently, as we press into the unworked fields, where many millions must hear within a short time, we are cheered by these little tokens of the presence of the Lord in the missionary forward movement. The Lord has set his hand to finish the work, and his world-moving providence knows no barriers. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." Isa. 42:16.

W. A. S.

Bartering for a Soul

THE sun has just sunk to rest behind the hills of Judea. The last supper of our Lord with his disciples has just been celebrated. Depressed by the thoughts of the bitter cup of agony he must soon drink, our Saviour with his little band of followers seeks the cooling freshness of the evening hour in the quiet places of retreat in the garden of Gethsemane. Here it is he has so often enjoyed the communion with his Father his soul most craved, and here it is that floods of light from heaven above have so often filled his soul and strengthened him for the conflicts of his ministry.

Judas is not a member of the little band. A great purpose possesses his soul, but a purpose so evil in its conception, and so terrible in its execution, better would it have been for him had the day never dawned that linked him with its fatal destiny. While Jesus is wending his way to Gethsemane, Judas, with furtive glance and nervous step, is treading his way through the streets

and alleys of Jerusalem to the palace of the high priest. In that palace the plan for the apprehension of the Saviour had been concocted, and the night had been chosen for its execution. And though the utmost secrecy had been observed, Judas in some way had received a knowledge of the plans of the chief priests to effect the destruction of Jesus.

Judas had joined himself to the standard of Jesus at what he deemed an opportune moment. The tide of enthusiasm and admiration over the works of the new Teacher in Israel was running high. It was pleasant to ride on the crest of the rising wave. But the praises of Jesus and his spotless purity had stirred the envy of his rivals. The tide seemed changing in its course. The noisy babble and vacillating multitude who had followed Jesus for temporal gain or idle curiosity had their minds poisoned against the Master. Expression of discontent, of envy, and of evil suggestion, fermented by the enemies of the Lord, had taken place of the wild adoration on the part of the great multitude.

Judas had noted the change. Should he continue longer with a cause that seemed absolutely doomed to oblivion? And even if the cause of Jesus were really of God, would it not be more profitable for him to stand in favor with both sides of the controversy? Could he not gain favor with the chief priests and serve his own temporal advantage, and still maintain his friendship for the Lord?

The Jews sought a man to betray to them the Saviour's whereabouts. In what secluded spot could they find him that night, and before the morning dawned, place him upon trial for his life? Judas knows their desire, and is bent on the terrible mission of delivering his Lord into the hands of his enemies. Perhaps he thinks that Christ by that divine power he has so often seen him manifest, will deliver himself from the bars and chains of Roman imprisonment.

Who can tell the conflicting emotions that possess his soul as he silently wends his way from that quiet supper scene in the upper chamber to the rendezvous of the scheming, plotting men who seek the life of the One who by his spotless purity had rebuked their sinful doings? He enters the palace of the high priest. The plot is already formed, and they are only lacking now a guide to its fearful execution. The temptation for sordid gain is too great for the double-minded Judas. During all his associations with the Lord he had continued still to nurture in his heart the spirit of covetousness, and oftentimes from the Lord's scanty store had this covetousness manifested itself in theft, to supply that which Judas desired above

his fellows. Here was an opportunity to reimburse himself for a part of that which he had lost in joining himself to the standard of Jesus. The priests call him aside and propose their evil purpose. "And he said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." O, what a value to set upon his precious Lord! Sixteen dollars and ninety-six cents, the common price of a slave, is the sum at which Judas values his Master.

Judas had loved his Lord, at least he thought he did; but here was the test of his love. Here was the test of his friendship.

The experience of Judas is not unlike that of thousands of others in the world to-day. How many there are who are betraying their Lord for something suited to their carnal desires! With some it is the exchange of the Christian's hope for earthly possessions, for an earthly name, for that which will prove of temporal, personal advantage. Esau sold his birthright, with all the blessings it involved, for the lust of appetite. Peter denied his Lord through fear of ridicule and scoffing. Judas valued him at the price of a slave. Demas exchanged him for the riches and pleasure of this world. And that man or woman to-day who holds in reserve any earthly desire or sordid purpose, does so to the exclusion of God's blessing, and counts that thing of more value than the Son of God.

At what price do you value him? To you is he the "chiefest among ten thousand, the One altogether lovely"? To you is he more precious than gold, even the fine gold of Ophir? Is his love the ruling passion of your life? And is the great purpose that possesses your soul to live for him, and to be sanctified by the indwelling of his Spirit? Be sure, if this is not the case, if you have not put on the Lord Jesus Christ, making no provision for the lusts of the flesh, there will surely come a time when this reserve will prove your weakness, and you will be found betraying your Lord in the market of your own carnal desires, for that which will prove your everlasting destruction, as in the case of the object-lesson before us.

The value of Jesus is the value of a soul; and the value of a soul is the value of an eternity of joy in the presence of God. May the priceless treasure of a Saviour's love appeal to our hearts so sensibly that we shall count the things of this world of little moment, compared with the inestimable riches of his grace. F. M. W.

WHEN the devil wants to make an infidel, he prompts a preacher to preach his doubts.

Discharging an Obligation to the Roman Catholic Church

It is a fundamental doctrine among Roman Catholic writers upon the subject that although a distinction (not separation) is to be recognized between the church and the state, there is yet the same intimate connection and relation between the two as between the soul and the body. History demonstrates that wherever it has been possible to do so, the Roman Catholic hierarchy has put this principle into practise, and has either, through the instrumentality of concordats, established the exact nature of this relationship, or has assumed a sort of protectorate over the state by virtue of which the civil authority was made subject to ecclesiastical control. The recent experiences in France growing out of the annulment of the famous Concordat which had been in force for a century, illustrate the tenacity with which the Papacy clings to emoluments which it has secured from the state, and the turmoil which it is capable of creating when it is deprived of state aid.

In any country where Protestants are in the majority, the Roman Catholic Church never urges a concordat; but, adopting that principle of expediency which has characterized this organization from its beginning, it freely consents to the separation of the church and the state. In such circumstances this policy results more favorably to the Roman Catholic interests and prevents Protestants from gaining those supposed advantages which arise from an alliance with the state. As the power and influence of the Roman Catholic Church increase in any country, their tendency to exert a controlling influence in the affairs of state becomes more prominent, and their use of the solidarity of the Roman Catholic Church as a political power becomes more apparent. The members of all other denominations unite with political parties as individuals, and they look for political rewards, not on account of church connection, but as citizens who have served well their party. In marked contrast with this is the Roman Catholic method. As indicating the difference and as an illustration of the present Roman Catholic aggressiveness in political matters, we submit a portion of an editorial in the *Western Watchman* (Roman Catholic) of December 16 in which the appointment of Mr. Richard Kerens as ambassador to Vienna is discussed. We invite attention to these utterances:—

At the close of the November election, when it became evident that Mr. Kerens was not to be senator from Missouri, we demanded for him, in the name of the hundreds of thousands of Catholics who had supported Mr. Taft, because of his honorable course on every question where the Church was concerned, that

he should reward him with a first-class ambassadorship. We were bold in making this demand, first, because the Catholics of the country deserved recognition from the President; and, secondly, because we were sure that the new President was conscious of the obligation. We assured him that he could in no better way discharge that obligation than by honoring with a first-class foreign appointment a man whom every Catholic, lay and clerical, in the land loved and honored. . . .

There was not one bishop in the United States who did not desire Mr. Kerens's appointment, and some of them so assured the President. . . .

We rejoice at it [Mr. Kerens's appointment] for several reasons. We feel that Mr. Kerens has suffered very much politically for his pronounced and uncompromising Catholicity. He would be senator from Missouri to-day if he had been less of a Catholic. If there are any honors which a public man can receive because of his devotion to the Catholic Church, we feel it our duty to try to secure them for him. Then Mr. Kerens had deserved very well of the whole Catholic Church. He had given largely of his ample means to promote her charities and activities in all parts of the country; and always in the silent, modest, and unostentatious way characteristic of the man. . . .

He has many strong friends in and out of his party. But if his personal worth and the support of his friends proved inadequate to save him from neglect, the Catholics of the land came manfully to the front and saved the day.

The reasons given for demanding the appointment of Mr. Kerens and the frank avowal of the cause of the success of the effort in his behalf are worthy of note: (1) "The Catholics of the country deserved recognition from the President;" (2) "The new President was conscious of the obligation;" (3) All the bishops of the United States favored this appointment, "and some of them so assured the President;" (4) "Mr. Kerens had deserved very well of the whole Catholic Church;" (5) When considerations of personal worth and the support of his friends were not likely to prevail, "the Catholics of the land came manfully to the front and saved the day."

In view of these remarkable declarations we are led to inquire: (1) For what reason did Mr. Taft feel conscious of any obligation to the Catholics of the country, unless he was conscious that the hierarchy had used their influence over their communicants to furnish a large block of votes for the Republican candidate for the presidency? (2) Why should the opinion of a bishop of the Roman Catholic Church be desired or sought concerning the appointment of an ambassador to a foreign court? (3) What bearing do the donations of Mr. Kerens to the Roman Catholic charities have upon the question of his fitness to represent the United States at the Austrian court? (4) How could Catholics save the day for Mr. Kerens unless they

appealed to the power of the church as a voting factor in political contests? (5) Has it already come to this that the Roman Catholic Church in the United States can openly demand political favors and insist upon their being granted in return for the influence of the church in a presidential election?

Those optimistic writers and speakers who have no forebodings of evil because of the rapid growth of the Roman Catholic Church in America may find food for profitable reflection in this latest outburst of politico-religious zeal, and this self-confessed mixing of the Roman Catholic Church with politics. It forcibly suggests what we may expect in the future.

W. W. P.

The Gathering Call

God has been gathering a people out of the world through all the ages; but there comes a time when his work is to be finished. The world, in its swift race of sin, is not to go on forever. Concerning its end the prophet Jeremiah, after warning God's people of the impending destruction, declares: "I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. . . . For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end." Jer. 4: 23-27. God created the earth and the people for his glory. Isa. 43:7. The people who are looking for his glory are few, and the earth is tottering to its close. All the creatures of his hand were formed for his pleasure. Rev. 4: 11. They are not all fulfilling that purpose now.

So in his Word he tells us of an earnest work to be done in the earth, a work increasing in intensity until the last stroke is accomplished, when the seeming endless grind of sin shall cease. This work does not go on to its culmination with no special call, no special message, to the world. There is a final summons given before the final decree which marks the fate of the world and of the people. We find it in both the Old and the New Testament.

Zephaniah, in telling of the approach of the day of the Lord's fierce anger, gives this call: "Gather yourselves together, yea, gather together. O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

The decree of which Zephaniah speaks is without doubt the decree recorded in Rev. 22: 11: "He that is unjust, let him

be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." That decree is immediately followed by the words, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

When that decree goes forth, the "day" of which Zephaniah speaks will have passed "as the chaff," and the purifying fires of God will begin their work upon those found to be unjust, filthy, unworthy of reward, and upon the earth itself, in which they have wrought their wickedness.

But where is the New Testament call? The other was a call to the scattered to gather together; and this call also finds its hearers and its heeders in various places and in different folds. This is the call, and it is a call from heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Notice the direct appeal, "my people." The kindness and love of God are woven into that text. It is not his desire that any should perish. Warning upon warning has been given, precept upon precept, admonition upon admonition; and now comes the last urgent, loving, fatherly call. The "her" out of which he calls them is the apostate church and all its offspring, where a few faithful souls, like Lot in Sodom, are still lingering and serving God according to the best light they have received. There is no alternative. They who will not hear, or, hearing, do not heed, this last call, will be counted "partakers of her sins" and will "receive of her plagues."

That but few will heed this last rallying call to the standard of righteousness is evident from the fact that the Word itself calls them a "remnant;" but that some will hear and heed is also evident; for at the very time when the wrath of God is being poured out upon the wicked, the inspired writer says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. They have "come out of her," triumphing through tribulation, and the Lord points to them as precious salvage from the wreck of a world, priceless jewels to shine forever in his crown.

The Lord's promise to his people in this last rallying time is this: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever." Of that time Daniel speaks thus: "And the time came that the saints possessed the king-

dom," which was to be "an everlasting kingdom," "under the whole heaven." Dan. 7:22-27.

The call which is to gather out of all nations, kindreds, tribes, and people the company which is to possess the everlasting kingdom, is a call that is sounding in the world to-day, and honest souls in every nation under heaven are heeding it. In every great language in the world and many that are far from well known, men and women are now praising God for the truth of the third angel's message. The call that has come to them is a call to keep the commandments of God, and they are yielding that obedience willingly. It is a warning against association or federation with that power which has sought to change or nullify God's law, and which has belittled, or sought to prevent the keeping of, his commandments. Men and women in all lands are to-day heeding that warning. The issue is plainly marked — to keep "the commandments of God, and the faith of Jesus," or to transgress them, and teach others so to do. There are only two classes; there is only one final rallying call. The choice is ours, and in that choice our destiny lies. Let us firmly settle it that we will choose God's way, obey his call, and triumph with him in the overthrow of sin. C. M. S.

The \$300,000 Fund

THE readers of the REVIEW and of the *General Conference Bulletin* have already learned of the action of the General Conference while in session last spring, recommending that a special fund of three hundred thousand dollars be raised during the present quadrennial period, for small, but greatly needed institutions in mission fields, and homes for our missionaries in regions where it is impossible for them to rent houses.

The time has now arrived, when, according to arrangement, the campaign for raising this fund is to be launched. The action of the General Conference, which will be found on page 288 of the *General Conference Bulletin*, reads as follows:—

We recommend, That the General Conference Executive Committee at once start what shall be known as the \$300,000 fund for institutional work and missionary homes in foreign fields, a certain portion of this money to be raised each year during the succeeding quadrennial term, and to be apportioned approximately on the following basis:—

To specified fields,—

China	\$100,000
Japan	50,000
Korea	25,000
India	50,000
Mexico	15,000
South America	35,000
Russia	5,000
Abyssinia	3,000
Latin Union School	5,000

To be appropriated	12,000
Total	\$300,000

At the autumn council of the General Conference Committee held in College View, Neb., last October, the following recommendations were passed relating to the time of the campaign and the distribution of responsibility in raising this fund:—

Whereas, At the late session of the General Conference it was recommended that three hundred thousand dollars be raised to supply institutions already required in foreign fields for the proper development of our work, these institutions to consist of schools, printing plants, and sanitariums; also to erect homes for missionaries where conditions require, and,—

Whereas, There is great need in many lands for immediate use of this fund; therefore,—

We recommend, 1. That the systematic raising of the \$300,000 fund be begun early in 1910.

2. That the responsibility of raising this three hundred thousand dollars be assumed by the union and local conferences of North America, apportionment being made on the basis of church and company membership as published in the statistical secretary's report of membership for 1908; that this membership be adhered to until the fund is raised; and that on this basis the apportionment stand as follows:—

Atlantic Union	\$24,892.80
Central Union	44,097.60
Columbia Union	31,536.00
Lake Union	61,200.00
Northern Union	28,704.00
North Pacific Union	29,073.60
Pacific Union	36,580.80
Southeastern Union	6,907.20
Southern Union	6,417.60
Southwestern Union	22,036.60
Canadian Union	4,233.60
West Canadian Union	4,027.20

3. That we invite Seventh-day Adventists in all the world to join the North American union conferences in raising this fund.

