

# The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., January 20, 1910

No. 3

## The Call of the New Year

QUIT you like men, be strong;  
There's a burden to bear,  
There's a grief to share,  
There's a heart that breaks 'neath  
a load of care —  
But fare ye forth with a song.

Quit you like men, be strong;  
There's a battle to fight,  
There's a wrong to right,  
There's a God who blesses the good  
with might —  
So fare ye forth with a song.

Quit you like men, be strong;  
There's a work to do,  
There's a world to make new,  
There's a call for men who are  
brave and true —  
On! on with a song!

Quit you like men, be strong;  
There's a year of grace,  
There's a God to face,  
There's another heat in the great  
world race —  
Speed! speed with a song!

— William Herbert Hudnut.



## THE WORK —AND— THE WORKERS

FROM a recent letter written by B. T. Walker, Dayton, Tenn., we quote the following: "There are eleven in our family, and every one is circulating much of our good literature every year — books, papers, magazines, and tracts. Our ages range from 30 to 66, and the youngest has sold over 2,000 magazines since General Conference." What a blessing it would be to others, to the cause, and to the individual members of all families, if they could report as this family has.

WEBSTER'S NEW INTERNATIONAL DICTIONARY. Just issued. New from cover to cover. 400,000 words and phrases. 2,700 pages, 6,000 illustrations. Editor-in-Chief, W. T. Harris, Ph. D., LL. D., for seventeen years United States Commissioner of Education.

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THERE is ever present temporal and spiritual blessings, peace, and satisfied enjoyment with our periodical workers. Hattie Hamer, who spent last summer selling our magazines, expresses herself as follows: "I can say that I enjoy selling our magazines very much, and hope to again take up the work next summer. I truly believe that a great work can be done with these papers, not only financially for the person who sells the magazines, but spiritually for those who buy. I believe many people will be brought into the truth through the influence of these magazines."

It is true that it requires some effort to establish a good work, but it pays in every way. The following statement from one who has established a good work in her community reveals how it pays: "I sold 50 copies of the November number of *Life and Health* in six hours, and have sold as many of the December number. We all think *Life and Health* is of great value, and growing better month by month. Many of my patrons are glad when the time comes for the new issue. I enjoy selling the magazine, and feel glad that I am a *Life and Health* worker."

MRS. S. E. RICHARDSON, one of our successful periodical agents, working in New Orleans, has tested the selling qualities of *Christian Education* in that city on two occasions, each being on Sunday. The first Sunday she sold 20 copies, and the next Sunday, having access to a large crowd of people, she sold 100 copies. She says the people buy it as readily as any other paper, and besides it seems to have admissible and suitable matter to sell on Sundays. This may be a good suggestion for other workers. The wholesale price of the journal, when 25 or more are ordered at one time, is 6 cents a copy. The selling price is 10 cents a copy.

THOSE who have had the *Sabbath School Worker*, and have studied it in connection with the Sabbath-school lessons, recognize its value, and are unwilling to be without it; for they say it is of far more value to them than four times its cost. The following statement, or something similar, is a fair sample of thousands of expressions of appreciation that come to us as renewals are sent in: "We have been greatly benefited by the *Sabbath School Worker*. We thank you for the helpful notes on the Sabbath-school lesson, and the matter giving suggestions for conducting the Sabbath-school."

### Are You Prepared?

IN 1 Peter 3:15 we find these words: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." There are many aids to the study of the Bible that are very helpful. One of the most convenient of these is the "Bible Text-Book." Being of the right size for the pocket, it is easy to carry, and therefore be always at hand to refresh one's memory regarding the texts on any subject. It contains 49 tersely written Bible readings on as many different subjects. There are five charts, explaining the difficult Scriptural subjects, such as the "weekly and yearly Sabbaths," "The Two Laws," "The Week," "The Seven Seals," "The Seven Plagues," and "The Millennium." It contains 208 pages, table of contents, and general index of subjects. It is bound in two styles of binding, as follows: Cloth, 30 cents; leather, 50 cents. Order from your State tract society or Review and Herald Publishing Assn.

### All Gone

Two weeks ago we advertised the tract printed by the Catholic Mirror Company, entitled "The Christian Sabbath," etc. The orders came pouring in so fast for this tract that our limited supply was soon exhausted, and the orders continue to come. We can not secure any more of these tracts, but in order that all who wish may be supplied with the matter contained in the tract, we have republished the same matter in pamphlet form, under the name "Rome's Challenge." The price of this pamphlet is two copies for five cents, or five or more copies at two cents a copy.

### Two Companion Volumes

THE "Story of Daniel" and the "Seer of Patmos" are two companion volumes written on two companion books of the Bible, for present-day study. The books of Daniel and Revelation are important books for us to understand at the present time, for the reason that they reveal and make plain present-day occurrences. Both Daniel and John were latter-day prophets. In the second chapter of Daniel, verse 28, we find the prophet telling King Nebuchadnezzar that the dream given to him as recorded in that chapter, was for the purpose of making known to him what should be in the latter days. Various lines of prophecy found in the second, seventh, eighth, and twelfth chapters of Daniel, and am-

plified and explained in the intervening chapters, also those wonderful prophecies found in the book of Revelation, all have as their focal point the second coming of Christ and the setting up of the everlasting kingdom of God in this world.

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### "Scriptural Evidences"

*Bible Texts on Doctrinal Subjects Collected,  
Classified, and Compared*

THIS work contains more than 2,200 references, the author's purpose being to make use of, and put in its proper setting, every proof-text bearing upon any phase of the following eighteen subjects, not including a study on the Holy Scriptures: The Second Coming of Christ; The Resurrection of the Dead; The Millennium; The Home of the Saved; The Moral Law; The Ceremonial Law; The Sabbath, or Seventh Day; Sunday, or the First Day; The Two Covenants; The Sanctuary; The Judgment; The Nature and Destiny of Man; Religious Liberty; The Spirit of Prophecy and Other Gifts; The Tithing System; Baptism; The Lord's Supper; and Feet Washing. All the distinctively advent doctrines, except prophecy, are thus treated.

The references on each subject, except two, are first arranged in the order in which they occur in the Bible, under the names of the different books, with notes and comments suggesting the substance of the text and its bearing upon the subject; thus making easy a critical study of each text. After this the references are classified and grouped upon each phase, or division, of the subject, in a series of propositions leading from one point to another in the most natural and logical order, with further copious explanatory notes. Of these propositions there are, in all, more than three hundred.

The Index is so arranged that anything wanted can be found instantly. This has been especially commended. This work should be in the hands of every worker and believer. It is a valuable aid to Bible study.

"Scriptural Evidences" contains 211 pages; size, 3½ x 6 x ¾ inches; bound in two styles, at the following (post-paid) prices: Cloth, 30 cents; leather, gilt title, 60 cents.

Order of your State tract society, or of the Review and Herald Publishing Association, Takoma Park, D. C.

# 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

**Light All the Way.** — The truth upon the sanctuary in heaven made plain all the story of the 1844 movement. Even the bitter disappointment of those who had expected the Lord to come was a matter of prophecy (Rev. 10:8-10); and there, in the "sure word," stood the call to "prophesy again before many peoples, and nations, and tongues, and kings." Verse 11. The third angel's message of Revelation 14 was to follow the first and second, with the call to the commandments of God and the faith of Jesus.

**A Straightforward Way.** — Those who walked in the advancing light needed not to repudiate their former experience. They recognized the fact that the judgment hour came, according to prophecy, in 1844. But the great body of Adventists began to set other times for the coming of the Lord, repudiating past experience, and groping in confusion. At the same time they bitterly opposed the little band of seventh-day observers. Addressing himself to these opposers, Elder James White, in the *Present Truth* for December, 1849, wrote of the sure word of prophecy in the development of the advent movement:—

Once the whole advent host believed that the parable of the ten virgins applied exclusively to the advent movement. . . . We still believe what the whole host once believed and with holy confidence and energy published and preached to the world. . . . These men should be the last to oppose our views. . . . When we in 1843 sang, "My Bible

leads to glory," we sang a true sentiment. It did not stop in 1844, and "lead" us back around another way—no, no! but it led onward, . . . through the waiting time, and keeping of "the commandments of God," into the kingdom. Glory to God, "my Bible leads to glory." Amen. . . . Let the storm of persecution rise, and the fiery darts of the wicked fly all around us; thus armed with holy truth, we are safe. Glory to God, we are on the rock. My spirit grows warm, as I contemplate this glorious theme.

**The Shining Way.**—The way looked bright and short to those pioneers in the third angel's message. And it has but grown brighter ever since with the rapid march of fulfilling prophecy and the onward sweep of the message from land to land. Not for a moment can we now tarry by the way, or settle down as if to remain long in this evil world.

"A scrip on my back, and a staff in my hand,  
I march on in haste through an enemy's land;  
The road may be rough, but it can not be long;  
I'll smooth it with hope, and I'll cheer it with song."

W. A. S.

## Blasting at the Gospel

WITH the greatest schools of the nation maintaining expensive professorships that inculcate the principles of infidelity in the minds of the undergraduates, and with great magazines that call themselves religious employing talented writers or editors who teach principles subversive of the gospel, the conviction is forced upon the one who believes God's Word that the enemy of souls is more than ordinarily busy and has certainly come to realize that he has but a short time. While we most deeply regret the fact that such agencies of doubt and ruin are so prevalent and so active, nevertheless there is a sense in which we draw courage and comfort from their prevalence and activity. They speak to us of the time when we "shall see Him as he is," with no dimming-veil between.

What should be the very citadel of the church militant has become so honeycombed with doubt that it no longer becomes a place of refuge, a rock of defense. Pulpits that should be proclaiming the everlasting gospel are now ringing with doubt, and shepherds who draw magnificent salaries for feeding the flock are sowing broadcast the seeds of unbelief that are bound to bring forth a reaping of ruined hopes, a harvest of death.

A great portion of the modern church has grasped, with great avidity, at two temptations which have in them as much of the ingenious deceit of the adversary as had the temptation that came to Adam and Eve in Eden. Those two temptations are evolution and the Higher Criticism. The clergyman who to-day is bold enough to assert his refusal to accept either is quite generally looked upon with a degree of pity by college-bred theologians. He is by them considered out of date, and lacking either in education or mental acumen. It has come to be an established fact that no statement of the great Book of God which these self-elected censors of Inspiration are not able to explain on the basis of known facts is to be permitted to stand as the word of God, or even as the truth. Taking them altogether, they have attacked the Bible all along the line. This attack upon the Bible from within the organized church body is bringing the sifting time to many millions of souls to-day. The attack of open infidelity upon the Word never made such rapid strides in the ruin of effectual faith in God as is now being made by this more insidious attack by clergymen schooled in doubt under the tutelage of accomplished skeptics in the divinity schools and universities.

When these attacks are supported by influential "religious" journals, it can readily be seen that the destructive influence is greatly augmented.

In the January 8 issue of *The Outlook*, Dr. Lyman Abbott, the editor, has an article entitled "Religion and Miracle." It is important as an indicator of the lengths to which the movement he is fostering can go and still profess to be Christian and to be doing the work of God in the world. If ever a single act of man fulfilled that scripture, "having a form of godliness, but denying the power thereof," that article has done so. We shall quote from his article simply to show how completely the teachings of modern theologians contradict the Word of God and the purpose of God and nullify the most fundamental principles of the gospel. It is a warfare that has been long predicted; it has come; and we need to be well grounded in the purpose of God and the plan of redemption if we are to stand successfully before its persistent and tremendous onslaughts. Said Dr. Abbott:—

If it could be proved that Jesus Christ did not rise from the dead, the proof would take no intelligent disciples from the Christian church.



This means that the resurrection of Jesus Christ has nothing to do with man's future; that man's future life is independent of anything accomplished by Christ's death and resurrection. But if such a statement were true, the whole groundwork of the gospel would be gone. In such a case, the life of our Saviour on earth was needless; his sacrifice was not a sacrifice, but a mere illegal execution; there is no such thing as redemption in the gospel; and Jesus himself is made a deceiver instead of a Saviour. Either the entire Word of God is false, or the statement above quoted is false. We have no hesitancy in deciding which it is. The Bible contradicts such a teaching from its beginning to its close, and the most positive teachings of Jesus by word of mouth contradict it. Says the prophet Isaiah, "The Holy One of Israel is thy Redeemer." The Higher Critic denies the fall of man, and therefore the necessity for a Redeemer; but the Bible still proclaims the necessity. More than that, it proclaims the fact that such a Redeemer would be provided. We read:—

"Who hath believed our message? and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God; and afflicted. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. . . . Who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. . . . By the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. . . . He poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors." Isaiah 53.

The declaration is plain. The transgression of man merited the stroke, but it fell upon Christ, who offered himself in our place. Wonderful love! We transgressed — he was wounded for it; we did iniquity — he was bruised for it; his were the stripes that we might

be healed; the world was lost in its sin, but through the chastisement of our Substitute we are at home again and at peace again with our God — not that God took pleasure in Christ's bruising, but that in that bruising God saw the love of man again turning toward him because of what Jesus would bear in man's behalf. Wonderful love of Jesus! wonderful Gift of God! It was necessary to man's restoration to peace and harmony with heaven, or God would never have permitted it, and Jesus would never have done it. It is a glorious accomplished fact, and because it is, eternal life is assured to all who accept it for what it is. That makes it possible for us to understand this: "In him was life; and the life was the light of men." John 1:4. The Saviour's declaration to the Jews is explicit upon this point:—

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world." John 6:51.

Again he said:—

"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." John 11:25.

Jesus couples the resurrection and the life together. Because of his sinlessness death could not hold him, and because it could not hold him, it can not hold those who are his. Says Paul:—

"For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." 1 Thess. 4:14.

There is nothing of such tremendous importance to the Christian as the fact that Jesus Christ triumphed over death. The resurrection is the kernel of the gospel. Without that there is no hope, no reason why there should be people calling themselves Christians, and Christianity is no more divine than Confucianism, Shintoism, or Buddhism. There is no use for a shell when the kernel is gone.

In order to carry out the proposition of the lack of deific manifestation in the life and labors of Jesus, Dr. Abbott attacks the miracles. He believes in none of the Biblical records of miracles except those whose processes can be explained in harmony with natural laws. He can conceive of the children of Israel crossing the Red Sea because the conditions make such a thing possible. Jehovah could sweep back the waters with a great wind because the waters are not too deep, and strong winds frequently blow there in the direction one would have to blow to accomplish such an act. The inference from such teaching is that Jehovah could not have taken the Israelites across the Red Sea if the conditions had been different. Such a conception of the power of Almighty God, the Maker

of the universe, is an extremely belittling one. We are not thinking of God as the Creator when we declare him circumscribed by the things which he created. The first declaration in the third angel's message is: "Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters." Rev. 14:7. The burden of such teaching as that of the Higher Critics is to belittle God, make him a creature of circumstances, and take away his glory both as Creator and as Redeemer.

Jesus declared concerning himself and the miracles which he performed: "If I had not done among them the works which none other did, they had not had sin." John 15:24. That takes the works wrought by Jesus entirely out of the category of works done by men; and he himself teaches that those works testify to his deity, and leave those who reject him without excuse for doing so. Yet Dr. Abbott thinks and teaches that "modern psychotherapy" would account for the works which Jesus performed. He says:—

That Jesus Christ may have possessed in a supereminent degree the spiritual power of which modern psychotherapy gives us only as yet a hint is entirely possible. That many of the so-called miracles of healing attributed to him may have been wrought by this psychic power is certainly conceivable.

We do not remember ever having seen a statement so disrespectful to heaven, to the power of God, to the mission and work of Jesus, as this just quoted. Such a teacher is certainly leaving no stone unturned in order to get rid of the deity of Jesus. Is it using too strong a term to characterize it as blasphemy, when one teaches that the power manifested in the mighty works of Jesus was the same power that is manifested to-day in mesmerism, hypnotism, and Spiritualism? We know what the power is that is operating in psychic demonstrations, because of the kind of work it does. It is the same power that has been working mischief in the world since Adam fell. It may even effect some cures when by doing so it can more effectually deceive. The Higher Critic is not able to explain the works of Jesus on any other basis, nor to accept the explanation of Jesus. He said:—

"The Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John 14:10, 11.

Through the power of God Most High the works of Jesus were wrought, that through those works men might come to believe on him as the Saviour smitten for man, that man, to whom the smiting was due, might be again at one with

God through the mediation of the Son of God and Son of man. Let not the philosophy of human wisdom rob us of our Redeemer and our salvation.

C. M. S.

### Paul's Hope of Reward

VIEWED from a human standpoint, the apostle Paul had made no small sacrifice for the gospel cause. Brought up at the feet of Gamaliel, a leading member of the most aristocratic sect of the Jews, learned and influential, the world presented to him a promising outlook. But to the mind of the apostle, when all this earthly prospect and glory was weighed in the light of heavenly truth, it appeared worthless. He said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

His life in gospel work was one of unceasing toil. He was beaten, stoned, imprisoned, shipwrecked, suffering perils by land and sea, in the church and among the heathen, under conditions of weariness, hunger, and cold,—all for the sake of the cause of truth. But these experiences instead of disheartening this brave disciple of the Lord, became his joy; and all because they were done for the one he loved. He said: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

At the end of his long life of service, when writing from his Roman prison-house to his son in the gospel, it was no spirit of vainglory which prompted him to feel that God had enabled him to wage a successful warfare. He said: "I have fought a good fight, I have finished my course, I have kept the faith."

Where now was his reward for this life of toil and sacrifice? Upon what time did his hopes center? When should he receive from God a recognition of his service? Death would bring him release from conflict; but not to the day of his decease did the disciple look for the reward of service. His day of death was the crowning incident of his whole life of martyrdom. His faith spans the little period of cessation from labor; it bridges the gulf which death has made between this life and the life to come. It looks to the day of restitution, to the coming of the Lord Jesus Christ, who "shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

That the apostle looked to this day for his reward is clearly indicated in the words which he addressed to Timothy. He said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

shall give me at that day: and not to me only, but unto all them also that love his appearing." We have only to refer to the words of Paul to the church of Thessalonica, to find clearly to what day he referred, and at what time the appearing of the Lord Jesus will take place: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. Read also 1 Cor. 15: 51-55.

