



The Advent Sabbath Review and Herald

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No. 48



God's Infinite Care

WORTHIE HARRIS HOLDEN

THE ear of the Infinite One bends low
To catch thy faintest cry;
There's never a call that He does not hear,—
Never a moan or sigh.

Thou gazest toward heaven in mute appeal,
In sorrow too deep for word,
But the eye of the Infinite sees thy need,
His compassionate heart has heard.

○ wonderful love that in mercy bends
To us in our night of woe!
○ marvel that Infinite Love on us
Unceasing thought should bestow!

For Israel's Guardian never sleeps;
Each child hath His constant care,—
Unerring in judgment, unailing and strong,
To answer His children's prayer.

When earth shall again be a paradise,
And we enter into rest,
Our eyes shall then see what our hearts now know,
That His will and ways are best.

Portland, Ore.



The PROTESTANT MAGAZINE and LIFE AND HEALTH

For December



The Protestant Magazine
Third Number

The *Protestant Magazine*, in dealing with the doctrines of the Roman Catholic Church, does not attack any member of that communion. There is a wide difference between exposing the falsity of a doctrine and aspersing the character of those who hold the doctrine.

The only safe and consistent course for Protestants is to accept and obey the Word of God regardless of creeds, traditions, or customs.

From the contents of the third issue of the *Protestant Magazine* it will be clearly evident that any one who abandons the plain teachings of the Word of God and adopts a church creed, the teaching of some commentator, or the mere customs of the majority, is really repudiating one of the fundamental principles of Protestantism.

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PREDICTING a time when Rome will again rule the world.

NAMING the present contending forces that will finally be victorious.

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Editorial

From the Dark Places

HERE, just before the week of prayer and the annual offering, let us listen to a few words received from workers in some of the dark places of the earth.

"Pray for Us."—From Peru, Elder A. N. Allen writes: "Always remember us in your noon-hour prayer service [held for a few moments daily in the General Conference office], as we always remember the brethren at home in our prayers."

Where Need Abounds.—Dr. R. Russell, of Korea, who finished his medical work in Washington, a year ago, writes: "All the time I was in the medical school, I asked God to send me to a field where I could see that I was needed. He has answered that prayer above all our expectations, and we daily thank him for his sustaining and keeping power."

Unworked and Waiting.—From Ecuador, for which field the Mission Board is looking for a man to join him, Elder W. W. Wheeler writes:—

The people of this country are not asking us to start a school anywhere; they are not asking for meetings anywhere; they are not calling for our books anywhere; they are not asking for a sanitarium. But how all those things are needed! They burn the Word of God in the streets before our eyes, and when there are no police about, they

stone us from their villages. There is a barrier of prejudice and hatred to be broken through by loving ministry. I do hope some one will answer the Lord's call to come to this field, and that those who have the Lord's money will improve the opportunity to invest it where it will bring large returns.

The Closing Harvest.—Writing on the train in Korea, going to an unentered region, Elder C. L. Butterfield saw thousands of laborers in the rice fields hurrying to gather the ripened crop. He says:—

While looking at the fields, I think of the great field—the world—"white already to harvest." But where are the reapers? As we look at Korea with its millions, Japan on one side with her tens of millions, China on the other side with her hundreds of millions, and then think that we have sent only about fifty workers to all these millions, we can but say, "The laborers are few." I believe if our people in the home land could only see with their own eyes what we see among these millions, they would give as never before—give some of the large farms; give some of the valuable horses and cattle; give some of the bank accounts; yes, and give their sons and daughters to help save the precious fruit of the harvest of the world.

A Timely Visitant

DISCUSSING the ministry of angels, in his commentary on the book of Daniel, Melancthon, the associate of Luther, tells of the providential deliverance of Simon Grinæus, of the University of Heidelberg. Grinæus had come to the Diet of Spires, in the year 1529. This was the year in which the famous protest of the Protestant princes was presented.

The clerical champion of the Catholic side at the council was Faber, bishop of Vienna, who violently opposed the reformed teaching. Grinæus one day remonstrated privately with Faber concerning positions he had taken. Faber, on learning the name of his visitor, who was famous as a scholar and reformer, pretended he desired to confer with him more at leisure, and invited him to come to his lodging next day. Grinæus gladly promised to do so. Melancthon says:—

When he had departed from Faber, he came straightway unto us, and was scarcely set at the table (for it was supper time), reciting a part of his talk with Faber unto me and others there present, when I, sitting with my company, was suddenly called out of the parlor by a certain ancient fatherly man,

who, showing a singular gravity in his countenance, words, and behavior, spake unto me, and said that the sergeants would by and by come unto our lodging, being sent by the king's commandment, to carry Grinæus to prison, whom Faber had accused to the king: commanding that Grinæus should straightway depart out of the town; and exhorted me that we should in no case delay the time.

And so, bidding me farewell, he departed. But what old man this was, neither did I know him, nor afterward could I understand. I, returning again unto my company, bade them rise, and told them what the old man had said unto me.