4. That the making up of this fund be completed by Dec. 31, 1912.

5. That all donations to this fund be paid through the regular channels.

6. That treasurers be instructed to report and forward all receipts on this fund, together with all other funds, monthly,— churches not later than the last day of each month, State treasurers not later than the tenth of each month, union conference treasurers not later than the fifteenth of each month.

7. That in the raising of this fund each union conference is free to pursue such policy as it may elect.

8. That the General Conference treasury department publish monthly a report of all receipts in the REVIEW AND HERALD, by union and local conferences.

9. That the General Conference treasury department report monthly to local conferences all money received on this fund from conference territory not having passed through the regular channels.

10. That we request the Sabbath-school Department to provide from one to two Sabbath-school lessons each quarter on tithes and offerings.

11. That the *Signs of the Times* be

invited to open its columns in behalf of this fund, as well as in behalf of other missionary enterprises; that it report to the General Conference treasurer monthly, by individuals and conferences, all receipts on this fund, in order that due credit may be given.

These recommendations will appeal to the heart and judgment of every Seventh-day Adventist. They were passed without a dissenting voice or vote by the representative meetings in which they were considered. We are now sending more than one hundred missionaries each year to mission fields. The work of the Lord for this time is rapidly reaching out and extending into all nations. With every extension of the work, additional demands and responsibilities are placed upon us. Some of the facilities which have done so much to make our work efficient and permanent in the United States, in Europe, and in Australia must be provided for other countries, where, in some respects, the needs are even greater.

Training-schools are especially needed in such countries as Russia, China, Japan, Korea, India, Africa, and South America, where many who accept the truth may be trained for efficient work in their respective fields. Literature, which in the providence of God has been a great pioneering agent in the opening up of foreign missions, must be provided in the native languages and dialects, and we must provide small mission printing plants in many of these fields, in which native helpers can be employed in the production of literature in their own languages.

There was a universal demand from our missionaries who attended the last General Conference that mission training-schools and publishing facilities be provided for their respective fields, so that the work may develop solidly upon an educational, permanent basis.

In many heathen lands, also, where suffering and ignorance abound on every side, there is a crying demand for small sanitariums, treatment-rooms, and dispensaries, where missionary physicians and nurses may care for the sick and suffering, and, while ministering to their physical needs, teach them, as did the Great Physician, the healing for sin provided in the gospel.

In such countries as India, China, Korea, and parts of Africa, homes are needed for our missionaries. In the large cities of these countries the price of rent on a suitable house is very high, often amounting to more than the wages paid to our workers. This condition forces the workers to seek homes in unsanitary places, where they are exposed to fatal diseases, and are surrounded by filth and crime. In other places they are sometimes forced to live in native dwellings without floors, where they suffer

from exposure, vermin, and disease.

These unfavorable conditions, under which many of our missionaries live, are doubtless responsible for many of the deaths, and for the return of many of our missionaries, who, after a few years of service, come home broken down in health. It has been poor economy to leave our workers thus unprovided for, when a comfortable little cottage could be built for five hundred to a thousand dollars — a far less sum than is required to bring the workers home and send others to fill their places, not to say anything of the loss of time in beginning over again by the new workers, who must learn the native language.

When this question was being discussed at the General Conference, one delegate said, "I believe it is cheaper to build a cottage on the hillside than to dig a grave in the valley."

The time has now come for action. At the union conferences already held, this matter has received earnest consideration, and well-matured plans have been developed for a united, enthusiastic campaign for the raising of this fund. Let every believer, every church, and every conference rally to accomplish the work. Let us be strong and of a good courage, for we are abundantly able to possess the land.

In the providence of God, the doors of all nations have been thrown open, and stand ajar ready for our coming. "On to the finishing of the work," must be our watchword; for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Let us advance unitedly in the good work, until this blessed fruition of the Christian's hope is realized. A. G. DANIELLS.

Bible Finance

"MOREOVER, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

"For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord. . . .

"But as ye abound in everything, in faith, and utterance, . . . see that ye abound in this grace also. . . .

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." 2 Cor. 8:1-9.

Note and Comment

Not of Peace

THE *Washington Post's* survey of the international situation indicates that the dominant note at the opening of 1910 is not of peace. The persistent talk of trouble between England and Germany threatens to precipitate trouble. Germany is prepared to concentrate half a million men at half a day's notice, and two million in a fortnight. It is added:—

It is one of the dire elements of the situation that a European war at the present time could not possibly be fought out between those two nations without involving other nations, and so widely spread and intricate is this web of international alliance that it might easily throw practically the entire world into turmoil.

Of the Asiatic situation it is said:—

The vast Indian empire, with its population of three hundred million, is slowly drifting toward a great crisis. The awakening of the far East has been one of the historical phenomena of the last two decades. Japan was the first to assert herself, China has since been rapidly forging to the front, and now India, the last of the great nations of the East, stimulated by the success of Japanese arms over one of the supposedly great armies of Europe, is beginning to plan her own future independence.

Rome and the French Schools

THERE has been no lessening of the hostility on the part of the Catholic Church in France toward the government. The church is not permitted to supervise the preparation of the text-books, and is therefore waging war against the schools. A press report from the city of Nantes says:—

The Catholic clergy of the city of Nantes have refused absolution to children in the public schools who are using certain text-books upon which the church has placed its ban because of offensive statements printed therein relating to religious matters. M. Doumergue, minister of public instruction, says this is a declaration of war. In one city it is reported that mothers made a bonfire of their daughters' text-books which were on the list interdicted by the church.

It is the policy of the Catholic Church to permit no instruction to be given to the people which it does not itself prepare. For that reason the text-books used in American public schools are as displeasing to the leaders of the Catholic Church as are those now being condemned in France, and when that church feels herself strong enough, she will take the same course here that she is now taking there. The elimination from the great magazines of the advertisements of books displeasing to Rome, and the revision of such books as Myer's *General History* at the insistence of that church, are certain indications of such a course.

CONTRIBUTED ARTICLES

In Earth's Last Moments

T. C. HEGE

It is no dream, but is intensely real,—
This preparation I must make to meet
my God
Still in a world where wounds are slow
to heal,
And we so heedless are of mercy's rod.
But will this road ne'er end? Another
day—
And like so many others shall it be?—
It may, though it may not. Some day
must see
Woe's end; e'en now the earth groans
mightily.

Time speedeth on, adds lightning to her
flight;
Soon earth will reach her goal of dark-
est night.
Now, just before all pain and woe sub-
side,
God says, In me a little moment hide,
From lust of flesh and eye and pride of
life,
And noise and clangor of unholy strife.
Then short will be my work in right-
eousness,
And what the curse had smitten I will
bless.

Again the ceaseless days will come and
go,
But not in darkness, death, and sin,
and strife,
Soul longing, and a hope no goal doth
know.
All will be joy, and life, eternal life.

This change for all the blest is soon
to come;
But brother, sister, O with anxious
thought
Press great petitions home! Ignore
despair.
Cry, cry to God for help to lift the light
That all who breathe may in that glory
share.
Fayetteville, N. C.

At the Iowa and Kansas Camp- Meetings

W. C. WHITE

At Nevada, Iowa, from Aug. 19-24,
1909, Mrs. White and her helpers were
entertained at the home of Brother and
Sister J. M. Whitney. The camp-meet-
ing here was located in a beautiful grove
near the new sanitarium, and was one of
the largest ever held by the Iowa Con-
ference. Over fifteen hundred were en-
camped on the ground.

On Sabbath morning, August 21, Mrs.
White spoke to a large congregation,
reading part of the sixth chapter of
Matthew, and drawing from these scrip-
tures lessons of self-denial, trust, and
co-operation. She said:—

"The riches of this world will never
advance us in the knowledge of God or

in a Christian experience. The Saviour
bids us seek for the true riches that are
laid up in store for the righteous. To
one who came to him saying, 'I will
follow thee whithersoever thou goest,'
Christ replied, 'Foxes have holes, and
the birds of the air have nests; but the
Son of man hath not where to lay his
head.' Christ owned nothing in this
world, and yet the world was his. Let
us study his holy, self-denying example.

"We have no time to spend on the
vanities and follies of this world. There
is a world to be saved, and we should
carefully consider the example we give
to those around us, conforming our lives
to the life of him who became a child of
humanity that he might give a perfect
example to every human being. From a
study of his life and labors and his strug-
gles with temptation, we are to learn
how to become partakers of the divine
nature, and overcome the corruption that
is in the world through lust. Nowhere
shall we find anything that will help our
spiritual life as will a study of the life
of Christ. And as we seek to walk in
his footsteps, there will come to us a
supply of divine grace such as sustained
him under every circumstance.

"There are many who profess to be
followers of Christ who do not have an
eye single to his glory. They have their
own ideas and standards, and they keep
these before them instead of the stand-
ard of the Word of God. What we need
is pure and undefiled religion. We need
to plead for the righteousness that comes
to the truly converted soul who accepts
the life of the Redeemer as his example.
Let us not think that we can pass
through this world doing just as we
please, and yet be accepted by God as
followers of his Son. The gates of the
city of God will never be thrown open
to those who have not lifted the cross
and followed after Christ in self-denial
and self-sacrifice.

"We are to present to the world a life
of overcoming,—overcoming by the
blood of the Lamb and the word of our
testimony. But in order to do this, we
must seek the Lord daily that our nat-
ural temperaments and desires may be
brought under the converting power of
the Holy Spirit, and into harmony with
the life of Christ. When you submit to
these conditions, you will realize Christ's
power and sufficiency. Denying self,
and walking humbly with God, you will
experience the truth of the words of the
Saviour, 'I am the way, the truth, and
the life.' 'He that followeth me shall
not walk in darkness, but shall have the
light of life.'

"My brethren and sisters, there is a
world to be saved. What are you doing
to co-operate with Christ, to represent

his spirit? Are you seeking to become
acquainted with those who need your
help? Are you using your opportuni-
ties and advantages and means in win-
ning souls to Christ? You may say, I
am not a minister, and therefore can not
preach the truth. You may not be a
minister in the generally accepted sense
of the word. You may never be called
to stand in the desk. Nevertheless you
can be a minister for Christ. If you will
watch for the opportunities that present
themselves for speaking a word to this
soul and to that, God will speak through
you to win hearts to him. Christ took
human nature that you might approach
him and learn how to labor for your
fellow men. Make use of your knowl-
edge in bringing souls to Christ. Drop
a word here and a word there that will
lift up the Saviour before men, and lead
them to higher and holier purposes.

"Christ worked for us when we were
unbelievers. Should we not labor for
our friends and neighbors who do not
believe? Christ expects you to become
acquainted with the spiritual needs of
these souls, and to work for them in
meekness and lowliness of heart. Time
is passing. Satan is boasting to his evil
agencies that he will take possession of
the world; and he encourages them to
work through every possible means for
the accomplishment of this purpose. At
this time the followers of Christ should
bring a strong counter-influence to meet
the influence of evil.

"May God help us to understand that
we must be laborers together with him.
Let us begin right here to be co-work-
ers with Heaven. Let us put away the
foolish reading-matter, and study the
Word of God. Let us commit its pre-
cious promises to memory, so that, when
we are deprived of our Bibles, we may
still be in possession of the Word of
God. Let us cultivate the attributes of
earnestness, bringing into all our labors
for others the simplicity of true godli-
ness. When this experience of over-
coming is ours, our labors for others
will not be without fruit. Our position
in life may be ever so humble, but
through the co-operation of heavenly
agencies, we may take with us through
the gates of the city of God many who
have accepted the truth through our ef-
forts."

Leaving Nevada, Iowa, Tuesday, Au-
gust 24, Mrs. White reached Council
Grove, Kan., the following day, where
another camp-meeting was in session.
Here she spent four days, and spoke four
times, three times to the English and
once to the German believers.

Again Mrs. White impressed upon her
hearers the need for consecrated labor:

"It is coming to be seen and felt by
religionists in every community, that in
the hearts of the majority of men there
is little respect for truth and righteous-
ness. Unbelief in God and his Word
is everywhere manifest. Those who are
not for him are against him. Satan is
working with all deceivableness of un-
righteousness in them that perish, seeking
to gain control of human minds. And he

leads his followers to believe that he will be conqueror, because of the large numbers who are uniting with him. While such conditions prevail in the world, we are not to shut ourselves in our homes, and think that assent to truth is all that is required of us. Christ gave himself a sacrifice for the sins of the world. The gift of God in Jesus Christ should awaken in the heart of every believer the spirit of self-sacrifice, leading us to deny ourselves of anything that will further the cause of God in the earth.

"If you have the riches of the grace of Christ in your heart, you will not keep them to yourselves while the salvation of souls depends upon a knowledge of the way of salvation that you can give. These may not come to you and tell you their heart-longings; but many are hungry, unsatisfied; and Christ died that they might have the riches of his grace. What are you going to do that these souls may share the blessings that you enjoy? You are called to be laborers together with God. You may never be called to the desk to preach, but you have a work to do,—the most blessed work that mortals can do. You may co-operate with the Holy Spirit of God in convincing men of sin and revealing to them the righteousness of Christ.

"I see before me many who occupy humble positions in life, who, perhaps, do not understand all that God requires of them. You are to devote yourselves to the service of God. 'Seek ye first the kingdom of God, and his righteousness.' You are to let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Simplicity is of the highest value in the sight of heaven. Learn to labor according to Christ's methods.

"My brethren and sisters, present the truths of the third angel's message to your neighbors and friends who do not understand them, and who see nothing to interest them in the Word of God. You can tell them of the hope of immortality. You can pray with them and for them. Some of you can gather your neighbors' children together and tell them the stories of the Bible, explaining their meaning in simple language. Let the Word speak for itself, and let your works be of such a character that they will not exert an influence contrary to the faith you profess. If you will come into this position of consecration to the work of God, he will multiply your influence for good."

Mrs. White's words to the German believers were full of hope and courage. Elder F. W. Spies read from the book of Acts the record of the outpouring of the Holy Spirit on the day of Pentecost, and Mrs. White said:—

"I have a deep interest that all our people in all languages shall receive a large measure of the grace of our Lord Jesus Christ. We are living in the last days, and there is a large work to be done among the people of all languages. Therefore every soul who believes the truth for this time, whatever his coun-

try or speech, should have an intelligent knowledge of the truths of the third angel's message, that he may be able to do an intelligent work for God. The Lord will open the understanding of all who will come into right relation to him.

"The scripture that our brother has read to you shows that a mighty power is at work in our world, and that Heaven will co-operate with those who will do the work of the Lord. It is the one Lord, the one faith, the one baptism. Let us draw in even cords. Let us keep our hearts humble, and draw close to the Great Teacher. If we have the truth in the heart, we shall feel that it is a positive necessity that we seek to enlighten others. If we will do as the disciples did before the day of Pentecost,—pray and believe, and come into harmony with one another and with the Word,—the Lord will work with us, opening the understanding and the hearts of those whom we seek to reach, and bringing them to a knowledge of the truth for this time. This work will be acknowledged in the courts of heaven.

"My brethren and sisters, have courage in God; have faith in Christ. Put on the robe of Christ's righteousness, and let the light of heaven come into heart and mind. The Lord says, Go forward. Do not shut up yourselves to yourselves, but labor and sacrifice that others may know the preciousness of a living Saviour. You are God's children. Learn of him as little children, that he may work in you and through you. Through your instrumentality the grace of God may come into many hearts."

Sanitarium, Cal.