Paul closed his eyes in sleep nearly two thousand years ago. Since that time the centuries have come and gone. Ages with their ceaseless toil, their long cycles of sin and sorrow, have rolled away. As we scan the page of history and cast our thoughts backward, it seems a long, long time, but when the apostle Paul awakes at the sound of the last trumpet, it will seem as but a moment so far as his consciousness is concerned; it will be as if the moment of death had ushered him into everlasting joy. To the living, it seems like the vigils of the night which we anxiously spend by the bedside of some afflicted loved one. To us who work and wait and watch, it seems that the morning dawn will never break; but to the weary one who falls into restful, unconscious sleep, the night passes as in a moment.

As in the carrying out of life's purposes, we make no account of the hours spent in sleep, the hours of rest when all activity ceases, so God in carrying out his great purpose for the human family, makes no account of the little gulf which death may make. His purpose lives still, whether in darkness or in light, throughout eternal ages. In the Christian's life, death is but an incident, which the purpose of God sweeps aside. Thus it was that the apostle Paul could contemplate the day of his departure as a release from the conflict, as the time when, so far as his consciousness was concerned, he would enter into the eternal reward awaiting the people of God.

This is the star of hope which pierces this earth-night of gloom, the cheering ray which beckons us on. The night of sin will soon be past, the darkness and thralldom of earth will soon be swept away, and in the glorious reign of righteousness will the children of God find the grand fruition of their longing hopes and fondest anticipations. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." May the prayer of every believing heart be, "Even so, come, Lord Jesus."

F. M. W.

### The Fruit of the Christ-Life

CHRIST is the living pattern. He was the pattern put into life for us that that same pattern might be put into life in us. We belittle the work of Christ if we stop short of the idea that the life of Christ on the earth must be lived over again in our life on the earth. It is thus that Christ is identified with his followers, because it is his life which they live.

Only by life connection, vital connection, that connection which permits actual life to flow back and forth, can we be kept alive. There is special stress to be laid upon these thoughts just now, because we are in the time of the closing up of God's purpose. That is why such a brilliancy of light is shining now. Just before Christ's coming, every ray of light that has ever shone upon God's Word will shine again. We have all the light the Reformers had in their great movements. All the light that ever shone is focusing in this time, and now God in Christ is working mightily to restore his image in the souls of men.

Where do we find the revelation of God's character? He has told us that it is in his law. That is why there is light shining upon the law of God. Perfection comes in only through our obedience to the commandments, and that is possible only through Christ. He will save us; for we have his promise, "Sin shall not have dominion over you." What is sin?—"All unrighteousness is sin." What is righteousness? "His name . . . shall be called, THE LORD OUR RIGHTEOUSNESS." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is the example of righteousness. Through him the gift of righteousness comes to us, and we shall be saved from unrighteousness. Righteousness is being like Christ. Christ was the image of God. Unrighteousness is unlikeness to Christ. God will save us from that unlikeness. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

Christ is still united to his followers. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word

of God; even the mystery which hath been hid from ages and from generations." What is that mystery? "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." "That Christ may dwell in your hearts by faith"—not visit, not call, but dwell, abide in your hearts—dwell there permanently. It is Christ dwelling in you. That is the message of Rev. 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Now when Christ has made such abundant provision as this that his image shall be restored in us, should we not accept it? He has made all this provision for some results to appear. He measures the extent of our union with God by the results which are manifested. It is not a nominal faith in Jesus Christ that stands the test, but to have the works of faith brought out in us, because it is by those works that we are all tested. We can not work the works, but God has made every provision that his life shall be manifested in us, and he measures us by the fruit of righteousness manifested in our lives. He does not ask us to manifest those results ourselves, but makes all provision that those works shall be manifested in us, and then he judges us by the results. He has a right to do so. By the results he measures the value of our profession. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He measures them by the result of their lives, not simply by their profession. "Many will say to me in that day, Lord, Lord." If profession would do anything, they have done all. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." "Herein is my Father glorified, that ye bear much fruit."

W. W. P.

### ***This Same Jesus***

THE early disciples loved their Lord. They loved to sit at his feet, to listen to his words, to gaze into his face. His blessed, personal presence was a source of constant joy and rejoicing. There was a reason for their feelings. Christ had proved a true and tried friend. He had been a comforter and counselor. His hands had ministered to their temporal needs and physical welfare. His words of courage had fired their hearts with new hope. He had so closely identified himself with all their interests that they felt that their lives were wrapped up in his.

No wonder that when told that he was about to go away, sorrow filled their hearts. Earth would be desolate without the Lord. Christ sees their grief, and hastens to administer the needed comfort: "Let not your heart be troubled: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself."

The night these words were uttered saw the shattering of their hopes. He who they thought would redeem Israel, and take the throne of his father David, was delivered to the ungodly, and in a few brief hours was hanged as a common criminal and imposter upon the cross. A gloomy outlook presented itself. Where now was all their cherished hopes?

The resurrection morn arrives. The entombed Christ comes forth triumphant over death. Vanquished hopes return. This surely is the day of deliverance. Eagerly they press the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Expectantly they await the answer. Again they are bidden to look to the future, to the work to be done before the kingdom could be established. Before the victory must come the conflict, before the reaping the sowing, before the resting the labor. They were to be witnesses for the Lord to earth's remotest bounds. While Christ's personal presence would be removed from their midst, his Spirit would go with them, and would accomplish for them and through them what he could not do in person, without its influence.

Christ is separated from their midst. A cloud receives him from their sight. Wondering at this new revelation of celestial glory, they are addressed by two angels: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Their minds are carried back to the words of the Lord himself. This was the going away to which he referred. And he would come again. This same Jesus with whom they had lived and labored, the same Jesus with whom they had associated in such sweet communion, he who had been a friend and brother in every time of need, he was to come again. This thought, this faith, this hope, was to be henceforth the inspiration of their labor. For him they could toil on. With his loving gaze still upon them, his Spirit to guide and keep them, they could do and dare for the spread of the gospel message.

This was the hope of the early disciples; it should be the hope of his disciples to-day. If in our experience Christ has become as precious to us as he did to Peter, James, and John, we will

long for his appearing as earnestly as did they. We can not separate our love of our friends from our love of their personal presence. We can not separate our love of the Lord from our love of his soon coming. If we have entered into communion with his life, if he has become to us our dearest friend, the sharer of our joys and sorrows, we will long to be near him, to see his face, and clasp his hand, and listen to his voice of love. The pursuit of no human plan will lead us to desire that his coming be delayed. His time will be our time. Every plan and purpose will be subservient to his divine leading, and we will rejoice in every indication that this same Jesus is coming to take us unto himself. Desiring his presence, we shall seek to be like him, purifying ourselves even as he is pure. Washed by the grace that he freely gives, we may enter unabashed into his presence, and enjoy at his right hand pleasures forevermore.

F. M. W.

## **Note and Comment**

### ***The Difference***

THE following forcible contrast is instructive to the lover of missions:—

There is one Christian minister for every 500 of the population of the United States, and there is but one for every 114,000 in Japan, one for 165,000 in India, one for 220,000 in Africa, and one for 437,000 in China. There are 405,297 temples and shrines in Japan, and only 1,635 churches, chapels, and preaching-places, nearly 250 times as many places to worship myriad gods as to worship the living God.

### ***Labor Troubles***

THE issues between capital and labor continue no more smoothly with the passing years. In fact, of late the situation is regarded by observers as growing more tense and disturbing. The other day General Bragg said in Wisconsin:—

If present social conditions continue, civil strife is inevitable. At times I think it is not far away, but again it appears to be a long distance from us. The French Revolution should serve as an example to the United States.

### ***Peculiar Exegesis***

IN a paper by Rev. J. A. Crosby, United Presbyterian, read at a late gathering of the Allegheny Valley Ministerial Association, at Tarentum, Pa., the Sabbath is thus defined: "The Sabbath refers to the first day of the week, commonly called Sunday." He quotes the fourth commandment as authority for the Sabbath, which may be very fairly regarded as quite clear in announcing the seventh day and not the first as having that distinction. How is it possible to regard such a method of Scripture exegesis as harmonizing with gospel honesty?

# CONTRIBUTED ARTICLES

## From Colorado to California

W. C. WHITE

At the close of the Colorado camp-meeting, Mrs. E. G. White was urged to make an appointment to speak in Salt Lake City, when she passed through Utah on her way to California.

The train leaving Denver Monday morning was due to arrive in Salt Lake Tuesday at 2:45 P. M. A meeting, appointed for four o'clock, would bring together the members of the Salt Lake church and representatives from near-by churches. A sleeper on the Oregon Short Line could be boarded at nine o'clock, which would run to Ogden, and stand there till morning, making easy connection with the through train to San Francisco. The plan was excellent, but there were disappointments.

There had been washouts on the road, and the train ran slowly over many miles of reconstructed track; and so we reached Salt Lake City at 7:45 P. M. At the depot Elder S. G. Huntington met our party, and reported that a large congregation was at the church waiting our arrival. They had met at the time appointed, and held a meeting; and hearing that the delayed train would arrive at seven o'clock, they had gathered again, hoping to hear Mrs. White. Hastening to the church, she found an eager audience, to whom she spoke for nearly an hour upon daily Christian experience and the training and education of the children.

After reading portions of Isaiah 54 and 55, Mrs. White said:—

"All thy children shall be taught of the Lord; and great shall be the peace of thy children.' Do we give heed to this promise, and are we seeing to it that our children are taught of the Lord? Are we making them understand the requirements of God in the earliest years of their lives? Christ gave his precious life that they might be partakers of the divine nature, and escape the corruption that is in the world through lust. The Lord wants the hearts of these children from their very babyhood to be given to his service.

"Parents, you know something of the inducements by which Satan tries to lead your children into folly. He is working with all his powers to lead them astray. With a determination that many do not dream of, he is seeking to gain control of their minds, and to make the commandments of God of no effect in their lives.

"He leads them to grieve the hearts of their parents. Never let the parents at such times manifest anger, never strike a blow in passion. While they are too young to reason with, divert their minds as best you can; and as they

become older, teach them by precept and example that you can not indulge their wrong desires. Instruct them patiently. Sometimes they will have to be punished, but never do it in such a way that they will feel that you have punished them in anger. By such a course you only work a greater evil. Many unhappy differences in the family circle might be avoided if parents would obey the counsel of the Lord in the training of their children. 'In righteousness shalt thou be established,' God declares; that is, in doing the works of righteousness.

"We need to present to the youth an inducement for right-doing. Silver and gold is not sufficient for this. Let us reveal to them the love and mercy and grace of Christ, the preciousness of his Word, and the joys of the overcomer. In efforts of this kind we shall do a work that will last throughout eternity.

"When the work of the judgment is finished, and decisions have been made for eternity, it will be seen that those who have given themselves whole-heartedly to the service of God are the ones who stand right with heaven. Some of these may not have been able to leave their families to go to distant mission fields, but they have been missionaries in their own neighborhood. Their hearts have been so filled with the love of God that their great anxiety has been to win souls for him. This has been more to them than silver and gold and the precious things of this world. And as they have labored in simplicity to minister the word of truth, the Spirit of God has sent home the word to the hearts of the people.

"My brethren and sisters, let us study the simplicity there is in the Word of God. Let us see what we can do to advance the cause of Christ in the earth. Christ was in this world as a man of sorrows and acquainted with grief. There were many who set themselves against his work. There will be those who will oppose you. But your work is to preach Christ and him crucified; and when you do this, the salvation of God will be revealed in the conversion of souls.

"Since I left my home in California in April, I have visited many places, and have spoken to thousands of people. This is the last stop I expect to make before reaching my home again. I would leave these words with you: Carry forward the work in faith and humble dependence upon God. Let each believer have light in himself; then the blessing of God will rest upon you, and you will see the salvation of God in the advancement of his work in this field."

After the meeting it was found that no place could be secured in the sleeping

car on the Oregon Short Line, as it was full; and to make the morning connection at Ogden, we must take the Rio Grande train due at 10:45 P. M., but expected at 3 A. M. The party went home with Elder and Mrs. Huntington to spend a portion of the night while waiting for the train. Just before midnight we were aroused by a false report that the train was making up lost time, and would leave at 1 A. M. Just as Mrs. White was ready to step into the hack, a message came that the train would not arrive until 4 A. M. She returned to the house, but not to sleep. About 4:45 A. M. the belated train left Salt Lake City, and made the connection with the train to California.

The day following this almost sleepless night was uneventful. The train glided swiftly along through western Utah and Nevada. Shortly before daylight Thursday morning, September 9, when the train had passed the highest altitude, and was just finishing its run through forty miles of tunnels and snowsheds, Miss McEnterfer, whose berth was nearly opposite, and some others near by, heard agonized groans from Mrs. White. When asked what was the matter, she said she must have air, she could not breathe. But her window was open, and the berth was filled with the smoky air from the snowshed.

Knowing that we were then seven thousand feet above sea-level, and that we had been several hours in this high altitude, we recognized the difficulty as heart failure, and trembled for the outcome. Miss McEnterfer attempted to count her pulse, but found that impossible, as there was only a little quiver instead of a regular beat. This grew more and more faint. She asked her several questions, but there was no answer. Her hearing and her speech had gone. Her limbs were cold, and she seemed powerless.

The porter brought some hot water. Into this Miss McEnterfer put a little peppermint, and with much difficulty got Mrs. White to swallow a few spoonfuls. Then she vigorously rubbed her hands and arms and feet. After much delay bottles of hot water were secured and placed over her heart and at her feet. In the course of an hour her pulse began to grow stronger, and as we dropped into the lower altitude, her heart action increased. An hour later as we neared Colfax, she had so far recovered as to be able to speak and to hear what we said to her. During the day she was able to take a little liquid food, and at Oakland Pier and Vallejo Junction made the transfers with the aid of the wheelchairs furnished by the railway company. Arriving at St. Helena at 7 P. M., she walked from the train to her carriage, and was soon in her own home, from which she had been absent five months.

*The New College Site*

At home it was reported that Elder G. A. Irwin was still at Angwin, the place just purchased for the new home of the Pacific College (formerly Healdsburg College), and that he was going

the following afternoon to the Fruitvale camp-meeting. On this, Mrs. White, though still very feeble, decided to visit the place at once. So early on Friday morning, September 10, the big farm team was hitched to the easiest carriage, and Brother James drove slowly up the six miles of steep rocky road from Sanitarium to Angwin. Then, with Elder Irwin as guide, inspection was made of orchards and vineyards, hay-fields and gardens; the horse barn and carriage house, with their eight vehicles and nineteen horses and colts; the big cow barn, with its twenty cows and hundred tons of hay; then the big swimming pool, and the springs, and the recreation building which later was converted into schoolrooms; and last of all, the six cottages, with thirty-two rooms and the main building with twenty-nine rooms for students, besides kitchen, dining-room, and parlors.

The following Monday, at the Fruitvale camp-meeting, Mrs. White spoke of the new school site as follows:—

"I was very happily surprised to find here a place where we need not wait to make great preparations before our school can be opened. Here we may call the students to come, and we can begin school work just as soon as they are on the ground. The advantages to be found here are many. A great deal of labor has been put forth to improve this property, which up to the present time has been used as a health resort.

"The Angwin place is more appropriate for our school work than was the property we were previously considering at Buena Vista, near Sonoma. There was on that place, it is true, one very large, expensive building, but this building was not so well adapted to our school work as the buildings at Angwin. At Sonoma other buildings would have had to be erected very soon; but at Angwin there are sufficient buildings for present needs, and our school work can begin at once.

"The buildings are substantial, and in good repair. The whole bears the appearance of good care and neatness. The large supply of good bedding and mattresses reminded me of what we found at Loma Linda when that property was purchased. The buildings are well adapted to our present necessities. Later on, more may need to be erected. Facilities will be added from time to time as they are needed.

"I am very glad that we need be delayed no longer in locating our school, and I am more thankful than I can express that our school and our sanitarium are near enough together so that their educational work can blend. The school can help the sanitarium by supplying it with fruit and vegetables, and the sanitarium can help the school by purchasing these things. And the students may receive advantages from both these institutions."

*Sanitarium, Cal.*

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45: 22.

## The Minister's Personality

L. E. SUFFICOL

"Take heed unto thyself." 1 Tim. 4: 16.

THE exhortation of the great evangelist is worthy of thoughtful consideration. The message committed to this people is to develop character which will reflect perfectly the character of God's dear Son. There are three phases of this thought,—suppression, cultivation, and impartation.

Self-suppression is an important consideration. It seems to be continually paramount in the mind of Paul. He said, "I keep under my body, and bring it into subjection." Again, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The ministerial life is a privileged, and to a great extent, a protected life. The minister may give *all* his time to the Master's work,—opening the eyes of the blind, unstopping the ears of the deaf, leading lost and perishing souls back to the fold of their Redeemer.

With a perishing world ever before us, the gospel ministry can be no place for idlers. It is the busiest life on earth, yet there are always doors temptingly open for self-indulgence. No one needs more sympathy than he who fills the sacred office, solely that he may eat the "priest's bread." A consecrated and devoted minister, one who constantly sees before him open doors of opportunity for service, is God's best gift to the church, to society, and to the world.

"Take heed unto thyself." There are other perils which lie near the pathway of the minister. There is the dual danger of magnifying or minifying self,—each equally perilous to a perfect ministry and to effectual service. Undue elation and unreasoning depression are equally wrong. Very little concern should be manifest in our life service as to our personal authority, and to the personal equation none at all. If the influence, which is the atmosphere, the fragrance, the redolence, of the character, does not command the respect and confidence of society, any manifestation of authority never will. Whenever a minister is driven to rely solely on the office he fills for influence with the people, at that moment he becomes unworthy of the office. Let him permit his authority to take care of itself, while he, by purity of character, enriches his personal influence. The influence is to the character what the sweet perfume is to the flower. Nothing in the ministry can be used more effectively for the saving of souls than influence.