By and by, we, taking Grinæus in the midst of us, carried him through the street to the river Rhine, where after we had staid upon the hither bank awhile, until Grinæus, with his companion, was carried over in a small boat, returning again to our lodging, we understood that the sergeant had been there, when we were but a little way gone out of the house.

Now in what great danger Grinæus should have been, if he had been carried to prison by this cruelty of Faber, every man may easily conjecture; wherefore we judged that this most cruel intent and purpose of him, was disappointed by God's merciful providence. And as I can not say what old man it was that gave me this warning, even so likewise the sergeants made such quick speed, that except Grinæus had been covered and defended by the angels, through the marvelous providence of God, he could never have escaped.

Concerning the truth of this matter, there be many good men yet alive, which know both the same, and also were present at the doing thereof. Therefore let us give thanks unto God, which hath given us his angels to be our keepers and defenders.

The calm scholar and theologian of the German Reformation, Melancthon, was not the man to be misled by fancy; and all the setting of the case convinced him, beyond a doubt, that an angel of the Lord had brought the warning and pointed the way of escape. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Surely angels were in Spires, as the forces of earthly powers gathered there in a great crisis in the history of the work of God. As the angels ministered to patriarchs and prophets and believers in olden time, so have they shielded reformers, led the way before missionaries, and are still with the Lord's children for the finishing of the work, whether seen or unseen. Thank God for the blessed truth of the ministry of angels!

W. A. S.

Only One Way

WHICHEVER way we turn, our eyes and ears are constantly assailed by human devices for the salvation of men. Says the great scholar, "A new religion is needed;" and he furnishes its framework, to be built upon and finished by human wisdom. Say the great philosophers, "A new plan of salvation is needed;" and they furnish the plan, which is based entirely upon human wisdom and power.

Restless humans, as unsatisfied with the plans of the Infinite in reference to their soul's destiny as were Adam and Eve in reference to their future, turn from what God has to what man professes to have, and in that turning, start upon the long road that bears ever away from the one path that leads to eternal life. In theosophy (God-wisdom) thousands upon thousands are taught to find all that humanity can hope for in the eternal beyond. Perfect trust in that system, invariably eliminates Jesus from any share in the rewards of the soul beyond this life. He is not in all their thought—as a Saviour. The ancients built a tower from whose top they expected to step into heaven unaided by any power save their own. God smote it with the lightnings of heaven, and smote their hopes and shattered their trust at the same time. So will he do with the tower of theosophy and the trusts and hopes of the theosophists when their theories come up face to face with the great fact of his second coming.

The Unitarian sets forth a plan whereby, through a life of good deeds and moral thoughts, man advances, step by step, from the court of the Gentiles into the holy of holies, presenting himself as his own savior, and pushing aside Jesus, the Lamb of God slain from the foundation of the world as "a ransom for many." But the day must come when they who have put their trust in that system will see written over the door of the audience-chamber of the Infinite the words: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." That will be a sorrowful awakening.

The Roman Catholic is taught to believe that the sacrifice of Christ is insufficient for man's salvation; that Christ must be sacrificed over and over in the mass as a propitiation for sin and to appease the wrath of God; that Christ can not, in justice, forgive sins, and that forgiveness can only be received through Mary. But in the morning of the Judgment day, how these wicked and foolish inventions of men will wither in the scorching blast of divine wrath! It will be a bitter day for the millions who have put Christ to one side and trusted in such a system as a substitute for him.

But the world is full of just such systems. It is a concerted plan to blind the eyes of men to the one essential of salvation. Not all will be attracted by one plan, so there are many. There can be but one way into the city of God from the wilderness of this world. Christ is that way. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "He that . . . climbeth up some other way, the same is a thief and a robber."

Everything that is outside the plan of God will perish. All human plans for affecting the salvation of men are outside God's plan; and when he brings in again the harmony which sin had destroyed, all those things will be among the ashes of sin's overthrow. The antediluvians trusted in themselves rather than in God, and the flood came and took them all away. The postdiluvians trusted in their tower as the "gate to heaven." God smote it and scattered them. The Jews finally came to trust in the cold forms of their temple worship. They forsook him to whom the temple and its services pointed, and crucified him. Then God declared, "Your house is left unto you desolate," and he rent the temple veil and permitted heathen hands to desecrate the temple in which they trusted.

God has never yet recognized any human scheme which was designed to take the place of a divine plan, and he never will. "Every plant, which my Heavenly Father hath not planted, shall be rooted up," said Jesus. No human scheme can bring salvation. There is only one Saviour, and all these human devices seek to eliminate him. In them, therefore, there is no Saviour. All who turn from God's one way, and put their trust in theories and schemes of men, will find themselves overwhelmed in the ruin of those schemes, as the antediluvians were in the flood of waters. There was salvation then in the ark and nowhere else; there is salvation to-day in God's plan of redemption, and in no other. Those who trust in human plans are not only opposing God's work, but their own best interests as well. The heathen of old trusted in their visible images which their own hands had made. Men and women out of the ark of safety to-day are trusting in images also, images of the mind which human brains have devised and placed in the very temples of God. And these are as surely leading them to eternal ruin as ever did the worship of the images of old. They have no Saviour. The way is narrow, and their load of sin is wider than the way.