Intolerance Not Christlike

JOHN N. QUINN

ONE of the saddest features which confronts us in the study of the history of Christianity is the spirit of intolerance so frequently manifested by the professed followers of Jesus Christ toward those who differ with them. A few instances in Christ's life are indicative of his attitude toward those who refused to believe in or follow him.

Scribes and Pharisees brought Christ a woman against whom the evidence of guilt was so clear it could not be controverted. John 8:4. "Moses in the law commanded us, that such should be stoned; but what sayest thou?" Apparently ignoring their question, he stooped down and wrote with his finger in the sand—not the woman's condemnation, but the sins of her accusers. When the oldest, perhaps a gray-haired libertine, saw the record of his life in the sand, saw that Christ knew he had much to do with the woman's downfall, with a convicted conscience he went out; and so on down to the youngest. They were all equally guilty with the woman. When Christ arose, he was alone with her—guilty in the presence of matchless purity. "Woman, . . . hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee: go, and sin no more." And she went forth from

his presence with her sins forgiven, a transformed woman, the peace of God in her heart, and her womanly heritage of purity again sovereign in her life. Sin had been written in the sand, to be erased later by the wash of the waves or the blowing of the wind, teaching a lesson of hope to all who are in sin, and also that sin is not to remain forever in God's universe. Should the cause of the downfall of many a poor outcast in our time be written by the same finger, perhaps many a man now honored by society or even by the church, would be unable to face the record, but would be compelled to turn from it with a convicted conscience, as did the scribes and Pharisees in Christ's time. Had the spirit of intolerance prevailed, the woman would have perished; instead the spirit of him who is the Author of liberty triumphed, and the woman was saved for time and for eternity. Let us hope her accusers went out to repent and reform.

As Jesus traveled toward Jerusalem, he entered a village of the Samaritans, between whom and the Jews there existed bitter rivalry and hatred. When the Samaritans saw that his face was turned toward Jerusalem, they refused to receive him. This incensed James and John, who suggested the infliction of the death penalty, and that by fire. But Jesus turned and rebuked both them and the spirit which would crush the conscience. "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:51-56.

How different would be the record of Christianity had all its adherents imbibed this spirit—no word censuring those who rejected him, no desire to persecute or destroy any! He recognized and taught the eternal truth that to God alone is man responsible for his faith or his religion. "If any man hear my words, and believe not, I judge him not: . . . the word that I have spoken, the same shall judge him in the last day."

In the closing hours of Christ's life occurred an incident which again revealed the spirit of the Nazarene, and again rebuked physical force in matters religious. Judas had betrayed Jesus; Roman soldiers laid hands on him, taking him prisoner. Enraged at this insult to his Master, Peter seized a sword, and with it smote off a man's ear—defending religion with a sword of steel. Instantly Christ restored the severed member, saying to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52. Christ recognized but two swords (Luke 22:38), one the sword of the Spirit, the other the sword of state; and by his command to Peter he forever prohibited the church from using the sword of the state in the defense of Christianity, much less to propagate it and punish those who refuse to accept it. Matt. 22:21.

The power of love, of gentleness, of persuasion, of entreaty, of evidence, of demonstration, is the armament of the true follower of Jesus Christ; and when these are set aside, and pains and pen-

alties, ostracism and the boycott, substituted, then verily Christ is crucified afresh in the house of his friends. "Truth crushed to earth will rise again;" and in its added glory, bigotry, intolerance, and persecution will wither and perish forever. "Love . . . taketh not account of evil;" "love suffereth long, and is kind."

Takoma Park, D. C.

What Will Be the Home of the Saved?

CHAS. P. WHITFORD

WOULD you like an answer to the above question? The only way to get a correct answer is to turn to the Bible.

The thoughts of God are conveyed to us in words; therefore, if we are instructed by the Lord, it will be necessary for us to do what he tells us to do in 2 Tim. 2:7: "Consider what I say; and the Lord give thee understanding in all things."

Let us turn to the Bible, then, and find what the Lord says concerning the future home of the saved. Jesus says: "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

The psalmist says: "Those that wait upon the Lord, they shall inherit the earth." Ps. 37:9. "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29.

Truth is plain, simple, straightforward, and easy to be understood. Error is intricate, tortuous, winding, and hard to be understood. Do not the preceding scriptures make clear the future home of the saved?

But, says one, will not the wicked inherit the earth? Listen: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

This scripture tells us there will be no place for the wicked. Since there will be no place for the wicked, what will become of them? Listen again: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, . . . it shall leave them neither root nor branch." Mal. 4:1.

The Bible tells us that "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22.

In the beginning, the earth was given to man for his home, but man sold himself and his dominion to Satan. Ps. 115:16; Isa. 52:3.

"The Son of man is come to seek and save that which was lost." Luke 19:10.

When sin and sinners are no more, Christ will give back the lost home to his people. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. 37:34.

My dear friends, may it be our happy experience to dwell on the earth when it shall be occupied by all the redeemed.

Orlando, Fla.

"The Way Is Too Hard"

J. M. HOPKINS

How often these words are spoken by those who have known and once loved the truth, but because of the hardness of the way have turned their back upon the Lord, and joined the ranks of his enemies.

The truth is, when one becomes a child of God, when through grace one has become a "new creature" in Christ Jesus, has "put on the new man," has risen in baptism to "walk in newness of life," the whole life is changed. In every one in whom this blessed experience has become a fact, a heart and life reality, then that person's whole aim, his whole ambition and effort, will be to advance the interests of Christ's kingdom in the hearts of men. Christ's interests will be his interests; Christ's cause will be his cause. In everything they will be identical.

Then as Christ suffered; as Christ bore hardness, and pain, and toil, and everything that the foe could invent to bear upon and against him to thwart the plan of human redemption; as Christ endured all this even from the time when Herod sought to destroy him in his infancy until the day of his crucifixion; even as he suffered, so will his followers be willing to suffer. Nothing, not even death, should ever turn one from principle, from the right, from Christ and obedience.

Paul exhorts Timothy to "endure hardness, as a good soldier of Jesus Christ." His own life was one of toil, of imprisonment, of betrayal by false brethren, of stripes. But he says: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. Even so he finished his course.

That was a noble spirit, a spirit of undying devotion to a noble cause. It was even the spirit and mind of Christ. And this alone will succeed in this warfare. It matters not how hard the fight may go; it is a fight for God, a fight for truth, for one's highest, noblest, present and eternal interests. What is or can life be worth apart from these considerations?

One of the revolutionary patriots said, "Give me liberty, or give me death." The truly patriotic soldier of the cross will say: "Give me Jesus, give me loyalty to the commandments of God, give me consecration and fidelity to the cause of Christ and humanity, or give me death." This is the spirit and the meaning of the third angel's message, the last message that will ever go to a fallen world. And what a poor, beggarly exchange one makes when he forsakes these and accepts this poor old sin-cursed world and the devil in its stead.

I have heard men say they couldn't make a living and keep the Sabbath. Well, I have been connected with this

movement for more than thirty years, and I never knew a man who gave up present truth to get along any better for so doing. And I have known quite a number who have made a fearful mistake, both financially and spiritually, by making this change. And even though property might be accumulated in this way, what is that in lieu of honor and manhood! Jesus said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" A man who believes and knows that ere long all earthly interests and considerations will forever pass away, and who barter away principle, truth, salvation, and eternal life for a few acres of the surface of this old world, or for a few dollars in money — what an unwise, what a foolish transaction!

The fact is that neither pain or gain should receive a moment's consideration when placed in the balance opposite truth and eternal life.

In Rom. 8:35-39 Paul thus states the truth upon this subject: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Again: in the closing part of the eleventh chapter of Hebrews, Paul makes quite extended mention of what the ancient people of God suffered for the truth's sake, and in chapter 12:4 he says, "Ye have not yet resisted unto blood, striving against sin."

Of the martyrs whom John in prophetic vision saw, he wrote, "They loved not their lives unto the death." Rev. 12:11. Noble testimony! Shall it be ours? or shall we weakly and faintly falter and surrender? — No, never! In the strength of Israel's God let us stand firmly and loyally for truth, for principle, for Christ and humanity.

Hewitt, Minn.

When God Calls

MRS. RUTH SCOTT

THE calling of God gives courage. The fact that God had called Paul to the ministry, the fact that Paul *knew* that God had called him, gave the apostle courage to endure all things for the sake of God, who had called him to a definite work.

Now, God has called a people to proclaim the last great message to all the world, telling of the soon return of the Saviour. The fact that they *know* God has called them to tell this to the world, and to warn all men of the judgments to come, spurs them on and gives them courage to endure anything and every-

thing, that the willing in heart may know the truth and be ready when the Lord shall come.

I will never forget how God called me to come out from the world and unite with his people. He saw me mingling with the world, as one of the world, and in that call of his mercy he revealed to me the beautiful truth of the third angel's message, not only making it plain to me, but creating in my heart a love for the truth and for his people. I can never praise God enough for this mercy shown me, and I desire to be the means of helping others.

Perrysburg, Ohio.

Religious Statistics

DR. A. C. AMES

THE Census Bureau at Washington has published a bulletin on the religious bodies in the United States, which may be had free by addressing the director of the census, Washington, D. C., and asking for Bulletin No. 103 on Religious Bodies. It contains a mass of statistics which are very interesting to church workers, from which we glean the following:—

There were in the United States, in 1906, a total of 212,230 church organizations, of one hundred eighty-six different denominations; of which one hundred fifty-four are grouped into twenty-seven family groups, and thirty-two are classed separately.

Seven denominations are grouped under the name of Adventists. They are Seventh-day Adventists, Evangelical Adventists, Advent Christians (or, as we know them, First-day Adventists), the Church of God, and Churches of God (unattached congregations, two bodies split from the one that left the Seventh-day Adventists in a factional movement in the early days), Life and Advent Union, and Churches of God in Christ Jesus. These bodies have church organizations as follows: Evangelical Adventists, 18; Advent Christians, 555; Seventh-day Adventists, 1,889; Church of God, 10; Churches of God (unattached congregations), 10; Life and Advent Union, 12; Churches of God in Christ Jesus, 62.

To these we may add the Seventh-day Baptists, classified with thirteen other kinds of Baptists, who had 77 church organizations. These numbers are all small, compared with our own membership. But ours, in turn, is small when compared with the following: Fourteen Baptist bodies, with 54,880 church organizations; two bodies of Disciples, or Christians, with 10,942; twenty-four Lutheran bodies, with 12,703; fifteen Methodist bodies, with 64,701; twelve Presbyterian bodies, with 15,506; or the Roman Catholic, with 12,482 church organizations.

Every denomination given above has made marked growth since the last statistics in 1890, except the small denominations more closely related to ours; and these have all fallen off very decidedly, while ours has grown more in proportion than any of the others given.

Mountain Grove, Mo.



Recompense

THERE is no day but has its share of light,
And somewhere in the dark there shines
a star at night.
There is no cloud, however black and
grim,
That does not touch the sunlight with its
outmost rim.

There is no sorrow borne without its
gain,
No perfect joy that was not ushered in
with pain.
There is no pain that can outlast the
years,
No smile so sweet in life as that which
follows tears.

We learn to do without our own because
There is some recompense in all of na-
ture's laws;
No sun can rise until it first has set;
No life be lived that has not somewhere
known regret.

This thought, my friend, take with thee
for the days:
God were not God if man could fathom
all his ways.
And as thy day goes down its western
slope,
Know, next to faith, his greatest gift to
thee is hope.

— Selected.

Young Womanhood¹

MRS. H. A. MORRISON

A TOUCHING story is told of a young man who was rapidly losing his eyesight; the physician told him he would be able to see but for a few months. At once, accompanied by a sister, he set out to travel over Europe, taking a last look at the beautiful things of this world before his eyes should be closed forever upon them, in order that he might have his memory stored with the lovely pictures of mountains, lakes, and the beautiful creations of God's hand, to lighten his gloom. Even so in years to come, when we are separated from friends, may we have helpful memories of meetings together; may they be as cords of light connecting us with past pleasant days. Womanhood is really the polishing of girlhood. Even diamonds require polishing to be of value. We all know the characteristics of girlhood, all of which, when we merge into fulness of womanhood, vanish as the dew before the radiance of the morning.

Friendship comes to the young as the glory of spring, a very miracle of beauty. Friendship is the greatest thing in world relationships. It is the second great commandment, "Love thy neighbor as thyself." A Scandinavian proverb says, "Go often to the house of thy

¹ From a talk given before a young woman's society.

friends, for weeds soon choke up the unused path."

A girl should never permit herself to comment unfavorably upon one friend to another. One says, "Loyalty is the life-breath of real friendship." If we would have the noblest friends, do not continually chatter about trifles, for heart confidences and soul-inspiring purposes do not grow in the soil of idle gossip.

A few weeks ago I heard Dr. Cadman, of New York City, speak on the subject of "The Puritans in Two Worlds." He said he was delivering this lecture to his own church, and was speaking of how the Puritans would listen to the reading of the Bible for four or five hours. One of his flock, who could play whist for five or six hours in succession, came to him at the close of the lecture and wanted to know if that was really so. "If I listen to you," she said, "for twenty minutes, I'm all in a squirm." "Well," he said to her, "I don't doubt it; you can't pour more than a pint into a pint bottle, but the Puritans were not pint measures." Let us be able to hold more than pints.

Happy indeed is the girl who is not occupied with the impression she is making. Clothes count for little, as every woman knows. Here and there one finds an emancipated woman, who is independent of her toilet. One reason why the educated woman is so often a bond-slave is that she is determined not to be outdone by anybody.

Each girl should have an older friend. I mean some one she can hold in a different relationship than she does the girl who has been so closely associated with her home life that each seems a part of the other. I mean a woman in whose friendship she will find a fulness of life that she has never known—a woman who really helps her grow up, not down in any way. It gives a little zest to life to have to stand on tiptoe to meet some one's charm and intelligence, to try to be like her, as gracious or as pleasing or as good.

Friendship moves us to action; we must do something to show it. If we remain passive, with friendship at our side, there is something unnatural and cold-blooded about us.

The big opportunity it holds out to us is to do something for some one. We must not take from an older friend without giving in return the best there is in us. She needs it. There should be no place for sickly sentimentality, which is so apt to steal into friendship, but purebred common sense. We may speak and think of friendship, but unless we act, it is a dead thing to us. Do you know an older woman discouraged? Give her your young enthusiasm and gentle under-

standing. Be sunny in your manners, and sympathetic.

Take a little thought for mother, so dear to us all. Make her feel she knows the most, has the best judgment, is the dearest in all the world, and you will be rewarded with an overflow of joy and peace which is closely akin to divine love in its lasting. Give it to mother; she is bound to feel in this modern time a little behindhand, out of date; cheer and encourage her. This is a true daughter's first delight. She is tired, and perhaps faded, but she has an experience that is in itself worth as much in mental discipline as that which a college can bestow. Is it fair for you to take everything and give her nothing? You are to prevent her underestimating herself; she is the essence of winsome womanhood.

We do not know ourselves; if we did, we would see things so differently. For example, one girl prides herself on her sincerity, and openly declares that she always speaks her mind without reference to the opinion of the rest of the world. She would be offended if told that her bluntness is merely an expression of aggressive self-esteem. Another girl makes herself and others miserable through jealousy. Another spends much time in private devotion, but is so negligent of her own mother that the latter has to engage help for what ought to be a daughter's joy. Another has such a burden for the poor that she hasn't a moment to cheer her father with music or song at night. In her own view she is philanthropic, quite unaware that the truest altruism and sweetest sincerity begin at home.