What is more ruinous to effective ministry than morbid self-consciousness? As the mighty ships that plow the great deep shun the shoals, so let us, as servants of the living God, shun the "Valley of Despondency." Very often we may enter hard fields, and at some time we may say, "We have toiled all the night, and have taken nothing." From beneath the cloud Satan may cast over us, let our faith take hold of the arm of the risen Saviour. Forget self. Charles

Kingsley, addressing his son, wrote: "If you want to be miserable, think about yourself,—what you want, and what respect people ought to pay you, and what people think of you."

We are to magnify the office; but how?—"By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

### Self-Cultivation

Self-cultivation, when prayerfully considered, will have regard first to spiritual endowment: While workers are needed, there is no room for spiritual and intellectual weaklings. We must have a brighter vision of God. By beholding, we are to become changed. The life of the minister must be a daily revelation of divine power. Paul's ministry began with a vision of God. Every minister's life is to begin with a clear vision of God. "Blessed are the pure in heart: for they shall see God." Purity of heart must precede, as well as condition, the vision.

Man has a devotional nature. This is the better life, and all that will be food for this life is to be our "daily bread." Under this heading we may consider, (1) prayer, (2) study of the Word, (3) meditation.

1. The minister's home should afford a private study where he may, in secret, talk with God. Many times a minister's weakness and failure result from the neglect of prayer.

2. Study of the Word. The Word is to be our constant companion. We are to breathe its atmosphere, drink of its spirit, think its thoughts, and thereby speak in its terms. Familiarity with the Word is a necessity in the ministry.

3. Meditation. Take time calmly to think upon the blessings God has so bountifully bestowed upon you. Consider his dealings. Behold the guiding hand. Now think of his great sacrifice, his untold love for the children of men. Think of heaven, the home of the saved. If you are weary, remember that heaven lies at the end of the road.

A young lady once came to an oculist to have her eyes tested and glasses fitted. The physician took her out into the open air and said: "I want you, when the eye is weary, to leave the manuscript, and go into the open air and look far away to the hills. That far-away look will rest the eye."

My brother, when you are downcast and disappointed, when your sermons gain no hearing, when mourners spurn your comfort, and sinners heed not the warning, and, weary, self-accused, you turn your footsteps homeward, then, O then, take one long look far away to the evergreen hills of paradise! The far-away look is so restful to the weary soul! Let the eye feast upon the resplendent glories of heaven. Heaven lies at the end of the road. This very thought rests my weary soul; and while feasting upon this glorious revelation, I drink of that living water, and my soul is refreshed.



*Intellectual Equipment*

"Many shall run to and fro, and knowledge shall be increased." In view of modern needs and conditions, ministers are required to be at their best. There is no room in the ministry for weaklings. There must be intellectual as well as spiritual growth. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Growth is the sign of life. When growth ceases, death begins.

"Take heed unto thyself." "None of us liveth to himself." An isolated life is an utter impossibility. Both our virtues and our vices we transmit to others. Even upon this phase let us behold the bright side. We may transmit influences that will elevate as well as degrade. The most successful minister is the one who lives his message. The congregation, the people, demand to-day, far more than dialectic skill and scholarly resource, a personal experience and a vivid consciousness of the great truths with which we are dealing. The value of the minister is not fixed by his familiarity with flowing phrases that affect the hearer as the flash from the artist's night camera, or the thunder in the clear sky, but by what *he is*, and what *he gives*. Let the prayer now ascend,—

"Lord; lift me up and let me stand,  
By faith, on heaven's table-land,—  
A higher plane than I have found;  
Lord, plant my feet on higher ground."  
*Hagerstown, Md.*

**A Return to Pentecostal Power**

R. D. QUINN

At the recent General Conference the word came to study the first and second chapters of Acts. "Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. . . . We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power God gives."—*Mrs. E. G. White, in General Conference Bulletin, 1909, No. 7, page 105.*

We gather from the instruction to study these chapters in Acts, that pentecost was simply meant to be an object-lesson, or type, of all the days of all the years of the present age. In other words, God did not give at pentecost an experience which he either would not, or could not, maintain. The fact that our times have fallen far below the blessed standard of those early days, is not because of any failure upon God's part, but because the church in a large degree has lost sight of this holy doctrine. We never can regain or hold our true position in this world until we see that the filling of the Holy Ghost is equally for us as well as for the first Christians. We can not dispense with the definite anointing and infilling of the Holy Ghost for service.

No doubt the Holy Ghost is in us if we are Christians, for "if any man have not the Spirit of Christ, he is none of his." But we must never lose sight of

the fact that it is one thing to receive and yield to the Holy Spirit in regeneration, and another thing to be baptized with the Holy Ghost for the conversion of men. In Acts 2:4 we read that the company gathered in the upper room were all filled with the Holy Spirit. But these disciples had received the Spirit before this at their conversion, and when they were sent forth to preach the word. After the resurrection, but before his ascension, Christ breathed upon them, and said, "Receive ye the Holy Ghost." But until pentecost it was never said of them that they were filled, for the simple reason that until then it could not be said of them that they were entirely empty, emptied of self and of self-seeking, and of one accord.

If we have complied with the conditions set forth in Peter's great sermon on the day of pentecost (Acts 2:38, 39), we may be sure that God has faithfully done his part, and we are at this time in possession of his Spirit. Then our attitude should not be that of waiting and longing for the gift which we already possess, but rather to ask God to search our hearts, and to reveal unto us why his Spirit has not come more mightily upon us. It may not be so much a question of receiving the Spirit, as it is of surrendering and yielding to the Holy Spirit already received. The Holy Ghost makes man the uncompromising friend of God. If we obey every intimation of his will, we may be sure that he will witness through us in power. "My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands, say: 'I have done as thou hast said. I present thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."'—"Testimonies for the Church," Vol. VIII, page 23.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of pentecost. . . . I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit." "If they needed it at that time, we need it more to-day. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic deceptions, are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth."—*Id., Vol. V, pages 158, 159.*

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God." "To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as he endowed those who on the day of pentecost heard the word of sal-

vation. At this very hour his Spirit and his grace are for all who need them, and will take him at his word. . . .

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."

"He [God] himself has put into our lips that most wonderful of pleas, 'Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory; remember, break not thy covenant with us.' Jer. 14:21. He has pledged himself to give heed to our cry, when we come to him confessing our unworthiness and sin. The honor of his throne is staked for the fulfilment of his word to us."—*Id., Vol. VIII, pages 20-23.*

*New York City, N. Y.*

**Morsels**

PHILIP GIDDINGS

1. TIME is the minute-hand of which eternity is the hour. And how swiftly time's minutes run to make eternity's hour!

2. Principle is above prince or price.

3. The way to *deserve* kindness is to *serve* it; "therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

4. There is time for but one thing—eternity!

*Dominica, West Indies.*

**The Ease of Duty-Doing**

ONLY those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance. If we would double its difficulty, we need only postpone it once; if we would make it four times as hard, a second postponement will insure this. And if we would have the drag and nightmare of shirked duty always with us, so that life itself becomes a chronic burden, we must simply make our postponement of our hardest duties permanent. Tribulation lies ahead for any one who will not grapple his hard tasks promptly. Joy and strength and the exhilaration of ever-increasing power are assured to one who seeks the ease, of instant duty-doing. We are hardest on ourselves when we try to save ourselves from hardship.—*Selected.*

"A LIFE of pleasure makes even the strongest minds frivolous at last."



### Blessed

BLESSED is the man who counts another's time as valuable as his own.

Blessed is the man who is generous to his neighbor in all things except the application.

Blessed is the man who has not found out that he is superior to other men.

Blessed is the man who leans forward instead of backward.—*Exchange.*

### Kindness in the Home

G. B. THOMPSON

TRUE religion is always manifested in the home. The person who is not kind in the home is not a Christian, no matter what his pretensions may be. To be kind and grace other homes with a smile while darkening our own with frowns, scolding about this and that, is hypocrisy of the worst sort. We read recently about the boy who, hearing his mother talking in another room, said she evidently had visitors, as she was using her "company voice." Mark Guy Pearse relates the following experience:—

"I happened to be staying with a very religious kind of man. In the morning he began the day with a long prayer that he might be kept from sin, and might have a Christlike spirit and the mind that Jesus had. A good prayer it was. I thought, You must be a very good man.

"But in about an hour I happened to be coming along the farm, and I heard him hallooing, and scolding, and finding fault with everybody and everything. When I came into the house, he began again. Nothing was right; he was impatient and quick tempered.

"I said, 'You must be very much disappointed, sir.'

"How so, Daniel — disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present — Daniel?" — and he scratched his head, as much as to say, 'Whatever can the man be talking about?'

"I certainly heard you talking about it, sir," I said, coolly.

"Heard me speak of a valuable present! Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, sir, but you've talked about it, and I hoped it would come while I was here, for I would love to see it."

"He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christlike spirit, and the mind that was in Christ Jesus, and the

love of God shed abroad in your heart.'

"O, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered — if you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind?"

What an awful spectacle it must be to the pure and holy angels to see one of the professed family of heaven, after a prayer for divine guidance, issuing impatient orders to other members of the family, scolding and fretting about things which he imagines are not as they should be. Imagine a professed Christian chasing the cow with the milk-stool as a weapon of punishment because she was restless while being milked; being unkind to the faithful horses and other domestic animals, and then telling of his hope on the Sabbath day! No wonder the angels flee from such a home, and weep in sorrow.

In heaven all will be gentle and kind in every word and action. Jesus was always kind to all. Those who are saved when he comes will be "like him."

The time to speak kind words is while the persons are living, not around the bier at the funeral. The time to use flowers is while the persons are living, rather than in wreaths on the casket. How sad to remember, when the form is wrapped in a shroud, and the eyes are closed forever, that there are unkind, cutting words which have been spoken which can never be recalled.

The home indeed should be "a world of strife shut out, a world of love shut in." It will be if the grace and love of God rules in our hearts.

*Takoma Park, D. C.*

### The Joy of Winter

SUCH as esteem winter a season to be endured — a frozen roadway leading to the redolence of spring — are far from the truth. We may fairly say they know not the truth. Spring is radiant; winter is jubilant. Winter trumpets like a warlike troop. Each season has its own strength, seasonableness, serenity, violence, tenderness, tears, rejoicement, as the case may stand. Each season in its way is best; therefore those who endure winter are utterly amiss, and those who enjoy winter are utterly right.

Winter is ushered in by the leaf-fall of melancholy autumn, and ushered out by the rejoicing of the leaf-making of the glad some spring; ushered in by sadness, and ushered out by joy; and its plateau lies high and cold like the giant uplands

of the mountains,—let in of weeping autumn, let out of leafing spring. Winter is the season of naked strength. . . .

The whole spacious world has become a roadway for the truculent winter winds. All is open. The north wind strides along the highways. He washes across the cold shock-tented corn fields like some devastating sea. He climbs the snowy mountains with a sudden angry leap. He takes the breath of travelers. He garments the whole landscape in storm. He hoots like the night owls; he whoops like a bloodthirsty Indian band; he carouses like a drunkard; he shrieks like a maniac; he is sleepless as a sick man; he moans like the broken-hearted; he shouts like men in battle; he drives like a mad charioteer; he curses like a gambler who has staked all and lost all. The winter wind goeth every whither, calls down the chimneys of the rich with a pitiful cry for admission, leaps into the frail houses of the very poor as if he were the landlord and their rent past due, nips with fingers like pincers the noses of the adventurous, and pounces triumphant upon the proud sea and pummels its wide waters with indignant fists till the sea boils like a pot.

Such are the doings of the winter wind. Do they make you shiver? Rather they should make you in battle humor. Indoors is no place for people in winter. Outdoors is the place. Shivering by the fire is justifiable for invalids only. In spring people go outdoors; in winter they go indoors; but the latter procedure is quite amiss. All seasons are outdoor seasons. Spring is time when we lie open to the sun; winter is time when men run races with the winds and the swift leaves, and when we rejoice to feel the blood tingle and our pulse bound; when the fury of the world is on us; when the battles of our Viking folks survive in us. In winter we are not to flee from but toward.

I fear me we have not caught the spirit of winter. We make outdoor trips under protest. We take the short cut. We complain at the nip of the wind and the frost. We say, "It is below zero." We shiver from place to place. We date everything by how near spring is. All this is wrong, greatly wrong. Winter is frankly glorious. The slow are stung to speed. The worn feel the tonic that seems drifted with the winter snows. Lassitude is all but impossible when frost writes its poetry on kitchen windows, and the snows crunch under the feet, and the cold stars blink with merry twinkle in their eyes as if to say, "Friends, how like you this weather?" Winter is to be regarded as our friend.

This is the season of strength. Brawniness becomes you. Large moods seem fitting. Winter is a lesson against whimpering. A naked world not aching in the cold but rollicking in it and with it, is a lesson in enduring hardness. Complaints ought at this season to freeze on the lips. Let sleigh-bells jingle; let the wolf lope across the sullen fields of snowy nights; let the recluse owl hoot as he goes about like a surly housewife

getting supper ready; let the icy branches crack in the frosty air like rifle-men at practise; let the bittersweet berries hang like garnets coated with frost; let the mobile river turn to stable shore where skaters may hold festival; let the cattle gather with their trustful eyes, waiting for supper and the dark, making no complaint at anything, or anybody. . . .

For myself I confess to feeling like the rabbits when winter comes. But for being pious I would not put it past me to dance. But I run and shout and rejoice in the storm and call with the winds and regale me on the storm when the wild winds try to push me from the road and can not do it. And to hear and see the forest take delight in the wrath of the tempests, and hear the deep diapason of huge trees buffeting with huge winds—friend, that is fine.

Winter is life to body and spirit. Nothing dyspeptic can winter tolerate. . . . Acclimate your soul to winter, and you will be inclined to draft resolutions of sympathy for all who have no winter season.—*William B. Quayle, in Northwestern Christian Advocate.*

### *She Bore Me Company*

I WAS the shabbiest girl at the office. It was no one's fault and no one's shame that we were poor—I had intelligence enough to know that. I knew, too, what a sacrifice my mother had made to pay for my tuition at business school. Still the knowledge of my shabby clothes forced itself upon me, particularly my old black skirt.

O, if you knew how I disliked that skirt! Mother had cleaned it and pressed it and cleaned it, but it seemed "bent" with age, and all the office girls looked so fresh and pretty in their trim business suits.

I imagined all the first morning that they were pitying me and felt them looking at my shabbiness, and during noon hour I was so miserable. But when I went back the next morning I noticed that one of the girls had on nearly as old clothes as I did, and she was so nice to me, I fancied she was glad I had come because of our mutual poverty. Not until after I earned enough money to buy some suitable clothes did I realize that the "poor girl," as I thought her, had drifted back into the prettiest, most tasteful clothes worn by any of the girls. She had only borne me company at a most trying time, and she knew, because her fellow workers all admired her, that the little object-lesson would keep them from hurting my feelings.

The day has come now when new clothes are usual. But in my office when a girl comes in shabby, painfully sensitive, as I was, I "bear her company" until better times shall come.—*The Delineator.*

Gop's plan is that when I came into the world I should be made like Jesus Christ, perfect in character and condition.—*Rev. G. H. Bainbridge.*



### *My Father's Field*

A MAIDEN stood where the fields were ripe,  
And gathered the golden wheat:  
Gaily she sang as she bound her sheaves,  
And laid them about her feet.

One marked her there as she passed her by,  
Alone with her hard-earned spoil,  
And spoke of rest, for the sun was high,  
And the reapers spent with toil.

But the maiden smiled, as her glad voice said,  
"Nay, lady, I may not yield;  
The work is great, but the work is sweet,  
I toil in my father's field."

Gleaners of Christ, in your lonely toil,  
When weary, and fain to yield,  
Take comfort here, though the work is great,  
Ye toil in your Father's field.

And the Father's house lies over the hill  
Where the sun of life goes down:  
There shall ye rest, and the Father's smile  
Forever your work shall crown.

—*Selected.*

### *The Australasian Field*

J. E. FULTON

IT is now over three months since we arrived in Australia after attending the General Conference. It was nearly a year since we had left on our way through the East Indies to the General Conference, and we were glad to be home again. We had heard on the way home that Sister Edith M. Graham, the secretary of the union conference, was very ill and had gone to the sanitarium for treatment. On arriving, we found her much improved in health, for which we were very thankful. Sister Graham has since returned, and is now at her work as usual.

Soon after our return, our council was held at Wahroonga. Here the presidents of the conferences and different laborers met for the consideration of various problems, and for ten days we engaged in earnest study over these. Consideration was given to the various departments of our work, and special interest was taken in its advancement in the great island field. It was necessary to make a number of changes in the different conferences, but every one seemed anxious to adjust himself to the suggestions made, and we are hopeful that everything will work out for the glory of God's cause.

The help sent by the General Conference to fill vacancies in our field was much appreciated. Prof. B. F. Machlan has entered upon his duties at Avondale, and we are sure that his earnest efforts there will be much appreciated.

Pastor J. M. Cole was chosen president of the South Australian Conference. Pastor Burke is engaged in a tent effort in New South Wales; he was also appointed vice-president of the New South Wales Conference. Brother Leonard Spear has entered the Warburton office as bookbinder. Brother C. H. Parker, who has labored so long in Fiji, was asked to take the presidency of the Victorian Conference. Brother S. M. Cobb, who has been the president, was released on account of failing health. We trust that Brother Cobb will soon be restored to his usual health. He has worked hard in the Australasian Union Conference, always carrying responsibilities. We were sorry to take Brother Parker away from Fiji, but we are certain that the change will greatly benefit him and his family healthwise, and we are sure that their earnest labors in Victoria will be greatly appreciated. The brethren in Fiji will miss him very much, but others will take up the burden that he has laid down. We are looking forward to the arrival of Brother J. W. Hofstra and family in the East Indian part of our union conference. They are coming from Holland direct to Java; and Brother R. W. Munson, who has spent a few years in Australia in translating and in other work, will also go to Java the last of the year.

You will see from this that we are strengthening our out-post centers. Java has an immense population,—thirty-two million people,—and we must do all we can to build up the Lord's cause in that needy field. The workers who have been laboring there are much cheered by the action taken by the General Conference in sending Brother Hofstra, and also because of the help we are sending from this field. The message is onward.

*Burwood, New South Wales.*

### *Brazil*

C. F. KNOTT

At the last conference held here, the brethren decided that the time had come when the message, which had largely heretofore been confined to the Germans living in the state of Santa Catharina, must now more fully be carried to the Brazilians. Therefore, it has been decided that we locate in Florianopolis, the capital of the state, and learn the Portuguese language as soon as possible.

The city of Florianopolis is very beautifully located on a large island, but a great deal of its beauty vanishes on entering the place. The streets are narrow, the houses mostly old and low, and in the dark evenings a few kerosene lamps are burning in the streets to give light to the wayfarer. There is no water

furnished by the city as yet, and it is being sold by the pail. Transportation as a whole is very poor, there being only about three short railway lines in the state. The city has no railway connections. The colonist brings his products by pack-mules. Sometimes this requires several days. This makes everything he brings rather expensive.

The Catholic Church has full sway, generally. The Presbyterian people have been carrying on missionary effort here for a number of years, and have a church and a good school.

The people live in superstition and darkness. Their religion consists in going to mass and processions. On Good Friday evening a large part of the city was out "burying the Lord." The streets were well lighted with candles as the long funeral procession advanced, several religious orders at the head, every man carrying a large burning candle. Finally the coffin came, followed by the priest and the bishop of the state. The virgin Mary came next, and a brass band rendered solemn music. Easter morning, early, amid rain and wind, while it was yet dark, the crowd started out "to find Jesus," who had been stolen.

On the Sabbath between Good Friday and Easter Sunday, Judas was hanged. Effigies were hanging in several parts of the city, and as the clock struck eleven in the forenoon, the boys took them down, and began to drag them through the streets, beating them with sticks, crying aloud, "Judas is hanging on a pole!" O how these poor people need the message, which will bring light, love, and peace to their darkened souls!

As some of the churches and companies had not been visited for more than a year, it was thought best to first make a trip among them. With one of the brethren, I started on the twenty-fifth of May. The road led along the beautiful shore of the south Atlantic, then through beautiful valleys, and over high mountains, where we had to climb nearly on hand and foot, till finally we reached Brusque, where is the oldest church in the state. Here the mission school has been carried on in the past. We are now planning to transfer it to some place near Florianopolis. We had good meetings here. Love and peace were restored to many.

From Brusque we went over the mountainous road seven hours further, to Blumenau. We had to stop en route; for the people had heard of our coming, and met in the house of one of the brethren, and were waiting for us. We stayed long enough to have a good meeting, and then we went on and held two more meetings the same day. The Lord came very near, and several who had studied the message for some time surrendered to God, and determined to walk in his ways.

Luis Alves, where a few of our brethren live, was next visited. From here we proceeded to Massaranduba, where we have a strong company of believers. The enemy had done his work here, so

that it had been necessary to disfellowship some. But the good Spirit of God wrought mightily on all present, and many consecrated themselves anew to God, and promised faithfulness in all things. Two were baptized, and six were added to the church. Others are waiting until we come again, to receive the rite.

From Massaranduba we had a one-and-one-half-days' ride to Joinville, where we had blessed hours, and where many young people consecrated themselves to God. Two and one-half days more of riding along beautiful rivers and long valleys, and around mountains, higher and still higher, until we left the palm forest and the banana and orange trees, for the rolling highland, brought us to Sao Bendo, where we have another company. Here the Indian still has his stronghold, for whom nothing has been done as yet to bring him the "glad tidings of a Saviour."

We had now reached the farthest point of our journey; and, after riding for about half a day down the long, steep grades of the Sera, we found ourselves again among thriving patches of sugar-cane and the golden-fruit of the orange tree. Two and one-half days farther homeward, and we were among the brethren at Rio Cunho. And, although it was raining most of the time, the meetings were well attended, and God's rich blessings were felt by all. We next visited Timbo and Benedito Rovo, and from the last-mentioned place we had three and one-half days of hard riding back to Florianopolis.

We find the people not so well-to-do here as in the United States. When we are obliged to stay overnight, we are sometimes glad for a piece of matting made of palm-leaves to sleep on, and *pirong* — a flour made of a root — with a little something added for our meals. It took us about seven weeks to make the trip; but we improved the time to study the Portuguese language while riding. We hope the time will soon come when we shall be able to do progressive work in the new language.

I am now at home for a short time, and soon shall start on a visit to the churches in the southern part of the state. We are of good courage in the Lord, and are daily praying that he may make us a blessing to the people for whom we labor. We ask an interest in your prayers.

*Florianopolis.*

### Annual Meetings in Russia

L. R. CONRADI

*St. Petersburg*

AFTER our good meeting in Finland, I spoke, October 11, to a large audience in our chapel at St. Petersburg. We still encounter serious difficulties in obtaining permission to hold our general meetings. Elder J. T. Boettcher and E. Kotz had arrived the day previous, and had spoken to a full house that night. Four of us then waited upon the secretary of the prime minister, to see

whether we could not remove the obstacles. He assured us that he would present the matter, which he did. This proved quite a help as we went on. It is encouraging to see what progress the truth is making in the capital of the empire.

After the service, we hurried to our train, and after a long ride of fifty-five hours, reached Zarizyu, which is quite a trading port on the River Volga.

The East Russian field now comprises four governments, with a population of about twelve million. We have four hundred members, mostly Germans. One new church was raised up last year by Elder G. Hetze, at Kamitchin, a considerable town farther up on the Volga. This church now numbers twenty-six members. As our Bible studies and business meetings proceeded, a priest who attended, became more and more interested, and freely acknowledged that he was getting an entirely different idea than he had had from what he had been informed by others.

Our people seemed pleased to have one of our African missionaries present to relate to them how the truth was winning its way even among the heathen, and about fifty dollars was raised for missions. As we presented the needs of a school property, three hundred twenty-five dollars was pledged for that purpose, and a number of our relief books were taken.

Sabbath was a good day, and all freely related their new song of victory, except the priest and the official. But in the evening the priest came forward, and said to me: "Brother Conradi, I am not quite satisfied with you to-day. While others related the new song, you slighted me, as though I was a heathen." I answered that I had given a general invitation, which he admitted, saying, "I would have also gladly taken part, were there no other considerations" — referring to his own church. Elder Boettcher then showed him the "Ministry of Healing" and "Christ's Object Lessons" in German; he bought both books, expecting that his son, who is studying German, would read them to him.

By Sunday the official became so friendly that quite a number of strangers, attracted by the short, favorable editorials in the only city paper remaining, were freely admitted.

#### *The Caucasian Conference*

Of the three Russian conferences, the Caucasian is the largest and oldest, though the Baltic is already stronger in finance. Separated by a mighty mountain range, which towers between the northeast corner of the Black Sea and the southwest corner of the Caspian Sea, the field consists of two parts. The work first began in the German and Russian colonies this side of the mountains. But as some of our Russian brethren were exiled to the very border of Persia, the seed of truth was also sown there, and it is fast springing up also in the southern Caucasus.

Our annual meeting was appointed



for Noworossiisk, a thriving port on the Black Sea, well shielded by the foothills of the Caucasian range. This conference now numbers eight hundred thirty-two members, and we were pleased to see our churches so well represented, a number of individuals coming from the very border of Persia. Two new companies were admitted — Noworossiisk, with eleven, and Tiflis, with twenty-three members. The accompanying cut shows the company at Tiflis, the leading city of the Caucasus. Brother Heyde, a German merchant, who has spent the

another small range across southern Crimea, attaining the height of six thousand feet. This solid wall protects the narrow coast for about twenty-five miles, against the northern winds, and a Russian "Riviera" has been built up here. The narrow strip of land is covered with towns and villas, and at Yalta and Livadia are the beautiful palaces where the imperial family generally spend the winters. The fruit here equals that of California. The few hours our steamer stopped were spent ashore. It is a grand sight to see the

big waves rush in over the breakers, and often leap over the high wall of the harbor, now and then dealing out free shower-baths to those unfortunate enough to be within reach.

In the afternoon Sebastopol was reached — the noted fortress of the Crimean War. Since that time the fortifications have been increased, and there are many men-of-war and torpedoes in port. But what is the most interest-

ing, we have here a good Russian church of eighty members.

The next morning we arrived at Odessa, where our brethren met us and conducted us to our lodging. Odessa is Russia's chief harbor. With its six hundred thousand inhabitants, it is the fourth city of the empire. It was with considerable difficulty that Elder Schamhov had obtained permission for his local meetings. As the interest grew, he had to secure a larger hall, and now is obliged to move for the third time. Their present hall consists of two large rooms and an anteroom; and as the Russians and Germans were almost equally divided, the speaker had to place himself near the door between.

Four new companies were admitted, with over sixty members, among them Odessa with eleven. The present membership is now six hundred seven. Five hundred dollars was pledged toward the school enterprise, and this the more willingly when they learned that it would probably be located in their conference. Southern Russia would present many advantages. The climate is milder, the soil better, there is fruit; but land is from fifty to one hundred dollars an acre, and it is difficult to find something answering for both a school and sanitarium sufficiently near a railway. While we look about, the money is being secured; but, even with the

five thousand dollars from the United States, there will be only about ten thousand dollars to begin with, and many obstacles undreamed of in the United States will probably have to be surmounted.

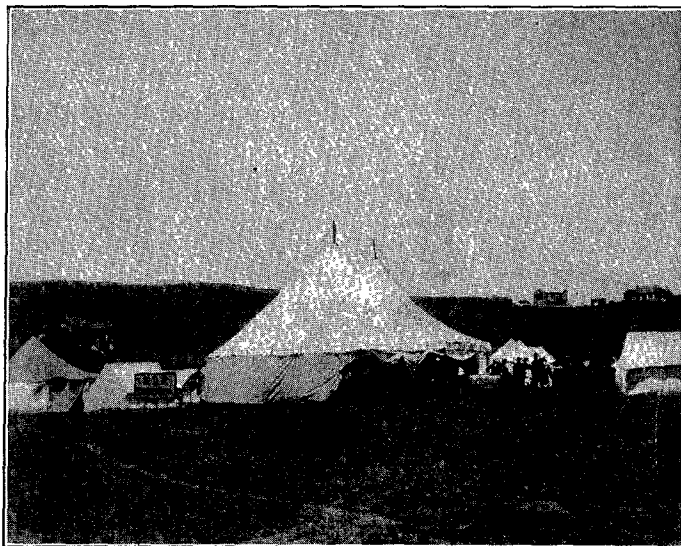
Our brethren in all these fields appreciate the help furnished them by the General Conference, and we were happy to speak to them the word of life. May the Lord richly bless the work in this great empire.

### The Natal-Transvaal Camp-Meeting and Conference

W. S. HYATT

THE Natal-Transvaal Conference held its annual session October 15-25, in connection with the camp-meeting at Troyeville, a suburb of Johannesburg. There was a good representation of the brethren and sisters from all parts of the field. Elder R. C. Porter called a meeting of the union conference committee to be held at the same time and place, and all were present except Dr. Geo. Thomason, who could not leave the sanitarium for so long a time. Thus a large number of laborers were in attendance to assist in the meetings. Brother G. H. Clark, who has recently arrived to take charge of the canvassing work, was also present, and his labors were greatly appreciated.

Elder Porter opened the meetings with a clear and decided message, calling upon both ministers and people to seek for the unity of the Spirit, and to put away everything that savored of condemnation. It was clearly shown that



THE NATAL-TRANSVAAL CAMP



THE TIFLIS CHURCH IN CAUCASIAN CONFERENCE

last twenty years in different parts of Russia and Siberia, is the leader of the new company, and gives us a valuable member on the new conference committee.

Our local company had put forth special efforts to train a good choir to sing their beautiful Russian psalms. As we had a good translator in Brother Suiridow, who has been educated at Friedensau, we could speak freely to the large audience. Our translator was called up to the police station, and was closely questioned. But the Lord helped him in giving the right answers. Sabbath was a good day for our own people. And as the hall could not be obtained, we were the freer to go to our own hall and ordain Brother Guedjin, one of our promising workers. Our brethren also enjoyed there the privilege of giving, unrestricted by earthly power, to the cause they so dearly love. So few of us prize the glorious privilege of giving freely to God's cause, until we are deprived of it.

Brother Schlegel, who came here from Switzerland, and has labored acceptably, arrived in bad health, and had to put himself under the care of physicians. Dr. Pampaian, who has labored among the Armenians, was at this time transferred to the Turkish field.

#### The South Russian Conference

Quite a company of us took the steamer at Noworossiisk, October 25, for Odessa — Brethren Boettcher, Kotz, Pampaian, Suiridow, a Russian sister, and the writer. A crowd of our people assembled at the dock to bid us farewell. Gradually the Caucasus faded out of sight, and the coast of Crimea appeared in the distance. By evening our boat touched at Feodosia, and by sunrise our steamer dropped anchor in the harbor of Yalta. As seeming continuation of the Caucasus, there towers up

the old covenant was condemnation, but the new is joy and peace in the Holy Ghost, and that the angelic message sent to man is still, "Peace on earth." There was a general response on the part of all present, and many heartfelt confessions were made. Even the children caught the spirit, and they confessed their wrongs one to the other, and prayed together that God would forgive them. In the public service some touching testimonies were borne by the lambs of the flock, which brought great rejoicing to all present. Thus the King's

highway was cleared, and the way opened for the operation of the Holy Spirit with power.

All departments of our work—conference, canvassing, tract and missionary, medical missionary, native missions, and educational—received consideration, and plans were laid for an aggressive campaign. The conference planned for Elder H. J. Edmed to take a company of workers and open mission work in Johannesburg, the golden city of South Africa. Elder Porter is to remain until about the close of the year, and assist in holding a tent-meeting. Brother Clark is to hold a two-weeks' institute with several persons who have decided to enter the canvassing field. As the funds of the tract society were low, the brethren voluntarily raised a fund for its assistance. The prospects for the book work are good, and courage fills the hearts of all connected with it.

In response to a call from our people, the union conference committee decided to print a quarterly magazine called the *South African Signs of the Times*. This is to be sold for sixpence a copy. It is hoped that many of our young people will be able to secure scholarships by the sale of the paper, and thus it may become a blessing to our youth, as well as to those who purchase it.

One day of the meeting was spent as "field day," and a large number of the camp went out selling the *Bible Training School*. There was considerable enthusiasm on the part of all thus engaged. Although many of these people had never sold a paper before, there were over one thousand copies sold that day, and many rich experiences were related upon their return.

Considerable time was devoted to the medical missionary work of the conference. Several of our brethren have opened private treatment-rooms, and a measure of prosperity is attending their efforts. The conference institution at Maritzburg is also prospering, but the lack of capital to place the work on a good basis has crippled it. When our brethren and sisters learned this, they were again moved upon by the Holy Spirit and voluntary offerings were made for the cause of the Lord. The offerings to this institution and the tract society amounted to \$1,190.70. But the good work did not stop here. A brother who owned two houses in Maritzburg donated these to the conference, free from debt. This property is valued at about six thousand dollars. This caused great rejoicing among the brethren, and it seemed evident to all that as the King's highway was being cleared, the Holy Spirit was coming in and causing individuals to give themselves and their means to the forwarding of the message.

The conference secretary reported a gain of seventy-five Sabbath-keepers during the past conference year, and two churches were added to the conference. The treasurer's report showed a gain of \$506.76 tithe during the year over the preceding year. This is \$26.97 per cap-

ita, which is encouraging. The Sabbath-school offerings for this little conference amounted to \$443.18, all of which was donated to missions. The tract society sales for the year amounted to \$2,706.70, which is a gain of \$704.56 over the preceding year. Thus it may be seen that there was a substantial gain in all branches of the work.

The last Sabbath, the last great day of the feast, Elder Porter preached a very impressive sermon, after which Brethren W. H. Haupt and M. E. Emmerson were ordained to the gospel ministry. The Lord came near and witnessed to his acceptance of these brethren for the work to which he has called them. Brother Haupt is to labor principally for the Dutch people, and Brother Emmerson for the natives. The business of the conference was transacted harmoniously, not a dissenting voice being heard. Elder Edmed was again re-elected president of the conference. God greatly blessed his people who attended this meeting, and backsliders were reclaimed. Word was received that others who had taken part in the work many years ago, but who had dropped out by the way, had decided to return. Many felt that this was in direct answer to prayer, and again there was great rejoicing in the camp. Many earnest prayers were offered to God that the work that had started so well might spread to all parts of this field, and many wanderers be led to return to the fold; and that the Spirit of God might bind the hearts of his children together as one, that they might stand shoulder to shoulder and with a united front give the last message to South Africa through the power of the Holy Spirit.

*Kenilworth, Cape.*

SPAIN is in a sad condition spiritually, as well as financially and commercially. "Work and trade generally is in such a bad state," one writer says, "that during the last two or three years thousands have emigrated to South America." The government seems indifferent to the ruin which is facing the people. With unprincipled officials on the one hand, and a grasping priesthood on the other, the people are in a bad state. Their minds are darkened, and their consciences seared with superstition and error. Some, however, are showing interest in spiritual things, and a colporteur writes that when the priest tried to persuade the people to burn the Bibles, telling them the books taught heresy, the people would not give them up, and many who had not bought before then came forward for them. In the last eighteen months, the Bible house of Los Angeles has printed in *Spanish*, for distribution in that land, more than three hundred ninety thousand New Testaments and other portions of the Bible. It is through the Word of God alone that their minds can be freed from the superstition and bondage under which Spain for so many years has suffered. Let us pray that God may thus lead them into the light of life.

## In the Balkan Mission

GUY DAIL

THIS evening (November 13) we close our three-days' conference here in Constantza, Rumania, on the western shores of the Black Sea. In this small but rapidly-developing country, with its five million inhabitants, a beginning was made in our work by the immigration of German-Russian brethren, who brought the truth with them, and formed the nucleus of a developing and increasing effort among Germans and Rumanians, in spite of the petty persecutions and inconveniences to which our laborers are subjected in their endeavors to present the message. We now have a membership of one hundred sixty-two against one hundred thirty-nine a year ago. By far the largest church is in Bucharest, a modern city of about three hundred thousand inhabitants. We are getting a start in Galatz and in Buzeu. Bulgaria is also a part of the Balkan Mission territory, and we have workers spreading the truth in Sofia, and Elder O. Schwenecke, the superintendent, will settle in Rustchuk, where he will be assisted by a native Bulgarian Bible worker. Brother Schwenecke is our only ordained minister in the Balkan Mission. He is to have the help of one canvasser, two licentiates, and three Bible workers.