Little by little some intellectual ambition will draw us away from our true place in life if we are not careful, and will make cold, unloved, and unhelpful women of us, instead of the joyous and unselfish ones we might have been. Ambition is all right, but let us give it its just proportion; let us use our talents, but keep them forever subordinate to simple human duties of life. If the instinct of daughter, sister, or mother dies out of a woman, no matter how brilliant her achievements may be, the world will forget to love her. Lyttleton's advice to a lady was:—

"Seek to be good, but aim not to be great, A woman's noblest station is retreat; Her fairest virtues fly from public sight."

Once a perfect life was lived on this earth. Whoever would gain what is highest and deepest in self-knowledge should study and imitate that perfect example. We must have affectionate womanliness if we would lift the fallen, and comfort and bless those about us.

Do not underrate little things. In the scheme of life, nothing is trifling. As the dainty collar sets off the toilet; the trim belt, the neat glove,—all small items,—are of more value than the gowns in height of fashion; so the tact that sets people at ease, helpfulness that is unobtrusive, ability to comfort a disappointed child—all little things—reveal real character and nobility in womanhood.

It is said Tennyson considered the ask-

ing by an outcast how to live a better life a greater compliment than praise of queens.

A most unhappy disposition is that which indulges in fits of the blues and refuses to recognize any brightness unless self is the center of it.

Reading the good and true, no young woman will fail to grow better and more lovable. Is there on our shelves or table the well-worn Bible, to read with a thirsting for knowledge? Whatever other books are noble, this is nobler; whatever else is sweet, this contains fulness of sweetness and light.

In the young woman's friends we must take account of those of the other sex. True women are a help to their gentlemen friends.

Ask yourself if the young men you associate with in class, hall, at gatherings, are elevating and ennobling your lives. Are they making you more womanlike? Are you enriching their lives with that touch of tenderness, of gentility, which is woman's place to impart, and which reacts upon herself, making her fit for the lifelong companionship of married life when the day comes for that happy culmination of an earthly friendship?

May the blessing of each girl's quiet life fall on us like dew. Some one said we may fill our lives with music if we know what chords to touch. Let us be brave and true.

"O none should deem it wasted time
Who stands in a humble spot,
And digs and waters a little space
Which the hurrying world heeds not;
For the Lord of the harvest equally
Sends the blessed sun and rain
On the large work and the little work,
And none of it is in vain."

South Lancaster, Mass.

A Home and Health Society

MRS. IZA E. CLEMENT

THE ladies of the Boulder (Colo.) church have organized a Home and Health society, with the motto, "A united effort for the improvement of our homes."

Our program consists of papers and discussions on topics pertaining to the spiritual and healthful welfare of the home. The lady doctors of the sanitarium present the scientific and medical subjects, and then answer questions; thus affording us golden opportunities, which we appreciate very much. Different ones are appointed each week to lead out in the spiritual themes, and these are followed by a free discussion.

We have weekly prayer hands, which meet every Wednesday afternoon, and pray for some special object or soul, and cling to the promises of God until that particular prayer is answered.

Another feature of our work is the circulating library, consisting of such periodicals as *Life and Health*, *American Motherhood*, etc. We also have a scrapbook, given us by Dr. Kate Lindsay, in which we paste the most interesting articles from other magazines, thus providing ourselves with the best reading-matter obtainable.

A class has been organized in which a thorough training in Bible and periodical work, and Bible study will be given. This class expects to gain a good practical experience in the *REVIEW* campaign and *Signs* work this winter.

That this organization will be a blessing to our homes is already apparent, and its influence has extended beyond the boundaries of our own denomination, and been the means of interesting two women not of our faith. One of them attended Sabbath-school and church services last Sabbath, as well as the woman's meeting in the afternoon, and declared her determination to be present at every session of our society.

Boulder, Colo.

Personal Feeling

"O, IT was no matter of principle, you know," answered a lady, when a friend expressed surprise that in aiding to carry out an enterprise in which she was engaged with others, she had accepted plans and associations known to be disagreeable to her. "It was only a little personal feeling of mine, and it was not necessary that it should have the right of way."

The reply revealed a character sweet and strong, trained to reasonableness and unselfishness. With too many the personal feeling is always first, and claims free course whatever may be hindered or pushed aside by it; mood and prejudice, like and dislike, take the right of way, and dominate the life.

It is rare self-control when one has learned to govern one's likes and dislikes, rather than be governed by them; to say to such feelings, "You may exist, but you shall not rule. Duty, justice, the right of others, shall take precedence always."—*Forward*.

What You Can Do

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful place of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal-mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"'Can't I wear a white dress down into the mine?' she asked, petulantly.

"'Yes'm,' returned the old man. 'There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back.'"—*Selected*.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little victories over favorite temptations,—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves. —*Canon Farrar*.



Come, Lord Jesus!

WORTHIE HARRIS HOLDEN

THOU Mighty One of Israel,
Exalted King on high,
Defender and Preserver still,
Our Helper ever nigh,

We laud thee with our humble praise,—
Our best and truest Friend,—
And for thy guidance all our days
Our grateful prayers ascend.

At this the threshold of the year
We claim thy might and love,
And know thy presence still more dear,
All earthly gifts above.

Know as the years fly sure and fleet
The coming draws apace
Of Israel's Mighty One, to greet
His children face to face.

Speed on more swiftly in thy flight,
O years that intervene,
Ere faith shall wake to glorious sight
Of Israel's Hope unseen!
Portland, Ore.

Tinneveli, South India

J. S. JAMES

UPON our return to Tinneveli, after a brief respite at our Mussoorie hill station, we found ourselves literally buried in work. The first thing of importance was the dedication of our new bungalow, which was set for October 14. A program was arranged as follows:—

Songs in the Tamil language, reading of the one hundred fifteenth psalm, prayer by the pastor of the Church Missionary Society, reading of the one hundred forty-fifth psalm, an address, songs, and benediction.

In my address I dwelt largely on Mark 16: 15, 16, the chief points of our message to the world, and our relation to the unwarned millions. Fully fifteen hundred people from a number of villages, representing nearly all sects, participated in this occasion. We were profusely sprinkled with scented water and sandalwood paste, and literally buried with bunches of plantains and garlands of flowers. These proceedings are customary with the Indian people on all such occasions.

In the evening, after dark, I gave a stereopticon talk on the life of Christ. This was attended by all who attended the dedication services, and was much appreciated, as it was the first thing of its kind ever seen in this neighborhood. This stereopticon was donated by the Young People's Missionary Volunteer Society of the Utah Conference. It is a good machine, and forms a very important part of a missionary's equipment in this country. If the evening is quiet, the screen can be pitched in some village street (so the views can be seen from

both sides), and old and young will stand spellbound for hours, listening to the explanation of half a dozen views. These pictures make a profound impression on their minds, and do much toward fastening the things that are taught. I wish here to express my thanks and appreciation to the young people of the Utah Conference for this most useful addition to our mission work.

We have now reached a critical point in our experience in connection with this so-called Sabbath-keeping sect. From our first acquaintance with them, a number of the leaders have stoutly opposed our work, keeping the congregation and community in a continual state of ferment. At the same time a considerable part of the congregation has been favorable to us. In the beginning, the leaders made us certain promises when a gift was made to us of two acres of land. These promises they have since repudiated. The past year those favorable to us have endeavored by every possible means to make their leaders fulfil their promises to us, but they remained obdurate.

The second Sabbath following the dedication the crisis came. In the morning at the usual hour for meeting, some twenty-five families, numbering over one hundred souls, publicly left their congregation and joined us in a service on our front veranda. Many of those whose sympathies and confidence we hold are in Ceylon (only a night's voyage by boat from here), and there are many more here who have not yet mustered the courage to step out. It has now been five weeks since these people came to us, and during this time the numbers have increased, and the attendance at meeting has been most faithful. The people have brought their offerings of produce and money and placed them on my table, and some are beginning to pay their tithe.

The coming of these people in this fashion means more than the reader can fully appreciate. No people on earth are more bound by custom or governed by tradition. To vary from these time-honored customs many times means social ostracism and banishment from home and business relations. These people have not become members of the church. They have simply placed themselves under our instruction and influence, and severed their connection with a system of heathenism which has held them for the past fifty years. They must be fully instructed and grounded in all our doctrines. This is an individual work, and will require time.

Since this division has taken place, the leaders have asked us to give up their school building which we have been using for a dispensary. This leaves us

without any suitable building in which to carry on our medical work for the present. We are hoping to have some funds in hand shortly so we may put up a suitable building of our own. We must continue to push our medical work at all costs. It is chiefly the strong influence of our medical service to the people that has bound them to us, and helped them to separate themselves from their old ways. As I look over this audience, I see the faces of mothers whose lives we have saved, men, women, and children rescued from cholera, fever, dysentery, and other dread diseases.

A new feature of our work which demands immediate and serious consideration is a school for the children of the people who now look to us for help. A well-conducted school is a fruitful means of teaching the truth to both parents and scholars. I felt that it was necessary to strike while the iron was hot and conditions favorable, so a school was organized on November 1, with an attendance of thirty-five pupils, under two instructors. The school is being held in a rented building which is much too small already. We need some more land for a building site, and funds to put up a schoolhouse. We are powerless to go forward any faster unless help is sent to us soon. Since the school was opened, the attendance has grown to fifty-two. At the beginning of the new year some students from other schools belonging to our congregation will join.

We hear that help is being sent to us in south India. This makes us rejoice and thank God most sincerely. Their coming is none too soon. They will be given a hearty welcome by both ourselves and the native people of this community. Brethren, we need your prayers to the end that God will help us in establishing a bright beacon light in southern India.

Circulation of Our Literature in China

MRS. LOUISE H. ROBERTS

IN the attitude of China toward literature, there is much to encourage the Christian printer. In no other missionary country is literature honored as it is in China. While the existence of many dialects may be considered to be a hindrance to the circulation of literature, it is a great blessing that the written character is used in all parts of the empire, so the difficulties to be overcome are not so great as in countries like India, where there are many languages, distinct from one another.

Formerly the ancient classics were all that the average Chinese desired in the way of literature; but the fact that conditions in China are greatly changing is not more manifest in any other thing than in the demand for modern literature. No longer content with being acquainted with only his immediate surroundings, the intelligent Chinese is grasping after a wider knowledge. He wants books on geography, history, science, and books dealing with the prob-

lems that confront the Chinese empire at this present time, as she is seeking for the secret of the greatness of the Western nations. We believe that the demand for books on general topics is being well met by societies which have the good of the Chinese at heart, and it is not our mission to carry the burden of this kind of work; so we will leave that with them, hoping they may do well their part at this time when the enemies of truth and purity are ever vigilant. These latter are circulating books of questionable morals and atheistic teachings, and it will be only by the missionaries' circulating sufficient Christian literature that deplorable results can be averted. General knowledge, however good it may be in itself, will not save the Chinese any more than it will us.

One authority on Chinese affairs says: "Though the production of mission presses is very large, yet this is but a foretaste of the demands to be laid upon them and upon authors in the awakening that is now beginning."

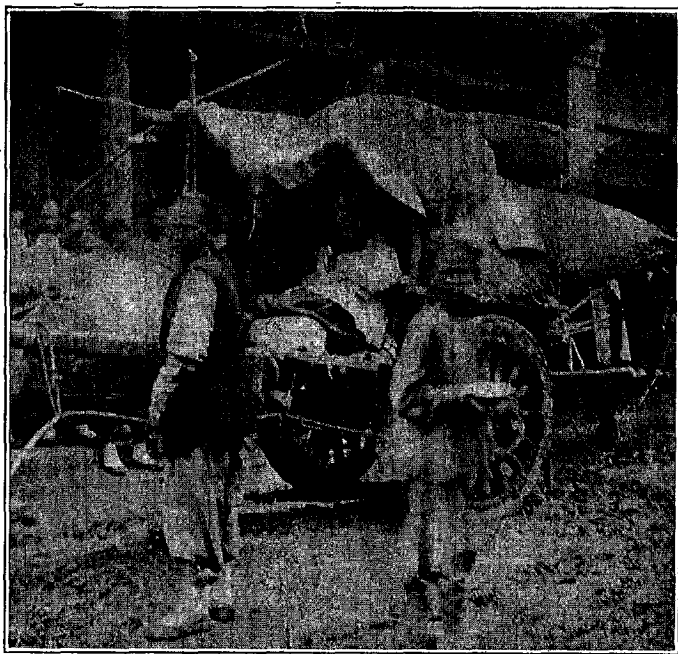
What is our duty as missionaries and representatives of the Sabbath truth in view of these facts? Does China need our literature?—Most assuredly she does. We know that had the true Sabbath always been kept by man, there would never have been an idolater or an atheist. China is a nation without a Sabbath. How important it is, then, that the heavy-laden millions of China should be told of God's holy rest day! and what a privilege it is for us to be allowed to carry to them the knowledge of the true Sabbath! To the Chinese a spurious sabbath at best can be only a form, and often is not more than a burden.

China must also receive the warning, "Prepare to meet thy God." We must have literature dealing with the signs of the times and the second coming of Christ. We can all see the need of health and temperance literature. We must have literature on every phase of our message, and it must be strong and unquestionable in doctrine, and as nearly perfect in regard to Chinese language and idiom as it is possible to make it.

It may be said that the large percentage of illiteracy prevents the circulation of any great amount of literature, and that even many of those who read will not be able to understand the meaning, but we must remember that conditions are rapidly changing in these respects. Education is becoming more general and more practical, and besides, a man who

can read is usually the center of a small group of listeners. Then there is nothing that is not properly discussed in China, and I believe that curiosity often helps as much as any other natural means to spread the knowledge of the truth here.

To take the initiative in the circulation of our literature in China, we must, of course, have native colporteurs. These men should be stanch Christians, well acquainted with the truths they are handling, and able, in case they meet interested parties, to conduct a Bible reading with them, or explain intelligently



TRAVELING IN INLAND CHINA

the points of our faith. The question of the support of these colporteurs is something we should consider. It may be that in some parts of China the colporteurs can not get a living from the proceeds of their sales, and will have to be helped with a small salary; but we must work toward the aim of making this work self-supporting, as that has proved in every field to be the most satisfactory. We are glad that we are to have foreign workers who will become acquainted with the language and act as leaders for the native colporteurs.

I believe that one great mission of our literature in China will be to open up new places to the foreign worker. A colporteur can go into a new district and scatter literature. Soon an interest to hear springs up, and perhaps a call is sent to the foreign worker to come down and teach them. The newly arrived missionary finds in the literature a source of satisfaction, for while he can not speak enough yet to preach, as he is fairly aching to do, he can speak enough to sell and distribute literature, and in this way feels that he, too, is helping to give the gospel.

I quote from the little book, "Dawn on the Hills of T'ang:"—

"Practically every Protestant missionary and native worker in China aids in the distribution of this literature. Inquirers are taught to read through books;

schools and training classes can not exist without them; and they are the best and almost only agency through which to reach the gentry and officials of the empire, from local Nicodemuses to the occupant of the Dragon Throne. Missionaries and colporteurs sell books or judiciously loan or give them away in chapels and tea shops, at fairs and near the gates of government examination halls. Books are a legitimate excuse for the foreigners' presence in a hostile district, and the native book-lending societies of the south gain an entrance for Christian truth by their means into country schools and the homes of grandees."

Even in the home land, in the conferences that have been most thoroughly worked by our ministers, a large percentage of the church-members first came to a knowledge of the truth through reading-matter. Can we not see that if such is the case there, in China we must regard our literature as one of the most important factors in reaching the people with the message for this time? For even according to our most sanguine hopes, there will undoubtedly be millions who will never hear this message from the lips of the living preacher. The message in printed form does not arouse prejudice so readily as the spoken word may do, and is more likely to be given a thoughtful and careful hearing. God has richly blessed the printed page in all lands, and his Spirit is as ready to bring conviction to hearts who read it in China as in any place. The work with our literature is a live question with us now, and one that must be given our earnest consideration. If we put forth our best efforts in the preparation of our literature, and then send it out with our prayers that God will use it to bring light to many who now sit in darkness, we may safely leave the results in the hands of him who has promised that his word shall not return unto him void.

Shanghai, China.

The Kwang-tung General Meeting

W. C. HANKINS

THE Kwang-tung general meeting (the Canton district) opened the evening of October 1 with a good attendance. The first Sabbath there were one hundred eleven present at the Sabbath-school services, and on the last Sabbath of the meeting there were about one hundred fifty who attended the preaching service.

Four meetings were held each day. A regular program had been previously made out, and those who were to take part were notified some time before the meeting; thus everything was done decently and in order, with no confusion or uncertainty as to what was to be done. The program was written in large characters, and posted in a conspicuous place.

The meeting was full of interest from first to last, and the Holy Spirit was present to add his blessing.

On the last day of the meeting thirteen were baptized and received into the church, and one was received by profession of faith, who had previously been baptized by the Baptist mission. Nearly

half of those received were young people from the two schools. All the women and girls who were baptized, were pupils of Bethel School (Canton), who had entered the school at the beginning of this school year. The woman who was received on profession of faith was the teacher of the East Gate Girls' School.

One young girl, who had been a day scholar at the East Gate School, but had entered Bethel School this year, came to Sister Amanda Vanscoy and asked if she too might be baptized. She had waited for some one to speak to her about it, but no one had done so, as it was thought best to allow each one to take the step without any persuasion; so she had finally mustered courage to speak of it herself. Her parents are heathen, but did not oppose her in taking this step.

Among the men was an old man who had been a robber chieftain, but who had given his heart to God, and was one of the most earnest of those at this meeting. Another was an old man who had spent many years in America, where he had made and lost a large fortune. He heard the gospel from Brother E. H. Wilbur while in Kongmoon. When he was being examined as a candidate for baptism, he said that he was happier now in his knowledge of the gospel than he had ever been when in possession of his fortune.

Two of those baptized were students in the Canton Boys' School. Nearly all the thirteen who were baptized at this time had never been members of any other church, and you may be sure that it rejoiced our hearts to see these dear souls come out of heathenism into the light of the gospel of Christ.

After the baptism the girls were inquiring of Sister Vanscoy as to when we expected to hold another meeting like this one, and when told that it would probably be about a year from that time, one of the girls said it would be nice to have the meeting, but she didn't think that she could ever be quite so happy again, as she could be baptized only once.

At one of the morning meetings one of the canvassers related his experience. The theme of the meeting was, "Rejoice in the Lord always," and this brother was telling how much he had to rejoice for. He said that one day he met a preacher of one of the other missions who began to pity him. This minister compared the canvasser's hard lot with his own easy time. He pitied our brother because he must work hard every day, and move from place to place, and tramp over so much territory, while all the minister had to do was to stay in his chapel and preach once or twice a week and have a good time. But the canvasser told him that he was the one to be pitied, because he must always stay in the same place and see the same people all the time, while the canvasser could move from place to place and see new faces every day.

It was in the same morning meeting that Brother Hung, of Chow Chow Fu,

told how the Lord protects those who trust him and rejoice in him. His story was concerning the time before the Western nations had made treaties with China. At that time a young man from Hongkong went up into the Chow Chow district to preach the gospel. He had quite a hard time, but he was enthusiastic and zealous, and persevered in spite of hardships. He finally went to Hongkong and tried to persuade other young men to go back with him, but they refused, saying that there was no treaty made yet, and that they would have no protection. But this young man said that he had a treaty,—the Bible,—and that God was his protection.

He finally persuaded two young men to go with him, and they started for the Chow Chow district, trusting in God for protection. When they reached there, they were immediately arrested by one of the local officials and thrown into prison. "See," said the young man, "how foolish were your doubts! You feared that no one would receive you, and here the mandarin and his soldiers have come to meet you; you feared that you would have no place to stay, but here the official has provided a place for you; you feared that no one would listen to your preaching, and now look at the crowds that have assembled to stare at us!"

The case of these young foreigners was soon brought to the notice of one of the higher officials, who commanded that they be released and sent back to Hongkong. He told the mandarin that his business was to catch evil-doers, but that these were good men. So they were released and sent back to Hongkong in safety. Just three days later the British attacked Canton, and if those young men had been in the hands of the Chinese at that time, they would surely have been murdered. Thus we see how God protects those who trust him.

After the meeting we went up to Fat Shan, where Dr. Law Keen is stationed. While there, we saw a Congregational minister who has recently become interested in the truth. We were much interested to learn how he came to be studying the truths of the third angel's message. The story is, as nearly as we can remember it, like this:—

One day a former member of this man's church came to him and asked him why he didn't preach from the Bible, as they did over at the Sabbath mission? He also told him he thought that was much the best way to preach. The result was that the minister went over to hear Dr. Law preach; and then he began to study his Bible and prepare his sermons the same way. Some time after this there was a large union meeting in that city, and this man was asked to preach. After the sermon an old acquaintance came to him and said, "The Lord has been blessing you lately, and you have been studying your Bible more than usual, have you not? Your sermon was more spiritual than it ever was before."

This minister has accepted many

points of the truth, and is still studying. We are in hopes he may soon come into full harmony with us. Pray for him.

God is impressing many hearts and opening many doors, but the laborers are so few and the means so limited that it is impossible to follow up all the interests. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Kulangsu, Amoy, China.

Harvest Ingathering for Missions

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

In speaking of the results of the Harvest Ingathering campaign, Brother L. T. Curtis, secretary of the Southern California Tract Society, says, "In the main, results seem to be even better than last year, although I hardly think that as many papers have been distributed."

Brother John Baer, of Nebraska, received twenty copies of the Missions number of the REVIEW through another brother in his church. He took them to town with him and disposed of them in twenty minutes, receiving collections amounting to \$1.15. He immediately ordered twenty additional copies for further distribution.

Mrs. E. M. Lee, of Iowa, writes that she went out with the ten copies of the Missions number of the REVIEW, and secured \$2.75 through their distribution. She says: "This is the first kind of work that I ever did of this nature, and I was very glad to have a part in it, if it was only a small part. I have a large family, and am not strong."

Brother S. E. Pearl, of Wisconsin, secured the most of his collections for foreign missions by mail. He sent one copy of the Missions REVIEW to Mr. —, a member of the Wisconsin legislature in 1907. This gentleman sent a very kind letter in reply, enclosing a draft for one dollar. One of the points in Brother Pearl's letter that interested this public man, was the reference to President Taft's speeches on foreign mission work.

Mrs. Alma K. McCormick, of Texas, sends \$7.45, the amount she collected from the distribution of nine copies of the Missions number of the REVIEW. She says: "I have three grandchildren to care for, so have not much time to go out; but I mailed quite a number of the forty copies I received, and sent a postal card to each one, explaining the needs of our missions. From the first three persons, I received \$6.50. While that is not bad, yet I hope for more." If every one of the 10,809 copies of the REVIEW that were ordered by our brethren and sisters in Texas brings returns equal to this, the total donation from that conference territory will amount to \$8,971.47.

Brother C. W. Clark, of Vermont, sends five dollars, the amount he has collected for sixty copies of the Missions REVIEW sent him some time ago. He says, "I have distributed them all."

Six letters received in succession contained one dollar each, secured through the distribution of those ten extra copies of the Missions number of the REVIEW. This is an average collection of ten cents a copy.

Brother Matt J. Allen, of Ontario, has just sent in a money-order for thirty-five dollars. He says: "This is the amount collected by our little church here at — for thirty-five of the Missions number of the REVIEW. We are grateful to the Lord that he brought this message to us, and now we wish to help to bring it to others."

One of our aged sisters in Iowa sends two dollars in return for the ten copies of the Missions number of the REVIEW sent her some time ago. She says: "I gave them to my friends, and took in sewing to earn the money. I am the only Adventist here. I am past fifty, and am in poor health." God will surely remember the self-sacrificing efforts of such dear souls.

Dr. H. F. Rand, superintendent of our St. Helena (Cal.) Sanitarium, has sent out one hundred fifty copies of the Missions number of the REVIEW. The first reply received from those to whom he sent these papers contained a cash subscription for the REVIEW AND HERALD for one year. He says, "If we can do as well with every one, I think it will be doing well." The personal part taken in this campaign by our leading workers constitutes one of the many interesting features of the Ingathering.

A Christian lady not of our faith, residing in Brooklyn, N. Y., recently received ten copies of the Missions number of the REVIEW. In reply she says: "I have mailed these papers to several friends, and enclose herewith my check for five dollars for the fund. Although I take the REVIEW AND HERALD, I am not a Seventh-day Adventist, but am interested in your work on account of the vast good you are doing in the mission fields of the world. I thank you for your kindness in sending me the papers, and pray that the effort may be abundantly blessed."

Miss Dora Carlson, a nurse in one of our sanitariums, acknowledges the receipt of the ten extra copies of the Missions number of the REVIEW by sending a post-office money-order for five dollars. She mailed the ten copies to friends. Much indeed may be accomplished by written appeals made to our friends. The two inside pages of this special REVIEW, showing the pictures of our various sanitariums throughout the world, will especially appeal to physicians, nurses, and others interested in medical missionary work. Here is a golden opportunity for our sanitarium employees.

A. J. S. BOURDEAU.

THE FIELD WORK

New Guinea, East Indies

The Church of England Mission

THIS mission began its work in 1891, and occupies the eastern coast of Papua, from East Cape to the German boundary. A school is also in operation at Samarai for all colors, and besides the teacher, a missionary is stationed there largely for the work among the Europeans. Dogara, in Goodenough Bay, is the headquarters of this mission; and all stations are on the coast, except one, which is forty miles up the Mombare River.

The staff consists of five priests, eight laymen, and nine ladies; total Europeans twenty-three, together with thirty-five South Sea and seventeen Papuan teachers. Most of the South Sea teachers are Solomon Islanders, from among the Kanakas of Queensland, being trained at the Melanesian mission there. Bishop Stone-Wigg, who has had charge of the work for a number of years, has been compelled to retire recently on account of ill health, which has from time to time thinned the ranks of the workers. Portions of the Scriptures, together with some school-books, have been translated, principally into the Wedau language.

Few would accuse the Anglican missionaries of coming to Papua to enrich themselves, as they receive only twenty pounds a year actual cash, their food, house rent, and incidental expenses being provided by the mission. Although their work is doubtless a factor for good, it would appear to us that High Church ritual and formalism, upon the teaching of which so much labor is spent, can convey little meaning to the Papuan.

Our Work

God in his providence has given many evidences that he has been preparing the way for the proclamation of the third angel's message in New Guinea:—

1. On our arrival in June, 1908, communication with Australia was poor, and freights were expensive. Since then a second line of steamers has begun a monthly service, and the competition has reduced fares and freights, and has given us quicker and more frequent mails. Our future Fijian helpers will be able to travel at half the previous rates, and have better accommodation at that.

2. Until recently there was only one store in Port Moresby, but now there are three. This has reduced prices, although they are still high.

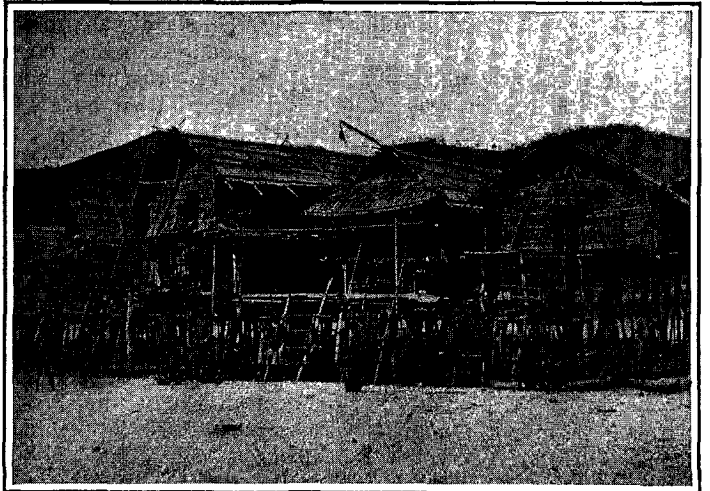
3. A large piece of territory, within

fair access of Port Moresby, has been left untouched by other missions, and this we hope to occupy. Until recently this was outside of mail communication; now there is a service every two weeks, overland, to Buna Bay, passing through that district.

4. God led us inland, and sent the government surveyor at that very time to help us find the block of land at Bisiatapu, and to aid in securing and surveying it without delay.

5. Our land application had to go to Melbourne, and because of this, time has apparently been lost; but through this delay our work, its extent and influence, together with the principles and leading doctrines of the message, have been brought more prominently before the commonwealth authorities than ever before.

6. A bridge is now being built, and a



A VILLAGE IN NEW GUINEA

new road formed, which will bring Bisiatapu nearer Port Moresby, and save our having to ford the Baloki River, which is often dangerous in time of high water.

7. The light of the message has reached one far away from God, who is now rejoicing in a new-found hope.

We trust that our land application will be granted, and a start made in establishing inland our headquarters, and a school where many can be trained to carry far and wide in dark New Guinea the tidings of a soon-coming Saviour.

S. W. CARR.

From Batavia to Samarang, Java

It is a pleasant trip from Batavia to Surabaya and Samarang, in Java, East Indies. And to the Christian, the beauties of nature beheld on every side speak of the love of God to these Javanese people. But very few of these people know that it is their Heavenly Father who has given all so freely to them.

When I left Batavia, it was with a heart filled with thanksgiving to God for the blessings which I received from him in my canvassing work there. An interest has been awakened, but I am

sorry to say there is no one to follow it up. O dear brethren, pray the Lord that soon the time may come when the whole earth will be lightened with the glory of Calvary's cross. Millions and millions are still waiting, and who among us does not hear the "Macedonian cry" coming from every part of this earth?

After two days' travel I arrived safely in Surabaya. Our workers there did not know of my coming, but we were all very glad to see one another. How strong the tie by which Christ has bound his followers together! How true are the Saviour's words, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Tired as I was that night, a small audience came together to hear for the first time a Dutchman proclaim the message. It is so sad to see such large cities with only a few workers in them. I spent only one day there, taking the train early for Samarang, where I arrived the same day in the afternoon. This is a pleasing city, but I was told it is not healthful. Most of the commerce is in the hands of the Jews of the East.

On the next day after my arrival I started to work, and in only a few hours I succeeded in getting twelve orders for "Thoughts on Daniel." The next day I got seventeen orders for the same book.

Pray, dear brethren, that soon more workers may be sent to this great field.

JACOB VAN DE GROEP.