Through the active part the brethren here at the conference took yesterday in ordering Rumanian literature to circulate among their friends; by their wholehearted response to the appeals for deeper consecration and more faithfulness in performing their every Christian duty; and in their liberality, donating over six hundred francs toward a special fund for the support of a German laborer for the twenty-five German settlements or villages in the Dobruzen, this small number of earnest, hard-working farmers (for most of the forty-five present belong to the rural district) have shown their devotion to the third angel's message.

We would call special attention to a matter of great importance to any of our readers who may have Rumanian neighbors; viz., our Rumanian paper, *Semnele Tempului*, or Signs of the Times. It is issued monthly by the Hamburg Publishing House, Grindelberg 15a. This is to be a great help in spreading the truth among those who know this language. We believe that the ardent lover of the soon-coming Saviour will be glad to speed on the truth to all nations, tongues, and peoples, that so we may assist in hastening his appearing.

We expect that in the future there will be granted a still greater measure of success to our Balkan missionaries, and that soon this part of the vineyard will have been warned. Let us remember this mission in our sympathies and in our prayers.

*Constantza.*

"GREAT blessings that are won with prayer are worn with thankfulness."

# THE FIELD WORK

## The Work in Greater New York

ON Nov. 10, 1909, I came to New York for the purpose of acquainting myself as much as possible with the situation here from the standpoint of the giving of the message among the great foreign population of this large metropolis. During the short time of a fortnight, one can obtain only the most

burden is a heavy one. I was informed that one brother of this church, from a weekly wage of nine dollars, contributes two dollars every week to this expense. Such an effort certainly gives evidence of real interest and devotion.

In New York the Slavonians are in a still more trying position, as they have nowhere to invite the public to hear the

I confess that while I stood there on the street, viewing the multitude moving in every direction, and seeing our brother standing in the midst of an eager, listening crowd, I felt deeply touched. I said to myself, "These people must have a meeting-place. It must not be that for the lack of a few dollars they shall be deprived of hearing the message."

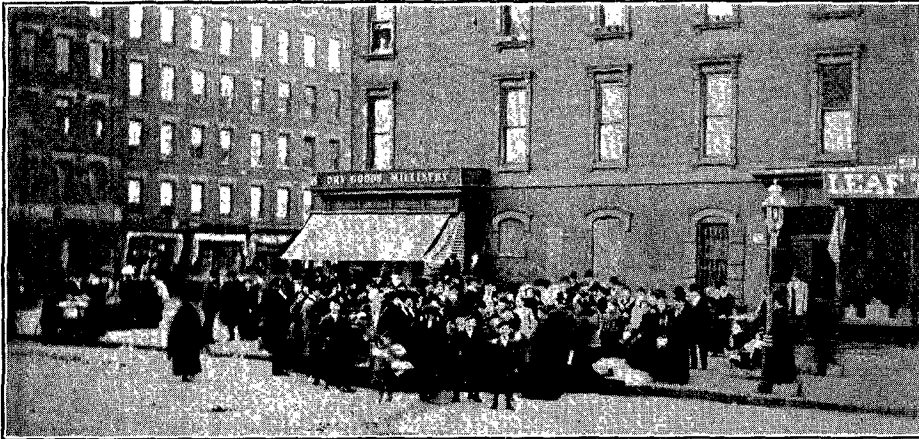
Again, I thought that if our brethren and sisters could be present on one of these occasions, and see the condition for themselves, there would be those among them who would feel it a privilege to make a contribution to help secure a meeting-place. Yes, I know they would be glad to do it.

The Hungarians are situated much like the Slavonians. We have laborers in both these tongues, but have no place where they can meet. I feel that we should not rest until this matter is changed. What do you say, dear reader?

I met with the Italians both at mid-week Bible study and on the Sabbath. I was glad to find that they have a place at their disposal for their services. I greatly enjoyed these opportunities.

As yet, I can say that I have received only my first lesson; but even with this limited knowledge, I am profoundly impressed with the greatness of the work of the North American Foreign Department. It is by no means forbidding in its nature; on the contrary, it is intensely interesting. And, while there are serious difficulties to be mastered, yet the outlook is encouraging, and promises an abundant harvest. But laborers and funds are needed, and they must be forthcoming — yes, they will be forthcoming; for God's care is over this department of the cause. We hope it will be remembered in prayer, and by such donations of means as the Spirit of God may direct.

O. A. OLSEN.



BROTHER S. HALUSIC, HOLDING A STREET MEETING AMONG THE SLAVIC-BOHEMIANS, IN NEW YORK CITY

meager, superficial idea of the true condition. Still, I confess that even this limited view has made a profound impression on my mind.

The day following my arrival, the president and members of the New Jersey Conference met me, to counsel over some matters relating to that conference. The next day I had the pleasure of attending a gathering of our representatives among the various nationalities of New York and Brooklyn — Italians, Hungarians, Slavonians, Bohemians, Spaniards, Germans, Swedes, and Danish-Norwegians. The object was that I might become acquainted with these workers, and learn all I could concerning what they are doing. There were fifteen present, and it was a very interesting occasion. Each related, first, very briefly, his own experience in coming into the truth, and then gave a presentation of what was being accomplished for the people he represented. All this was very helpful to me in understanding the situation.

The next step taken was to visit these various people in their own services, and, as far as possible, become acquainted with the conditions and surroundings, as this is necessary in order to plan wisely and be a real help to this work. I have thus visited the Slavonians, Bohemians, Italians, and Hungarians, both in Newark, N. J., and in New York City; the Germans in Brooklyn, the Bronx, and Jersey City; and the Scandinavians in Perth Amboy, N. J.

The meeting with the Slavic-Bohemian church at Newark was very interesting. We found the believers both intelligent and whole-hearted, and they seemed earnest in their missionary efforts. The expense for halls and meeting-places is great in these cities, and the membership, not being large, the

truth, except the street. One day I attended one of these street meetings, held in the Slavonian community. The speaker, Brother Halusic, stood on the curbstone, and there was a large crowd around him. Those on the outer edge



AT THE RIGHT, BESIDE HIS WIFE, STANDS BROTHER S. HALUSIC, THE SLAVIC-BOHEMIAN, WITH THE COMPANY OF SABBATH-KEEPERS GATHERED OUT OF NEW YORK THROUGH HIS LABORS

were more or less indifferent, while those near him listened with marked attention. A place is needed where those who are interested can hear and study the truth under more favorable conditions. You will say, "Why do you not have a hall, or some such place?" The answer is, Means has been lacking.

## A Visit to Battle Creek, Mich.

It was my privilege to spend the week of prayer and the few weeks following with the Battle Creek church. Nearly four years had passed since I was there before. I observed many changes. Commercially, the city seemed to be growing; business appeared brisk.

Many changes, of course, are seen in our work. Business houses cover the former site of the Review and Herald. The sanitarium and college, once a part of our work, now have no connection with it. The removal of our headquarters to Washington, together with other conditions which exist, has caused many to move to other fields of usefulness. The Tabernacle is no longer filled each Sabbath, as it once was; yet there is a congregation of seven hundred or more on the Sabbath, sufficient to comfortably fill the main auditorium. Among these are quite a number of the aged pioneers in the message, some of whom for half a century have been waiting for the coming of the Lord; and their faith in no wise wanes.

But we have nothing to regret that the headquarters of our work have been moved to the capital of the nation. This change was in the order of God. I know not what we would do if still here.

I confess to feelings of sadness as I met those who were once closely identified with the message, but who have wholly, or in part, lost their connection with it. Criticism and doubt concerning the closing work of God abound. Subtle influences have been at work to uproot faith in some hearts concerning the message. Some have lived in this atmosphere so long that their spiritual eyesight has become dimmed, and their feet have slipped. Some have wholly given up and gone to work on the Sabbath. Various shades of belief seem to spring up and flourish for a time. Some question this point of the truth, some that. A few have cast away the light upon the sanctuary, which clothes the types and shadows of Holy Writ with life, and reveals the priesthood of Christ in all its splendor; and are seeking to walk in the fog of a "fourth angel's message."

The seeds of disorganization have been zealously scattered, and the baneful fruit is found in some hearts. It is quite clear to the most casual observer now why this is not a proper place to send the young and inexperienced to receive a training as Seventh-day Adventist missionaries.

But these conditions which I have mentioned are largely outside the church, having become separated from the body. Notwithstanding all the conditions here, a faithful, loyal church still remains, with a resident membership of about five hundred. Many rumors go out from here, but it is well that our people should understand that the church here as a church is standing faithful. As in other churches, there are those who need the work of God deepened in the heart, but as far as I could see from my stay here, the church as a body are as loyal to the organized work of God as other churches.

I do not remember spending a week of prayer with a church where there seemed to be more of God's blessing manifested than on this occasion spent with the Battle Creek church. While all was not accomplished that ought to have been, new courage and strength were brought to many. The offering given to missions amounted to about four hundred dollars. Nearly nine thousand dollars tithe was paid by the church during the past year.

An excellent church-school is maintained here, in charge of Prof. Clifford A. Russell and his band of faithful teachers. The enrolment is about one

hundred twenty-five. Special services were held with the school during the week of prayer, and some of the pupils gave their hearts to God. This school occupies an important place in our school system, and should be remembered in the prayers of God's people.

What further changes the future may have in store for the church and people of God here, none of us know. Never, as in the past, will this place be the headquarters of the work of God. The time may come when the large Tabernacle, so long the central place of worship of this people, and around which so many sacred and holy memories cling, will be a burden to the church here, and will have to be sold, and an edifice better adapted to the needs of the church erected. But this is a matter of no ordinary importance. No hasty action should be taken in disposing of this ancient and memorable landmark of the message. Such a move requires careful and prayerful counsel. And no step we feel sure should ever be taken to let this world-wide memorial of the message, where nearly all the oldest and ablest laborers in the message have proclaimed the truth, pass into unconsecrated hands until God's faithful people who worship here are counseled with, and after prayerful consideration are convinced that it is the best thing to do.

The quarterly meeting occasion was blessed with much of God's presence. A good degree of harmony prevailed in the business meeting, and a faithful corps of officers was chosen for the church, Sabbath-school, and young people's society.

The biennial session of the Lake Union Conference, to be held here February 8-18, is welcomed by the church, and they will do what they can to make it a success. There has been no general meeting of any kind held here since the session of the General Conference in 1901. I feel sure this meeting will be a great blessing to the church here.

G. B. THOMPSON.

### Cuba

EARLY Friday morning, October 1, I left San Claudia for Marianao, to spend the Sabbath with Brother and Sister E. W. Snyder, and to consider the school work among our native brethren and sisters. This was the time for quarterly meeting. Shortly after breakfast our people began to gather at Brother Snyder's home. By Sabbath-school time a goodly number were present, several having arrived from a distance, at quite a little expense to them for railroad fare.

I do not know when I have enjoyed a better quarterly meeting than I did that Sabbath. I wish our people in the home field could have seen the union and harmony that prevailed there. One of the most interesting things to me was the presenting of the tithes and offerings, which were no small amounts for poor people. Many of the envelopes showed in their contents that the tithe had been laid out by the *real* — what we call ten cents in Spanish money. One poor washerwoman brought \$5, another \$7.35, still another \$4.03, and a sewing girl \$3.02. These are hard-working, poor people, yet they are faithful in laying aside their tenth. All took part in the testimony service, as well as in the ordinances.

After the meeting, we talked over the

school work, and found several who were anxious to have us take some of their children with us. We have one boy with us at present. We regret keenly that we have no suitable house for these children.

On my return home, Mr. Carnahan failed to meet me at Cabañas with the cart, so I had to remain there during the night. While there, the secretary of the Spanish club presented a request from its members, asking me to open a school there for music and English, offering me the use of one of their rooms, piano and lights free. This I accepted, and began work November 1. There are twenty-five enrolled, twenty-three for English, and four for the piano. Among these is a Catholic priest. These students, which are mostly from seven to eighteen years of age, represent the best families in the town.

Our school in San Claudio also opened November 1. With the applications which have been made for entrance and our present number of students in this place, it looks as if we shall have sixteen or eighteen. Our Cuban boys are coming from two or more miles away.

I am teaching from 8 A. M. to 1 P. M. Then I ride horseback seven miles to Cabañas, to begin my music at 4 P. M., which lasts until 9:30, with an hour's rest at six o'clock. At 1:30 my daughter, Ina, takes the Cuban students, helping them with their lessons for the next day.

We had no way to travel back and forth, so I called upon the mayor of Cabañas, and laid the situation before him, asking him to rent me a saddle-horse. Instead of renting it, he said, "I am going to lend you one." Accordingly, he wrote me an order to give to the man who has charge of his stock, to let me have the most gentle horse he had, for an indefinite time.

We are glad for the interest manifested in our school, and thankful for the confidence of the natives. We have met with bitter trials and perplexities. If we had consulted our own feelings, we should have laid down the burden and responsibility, and taken up other work. But we have gone steadily forward, seeking for light and wisdom, that we may make no wrong moves. Our effort is only in its infancy. Our accommodations and conveniences are poor and few, but we are doing the best we can under the circumstances, looking forward to the time when we can have a building that will be a credit to the message.

MRS. IDA M. CARNAHAN.

### North Carolina

CLEVELAND, MOUNT VERNON, AND TEAGUES.—July 10 A. G. Holmes and wife and the writer opened meetings in a tent at Cleveland. We had a small attendance, but the Lord helped us, and the interest increased gradually until the tent effort merged into the camp-meeting. At this point three souls had begun to obey the Sabbath truth. At the opening of the camp-meeting Brother Holmes and wife left us on account of his failing health. Brother and Sister Burton Church became my permanent helpers after camp-meeting. Elder G. W. Wells helped in following up the interest at Cleveland, and made us occasional visits after we moved the tent to Mount Vernon and later to Teagues.



These visits were appreciated by us, and his help was timely, as the campaign was long and the attendance good from the time we opened at Mount Vernon until we closed at Teagues the night of November 28.

We opened Sabbath-school in the tent before leaving Cleveland, and it was later transferred to a building. We visited the believers at Cleveland as often as we could while we were pushing the work at Mount Vernon, and later at Teagues. We likewise encouraged the new converts at Mount Vernon, and as we dropped out Monday nights in our tent effort after moving to Teagues, we employed them in holding meetings at the Mount Vernon schoolhouse. When the interest was at its height at Teagues, a Christian (Disciple) minister, a pastor of a near-by church, challenged me for a debate on "all the Seventh-day Adventist doctrine." He was perhaps provoked to do this on account of some of his members becoming interested in the truth. I did not desire to debate, but reluctantly accepted the challenge. The Lord fought for us, and complete victory for the truth was gained. Four of the Disciple church-members have accepted the Sabbath truth.

There are now believers in the three places, the largest number being at Teagues. At this place, after taking down our tent, we had the free use of the schoolhouse, but opposition has arisen, and the schoolhouse is now closed against us. The prospect of this caused us to begin planning for a church building. It seemed advisable to build at Teagues, and later to organize a church there, to accommodate the brethren at all three places for the present. The farthest point from Teagues is Cleveland, eight miles distant, so on quarterly occasions all can attend the services. At these three places, there are thirty-three children and young people and twenty-three adults who are keeping the Sabbath. Nine of this number have already united with the church. Others are nearly ready to take this important step. Land has been donated for a church building, and over two hundred dollars has been subscribed in lumber, labor, and money. We are now hauling logs to the mill, and hauling the lumber to the building site.

The entire campaign has caused little expense, as the people have given their labor and furnished teams to move our tent both times, and many kindnesses have been shown us, for which we praise God and thank those who have often supplied our needs. Brethren, pray for the work in this part of God's vineyard.

R. T. NASH.

### Chile

BROTHER T. H. DAVIS is having good success in his canvassing. Much of what is to be done must be done through the literature that is being distributed and sold. Among others, a prominent politician of Santiago has enlisted in the canvassing cause, and is having success. The school is helping the canvassing department, and we shall try to educate our young people for service. Our educational work started under difficulties, but it did not start too soon.

The ministerial effort is being blessed, also. At San Felipe seven souls were baptized lately, in the vicinity of Iquique ten others, and two more in the

vicinity of Galvarino. Two are expecting baptism at Temuco, and others at Pitrufquen. At Canete I organized a church of twenty-one members. On the whole, we are very much encouraged.

Brother Foster and wife are already in Santiago, in the office. They are much needed, for the help there had just left us. Brother Eduardo Thomann is also there.

We are weak in the school at present. A teacher is needed for the primary department, and we know not where to get one. Lately we have had a Sabbath-school convention at the school, and it was quite a success. The interest in this work was developed to a greater extent. We are glad for that.

We are not at all discouraged, but we need to continue to grow in grace, and in the knowledge of the truth. The war cloud seems to have scattered again, for which we are thankful. We hope that the winds of strife may be held a little longer, until the work can be done.

F. H. WESTPHAL.

### En Route to Brazil

AFTER a pleasant, and we trust profitable, season of several months in the home land, we are now once more on our way to Brazil, a needy country as regards gospel workers, and one in which we have a special interest, having given to it thirteen years of our life in the service of this last gospel message.

It was indeed pleasant to meet once more, after sixteen years, those near and dear to us, and many with whom we were formerly associated in the work. There were many others also whom we have in pleasant remembrance, and whom we would gladly have visited, had time permitted; but the approaching general meetings, and other important interests in Brazil, made it necessary for us to return at this time, and so we hope all our old friends whom the shortness of time would not permit us to visit personally, will accept our good intentions and desire for the deed.

I was also pleased to have the opportunity of attending a number of our camp-meetings. These have been to me precious seasons, and I was glad to be able to tell many of our brethren something about our work in South America, and to be a help to them in other ways.