Fifth Session of the Atlantic Union Conference

THE fifth session of the Atlantic Union Conference was held at South Lancaster, Mass., Nov. 18-28, 1909. In addition to the full delegate representation, the meeting was attended by brethren and sisters from the various local conferences. These, with the members of the South Lancaster church and the students of the academy, made a larger congregation than we usually have at other union conferences.

At first the delegation hardly seemed complete, owing to the absence of the representatives who had formerly been present from the New Jersey, Eastern Pennsylvania, West Pennsylvania, Chesapeake, Virginia, and West Virginia conferences. The absence of delegates from these conferences is explained by the fact that two years ago these conferences were cut off from the Atlantic Union Conference, and, with Ohio, were organized into the Columbia Union Conference. And yet with these six conferences cut off, there seemed to be just as much work for the union conference session to take care of as there was before the separation. This is due, in part, to the general progress of the cause, and the development of the different departments of the work in the East since the organization of the Atlantic Union Conference nine years ago.

Another reason why this union conference, with the loss of nearly one half of its former constituency, still finds its hands full of work, is because closer and more direct attention is being given to the details of union conference interests. This means substantial and well-balanced development of all phases of the work.

Only a short time before the confer-

ence convened, a change was made in the presidency of the union by the resignation of Elder E. W. Farnsworth and the election by the Committee of Elder W. B. White. This change was made so that Elder Farnsworth could answer the call from the General Conference to engage in the general interests of the work in the United States. Brother White's slight acquaintance with many of the delegates and problems in the East made it a little difficult for him to direct the affairs of the conference. But he had the hearty support of his associates, and the various interests received careful and thorough consideration.

The business proceedings were of the usual kind. The conference accepted its part of the responsibility to raise the \$300,000 for facilities and homes in the mission fields. It also voted to take an active part in the campaign to sell two copies of "Ministry of Healing" a member each year for three years, in behalf of our sanitariums that need financial help.

As this union conference has many large cities in its territory, it was decided to carry forward a stronger effort in behalf of these cities than we have heretofore.

A few important changes were made in conference affairs. At the earnest request of the brethren and sisters from Maine, Elder O. Montgomery, president of the Vermont Conference, was transferred to Maine to act as president. Elder W. H. Holden was chosen president of Vermont, and that part of New Hampshire which has heretofore been connected with the Central New England Conference was transferred to Vermont. This will increase the population of the Vermont Conference, and add to the church-membership, and also to their staff of workers. After releasing New Hampshire, the Central New England Conference still has a large population. It is hoped this change will prove a blessing to all concerned.

In harmony with his personal wishes, Elder M. L. Andreassen was released from the presidency of the Greater New York Conference, and Elder R. D. Quinn was elected to that position. Brother Andreassen will devote his entire time to evangelistic work among the Danes and Norwegians in New York City.

The interests of the Melrose Sanitarium and the South Lancaster Academy were given careful consideration. The sanitarium has of late had a very good patronage. The academy has the largest attendance ever recorded in its history. But both institutions are staggering under such heavy loads of debts that it is very difficult to operate them without loss. The situation was so serious that the delegates gave the boards of management positive instruction not to increase the indebtedness of either institution. This means, of course, that the conferences in this union must come to the help of these institutions, and aid the managers in every way they can to reduce expenses and increase receipts. These institutions are doing good work, and are worthy of all the help they need to place them in a better financial condition.

Elder G. A. Irwin attended the first part of the conference, and gave a series of studies on the spirit of prophecy; Elder O. A. Olsen was present during the latter part. During the entire con-

ference, Prof. W. W. Prescott conducted a series of very instructive Bible studies on the prophecies of Daniel and the Revelation. Those in charge of the conference endeavored to make the spiritual interests of the meeting prominent and strong. While our desires in this respect were not fully realized, the Lord gave us blessings for which we are truly grateful, and we take up the work of another biennial term with renewed courage. It is our earnest prayer that the Lord will give all a fuller measure of the Holy Spirit for victory over sin, and for power in his service.

A. G. DANIELLS.

Field Notes

TWELVE persons have begun to keep the Sabbath of the Lord at Ft. Gibson, Okla.

THREE have begun to keep the Sabbath at Long Grove, Okla., as a result of meetings held there by Brethren Montgomery and Hanson.

ON Sabbath, October 30, seven dear souls followed their Lord in baptism at Milwaukee, Wis.; also eight have joined the church in that city.

ELDER WILLIAM LEWSADDER reports five new believers in the Sabbath at Streator, Ill., three of whom were formerly Catholics in faith.

AT Austin, Mo., two persons have decided to identify themselves with this message, and a good interest is manifested by several others of that place.

BROTHER C. E. EDWARDSON reports the organization of a church of thirteen members at Kenosha, Wis., three of these persons having been baptized recently.

BROTHER N. P. NEILSEN reports the organization of a church of seventeen members at Fort Pierre, Wis., and also five new Sabbath-keepers at Irene, Wis.

AT Diamond Creek, Victoria, Australia, there are twenty new Sabbath-keepers, and a Sabbath-school has just been organized there consisting of thirty-five members.

SINCE the close of the tent-meetings in Brooklyn, N. Y., twelve dear souls have been baptized by Elder L. H. Proctor. These have all been added to the membership of the South Brooklyn (English) church. Others are keeping the Sabbath who will doubtless be baptized soon.

A REPORT comes from Burma, India, from Brother R. R. Cook, of the baptism of five persons. He reports also that during the past ten months eleven have been baptized and taken into the church at Rangoon. Four others are keeping the Sabbath who have not yet been baptized.

BROTHER A. R. OGDEN reports the organization of a church at Mt. Joy, Mo., on Sabbath, November 20, and also one at Macon, Mo., Sabbath, November 27. Each of these churches starts out with a charter membership of thirteen, and others keeping the Sabbath are expected soon to unite with the respective churches.

BROTHER C. W. MILLER reports that six persons have been baptized and added to the church at Brenham, Tex.

ONE family is awaiting baptism at Park Rapids, Minn., Brother Frank F. Fry states in a recent report.

THE total number of Sabbath-keepers reported as a result of the summer's work in New Zealand is forty persons.

A GOOD interest is being displayed in a series of special meetings held at Meadow Lawn, Minn., by Elder E. M. Chapman and Brother George L. Budd, and three families have already promised to keep the Sabbath.

FOUR persons were recently baptized at a meeting held at Eau Claire, Wis., by Elders Moon and McReynolds, and two have since taken a stand for the truth at this place. At Chippewa Falls, Wis., two others have also accepted the Sabbath.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference.

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

Good Words From Far Countries

"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25.

"How beautiful upon the mountains are the feet of him that bringeth good tidings." Isa. 52:7.

These words have sung in our hearts, and lifted us far above the humdrum of office routine and perplexities, as we have read from day to day the beautiful letters, filled with good cheer and reports of success, which have come to us, especially during the past two weeks, from our sturdy pioneer workers in Mexico, Peru, Chile, Argentina, Brazil, the Philippines, Porto Rico, South Africa, Turkey, and many other foreign lands, not to mention the good letters, almost, if not quite, as cheering from the union conferences of North America.

Here are a few sentences from these letters. We only wish that space would permit us to publish many of these letters in full:—

Argentina

Brother N. Z. Town writes from Buenos Aires, Argentina, November 21: "The school closed successfully November 8. The next day Brother Max Trummer and I started for Buenos Aires with a company of nine canvassers. Three of these have gone to Uruguay, and the other six are located in the province of Buenos Aires, Argentina. We spent Sabbath here in Florida, and then Brother Trummer and I accompanied these canvassers to the field."

Then follows an interesting account of Brother Town's effort to secure the right for these canvassers to sell books without paying the heavy license fees. He

Canvassers' Summary for November, 1909

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Atlantic Union Conference					
Central New England	10	741	165	\$ 884.50	\$ 793.40
Southern New England	3	157	48	170.30	85.00
Maine	7	145	77	299.80	57.45
New York	6	192	75	250.55	134.90
Western New York	3	161	79	202.10	176.35
Greater New York	3	28	34	132.50	528.85
Vermont	4	72	72	229.85	125.80
Totals	36	1496	550	2169.60	2001.75
Columbia Union Conference					
Ohio	19	1732	546	1457.75	874.10
Eastern Pennsylvania	7	663	194	401.20	663.45
Chesapeake	8	416	150	312.25	777.60
New Jersey	3	307	109	295.25	425.50
West Virginia	7	337	181	621.95	569.50
West Pennsylvania	10	820	312	769.03	573.45
Virginia	7	246	110	244.65	139.40
Totals	61	4521	1602	4102.08	4023.00
Lake Union Conference					
Wisconsin	5	407	133	409.15	893.35
Southern Illinois	16	869	244	751.55	833.35
Northern Illinois	6	344	107	345.30	351.05
West Michigan	..	..	..	..	229.35
Indiana	3	112	23	72.90	50.95
North Michigan	6	180	128	198.90	200.50
East Michigan	11	572	244	526.70	337.60
Totals	47	2484	879	2304.50	2946.15
Canadian Union Conference					
Maritime	..	..	..	..	..
Newfoundland	..	..	..	..	..
Quebec	1	79	23	63.00	..
Ontario	3	290	126	254.55	..
Totals	4	369	149	317.55	..
Southern Union Conference					
Alabama	18	1433	780	1173.70	632.25
Kentucky	5	809	138	352.50	267.20
Louisiana	10	801	354	693.25	625.05
Mississippi	7	677	148	352.35	525.45
Tennessee River	14	978	670	856.75	582.05
Totals	54	4698	2090	3428.55	2632.00
Southeastern Union Conference					
Cumberland	12	815	367	548.60	777.10
Georgia	13	966	290	640.55	393.60
North Carolina	14	944	350	738.90	328.30
South Carolina	8	723	142	303.90	659.78
Florida	10	464	308	632.30	322.85
Totals	57	3912	1457	2864.25	2481.63
Southwestern Union Conference					
Oklahoma	25	1272	158	582.50	265.35
Arkansas	15	1475	181	439.25	671.15
Texas	24	1628	188	819.40	751.60
West Texas	4	98	2	26.50	19.15
New Mexico	1	95	34	40.75	256.55
Totals	69	4568	653	1908.40	1963.80
Central Union Conference					
North Missouri	7	483	134	477.25	423.00
Southern Missouri	10	588	271	1022.40	382.85
Kansas	13	596	310	1091.35	1037.25
Western Colorado	7	159	182	259.90	253.60
Colorado	10	371	112	496.90	148.70
Nebraska	10	496	109	517.80	473.50
Wyoming	1	78	24	137.70	353.25
Totals	58	2771	1142	4003.30	3072.15
Northern Union Conference					
Minnesota	1	21	1	3.00	620.25
South Dakota	5	199	33	114.55	275.20
North Dakota	8	628	77	382.00	..
Iowa	4	244	44	130.90	116.75
Totals	18	1092	155	630.45	1012.00

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
Western Canadian Union Conference					
Alberta .....	...	...	...	...	\$ 90.60
British Columbia .....	...	...	...	...	....
Manitoba .....	...	...	...	...	172.50
Saskatchewan .....	...	...	...	...	59.20
Totals .....	...	...	...	...	322.30
North Pacific Union Conference					
Western Washington	6	90	87	\$ 191.81	504.30
Western Oregon	4	101	26	210.50	421.30
Upper Columbia	5	252	156	677.75	117.05
Southern Idaho .....	...	...	...	...	321.85
Montana	2	161	35	111.00	50.00
Alaska .....	...	...	...	...	....
Totals	17	604	304	1191.06	1414.50
Pacific Union Conference					
California-Nevada .....	...	...	...	...	1763.50
Southern California .....	...	...	...	...	619.60
Arizona .....	...	...	...	...	....
Utah .....	...	...	...	...	113.75
Totals .....	...	...	...	...	2496.85
Foreign					
Latin Union Conference	14	1842	4902	308.80	1587.45
British Union Conference	70	3600	2263	5273.48	5948.64
Australasian Union Conference ...	68	4611	1759	6630.82	5514.51
German Union Conference	266	...	...	6705.84	8585.72
Mexican Mission	8	1123	986	2143.38	251.65
Scandinavian Union Conference...	64	8355	4682	3699.19	5747.31
South African Union Conference.	7	1181	372	1265.48	395.00
Peruvian Mission	7	...	...	236.50	....
West Indian Union Conference ..	...	...	...	...	482.13
Russian Union Conference	22	4142	41	921.81	....
Philippine Islands	1	155	137	507.00	....
Porto Rico	1	108	...	409.85	....
Brazil	10	1176	136	535.00	....
Totals, North American union conferences .....	...	...	...	\$22,919.74	\$24,366.13
Totals, Foreign union conferences and mission fields ..	...	...	...	28,637.15	29,421.18
Grand totals .....	...	...	...	\$51,556.89	\$53,787.31

Comparative Summary

	1905	1906	1907	1908	1909
January	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06
February	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21
March	12,000.00	18,000.00	36,253.65	36,390.09	52,703.65
April	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21
August	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97
September	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41
October	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03
November	21,000.00	43,733.16	30,016.77	53,787.31	51,556.89
December	17,000.00	29,756.47	25,361.54	39,874.68	.....

applied on the basis that the workers were missionaries, working for the good of the public. He was sent from one officer to another, until finally he received the reply, "All right, go ahead and make your propaganda." Brother Town says: "In the meantime, we had been going ahead, and had already taken about a dozen orders. During the two days I remained with these workers, we were able to make a good start. The first half-day that Brother Trummer worked alone, he took five orders for Spanish 'Coming King.' Since I left them, they have been having excellent success. At the end of the fourth day, including the day they arrived in their field, Brother Trummer writes as follows:—

"MY DEAR BROTHER: We have had very rich blessings bestowed upon us since you left here. I can hardly believe my own self. We have been enabled to take forty-seven orders. I am so encouraged over our success in the

very beginning that I feel like praising the Lord out loud.

"I believe there is a bright future before the book work here in Argentina and in other South American countries."

A personal letter received from Brother Trummer is also filled with the spirit of courage and determination. The majority of his canvassers speak the German, which is Brother Trummer's native tongue, but several of them can speak Spanish only. Brother Trummer is working in the field from house to house with the canvassers, determined that he will gain all the experience he can, and as much of the language as possible, by direct contact with the people.

Brazil

Brother Henry Tonjes sends in his first report from Brazil, and in a letter dated December 1 he says:—

"Enclosed please find my report for October and November. We now have nine canvassers in the field,—four Ger-

mans and five Brazilians. They are working harmoniously, and are of good courage. In spite of the fact that eighty-six per cent of the people of Brazil can neither read nor write; in spite of the long distances the dear boys have to travel; in spite of the hot season; in spite of the heavy taxes the canvassers are compelled to pay; in spite of all the Catholics they meet; in spite of the poverty-stricken, superstitious, and priest-ridden people; in spite of the fact that the boys are inexperienced workers; and in spite of all the walls the enemy can erect, the battle is on, and the records are continually running higher. Yesterday's mail brought me the following from one of my canvassers:—

"DEAR BROTHER TONJES: Peace for greetings. Last Friday I had a wonderful experience. By faith I walked alone from here to Monte Azul, a seven-hours' walk, and behold, I sold that day sixty-two milreis' (nineteen dollars United States money) worth of our literature. I could find no words to thank the dear Lord for such a blessing. He has shown me that he will work if we only go forward by faith."