One of the meetings which I especially enjoyed, was the meeting held at Linton, Ind. Although the attendance at this meeting was not so large as was the attendance at some of the other meetings, I was glad to meet there a number of earnest and appreciative souls, and the three days it was my privilege to spend at this meeting, were certainly days that will be long remembered by me, as I think of the blessed nearness of the Lord's Spirit we there enjoyed.

But during our absence from Brazil, the Lord has still been working, as the good reports received from there from time to time give abundant evidence. We expect to-morrow to reach Barbados, and in about a week more we shall reach our first Brazilian port.

As we get better acquainted with the passengers who journey with us, and contemplate the condition of the whole world, we realize more than ever before that only the third angel's message can render the assistance so much needed at this time.

We ask the readers of the REVIEW to remember the work and workers in Brazil in their prayers, and we shall from time to time report the progress of the work in our field, as we have done in the past.

F. W. SPIES, AND FAMILY.  
At Sea, S. S. "Corrientes."

### Bolivia

BOLIVIA surely is a good field for labor, because it is a very needy one. It has been my privilege to make a country trip, and I have observed the same conditions everywhere—gross darkness, people living for they know not what. The evil effects of the use of tobacco and alcohol are seen in every place, accompanied by great uncleanness. Parades, feasting, drunkenness, and bull-fights are in great evidence.

The image-laden Catholic churches are crowded early every Sunday morning with people kneeling, without support, on the cold stone floors, listening to the mumbling of the shaven priests. I have seen people kneeling this way for almost an hour—in all the vast congregation not one peaceful face, but, instead, deep anxiety depicted. And this is not to be wondered at. Religion would be an anxiety to any one born and reared amid such surroundings. God has given us a message that, if accepted, will save them from all these errors and evils.

We believe there are many souls in Bolivia who will accept the truth and rejoice in it. The natives seem to be noble at heart, kind, and willing to help a stranger, and living up to all the light they have. Effort has been started by other denominations, with but very little success. Bibles are sold, but Bible truths are not taught. I have found, on talking with these men, that, without exception, they understand the truth regarding the Sabbath, but do not obey it. This has made me sad. But, on the other hand, we can rejoice that the truth is so well known. I find that the few Bolivians with whom I have talked, think that Sunday is the seventh-day Sabbath; and in Cochabamba, where Elder E. W. Thomann formerly lived for a time, there is quite an interest, and people are eager to learn more. These things are an encouragement.

We must encounter many difficulties. Traveling is by muleback and stage-coach, for the most part, one day in the lowlands, where it is extremely warm, and the next up on the highlands, in the bitter cold. The food is poor, and is prepared very unhealthfully. The missionary, in order to reach these people, must endure hardships of every kind. Here he can say as did Nehemiah: "None of us put off our clothes, saving that every one put them off for washing." But these difficulties are an inspiration to us. The greater the difficulties, the more help we can claim from God. The greater the hardships, the more closely we cling to Christ, who knows all about them, having suffered all things for us.

This is naturally a country of rich resources, and the natives are for the most part quite well-to-do, but do not know how to use their means. The work will be self-supporting, we believe, in a few years; but at present, help is needed to put this mission on a good basis. It

needs at once six hundred dollars, with which to purchase a colporteur outfit—four strong mules, pack-saddles, etc. Shipping books throughout Bolivia is very expensive, and is accompanied by great uncertainty and delay. Who will help purchase this outfit, and share the blessing of bringing the truth to the Bolivians? Send money to the General Conference treasurer, Takoma Park, Washington, D. C. We also ask an interest in your prayers. Pray that God will enlighten the minds of these people.  
F. A. STAHL.

### Institute at Sao Bernardo, Brazil

At the session of the Brazilian part of the South American Union Conference committee it was decided to hold an institute for workers, to last about four months. This was done in view of the necessity of laborers and their need of a thorough preparation.

After the necessary changes of laborers to get the needed teaching force, the institute opened the first of June with a fair attendance. We had only men students from five of the twenty states of Brazil, some being Brazilians, some Germans. The instruction has to be given, therefore, in the Portuguese and German languages on the following subjects: Present truth, general truth, physiology, rhetoric, reading, methods of labor, organization of the church, study of difficult Bible texts, canvassing.

In the beginning, Brother Wm. Stein and the writer gave the instruction. Two months later, Brother Schwantes, a nurse, gave instruction in massage, what to do in case of an emergency, etc. During the last month we were glad to have Brother Tonjes with us, who gave very valuable instruction on the canvassing work. September 24 we closed our institute, and on the twenty-sixth eleven of our students went out with courage and faith, to sell our books which contain the precious truth for this time. We hope the Lord will give them good success in their work.

JOHN LIPKE.

### Our Week of Prayer

OUR week of prayer at the Northwestern Sanitarium, Port Townsend, Wash., was a great blessing in many ways. We drank at the "river of his pleasure." He visited us, and left "a blessing behind him." Joel 2:14.

Our hearts burned within us as we read the good papers prepared by our brethren for the week of prayer. The good news of Jesus' soon coming, and the work to be done by his church before his coming, never looked so clear and beautiful as at this time. By faith we caught glimpses of his coming glory. Like Peter, who was with his Lord in the holy mount and saw his glory, we can say, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ;" we have also a sure word of prophecy which shines as a light in a dark place. Like Peter, we have been led up to the holy mount of prayer.

Some of our young people remarked: "The present truth never looked so plain as now. Jesus soon is coming; there shall be delay no longer." O,

what a privilege to be with this people and have a part in the work of God at this time! Truly God has spoken good concerning Israel. Let us invite others to join us in this good work, and say to them, "Come thou with us, and we will do thee good. . . . And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

Besides our regular morning worship, we held two meetings each day during the week. All class work and other work, as far as possible, was laid aside. At 3 P. M. a meeting was held especially for the helpers. At this meeting time for prayer and testimonies, confession of sins, and seeking of God was given. In this work all cheerfully took a part; quoting the good promises of God was also a feature of these meetings. In the evening a general meeting was held in the parlor, at which time the articles published in the REVIEW were read. Short Bible studies and exhortations were also given, and appropriate songs were sung as a part of these exercises. The patients, as well as the workers and brethren, were deeply interested in these meetings. By these studies, we all were enabled to get a more comprehensive view of our place and work in prophecy, as a people. Sabbath, the eighteenth, was especially a good day. After the reading and comments, we sang "Send the Light," and the collection was taken, which, considering the size and condition of the company, was a liberal one.

And now as we go on with renewed strength and courage, to the finishing of the work, we shall look back both with gratitude and joy to our week of prayer in 1909.  
DANIEL NETTLETON.

### Field Notes

FIVE have united with the Oplin (Tex.) church, three of these persons having recently been baptized.

BROTHER F. E. LYNDON writes from Aitutaki, Cook Islands, of the conversion of one of the intelligent natives to this truth.

SIX persons have recently made a start in the truth at Elk City, Kan., and two have been baptized by Brother M. H. Gregory.

A CHURCH of thirteen members has just been organized at Kenosha, Wis. Eight of these persons are new converts to the truth.

AT the camp-meeting held at Winter Park, Fla., for our colored brethren, eight persons were buried with their Lord in baptism.

BROTHER H. E. GIDDINGS reports twelve new converts in Tolar, N. M., and also states that a good interest prevails at that place.

THE church at Fort Worth, Tex., reports thirty-two additions to its membership during the last three months, some by letter, and some by baptism.

ON Sabbath, December 25, Elder L. W. Terry baptized ten young people at Keene, Tex., immediately preceding the services of the quarterly meeting.

## Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - Secretary

### Diamante (South America) School

THE Diamante school closed Nov. 8, 1909, with a comparatively full attendance. During this year the enrolment has reached its highest, being one hundred twenty-four, or forty-four more than last year. The teaching work has been distributed among seven teachers, and two pupils who have assisted.

The grading system of the national government, which we have adopted here, gives excellent results, causing our students to come earlier and remain later in the year. Last year the last school month closed with a daily average of fifty-six, while this year the last daily average was one hundred six approximately.

The school missionary society has made a very good record. The whole school—those not of our faith, of which there are a goodly number, as well as our own students—have heartily joined in folding, addressing, and stamping five hundred copies of *Verdad Presente* every month. Besides the campaign of July 9, when the teachers and twenty-two students in a few hours sold seven hundred papers and took sixty subscriptions, considerable correspondence has been carried on with those who have received the papers. Very favorable replies have been read before the society, causing all to feel grateful to God for his blessing upon the work. These five hundred papers have been limited to the Andine provinces of Argentina, where scarcely a missionary has set his foot, and are therefore preparing the way for our canvassers and preachers.

Under the able direction of Brother Maximo Trummer, and the ministers and doctors close at hand, the school closed a very successful institute. Fourteen students have gone out with Brother Trummer and Elder N. Z. Town to canvass during the summer.

During this year the school has had the privilege of celebrating its tenth anniversary. Elder Town, in a reception offered him and Professor Fulton, stated some very interesting facts concerning the growth of the school, and related some experiences that only God's pioneer workers can tell.

The new year will bring two more teachers to carry on the work, and we hope and pray that the Diamante school will press forward, and do well its part in preparing the way of the Lord.

WALTON C. JOHN.

### Mount Ellis Academy, Bozeman, Mont.

OUR school opened for another year's work at 9 A. M., Wednesday, September 29. As the old school building had been transformed into a young men's dormitory, and as the new building was not yet completed, school was conducted for a few days in a large tent. We are now comfortably located in the new building, the dimensions of which are thirty by forty-four feet. The chapel and principal's office are on the second floor,

with a double inside stairway leading thereto. The ground floor is occupied with library, primary, music, and recitation rooms, etc.

A good spirit pervades our work. We dismissed school for two days during the recent Harvest Ingathering campaign, and about one hundred dollars was raised. God is blessing us in many ways this year. Besides the new building and many other improvements during the past season, we have recently purchased ten acres of land as an addition to our school farm. We are of good courage in the work, and we hope to see many who are here at this time engage in the closing work of the last message.

W. A. GOSMER.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

### Worth Your Attention

THE following from Brother N. M. Jorgensen, with reference to events occurring at Grand Forks, N. D., is well worth reading:—

"A twenty-five-year-old Sunday law, which has always been a dead letter, has lately been revived by the preachers and good church people of Grand Forks, who thought they were called to help the Lord to 'defend the Sabbath.' Delegates visited the mayor several times, so he finally ordered the chief of police to take the names of all violators and give them to the city attorney for prosecution. The attorney was absent from the city at the time, but on his return one hundred fifty names were handed to him. The 'good' (?) work went on until I heard that two hundred seventy names had been handed in.

"Our president called my attention to it, and I visited the attorney and had a study with him on both Sabbath-keeping and Sunday enforcement. He, being a liberty-loving man, saw the truth, and said, emphatically, 'I am not going to put the whole city in jail.' He was then directed to draw up a law that could be enforced on all alike. In so doing he first introduced a proposition to repeal the old law. This stirred the devout church people and the preachers, who joined in sending petitions to the city council asking it not to repeal the law. I was promised a hearing, but certain ones had heard that 'an Advent was going to show from the Bible what was right,' and I was barred out.

"The next day I prepared a paper, visited the council clerk, asked for a hearing at the next meeting, and my request was granted. I then visited one of the councilmen and gave him the paper to read. He had not read two minutes before he reached out his hand, saying, 'I am glad to find a man who sees this as I see it.'

"December 6 was set for the next hearing, and just before the meeting I again visited the clerk, who promised to notify me when the proper time came. When the time came, the clerk leaned over to the mayor and whispered something. The mayor then said: 'I under-

stand that here is a certain Rev. Jorgensen who would like to address the council. Mr. Jorgensen, you are allowed to speak.' I then stepped out on the floor with the remark: 'I am profoundly grateful for this privilege of addressing your honorable council. The thoughts I have in mind I have written down so as not to repeat anything.' I then read the article I had prepared. At first it was rather oppressive and heavy to read, but I sent a prayer up to Him whose cause I was defending. I had read only a few sentences when the sentiment turned completely, and it became easy to read. I read very slowly—at times pausing slightly—emphasizing the different thoughts, and it seemed to have an effect on the entire council, for at the conclusion they were fairly wild with enthusiasm, clapping their hands and stamping the floor. And after the meeting they nearly all tried to be first to shake hands with me, expressing their appreciation, saying: 'Your article just met my mind,' or, 'You amply defended the truth,' or, 'This man belongs to my church,' 'Mine, too.' The mayor said he hoped I would get the paper printed, and so did others, as they wanted to read it to their families, so I had one thousand copies printed and circulated in the business part of the city.

"This was also translated and put into a Norwegian paper which has a circulation of fourteen thousand copies. We are indeed thankful for such an opportunity to present this part of the message."

## 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

### England

IN a letter dated December 31, Brother W. C. Sisley, manager of the International Tract Society, writes:—

"We rejoice in the general prosperity that has attended the circulation of our literature. We, too, from all appearances, have had a prosperous year: We are about to close our books, and shall soon see what the result is financially. Our holiday papers have sold better than usual: We have printed and sold seventy-five thousand copies of *Good Health*, and forty-two thousand of *Present Truth*."

E. R. P.

### The Southwestern Union

BROTHER W. W. EASTMAN, general agent of the Southwestern Union Conference, gives us the following partial report from the work of student canvassers from Keene Academy, who worked for scholarships last summer:—

"Up to the present writing we have only ten complete reports from our student canvassers who spent the past summer canvassing for our good books. However, these ten have made a splendid average, as shown by the following figures: they have averaged 37 hours

a week; their sales have averaged 78 cents an hour, or a profit of 39 cents to each canvasser, or \$14.43 a week. The best record of the summer's work was 15 weeks, 43 hours a week; sales, \$1.44 an hour, or a profit of 72 cents, or \$31.10 a week. The foregoing figures are the actual books delivered, . . . and the hours are those reported both in taking the orders and in delivering. . . . The canvasser who goes out as a self-supporting missionary, trusting the Lord for the pay, will not be disappointed if he will do his part."

E. R. P.

### Southern California

BROTHER L. T. CURTIS, secretary of the Southern California Tract Society, writes encouragingly of the prospects for our ten-cent magazines in that conference. He says, "One thing worthy of note is that, with a local religious liberty campaign in progress and thousands of the *Missions Review* being distributed, our conference has sold more ten-cent magazines than ever before during a single month—four hundred eleven dollars' worth."

A. J. S. B.

### A Good Report From Ohio

ONE of the best reports, from all points of view, which has recently come to my attention, was received from Ohio for one week's work, ending November 5. Brother E. R. Numbers has trained his canvassers entirely by working with them from house to house. Notice the average time, and the substantial, even results:—

| Agents             | Days | Hours | Orders | Value   |
|--------------------|------|-------|--------|---------|
| A. L. Bassler      | 5    | 40    | 19     | \$63.35 |
| F. E. Hankins      | 5    | 31    | 14     | 48.75   |
| C. B. Van Gorder   | 5    | 37    | 11     | 47.70   |
| H. F. Kirk         | 6    | 40    | 15     | 46.25   |
| R. J. Minesinger   | 5    | 45    | 7      | 20.25   |
| Ray Corder         | 5    | 38    | 8      | 29.25   |
| Wm. M. Deuschle    | 5    | 40    | 6      | 17.75   |
| Enos M. Horst      | 4    | ..    | ..     | ..      |
| Wm. Shobe          | 5    | 42    | 17     | 46.50   |
| C. E. Reichenbaugh | 4    | 31    | 25     | 29.85   |
| L. H. Waters       | 5    | 42    | 24     | 27.50   |
| Guy Corder         | 5    | 37    | 37     | 43.00   |

As we look over this report, we can but wish from our hearts that all our field agents would train their men as thoroughly, and hold them in the field during the autumn and winter months with equal success.

E. R. P.

### South Africa

OUR readers will readily call to mind that soon after the General Conference, Brother G. H. Clark, field missionary agent of the Chesapeake Conference, was sent to South Africa to act as general agent of the South African Union Conference. From letters recently received, we are rejoiced to learn that there is a "sound of a going" in that interesting field. Writing November 27, Brother Clark says:—

"I can truly say that if ever work pressed upon me, it has during my stay here. At first when at Cape Town, I had a class at Union College at 6 A. M., and at church at 3 P. M. As a result, three went to the east coast to canvass, and have been at work steadily and quite successfully ever since. At Maritzburg, in the Natal-Transvaal Conference, I remained one week, and spoke on the canvassing work each night, then came here

and worked one week before camp-meeting. The Lord came very near during the meeting, and when we came to the institute, we had about twenty in attendance.

"We had a most profitable time, and now fifteen are in the field at work, having good success, as a rule. Of course, several are here in the city mission home and can not put in full time, as they have classes and other duties that take their time; but in two weeks they have sold papers and secured orders for books to the amount of over four hundred fifty dollars. Our last two weeks' report amounts to over fifteen hundred dollars in this conference alone. One sister took two hundred thirty-five dollars' worth of orders in two weeks. She used to take fifty or sixty dollars' worth a month.

"Well, this is not all. We have three others who have been in business, one of whom has just been offered one hundred fifty dollars a month if he would remain. I expect to get him started this coming Wednesday. These will add greatly to our force of workers.

"Then again, the Union College has just closed its work for the year, and several from there are entering the field, and I believe will do well.

"Beginning January 12 is the camp-meeting of the Cape Colony Conference, which is to be followed by the canvassers' institute, when we expect to have a good addition to our force of seven canvassers in that conference.

"All the workers have loyally sustained me and my work, and have greatly assisted in making it a success, for which I am truly thankful."

Elder R. C. Porter, president of the South African Union Conference, writing December 8, says:—

"The canvassing work is pulling up the heavy grade in double-quick time. Brother Clark is doing an excellent work. He understands the business well, and he is decidedly a field man. That is what we needed here. We are well pleased with the outlook." E. R. P.

### An Interesting Summary

THE *Canvassers' News Letter*, issued by the Atlanta Branch of the Southern Publishing Association, gives the following interesting figures compiled from our general reports:—

"The investment in the denomination's publishing houses is \$1,038,215. They employ 515 workers, which, together with the 1,681 canvassers, brings the total of those engaged as regular employees in the manufacture and circulation of our publications up to 2,196, or one in every thirty-seven Seventh-day Adventists.