"Another report brings still better news. Brother Antonio Leoncio da Phenha writes that he has found two persons very much interested in our message, and that they told him of a whole church in harmony with our truth. We are already making preparations to visit them. Although we have no large books with which to make big sales, we are doing the best we can with what we have, and the dear Lord blesses our humble efforts to bring the truth we love so much to the people in Brazil."

Mexico

We have already reported the phenomenal sales of the new Spanish health book, "Home and Health," in Mexico. Our readers will be interested to learn concerning the deliveries. Brother L. E. Borle, manager of the Mexican publishing house, in a letter dated December 21, says:—

"The boys are having excellent success in their deliveries. Last week Brother Robinson delivered books amounting to 1,294.50 pesos (\$647.25 United States gold), and Brother Brown, 717.75 pesos (\$358.88 United States gold), besides taking 177 pesos' worth of orders."

In response to calls through the REVIEW, we already have several volunteers on our list for Mexico. We trust that the Lord will direct in selecting such men as will be sturdy and strong in the good work that is being built up there.

We are rejoiced to hear that Brethren Robinson and Brown, who had decided to attend school for a few months in California, have reconsidered this matter, and have decided to stay by the good work in which they are pioneering, until the beginning of another school year, thus giving time for recruits to be trained to take their places.

Peru

Brother E. T. Wilson, formerly a student at the Foreign Mission Seminary, writes from Lima, Peru, November 28:—

"Enclosed please find report for the month of October, which I wish was larger, yet I am glad we were able to increase a little over the average for

the preceding six months. We are expecting to have Elder Town with us during our institute. Our plan is to call in all the colporteurs, and, in fact, all the workers who sell any books at all, and have a four-weeks' feast of good things with them, holding regular classes in Bible study, book study, and all the detail work of a canvassers' institute. I made a trip to the famous Cerro de Pasco mines a few weeks ago, taking along some books in both English and Spanish. While there, I sold over one hundred sols' worth (fifty dollars)."

After working with the people for a few months in Peru, and studying conditions there, Brother Wilson is convinced that the time is ripe for selling religious books, even large, high-priced books, as there are thousands among the wealthy classes who are wishing to study the Scriptures for themselves.

Surely the readers of these reports which are appearing from week to week in the REVIEW will not fail to recognize that this is an opportune time for selling books containing our message in all the Spanish-American countries; and similar facts are pressed upon us from nearly every country in the world. Now is our time for earnest work. It is high time for us all to lift up our eyes and look on the fields that are whitening ready to harvest.

It is our earnest prayer daily that the publishing work may prove a mighty instrument in God's hands for lightening the world with his glory.

E. R. P.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Diet From the Bible Standpoint

SINCE the Bible gives the origin of man, the fall, and the entrance of sin, it also gives the origin and foundation of the science of dietetics. While it does not furnish us with all the technique and data, it does supply us with the principles on which the true science of dietetics is to be built.

Man.—In Gen. 2:7 we have the statement in regard to the creation of man, "God formed man of the dust of the ground." He made him in the image and likeness of God, and for the glory of God. Isaiah 43. Man was the masterpiece of God, the cope-stone of creation. The science of chemistry acquaints us with the fact that matter is composed of some sixty elements, and of these sixty fifteen are found in the composition of man, and they are actually essential to maintain the harmonious action of the body. Since this is true, it at once becomes apparent to us that he who created man in his own image and likeness, must make provision in some way to supply the necessary elements to maintain the life and energy and activity of the human body, which is "fearfully and wonderfully made."

Diet.—This requirement is met in the origin of the first bill of fare. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in

the which is the fruit of a tree yielding seed; to you it shall be for meat," or food. Gen. 1:29. Here is seen the first bill of fare, given man in his pure, holy, and sinless state. This was God's original plan for man, that he should subsist on fruits, grains, and nuts.

We must grant to him—the divine Architect of man—the right to know what diet is best adapted to the needs of the body. In order to know what are the best foods, we must study God's original plan for man's diet. Man, being created for the glory of God, in order that he may maintain that high and holy privilege, must ever keep it in mind. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This ambrosial diet given to man contained every essential element to build and maintain the body and mind in a perfect condition.

Apostasy.—Had man ever kept his mind in harmony with the mind of God, and not doubted his Creator, we should not now be discussing the diet question. But alas, our first parents' faith was not made perfect. The first apostasy came on the point of appetite. Gen. 3:6. Reason takes the place of faith in what God said. Appetite from that moment became the guide, in place of principle and right.

That failure on the part of our first parents opened the flood-gates of evil that has ruined its votaries by millions, and to-day there is no other subject that touches individuals so keenly as the subject of diet.

Original Plan.—In the Creator's original plan there was to be no death in Eden. The diet given was a bloodless one, the pure products of the earth. "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." Ps. 104:14. And Job says, "As for the earth, out of it cometh bread." Job 28:5. Primarily all physical energy comes from the vegetable kingdom; this energy has been absorbed from the sun, and stored in the plants for the use of man.

After the fall of man, the departure from the original plan began to take place; but there were many in the days of the apostasy who stood true to the divine principles, and did not depart from the truth of God. Among these were Enoch, Methuselah, and Noah. Gen. 5:22. Soon after the fall, man began to take the life of animals for food. He became cruel and bloodthirsty, and regarded human life with astonishing indifference.

Change.—No permission to change his diet had been given man by God. It took nearly two thousand years of transgression before it was visibly felt by the human family. Man gave such loose rein to appetite that his imagination became corrupt and evil continually; and that apostasy—which was the result of the violation of moral and physical laws, and diet had a very large place in producing this condition—ended in the extermination of all the human family except eight persons.

From the wreck of the old world was to spring forth the new, Noah and his family being the beginning of the generations of the future. God's instruction to him was, "Be fruitful, and multiply, and replenish the earth." Then follows the permission in regard to diet: "Every moving thing that liveth shall

be meat for you: even as the green herb have I given you all things." Gen. 9:1-5.

A warning also was given against the eating of blood. The penalty came with the permission to eat flesh; namely, the shortening of life. The average age before the flood was nine generations, nine hundred twelve years. Nine generations after the flood, it was three hundred thirty-two years. Gen. 5:11. In the days of the psalmist it had been reduced to threescore years and ten. (Psalm 90); and the generation of the present time is thirty-five to thirty-seven years, which is only one-twenty-sixth of the length of the antediluvian age.

As you trace the history of the race for another four hundred years, it is seen to have been one of apostasy from the truth of God; but God's eternal purpose for the race was not to be laid aside, nor was this permission to add flesh to the diet to be perpetuated. Passing over much of the history that is familiar to you, we come to the time of another reform for the deliverance of the people of God.

Call Out of Egypt.—The people of God were in Egypt, groaning under their terrible affliction. A deliverer was sent in the person of Moses, and the call to come out was made. They finally came out, and God was anxious that they should go into a land flowing with milk and honey; but their condition was such that they were not prepared to enter the promised land. They needed a preparation.

Where then did God begin? He began with the "entering wedge," the "right arm of the message," health reform, diet, and the law of God.

What a time he had in training that people for Canaan! To them it was like parting with the dearest thing on earth to part with the flesh-pots of Egypt. Exodus 16. Yet God was feeding them with manna from heaven. The divine Leader knew what was best for them.

Our bodies are made up of what we eat, and the purest food, all other things being equal, makes the purest blood. God in this simple diet was seeking to purify their blood and make them a holy, happy people. How much faith did they have in these heaven-born principles?

Did these principles emanate from the science of that day?—No; they originated in the mind of God, and were revealed to man.

In order to help man in the selection of his diet, God gave him a code of laws regulating the clean and the unclean foods. Leviticus 11 and Deuteronomy 14; Lev. 7:23-27. Instruction was also given in regard to blood and fat.

Israel encamped around Mount Sinai for about two years, receiving instruction and preparing for their entrance into Canaan, which was only about eleven days' journey. Num. 10:11, 12; Deut. 1:2. They started on their journey. When three days out, trouble began. What was the matter?—"And the mixed multitude fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Num. 11:4-6.

"And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

Were these people ready to enter Canaan? It took them forty years, and then only two of the original stock were able to get in.

They "lusted exceedingly in the wilderness, . . . he gave them their request," "their own desire;" "but sent leanness into their soul." Ps. 106:14, 15; 78:29-31.

From the divine record we can plainly see that God was endeavoring to lead man back to the original diet.

Babylon Reformed.—We pass to another landmark on the diet question in the Bible; namely, the experience of Daniel and his companions in Babylon. These Hebrew boys had learned from the divine record in regard to what was right in the matter of diet. Daniel purposed in his heart that he would not defile himself with the king's meat or drink his wine. Though their refusal to do this might cost them their lives, they made request for a simple diet. Pure water to drink and pulse to eat were granted, and in this was demonstrated in the then greatest kingdom of the world, and before the highest and mightiest monarch, the principles of right living and the blessings to be received by following the divine plan in diet. It was proved that God's way is the only true way.

O that all who profess to be Seventh-day Adventists were as true to principle in the matter of diet as were Daniel and his companions! Truly they would be a spectacle to the world and to angels.

Apostasy and Reform.—We pass to another landmark, John the Baptist, the forerunner of Christ at his first advent. He was the voice to cry in that time when apostasy had again developed. He was as the right arm to the message. He preached a complete gospel, and laid the ax to the root of the tree. He was an example of simple living in every respect. Matt. 3:4. His diet was of the most simple kind.

The Reformation of the fifteenth and sixteenth centuries under John Wesley and others brought the diet question before the people.

We now come to our own time, the beginning of this generation, 1844-63. The reform message again brings to our mind the question of diet and the leading of the people of God back to God's original plan. We are instructed "that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state."

Why is all this written?—"That we should not lust after evil things as they also lusted." And these things "are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:6, 11. God says, "Eat ye that which is good." Isa. 55:2.

I have shown from the Bible what the Lord himself considers good. All the ways of the Lord are right. To follow his counsel will lead in the way of eternal life.

The one great object in the matter of diet is not simply physical perfection, but to secure the highest degree of physical, mental, and spiritual perfection, and finally to be fitted for the last touch, immortality.

Original Plan Complete.—When the Creator's great plan is fully complete, man will be restored to the Edenic state. Then "the lion shall eat straw like the ox;" the inhabitant shall not say, I am sick. The perfect bloom of health will be seen. God's eternal purpose will be complete.

A. W. SEMMENS,
Manager Sydney Sanitarium, Wahroonga, Australia.

Current Mention

—The total public benefactions in the United States during the past twelve months amounted to \$141,250,000, which is \$40,000,000 greater than for any previous year in the history of the country.

—Political unrest in Europe appears to be increasing. Within a short time there have been four assassinations of high public officials, and one attempted assassination. The unrest in India continues unabated.

—The Canadian government has purchased from the British government the cruiser "Rainbow," which is the first vessel of the new Canadian navy. The government is negotiating for a second and larger cruiser, also from England.

—The new Belgian king announces that he will apply himself with all the resources at his command to the solution of the Kongo situation and the development of that dependency, declaring that "colonization should mean civilization."

—The city of Tokyo, Japan, has donated to the city of Washington, D. C., 2,000 Japanese cherry trees, which are now on their way from the Pacific Coast. These are to be planted in a double row, twenty feet apart, extending a distance of three miles along the Potomac Drive in Southwest Washington.

—The battle-ship "Utah," which is declared to have no equal afloat as a first-class fighting machine, was launched at Philadelphia on December 23. It is rather a striking coincidence that the launching of the "Utah" took place on the anniversary of the birthday of Joseph Smith, the Mormon prophet.

—Advices from the capital of Nicaragua state that the new government has appointed a special envoy and confidential agent to represent it at Washington, D. C., for the purpose of settling all pending difficulties between the two countries. The former president, Zelaya, is now in Mexico. It is understood, however, that should the new Nicaraguan government demand his extradition, he will be compelled to return to that country to answer whatever charges may be brought against him.

—A fierce gale and tidal wave along the Atlantic Coast on December 26 resulted in great damage at Boston and Chelsea, Mass. It is estimated that the tidal wave caused a damage of \$1,000,000 in Boston and Chelsea. The same storm did considerable damage in the lower part of New York City. The storm accompanying the gale tied up train service to a large extent throughout the entire East. A number of lives were lost, both on land and on the sea during the gale. At least ten vessels have been wrecked along the Massachusetts coast as the result of this storm.

—Statistics in the hands of government statisticians show that 15,000 saloons were put out of business last year, and there is a prospect that five States will join the prohibition ranks within a year.

—On December 28 the whole Turkish cabinet resigned, following the resignation of the grand vizier. The resignation of the cabinet is said to be due to the influence of the Committee of Union and Progress.

—The city of Paris has voted to raise the sum of \$180,000,000 to carry out an elaborate scheme of improvements, including the removal of unsanitary quarters, and the construction of new streets, gardens, and schools.

—Violent storms and destructive floods are reported in both Spain and Portugal. The damage done in Oporto and the adjacent country is estimated at \$20,000,000. Many boats have been swept out to sea and lost with their occupants.

—The conflict between the forces of the Nicaraguan government and the army of the revolution resulted in the complete defeat of the government troops. The latter were found to be practically in a starving condition and in great need of medical attention as well as of food. This has been furnished as far as possible by the American forces in the vicinity, and by the Red Cross.

—A report from Siberia by way of Vancouver, British Columbia, states that Russia is gathering troops in Siberia with a view to possible hostilities with Japan. Great bodies of these troops are said to be encamped near Lake Baikal. The building of the Amur railroad at a cost of \$150,000,000 is being hastened because of the possible necessity for its use in the movement of troops in the near future.

—The War Department of the United States government has just finished tests of the new fourteen-inch navy gun at the Indian Head Proving Grounds on the Potomac River. The tests indicate that this is the most powerful weapon in the world, hurling a fourteen-hundred-pound projectile, with power to penetrate an ordinary war-vessel at a distance of nine miles.

—Bishop Frank M. Bristol, of Buenos Aires, Argentina, who has now completed a lecture tour of this country, in an address at the Hamline Methodist Episcopal church at Washington, D. C., on December 19, made the statement that the people of South America have come to a state of almost universal atheism, and are becoming distrustful of all religious teaching, conditions very similar to those now existing in the Catholic countries of Europe.

—A requiem mass for the repose of the soul of the late king of Belgium was chanted at St. Matthews Church, Washington, D. C., on December 23, in the presence of the papal delegate, Mgr. Falconio, and other prelates of the Roman Catholic Church, as well as the President of the United States and his Cabinet, the entire diplomatic corps, justices of the United States Supreme Court, representatives of the local judiciary, and a large number of the army and navy officials. President Taft occupied a chair in front of the first pew before the altar.

NOTICES AND APPOINTMENTS

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 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*.

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 Seifried 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*.

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*.

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 to have a general meeting of all the churches.

R. D. QUINN, *President*.

Pacific Union Conference

THE fifth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist church at Mountain View, Cal., Jan. 24-30, 1910, for the purpose of electing an executive to direct the work for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference is entitled, aside from its president, to one delegate in the sessions of this conference without regard to numbers, and one additional delegate for every three hundred church-members.

The conference will be organized at 9:30 A. M., Tuesday, January 25.

By order of the Executive Committee.

H. W. COTTRELL, *President*,
J. J. IRELAND, *Secretary*.

Notice!

THE fourth annual meeting of the Nashville Sanitarium Association will be held Jan. 24, 1910, at 9 A. M., at the office of the Southern Union Conference, 85 Arcade, Nashville, Tenn. The purpose of this meeting will be to elect the officers for the ensuing year, and to transact such other business as may properly come before the association at that time.