"The entire tithe of the denomination since records began to be kept is \$12,260,362. The literature sales for the same period are \$11,259,735."

E. R. P.

### Faith That Works

ONE of the most striking illustrations we have ever seen of good results from faith in God, coupled with hard work, is afforded by the success of our canvassers in Texas during the fall months, notwithstanding the drought, the worst experienced in Texas for twenty years. The following paragraph from a letter written by Brother W. W. Eastman, November 28, may be interesting to our readers:—

"We have been having our spring this fall. A more beautiful autumn I have never seen. Things are growing yet, and the wheat is in fine condition for winter grazing, which will relieve the feed panic somewhat. The high-priced cotton has helped us out considerably, and we have made a good delivery. Texas deliveries will exceed last year's quite substantially, I think. The best part of it is that we now have in Texas the largest number of canvassers that have ever worked for a Christmas delivery. There is a growing sentiment toward canvassing all the year. The work looks very encouraging from every standpoint." E. R. P.

### Current Mention

—All records for high flying were broken by the performance of Hubert Latham, the French aviator, who reached a height on January 7 of 3,500 feet. This record was later broken at Los Angeles, Cal.

—Representatives of trainmen on all the Eastern railroads of this country, comprising 300,000 employees, have issued a statement declaring that they will shortly present a demand to the railroads for a ten-per-cent increase in wages.

—On January 12 the iron steamer "Czarina," bound from Oregon ports for San Francisco, drove on the rocks at Coos Bay bar, and became a total wreck. She carried a crew of thirty officers and men. All these were drowned, except one, and her single passenger is also among the drowned.

—On December 7 4,000 delegates to the National Rivers and Harbors Congress arrived in Washington, D. C. The purpose of this congress was to advocate a waterway policy which would provide annual appropriations of not less than \$50,000,000 for the improvement of waterways throughout the country.

—The resolution providing for an investigation of the Ballenger-Pinchot controversy was passed by the Senate on January 10 with practical unanimity, and slight changes in the original measure as it came from the House. It is proposed to go exhaustively into the question of the conservation of natural resources, over which Mr. Pinchot has so severely criticized Secretary Ballenger.

—The new Liberal government of Great Britain proposes a scheme of insurance for workmen against unemployment. The scheme, it is said, is already worked out, and will be put in operation as soon as the government authorizes an appropriation of \$15,000,000. The author of the plan declares that this will give labor a scientific market and the advantages which modern civilization has conferred on all the classes.

—A report from the aviation camp at Los Angeles, Cal., dated January 12, states that Louis Paulhan, the French aviator, broke all official and unofficial records for high flying in a Farman biplane, by flying to a height of more than 4,000 feet, and descending safely after fifty minutes and forty-six seconds in the air. On a previous day, Glenn H. Curtiss established a speed record, with a passenger, of over fifty-five miles an hour in his air-ship.

—A resolution has been introduced in the House of Representatives providing for a change in the date of the presidential inaugurations. The day mentioned in the bill is the last Thursday in April.

—During the last year there was an increase of 96% in the amount of mail handled on rural free delivery routes, as compared with the previous fiscal year. The total expenditure for this department of the postal service amounted to \$35,661,034.

—On January 12 the House of Representatives passed what is known as the "White Slave" bill, which is intended to prohibit the immigration of white slaves, and make it a penal offense to assist one of these women in going from one State to another in this country. By the provisions of this bill, immoral alien women are to be deported whenever discovered, and their procurers are to be excluded, deported, and punished.

—A report from Lisbon, Portugal, dated January 11, states that through the arrests of a number of men discovered prowling about the king's palace on the night of January 9, a plot for the assassination of the king has been unearthed. Through the arrest of the persons implicated, the police have discovered large quantities of explosives, arms, masks, and complete disguises, showing that the conspirators were well provided with apparatus to carry out their design.

—Because of the antagonistic attitude of the Catholic Church in France toward the schools provided by the government, it has been decided to modify the bill recently introduced, so as to enable the government to clothe the public authorities with full power to meet the situation at every point. It also proposes state control over Catholic or so-called private schools, and will substitute the state as the defendant for teachers in suits brought against them by Catholic parents' associations.

—A report from London, dated January 9, states that General Booth, head of the Salvation Army, preaching at Clapton on that day, deplored the fact that notwithstanding all appeals and warnings for centuries past, men and women are still steeped in wickedness. He said: "To-day all nations of the earth seem to be banded together in rebellion and transgression, until some think — and I believe with a considerable degree of probability — that we may be approaching rapidly the end of all things, and the world and its inhabitants will be destroyed by fire."

—The proposition of Secretary-of-State Knox, that the railways of Manchuria be neutralized and be under the financial control of China, is receiving a great deal of attention by all the principal governments of the Old World. Japan is very much opposed to the proposition, and it is stated that Russia is in agreement with her in her opposition to the proposal of Secretary Knox. Germany and England, however, seem to favor the neutralization of Manchurian railroads, because of the probability that this would give all nations equal opportunities there. This attitude of Secretary Knox is in harmony with the policy of former Secretary of State, John Hay, in working for what is known as "the open door in China."



## NOTICES AND APPOINTMENTS

### Notice!

A GYMNASIUM instructor is wanted at once at the New England Sanitarium. Kindly correspond with Dr. W. E. Bliss, New England Sanitarium, Melrose, Mass.

W. A. RUBLE, M. D.

### North Pacific Union Conference Association

THE first biennial meeting of the North Pacific Union Conference Association will be held in the East Portland church, Portland, Ore., at 2:30 p. m., Wednesday, Feb. 16, 1910. Officers will be elected and such other business transacted as may legally come before the association.

C. W. FLAIZ, *President*.

### North Pacific Union Conference

THE second biennial session of the North Pacific Union Conference will be held in the East Portland church, Portland, Ore., Feb. 10-20, 1910. The first meeting will convene at 10 a. m., Thursday, February 10, and it is earnestly desired that all delegates will be present from the first.

C. W. FLAIZ, *President*.

### Lake Union Conference Association

NOTICE is hereby given that at the fifth biennial session of the Lake Union Conference to be held in the Seventh-day Adventist Tabernacle, at Battle Creek, Mich., Feb. 8-18, 1910, a board of trustees will be elected for the Lake Union Conference Association, to serve for the ensuing two years.

ALLEN MOON, *President*,  
W. H. EDWARDS, *Secretary*.

### Mount Vernon College Meeting

THERE will be a meeting of the patrons of Mount Vernon College in the Seventh-day Adventist church, Ohio and Fair streets, Columbus, Ohio, in connection with the annual meeting of the Ohio State conference, Jan. 24-28, 1910. The purpose of this meeting is to elect trustees and to transact such other business as may properly come before the meeting. The first meeting will be held Tuesday, January 25, at 3 p. m.

S. M. BUTLER, *Secretary*.

### Annual Meeting of the California Conference

THE thirty-ninth annual session of the California Conference of Seventh-day Adventists will convene at Lodi, Cal., Feb. 7, 1910, and will continue until February 6. The first meeting of the session will be held at 9 a. m., February 7.

Each church in the conference is entitled to one delegate for the church, and one additional delegate for every twenty members. A full delegation is earnestly desired.

S. N. HASKELL, *President*,  
CLAUDE CONARD, *Secretary*.

### Review and Herald Publishing Association

NOTICE is hereby given that the seventh annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in connection with the Lake Union Conference at Battle Creek, Mich., Tuesday, Feb. 8, 1910, at 4 p. m., for the election of four trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union

Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the Trustees.

F. M. WILCOX, *President*.

### Ohio Conference Association Meeting

THE annual meeting of the Ohio Conference Association of the Seventh-day Adventist church will be held in the Seventh-day Adventist church, corner Ohio and Fair streets, Columbus, Ohio, in connection with the annual conference, Jan. 24-28, 1910. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Tuesday, January 25, at 3 p. m.

H. H. BURKHOLDER, *President*,  
R. G. PATTERSON, *Secretary*.

### Biennial Meeting 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, Jan. 25, 1910.

By order of the Executive Committee.

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

### Ohio Conference, Notice!

THE forty-eighth annual session of the Ohio Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, corner Ohio and Fair streets, Columbus, Ohio, Jan. 24-28, 1910. The opening meeting will be held on Monday, January 24, at 7:30 p. m. The meeting is called for the election of conference officers and the transaction of any other business that may be necessary to consider at that time.

Let all the local churches plan to be represented at this conference, and if possible by a full delegation. The basis of representation is one delegate for the organization, and one additional delegate for every twenty-five members.

H. H. BURKHOLDER, *President*.

### A Personal Request

I DESIRE to obtain a number of brief accounts of special experiences in getting employment or retaining positions when beginning Sabbath observance, by any of our people, for use in a small book or pamphlet on the vital truths of the third angel's message. The object is to encourage others who are convinced of God's claims, but fear to step out on account of their work. Many Sabbath-keepers have had remarkable providences in this way. Will such please send me the facts, being careful to write names and addresses very plainly, and allow me to use them in the way mentioned? While perhaps all received can not be inserted in descriptive form, they may possibly appear in a list merely of names and addresses to show that many have had similar help from the Lord.

If the contemplated publication is printed, a free copy will be sent to each respondent whose recital, in detailed form, can be used. Thanking all in advance for kindly assisting

in this matter, I am, yours in the blessed hope. Address H. E. Robinson, 28 Rockland St., Roxbury Dist., Boston, Mass.

### The February Watchman

THE *Watchman* for February will contain the following articles of special interest: "What the Federation of Churches Means," and the "Question of the Far East," from the editors. Elder Clarence Santee writes on "The Sanctuary in Heaven;" Elder J. O. Corliss on "The Future of Our World;" Elder O. A. Johnson on "Israel's Yearly Feasts and New Moons," and Elder S. B. Horton on "The Vital Point in Religion." A timely article will appear from the pen of Elder M. N. Campbell on "The Moving Spirit," raising a needed warning against the highly colored representations and advertisements of worthless properties throughout the country. This number will also contain other articles of equal interest.

### Annual Meeting of the California Conference Association

THE fourteenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the thirty-ninth annual session of the California Conference of Seventh-day Adventists, at Lodi, Cal., Feb. 1-6, 1910, for the purpose of electing a board of seven directors and transacting such other business as may come before the meeting. The first meeting will be held at 9 a. m., February 2.

H. W. COTTRELL, *President*,  
CLAUDE CONARD, *Secretary*.

### Publications Wanted

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

A. W. Sanborn, Apalachicola, Fla., desires late, clean copies of the *REVIEW*, *Signs*, and *Watchman*.

T. Godfrey, 1911 Fourth Ave., Huntington, W. Va., wishes sent to his address clean copies of all our periodicals, for free distribution.

W. L. Killen, High Point, N. C., desires, post-paid, clean copies of the *Signs*, *Watchman*, *Instructor*; and tracts, for free distribution in Bible work.

W. E. Carter, 628 Parsonage St., Elizabeth City, N. C., would like copies of the *REVIEW*, *Signs*, and tracts sent to his address, to be used in missionary work.

Mrs. George H. Hurd, R. F. D. 1, Union, N. H., would like a continuous supply of *Signs*, *Watchman*, *Protestant Magazine*, *Life and Health*, and tracts, for missionary work.

W. E. Tucker, 212 Harrison St., Petersburg, Va., desires, post-paid, clean copies of *Life and Health*, *Liberty*, *Signs of the Times*, and any other of our publications suitable for reading-rack.

### Business Notices

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

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

#### Conditions

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

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

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

No discount for several insertions.

WANTED.—A steady farm job with Sabbath-keeper, for a strong young man—a good worker. Address I. E. Kimball, Industrial Home, Tappan, N. Y.

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

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

WANTED.—To correspond with individuals wishing to learn and carry out the principles of hygienic cookery. Position open for good student or competent second cook with good references. Address Wabash Valley Sanitarium, La Fayette, Ind.

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.

WANTED AT ONCE.—A competent Seventh-day Adventist stenographer, young woman, of good address and pleasing manner, with some business ability. Will pay good wages to the right person. Address North Yakima Sanitarium, North Yakima, Wash.

WANTED.—Steady, remunerative, outdoor employment, preferably in the country among our people. Had experience in farming in New Hampshire, Colorado, and Imperial Valley, Cal. Single, good health, weight 130 lbs. Finish here January 22. Address G. E. Judd, Glendale Sanitarium, Glendale, Cal.

SEND for "Our World Beauties." The holidays are over, but we sold more Mottoes last July than during any month of the holiday season. We want a wholesale house in every State. Over 440,000 sold in 1909. 100, \$6; 200, \$10. This includes our new Father and Mother Mottoes. The world is ripe for Bible Mottoes. Address Hampton Art Co., Hampton, Iowa.

SPECIAL NOTICE.—We have decided to extend our freight-paid proposition to February 15, that more of our people may be able to take advantage of this liberal offer. These excellent foods at such low prices ought to go into every Seventh-day Adventist home in the United States on this freight-paid plan. The purpose of the Southern Union Conference in operating this factory is simply and only to supply our people with real health foods at prices that will encourage and permit their liberal use in preference to other foods. As a people we should follow more conscientiously the health reform light with which we have been blessed. Begin now by sending in your orders. We want to help you. Nashville Sanitarium Food Factory, Nashville, Tenn.

## Obituaries

ARNOLD.—Maude E. Arnold died at her home in Chicago, Dec. 27, 1909, at the age of 29 years, 10 months, and 13 days. She was baptized in west Michigan at the camp-meeting of 1909, and united with the Forty-sixth Street Church of Chicago during the early part of the winter following. Those who have known her best and seen her most since her acceptance of this truth, speak in terms of the highest praise of her Christian spirit and self-sacrificing devotion. Her principles live after her, and the memory of her faithfulness will be a light which even death can not quench. Her decease was sudden and a sad surprise for all her friends. She leaves sorrowing, a husband, a father, a little son, Sherburn, one brother, one sister, a step-

mother, and a half-brother. The funeral was held from her father's house in Clyde, Ill., and we laid her to rest in Forest Home Cemetery.

E. F. COLLIER.

HAZELTEEN.—Sister Emma Fisk Hazelteen fell peacefully asleep Nov. 20, 1909, at the age of eighty-five years, less four days. Sister Hazelteen has been a member of the Cincinnati Seventh-day Adventist church for about twelve years. She parted this life fully trusting in Jesus, the Life-giver, to raise her up in the last day. She leaves to mourn her death one son, who feels his loss keenly. Words of truth and comfort were spoken to him and friends gathered, by the writer. Text, Rev. 20: 6.

JOHN P. GAEBE.

NICHOLS.—Brother Joseph Nichols was born in London, Ontario, Canada, July 25, 1830, and died of cancer of the throat at Agassiz, British Columbia, Dec. 7, 1909. Brother Nichols was converted at a Seventh-day Adventist camp-meeting in South Dakota over twenty-two years ago, and he was baptized by Elder A. D. Olsen. He remained a faithful commandment-keeper to the day of his death. He often expressed his desire to "see the Life-giver come." He leaves three children with a bright hope of seeing their father when Jesus comes. His companion fell asleep in Jesus nine years ago. The Methodist and Presbyterian ministers assisted the writer at the funeral service. Text, Job 5: 26.

W. M. ADAMS.

WEATHERFORD.—Died at Port Arthur, Tex., Nov. 23, 1909, of pneumonia, my only son, Thomas Lindsey Weatherford, aged 38 years, 7 months, and 19 days. During his sickness, which lasted thirty-four days, he was heard to say but little about his sufferings, though he suffered much. The day before his death he called us all to his bedside and gave us an expression of his love, and kissed us good-by. When I asked him if all was peace, he said all was well with him. When death was claiming him, his wife asked if he could speak, he said, "Yes." A little later he asked for water, took a swallow, then fell asleep. He leaves a wife and five little children, a sister, and a father, and others to mourn their loss. Words of comfort were spoken in his home to the friends, by Rev. Pasgrove (Christian). He sleeps in the Port Arthur City Cemetery, awaiting the summons of the Life-giver.

S. C. WEATHERFORD.

PINCHON.—My dear mother, Mrs. Caroline Pinchon, was born May 8, 1831, in Philadelphia, Pa. She died at the home of her daughter, Mrs. Bigelow Ramp, in Columbia City, Ind., Dec. 31, 1909, aged 58 years, 7 months, and 23 days. Her ailments were of a complicated nature. She was sick about six weeks, but her last moments were of peace in Him, and prayer was on her lips to meet her Saviour. Her maiden name was Deckman. Her parents immigrated from Germany about 1833 to Philadelphia. They moved from Philadelphia to Canton, Ohio, when my mother was three years old. In 1867 she went to Hudson, Ind., and on May 13, 1875, she was married to Frank A. Pinchon, at Wawaka, Ind. Later she removed to her late home near Wolf Lake, Ind. At the age of fifteen, mother gave her heart to the Lord in the United Brethren Church, and last March renewed her covenant with the Lord under the sounding of the third angel's message. She continued faithful in this decision, which will always be an inspiration to her children to believe in the eternal triumph of the righteousness of God's holy word. She has left to mourn their loss a husband, one daughter, one son, two grandchildren, two sisters, and one brother. The funeral was conducted by Rev. L. L. Shaffer in the Columbia City United Brethren church, and comforting words were spoken to the bereaved from Phil. 1: 21, 23; 1 Peter 1: 3-7, 13-25; Rev. 7: 9-17. A large concourse of relatives and sympathizing friends followed the remains to the South Park Cemetery, near Columbia City.

ELMER C. PINCHON.

McMILLEN.—Sister Carrie McMillen was born in Freeland, Mich., May 27, 1874, and died of heart failure Dec. 1, 1909, at Vancouver, British Columbia. This sister was baptized and united with our church in Vancouver in the year 1902. She has been a faithful member. Her death was very sudden, she having started to the store, and while waiting for the street-car, fell dead on the street. She sleeps in Jesus. She leaves a husband and one son, who are not in the truth. The funeral service was conducted by the writer, assisted by the pastor of the church.

W. M. ADAMS.

SHAVER.—George Allen Shaver was born in Hamilton, Iowa, Dec. 15, 1873; and died of typhoid fever at Bismarck, N. D., Nov. 18, 1909. He was a member of a family of eleven children. Brother Shaver was united in marriage with Miss Minnie Roberts, March 20, 1893; and the next fall they entered the Battle Creek College, where they remained one year. While there they were baptized, and upon returning home united with the church at Alexander, Iowa, where they continued their membership. Brother Shaver worked one season with a tent company in Iowa. He attended the Humboldt College for two years, and was instrumental in raising up a church at that place. Upon leaving college, he taught in the high school at Alexander for three years. Later, he was connected with the university of Mason City, Iowa, for three years, and was head of the normal department. At the time of his late sickness he was at Baldwin, N. D. His father, G. W. Shaver, and his sister, Miss Daisy Shaver, went to care for him. Later he had a sudden relapse, and the relatives were unable to reach him before his death. Brother Shaver possessed an amiable disposition, and had many friends. He said he was ready and willing to die. The remains were taken to College View, Neb. The funeral service was conducted by the writer, assisted by Professor Kellogg, in the Adventist church at that place, words of comfort being spoken from Rev. 21: 4. He leaves a companion, one daughter, and many relatives and friends to mourn their loss. We laid him to rest to wait the return of the Life-giver to call him home.

J. S. HART.

LOGAN.—Died Nov. 28, 1909, from injuries received by being tossed, struck, and crushed by a Jersey bull, our greatly esteemed friend, Clinton B. Logan. This fatal accident occurred a few miles from Battle Creek, Mich., on a large dairy farm. At the time he received his death stroke the decedent was forty-five years and fifteen days old, and he leaves a wife and six children to mourn this untimely removal. The funeral services were held a few miles from Rochester, Ind., where the deceased had lived most of his life. The great respect in which he was held was shown in the crowded attendance at the funeral, over forty carriages being counted in the procession. At the house the bandmaster of Tiosa village came with a chorus of twelve persons and sang several beautiful pieces at the service. After the accident Mr. Logan lived six days, during which time he reviewed his life history carefully, and his most intimate friends feel that his peace was made with God. Shortly before he died, the writer, with another brother, prayed with him that if it was the Lord's will his life might be spared, but he was too weak to make any response. He looked forward with interest to the special meetings to be held during the week of prayer in the Tabernacle at Battle Creek, which he had purposed to attend; but it was willed otherwise. And here is an item worth repeating: Although this man did not regard himself as a Christian, yet it was a circumstance extremely rare for him to retire at night without first having his Sabbath-keeping wife read the Bible and pray to the God of our mercies. But his life-work is over, and he is now at rest in the beautiful country cemetery on the bank of the Tippecanoe River, Indiana. At the service the writer read a lengthy biography, and made use of a number of texts bearing on the resurrection of the righteous.

G. W. AMADON.

SLADE.—Sabbath, Dec. 4, 1909, we laid away our baby Gertrude, aged 2 years, 4 months, and 22 days. She died of poisoning. She was a sunbeam in our home. We miss her, but know, if faithful, we shall meet her again, and spend eternity together. Services were conducted by a Baptist minister.

MR. AND MRS. J. W. SLADE.

PANGBORN.—Died at the home of her daughter in Trufant, Mich., Sister Tillie Pangborn, wife of Anson Pangborn. Their home was near Sand Lake, Mich. During the last six or seven weeks of her illness from cancer she was a great sufferer. She leaves her husband, one daughter, and several grandchildren to mourn their loss. Words of comfort were spoken by the writer from Matt. 11: 28-30. W. R. MATTHEWS.

POWELL.—Nettie Powell, the daughter of Sister Powell, died Friday, Nov. 19, 1909, at their home in Covington, Ky., aged 5 years, 3 months, and 14 days. She was born Aug. 5, 1903. Nettie had been an invalid from infancy, besides having lost her father when scarcely a year old. She was a patient little sufferer till death came. She leaves a mother, two brothers, and four sisters. Words of comfort and consolation were spoken by the writer, from Luke 18: 16.

JOHN P. GAEDE.

POST.—Died near Parma, Idaho, Nov. 30, 1909, Sister M. J. Post, wife of Ezra Post, aged almost seventy years. A true mother in Israel has fallen. She gave her heart to the Saviour in early life, and ever after endeavored to follow in his footsteps. We shall greatly miss her wise counsel and faithful work in the cause of Christ, which she loved so dearly. A husband, two sons, and one daughter mourn the loss of a true companion and a faithful mother, but with the hope of meeting her in the glad morning of the first resurrection. Funeral services were conducted by the writer, assisted by Pastor Elder, of the Presbyterian church.

J. M. WILLOUGHBY.

GRIFFIN.—Sister Emmeline Sutphen Griffin accepted the truth under the ministry of Elder J. N. Loughborough when he held his first tent-meetings in Ohio. Since that time she has been loyal to the message, faithful in her church duties, and liberal in her offerings. She was a faithful, loving wife and mother, and was respected by all who knew her. She has been a subscriber to the REVIEW for more than half a century, and was specially interested in reading its reports from the mission fields. In May, 1854, she was united in marriage with Philip H. Griffin. To this union seven children were born, four of whom are living. She died in her home in Republic, Ohio, Oct. 15, 1909, aged 76 years, 5 months, and 17 days. We join the sorrowing family and friends in mourning her death, but we sorrow not as those who have no hope, for we know that the Jesus she loved and served will soon come and raise the sleeping saints to life everlasting.

H. M. JUMP.

SAMPSON.—Sister Belle L. Sampson was born in Roulette, Pa., May 8, 1850, and died at Spokane, Wash., Dec. 12, 1909, aged 59 years, 7 months, and 4 days. Sister Sampson was brought up by Seventh-day Baptist parents. On Sept. 18, 1875, she was united in marriage to Joseph E. Sampson, and in 1892 she and Brother Sampson united with the Port Allegany church of Seventh-day Adventists, and Sister Sampson remained faithful and true until her decease. During her life she had read her Bible through forty-five times. Being so established in the faith, she said to her companion just before going to the surgeon's table, "I have no fear of death, no dread of the future; my only regret is to leave you alone." She leaves a companion, two sisters, one brother, and a large circle of friends to mourn their loss, but not without hope, and she died in full assurance of a soon-coming Saviour and a glorious resurrection. Words of comfort were spoken from Ps. 23: 4 by the writer. Funeral service and burial at Roulette, Pa., on December 18.

I. N. WILLIAMS.

KNOLTY.—Moses Knolty died of heart failure at his home near Sebastopol, Cal., Dec. 4, 1909, aged sixty-nine years and nine months. He was in usual health when I visited him the day before his death. December 30 his companion, Lovina Knolty, also fell asleep in Jesus. Her age was fifty-seven years and six months. They embraced the message of truth over thirty years ago, and lived consistent Christian lives. Eight years ago they came to California. Their funerals were attended by many sympathizing friends. The services were conducted by the writer.

ISAAC MORRISON.

SHIELDS.—Pearl M. Shields, oldest daughter of Daniel and Mary E. Shields, was born in Knoxville, Tenn., March 10, 1890, and died of pulmonary tuberculosis at Toluca, N. C., Dec. 4, 1909, aged 19 years, 8 months, and 24 days. Pearl joined the church at Campobello, S. C., four years ago. She longed to prepare herself for some work in the message. June 22, 1907, her mother, from whom Pearl contracted the disease, died. After intense suffering she fell asleep in the blessed hope of the first resurrection. She leaves a father, one brother, and four sisters to mourn their loss. Words of comfort were spoken to a full house in the Methodist Episcopal church by the writer.

D. T. SHIREMAN.

STILES.—Died at the home of her parents near Malaga, Wash., Nov. 22, 1909, Freda, daughter of L. I. and Emma Stiles, in her eighteenth year. She had been sick about two weeks of what was pronounced typhoid fever; toward the last, decided symptoms of cerebrospinal meningitis appeared. The elders were called in to pray for her. The blessing of God rested upon her, and the symptoms that had been so alarming disappeared, which was a great surprise to the doctors when they came to hold a council; but it did not seem to be the will of God to raise her up to health, and she soon quietly and peacefully fell asleep. She had been brought up from childhood to love and serve the Lord, and for some time had been a faithful member of the church. We laid her away in full hope that she will come forth in the first resurrection. The parents, one brother, and a large circle of relatives and friends mourn their loss, but not as those who have no hope. The funeral services and the interment took place at Aberdeen, Wash., the home of her childhood, and were conducted by the writer, who knew her from a little child.

W. W. SHARP.

McCLURE.—Mrs. Frances L. McClure, beloved wife of Elder N. C. McClure, of the California Conference, died at her home in St. Helena, Cal., on the morning of Dec. 28, 1909, aged sixty-six years, lacking thirteen days. She was born in Missouri, Jan. 10, 1844. Sister McClure is held in loving remembrance by many. For more than twenty years she was associated with her husband in labor in the gospel field in meetings, visiting, and general Bible missionary work. For more than ten years they together conducted the first Bible Training Mission on the Pacific Coast, and in this time she acted the part of mother to about two hundred young people, many of whom continue to this day in the Lord's work in different parts of the world. Thus we may see clearly how the works of her life follow her, while she rests from her labor in the Lord. Although a great sufferer for a long time, she bore all with Christian patience, resigned to the Lord's will and way. She fell asleep in death without a struggle, and in bright hope of a glorious resurrection in the sweet and near by and by. She leaves behind to mourn their loss, an aged mother (nearly eighty-eight years old), six sisters, a husband, and many others, but not without bright hope of meeting her again when Jesus comes to call his own. In the funeral service at the home words of hope, comfort, and admonition were spoken by the writer to the many present, after which our dear sister was laid to rest in the St. Helena Cemetery.

H. A. ST. JOHN.

FEATHERSTON.—Died at his home near Cambridge, Idaho, Sept. 30, 1909, Henry Featherston, aged sixty-eight years. Brother Featherston accepted Christ as his Saviour, and the gospel as revealed in the third angel's message, under the labors of Dr. Frank Lamb, of California, and was faithful to the truth until death. He was a great sufferer with rheumatism, which confined him to the house more than seven years, but in his affliction he was patient and calm, never uttering one word of complaint. An aged companion, who so faithfully cared for him during his illness, one son, and one daughter, with their families, are left to mourn their loss. Funeral services were conducted by the writer, assisted by Elder E. E. Smith.

J. M. WILLOUGHBY.

HEDRICK.—Fell asleep in Jesus, Dec. 22, 1909, in Salt Lake City, Utah, Brother W. O. Hedrick, aged seventy-one years and eleven months. He was a member of the G. A. R., having served during the entire period of the Civil War. He embraced the truths of the third angel's message under the efforts of Elder C. N. Martin, in 1903, and from that time until his death he carried the banner of Prince Immanuel, serving his Master as a faithful soldier. He spent most of his time studying the truth, and helping in the work of the church, giving liberally of his means to support the cause which was near to his heart. He leaves many friends and relatives to mourn their loss. After a most impressive sermon by Elder S. T. Hare, of Ogden, followed by a brief flag service by the G. A. R. Post, we laid him away to sleep in Jesus. We look forward to the trumpet call to which our brother will respond, and will come forth from the grave with the shout of victory.

W. L. GARDNER.

TURNER.—Mrs. Mary Jane Turner, wife of Brother Jerome Turner, of College Place, Wash., was born in the State of New York, June 3, 1855, and died Dec. 16, 1909. She heard and embraced the truth, under the labors of Elder Samuel Fulton, in 1887. Her death was sudden and without warning. She was feeling quite well, and had been looking forward to the time when one of her sons, whom she had not seen for some time, would visit her, and was preparing for a pleasant time with him and others. She went to the office to mail letters, from there she went to her daughter's, Mrs. Tinsly's, and was taken suddenly sick, and lived only a short time. During the past year she had been a careful reader of her Bible, and manifested much interest in the truth and the Lord's soon coming. A kind and loving husband, with six children, two daughters and four sons, mourns, but not without hope. Elders Oscar Hill and W. W. Steward assisted at the funeral, where words of comfort were spoken from Job 14: 14.

A. J. BREED.

MULL.—Mrs. Nancy Mull was born May 4, 1833, in Springfield, Ill., and died at the home of her daughter, Mrs. E. K. Featherby, in Hutchinson, Kan., Dec. 1, 1909, aged 76 years, 6 months, and 28 days. Her maiden name was Baldwin. In 1872, August 20, she was married to John Mull. To this union was born one child, the daughter in whose home Sister Mull died. Mr. and Mrs. Mull lived on a farm near Springfield, Ill., until 1884, when they moved to Reno County, Kansas, settling on a farm near the town of Langdon. This was their home until 1889, when they moved to Arlington. Sister Mull was left a widow March 17, 1905. Early in life she united with the Union Baptist church in Springfield, Ill., where she remained a member until 1887, when she with her husband accepted the truth, uniting with the Seventh-day Adventist church in Hutchinson, Kan. She was a firm believer in the message, and looked forward to the soon-coming Saviour to gather all the faithful of earth. She leaves one daughter, a stepdaughter, and stepson, also one granddaughter, and many other relatives and friends, to mourn their loss. The funeral service was conducted by the writer.

A. S. BRINGLE.



WASHINGTON, D. C., JANUARY 20, 1910

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

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THE Northern Union Conference has been appointed to convene at Des Moines, Iowa, Feb. 22 to March 3, 1910; and the Western Canadian Union Conference will meet at Lacombe, Alberta, March 4-13. Further particulars will be published next week.

CLOSING his labors in California with the year, Elder W. T. Knox and wife reached Washington, D. C., January 13. Brother Knox has already entered upon his duties as treasurer of the General Conference, to which office he was elected at the last session of that body.

A LETTER from Elder W. A. Westworth written at Vancouver, Dec. 27, 1909, states that he was to leave that port for China the next day, December 28. His address will be Box 993, U. S. Postal Agency, Shanghai, China. Correspondents should make note of this address.

UNDER date of December 24, Brother Guy Dail writes that a cable from German East Africa received that day announced the death of Mrs. Ella Drangmeister, one of our workers at the Kihuiro Mission. It came as a surprise, he said, for no intimation had been given them that she was ill. Brother Dail also states that a daughter of Elder H. F. Schuberth, president of the German Union Conference, about fourteen years of age, was recently buried. The friends thus called upon to mourn will receive the sympathy of all the readers of the REVIEW.

Not only according to Mr. Justice Brewer is this "a Christian nation," but also according to a speaker in a late National Reform convention in Boston. Here are the words of the Rev. J. M. Foster, of that city: "This is not a Mohammedan, not a pagan, nor a Roman Catholic, but a Protestant Christian nation."

THE reappearance of Halley's comet after an absence of seventy-five years is eliciting considerable interest throughout the country. In several months this comet may be seen with the naked eye near the constellation of Orion. This interesting celestial phenomenon will be made the subject of an article in the March number of the *Watchman*, by Dr. O. C. Godsmark, of Chattanooga, Tenn. This article will begin a series of astronomical subjects, treated from the standpoint of science and the Bible. Subscriptions to the *Watchman* beginning with the March number will include this interesting series.

IT is always interesting to watch the evolution and growth of a newspaper or magazine. Gradually its scope becomes enlarged, its field of vision broadened, and it takes on added dignity and breadth and power. This has been the experience of our excellent health journal, *Life and Health*. Beginning in a humble way with a small subscription list, it has gradually worked its way into a broad field of usefulness. Steady and marked improvements have been evident in both its mechanical and literary make-up. With no particular fads and fancies to promulgate, and with no personal enterprises to exploit, it has earnestly and faithfully sought to take the principles of health and expound them in a way intelligible and practicable to the common people. That it is ably succeeding\* in this work, thousands of readers can testify. Its editor, Dr. G. H. Heald, has done hard and earnest work, the merit of which is witnessed by the character of this journal. Every Seventh-day Adventist should read and study this publication as an exponent of health principles. It is unquestionably the best magazine in the field to-day for the introduction of health principles. It serves a valuable mission. Read, study, and circulate *Life and Health*.

IN the Baptist missionary organ, *Missions*, for January, is the following vigorous restatement of the Baptist position on religious liberty:—

The Baptists still stand for the spiritual as against the formal in religion, for immediacy between God and man, for obedience to the Scriptures, and for the great principles of soul liberty and absolute separation of state and church,—principles acknowledged to-day by all

Protestant bodies, but not acknowledged by a powerful ecclesiastical system which is political as well as religious and is persistently putting forth every effort to gain ascendancy without publicity in legislative halls and boards of appropriation. The struggle for soul liberty on these shores is not yet so definitely settled that we do not need an alert, united, and aggressive American Protestantism to ward off attack and win ultimate triumph for that freedom wherewith Christ makes free. In this contest all Baptists are as one.

Through the centuries Baptists have stood for these principles, and suffered for them. As *Missions* well says, the time is still demanding a vigorous stand for the Word of God as the Christian standard, with resistance of efforts to use civil machinery, as of old, to advance the cause of religion.

OTHER numbers of *Liberty* have been good, timely, and instructive, but every reader will concede that the January number, which is being mailed this week, is one of the very best that has ever been printed. It is a live, wide-awake, up-to-date number. Able articles from its editors and from its contributors discuss the dangers now threatening to once more engulf the world in the union of church and state, the same as in past ages. It tells of the forces now marshaling for the final conflict. It sounds a clear, unmistakable warning against subtle influences which are molding the great churches of the day, and leading them to demand religious legislation. This number of *Liberty* should be read by every reader of the REVIEW. Its merit demands a wide circulation.

### Important Notice

ELDER W. T. KNOX, who was elected treasurer of the General Conference at its last session, has closed out his interests in California, and has now located in Takoma Park, to take up the work of his department.

The attention of our people is called to the fact that Brother Knox is now in the General Conference office, looking after the business of the Treasury Department, and all remittances of funds pertaining to the General Conference, of every nature whatsoever, should be forwarded to him, or to the General Conference, Takoma Park, Washington, D. C. Elder I. H. Evans has disconnected with the Treasury Department, and funds should not be sent to him as formerly.

All business pertaining to the General Conference Corporation and the General Conference Association of the Seventh-day Adventists, should also be directed to W. T. Knox, Treasurer, Takoma Park, Washington, D. C., who will give all these matters prompt and careful attention.

I. H. EVANS.