B. W. SPIRE, *Secretary*.

Notice of Legal Meeting

A MEETING of the constituency of the Colorado Medical Missionary Association will be held in connection with the Central Union Conference, in St. Joseph, Mo., Jan. 16, 1910, at 9:30 A. M., to elect members of the board of directors to fill vacancies, and transact such other business as may come before the meeting.

The constituency consists of the members of the General Conference Committee, members of the Central Union Conference Committee, members of the Colorado Conference Committee, and members of the board of trustees of the Colorado Medical Missionary Association.

MEADE MACGUIRE, *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 within its territory. Send names of delegates to the secretary as soon as possible.

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

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 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*.

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.

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

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

WANTED.—"The Life of Paul," by Mrs. E. G. White, also that old book of stories for children, entitled "Sabbath Readings." Write, stating price, to Mrs. Lida F. Scott, 22 Upper Mountain Ave., Montclair, N. J.

MOTTOES.—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: 20¢ all new, with Father and Mother, \$9; 200, Father and Mother, \$12. Express prepaid. Rush your orders. Address Hampton Art Co., Hampton, Iowa.

Publications Wanted

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

Mrs. Anna L. Gallion, Arapaho, Okla., desires a continuous supply of denominational literature for reading-racks.

Mrs. James T. Woods, 322 S. Detroit St., Warsaw, Ind., desires *Signs, Watchman, and Life and Health* for use in missionary work.

Mrs. D. A. Fitch, 224 Jackson St., Glendale, Cal., desires Seventh-day Adventist publications (especially health publications) for use in general missionary work.

Mrs. J. A. Briggs, R. F. D. 29, North Jay, Maine, desires late, clean copies of the *Signs, Watchman, Liberty, Protestant Magazine, Instructor, Little Friend, Life and Health*, and tracts, for use in station reading-racks.

James M. Johnston, Hickory, N. C., desires no more papers until further notice.

J. F. McIntyre, Box 116, Trumbull, Neb., thanks those who have been sending him publications, but does not wish any more until further notice.

Addresses

The address of C. H. Castle, formerly of Walla Walla, Wash., is now 118 Figueroa St., Santa Barbara, Cal.

Any one knowing the address of Miss Nora Brown, will confer a favor by sending the same to Mrs. Annie W. Evans, 517 Iowa Ave., Iowa City, Iowa.

Obituaries

SNYDER.—Sister George Snyder was born in the town of Reves, Mich., March 22, 1848, and died Nov. 18, 1909, aged 61 years, 7 months, and 27 days. She leaves a husband, two daughters, one son, four brothers, and many friends to mourn their loss. She was a devoted Christian. She united with the Seventh-day Adventist Church in 1901, and was all this time untiring in her efforts to advance the interest of the third angel's message, and the truth she loved so dearly, and was faithful till the day of her death. We laid her away with the bright hope of seeing the Life-giver when he comes to gather home his children. Words of comfort were spoken to a large circle of friends and neighbors by the writer, from Job 14: 14.

B. F. STUREMAN.

GIBBS.—Died in Vancouver, Wash., of consumption, Brother Judson C. Gibbs, at the home of his sister, Mrs. J. E. Thomas. He was born in the State of New York, May 12, 1852, and died Nov. 17, 1909, at the age of 57 years, 6 months, and 5 days. He and his family accepted present truth and were baptized with a number of others several years ago, when the writer held a series of meetings in the village of Dundee, Ore. He ever lived a consistent Christian life, standing firmly for the truths as held by Seventh-day Adventists, and died in the triumph of faith in a glorious resurrection at the appearance of a soon-coming Saviour. He talked as long as he had strength, to those who

attended him, of those things which he loved, exhorting all to meet him in the kingdom of God. He leaves behind in loneliness and sorrow, a wife, two sons, one daughter, five brothers, and one sister. The thoughts presented at the funeral were based on John 11: 24. There are none who knew him and his triumphant death, that doubt that this text is true in his case.

R. D. BENHAM.

TOLES.—Died at Washington, D. C., on Nov. 13, 1909, Sister Philis Toles, aged sixty years. Sister Toles embraced the truths of the third angel's message about five years ago, and joined the First Seventh-day Adventist Church in Washington. She lived a consistent Christian life in the fellowship of this church till the time of her death, though not permitted, owing to infirmity, to meet regularly with the church. Her husband, who was also a Sabbath-keeper, died about two years ago. The funeral was held in the First Seventh-day Adventist Church. The writer spoke words of comfort, from the words of Christ in John 11: 25, to the friends and relatives. As loving hands laid her away in the cemetery, amid fading flowers, the blessed hope of the resurrection lightened the prospects of the tomb.

G. B. THOMPSON.

OLDS.—Charles Wesley Olds was born in Weathersfield, N. Y., March 23, 1832, and died in Glendale, Cal., Nov. 11, 1909. At the age of seventeen, he went to Wisconsin, where his parents settled in Little Prairie. In 1860 he was united in marriage with Miss Julia Anne Ewer, six daughters crowning their married life. Brother Olds accepted the views of the Seventh-day Adventists in the autumn of 1859, and was soon after ordained to the work of the ministry by Elder James White. He continued in the ministry until less than two years ago, when he came to California for his health. Although prevented from public labor, on account of advanced age and failing health, his interest in the progress of the work to which his life had been dedicated, never flagged. To the last he hoped to see his Lord return, but as he realized that he must bid farewell to earthly scenes, he said he was willing to rest for a time in the grave. A widow and five daughters remain to mourn their loss. The funeral was conducted by the writer, assisted by Elder E. E. Andross and Dr. B. E. Fullmer.

J. O. CORLISS.

STEVENS.—Died at Santa Barbara, Cal., Nov. 1, 1909, after an illness of ten months, Hamlet C. Stevens, aged thirty-eight years and seven months. Brother Stevens accepted the Adventist faith in the fall of 1897, in Michigan, his native State. The following spring he connected with the Battle Creek Sanitarium, rendering faithful service there for a number of years. He then came to California, connecting with Loma Linda in its early struggles. He manifested great interest not only in the work at the sanitarium, but also in the surrounding communities, where in connection with his wife he did considerable missionary work. This was especially true in San Bernardino, where a number accepted the truth as a result of the labor performed. During his last sickness, he gave evidence of the presence and grace of God, bearing his suffering with patience, and expressing his submission to God's will. He sleeps in Jesus, awaiting the coming of him who is the resurrection and the life. A father, four sisters, and a wife mourn their loss, but not without hope. Services and burial at San Bernardino, Cal.

RODERICK S. OWEN.

BRISBIN.—Died at Iowa Circle Sanitarium, Washington, D. C., Sister W. L. Brisbin, in the forty-ninth year of her age. Sister Brisbin became a believer in the truth when a young girl in Wisconsin, her native State. In 1898 she moved to Cattaraugus County with her husband and little son Ray. She has ever been a faithful believer in the message, and her cheerful disposition and sterling qualities made her many friends. About a year ago she went to Alexandria, Va., where she soon began to fail in health, resulting in death Nov. 20, 1909, from valvular disease of the heart. Her remains were brought to her

old home at Steamburg, N. Y. A large congregation attended the funeral. She was laid to rest by the side of her little daughter Margaret, who died about three years ago. Funeral discourse by the writer, assisted by Elder Peabody.

F. H. HICKS.

CALL.—Died Nov. 22, 1909, at the James White Memorial Home, Battle Creek, Mich., Amy Sheldon Call. Sister Call was born in Onondago County, New York, Feb. 12, 1833. She embraced the faith of Seventh-day Adventists nearly forty years since, and was an exemplary Christian to the end. She came to the Home, July 28, 1898. She rests from her labors, awaiting the coming King.

L. MCCOV.

OATMAN.—Died at the home of her daughter at Memphis, Mich., Dec. 9, 1909, Mrs. Emeline Oatman, at the age of ninety years and five days. Sister Oatman was thirteen years of age at the time of the falling of the stars in 1833, and the memory of that event was fresh in her mind at the time of her death, and she had always cherished a fond hope of being one of the generation that would witness the Saviour's return. Her remains were taken to the home of her son, Frank Oatman, and interment took place from his home at Otter Lake, in the Watertown Cemetery. Sister Oatman had lived a conscientious Christian life, and her hope seemed bright to the end, notwithstanding her advanced age. She was dearly beloved by a host of relatives and friends.

E. K. SLADE.

BENSON.—Died at Newburg, Ore., Nov. 14, 1909, Jerome B. Benson, formerly from York State, aged 85 years, 6 months, and 24 days. He leaves a wife and two sons, two daughters, and many grandchildren to mourn, but not as the hopeless. Being infirm for a few years, he was unable to recover from a fall he received four days before he died. He died as he lived, with a firm hope in the message he had loved for fifty years. To witness the second coming of Christ without death had been his constant wish. But we had to lay him away until this gospel of the kingdom has consummated its work in the earth, when "what a gathering of the faithful that will be." A few words of admonition and comfort were spoken from Num. 23: 10. "Who can count the dust of Jacob. . . . Let me die the death of the righteous, and let my last end be like his!"

C. J. COLE.

TRIPP.—George W. Tripp was born in Steuben County, New York, April 24, 1826, and died of heart failure at College View, Neb., Dec. 9, 1909. He was thus nearly eighty-four years old. He married Nancy Jane Moore, and to this union were born four children. Their only son was Elder Byron Tripp, who was the leader of our first missionary party to the native heathen of the interior of Africa, and he gave up his life in that work. Mrs. Libbie Collins, clerk and librarian of the College View church, is the oldest daughter, and Mrs. Ida Budd, of Roseau, Minn., is the youngest. The other daughter died in infancy. Brother Tripp lived in New York during his early life, then moved to Pennsylvania for two years, and from there moved to a homestead in southern Minnesota, where he lived until about eight years ago, when he went to Roseau County, in the northern part of Minnesota. To that place his body was taken to rest beside his wife until the resurrection morning. He accepted the truths of the third angel's message about thirty-three years ago. About three months ago he came to College View to live with his daughter, and by his kindly disposition and cheerful ways endeared himself to many friends, assisting his daughter regularly in the work of the tract society office. During the last few weeks of his life he had a very definite experience, and the Saviour was never so dear to him as during his last days. He was a sheaf fully ripe for the Master's garner. Brief services were conducted by Elder F. M. Burg and the writer before the remains were taken to Minnesota for burial.

C. C. LEWIS.



WASHINGTON, D. C., JANUARY 6, 1910

W. A. SPICER - - - - - EDITOR
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W. W. PRESCOTT }

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

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THIS week Brother A. J. S. Bourdeau left Washington to attend missionary and book-men's conventions in the Central, Pacific, and North Pacific union conferences.

IN behalf of all our readers we say to each one at the opening of the new year: "All the saints salute you." And from each one to all we send the response: "The grace of our Lord Jesus Christ be with you all."

"Blest be the tie that binds
Our hearts in Christian love."

ON account of the return of a difficulty threatening to seriously affect his hearing, Elder F. I. Richardson has been compelled to resign the presidency of the Chesapeake Conference. He has gone to Jamaica, West Indies, for the winter, expecting that a few months in that genial clime will relieve the difficulty.

WE remarked to the superintendent of our Review and Herald bindery the other day that his department looked as if it was full of business. "I have binding orders," he replied, "on my desk now for over eighty thousand books." Thank God for the distribution of our books bearing the message to the world! The busy departments in our publishing houses are turning out the books

because all through the fields are consecrated men and women putting these publications into the homes of the people.

ACTING under medical counsel, Brother C. H. Castle, for years secretary and treasurer of the North Pacific Union Conference, has resigned, and will locate in Southern California. Brother S. J. Lashier takes the work in the union conference. We trust the change will fully restore Brother Castle to rugged health.

IN the Pacific Union Recorder Mrs. E. E. Parlin reports that four Greeks have accepted the Sabbath in San Francisco, through her Bible work. They have been corresponding with relatives in Greece, and have received word that three of these are already keeping the Sabbath in that country, while others are interested.

IN Wisconsin particularly, but in all the field as well, friends will feel a personal loss in the death of Elder C. W. Olds, reported in our obituary columns this week. Elder Olds was a faithful laborer for many years, and to the last his testimony was one to inspire courage and confidence in the "blessed hope." Many are growing old in this message, and it is time to hasten it on to the ends of the earth, that we may see its triumph.

IN renewing for the year 1910, our subscribers will note the slight changes in the card of subscription rates, printed on the first editorial page. Announcement of this change has been made for several months. Small as this difference of a few cents a year is to the individual subscriber, it will prove a great consideration to the office in meeting the increased cost of paper and production. And the prosperity of the publishing houses is the prosperity of the cause.

AS we look back over 1909, we may thank God that, notwithstanding all the failures and the lacks, his blessings have been showered upon us, individually and as a people. And now, with 1910 before us, if God is pleased to give us another year of life, let us study to avoid repetition of the mistakes, and lay hold of the great and precious promises for daily victory and overcoming grace. It is sure to be a great year in the onward progress of the message if we allow God to use us.

ON page 6 of this issue, Elder A. G. Daniells, president of the General Conference, announces the launching of the \$300,000 Fund for special additional work in the mission fields. Once it would have seemed a task too great to be accomplished without cutting into the regular income for missions, which must be maintained and increased. But we have found how great things can be

done in a short time, when every division of the field takes hold of a large enterprise. And no proposition at the recent General Conference met with a heartier approval than this one.

A SISTER in California sent in five dollars for foreign missions. Accompanying the gift was the following note: "I will tell you of the wonderful experience I had in getting the money. Fifteen years ago I let a person have some money on a note. She was well able to pay the note, but would not, and I never expected to get it back. During the week of prayer I asked the Lord to put it into her heart to pay it, and the money came. I told the Lord that if she paid it, I would put five dollars of it into the foreign mission work. I praise him for it, and am glad we have a Father who answers prayer."

The Annual Religious Liberty Offering

THE time for the next annual general religious liberty offering is Sabbath, Feb. 5, 1910.

IN the past the offering has been exclusively for the work of the General Religious Liberty Department, but at the late session of the General Conference, it was decided to have this offering divided equally between the General, union, and local conferences. The following is a copy of the resolution passed at that time:—

"Whereas, Agitation for Sunday legislation is rapidly increasing in the United States and in Canada; and,—

"Whereas, The general annual collection of funds for the prosecution of religious liberty work has heretofore been exclusively for the use of the General Religious Liberty Department; therefore,—

"We recommend, That there be an equal division of funds to the General, union, and local conferences in the fields."

SINCE it has been decided thus to divide this offering, we trust that the beneficiaries of the funds thus secured will do their very best to see to it that this year it shall amount to three times as much as any previous year.

WE have heard the very encouraging, and indeed complimentary, expression that this division would in no wise lessen the amount realized by the General Department, and we are surely glad to hope that this will be so.

THE necessity for funds to carry on our work was never more imperative than at the present time. The chief reason there are not secretaries constantly employed to give their entire time to this great work in all the union and local conferences is the lack of funds. This difficulty can be very largely, if not entirely, obviated if a special effort is put forth to make this offering what it might and should be.

THERE are already three religious measures in Congress, two of which are Sunday bills, and an almost universal agitation for increased Sunday legislation exists on the part of the clergy throughout the country.

THIS is therefore the time for conference and church officials to plan for this great annual offering.

K. C. RUSSELL.