But for us alone to know this will do such persons no good. They, too, must be made to know it. The time has come for every one who knows the true way

to make it known to those who have been deceived by the glitter and the platitudes of the scores of false systems that are in the world to-day. The faithlessness of many of the professed followers of Christ has helped to make these human devices so successful in their delusive operations. This gives double reason for diligence now in making known the true way. Our own salvation waits on our faithfulness in this regard. A slow and wavering campaign is not in God's ordering. Whatever shines will attract. Therefore, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." To a small people has been given a great message, but there is a great guaranty behind it. We have no reason to fear or doubt. The message committed to this people is as sure as the unshakable rock of God's Word, in which we read it. And when that message has been given, another thing is sure—the coming of the Redeemer. May the glad day of that work's completion not be postponed by our indifference or lack of faith or love of ease. In the midst of all the cries of false religions and false systems of salvation, let the message of the everlasting gospel ring clear and true, until the witness has been borne to the world and a people been gathered out whom Christ will not refuse to recognize as the sheep of his pasture. C. M. S.

The Priest on the Throne

OF the position which Jesus occupied after his ascension, we read in the following scriptures:—

"So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God." Mark 16:19.

"The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins." Acts 5:30, 31.

Jesus had himself prophesied of this before the council of priests and scribes when they demanded of him, "If thou art the Christ, tell us:"—

"But from henceforth shall the Son of man be seated at the right hand of the power of God." Luke 22:69.

Then was fulfilled that wonderful prophecy recorded by Zechariah:—

"Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

In order that he might form that union between divinity and humanity which would enable him to become "a

merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people," Jesus took the flesh, and after having offered himself as the true sacrifice for sin, he ascended into heaven to minister in behalf of man in the heavenly sanctuary. This is clearly set forth in this language:—

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

The same truth is again set forth in these words:—

"For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." Heb. 9: 24.

And, again:—

"And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet." Heb. 10: 11-13.

These statements taken together constitute a plain description of the experiences of Christ at his ascension. He who had been "despised and rejected of men," who declared that he did not have where to lay his head, was accorded royal honors in the heavenly courts. But while accepting a place "on the right hand of the Majesty on high," he did so as the representative of man in whose behalf he appeared in the presence of God, presenting in his priestly ministration the wondrous sacrifice which he had already offered on Calvary. The position which he had left that he might seek and save that which was lost, he had now won back, as the Son of man; but not for himself alone had this been done, and he, therefore, took the place of power, not in order that he might inflict punishment, but that as priest upon the throne, he might be "an Advocate with the Father," to minister grace and mercy to every penitent believer.

This position of honor and power which was occupied by Christ after his ascension is further mentioned in other places:—

"If then ye were raised together with Christ, seek the things which are above, where Christ is, seated upon the right hand of God." Col. 3: 1.

"That ye may know . . . what the exceeding greatness of his power to us ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority,

and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1: 18-21.

In view of a peculiar interpretation which has been placed upon some of these texts it seems proper to inquire whether these different expressions are designed primarily to indicate with exactness the literal place where Christ was to sit, or whether they are intended to set forth his exaltation and that accession of power and authority which would constitute him an all-sufficient Saviour. A consideration of some other passages of Scripture may help to settle this question. The promises made to the overcomer are expressed in phrases somewhat similar to those already quoted. Thus we read:—

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Rev. 3: 21.

This assurance of sharing royal honors with Christ is again expressed in these words:—

"If we endure, we shall also reign with him." 2 Tim. 2: 12.

By comparing these two statements, it is evident that it is not bodily position upon a material throne, but kingly authority, which is promised to the overcomer. This is clearly stated in another place:—

"And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations." Rev. 2: 26.

After the same manner Jesus replied to the high priest when he said to him, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God." Jesus answered:—

"Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven."

The meaning of such language may be readily understood by comparing it with the forms of expression now employed when speaking of the position occupied by rulers. King Edward VII, as ruler of the English people, is said to sit on the throne of England, and this he does not only when he is in the throne-room and in a formal manner gives audience to representatives of other nations, but likewise when he may be in any part of his kingdom engaged in duties of any kind; in other words, the king is always on the throne.

So also the president of the United States always sits in the executive chair, whether he is actually in the White House, or whether he is touring the country, and whether he is literally sitting or standing.

In the same way the premier of England is always at the king's right hand,

whether he is actually associated with the king at Windsor or Buckingham Palace, or whether the king may be in France or Germany, while he himself is at his office in Downing Street.

This seems to be sufficient to indicate clearly that to sit on the throne with the Father, or to sit at the right hand of God, means that Christ was exalted to the place of great power and authority; and inasmuch as he was a priest upon the throne, he could be "a minister of the sanctuary and of the true tabernacle," fulfilling the ministry typified in the work of the earthly priests, and at the same time be at the right hand of God, and sit with the Father on his throne.

The attempt to make these scriptures teach literal position, and to deduce from them such conclusions as would confine Christ in his ministry to a particular spot or place, leads to confusion in the interpretation of the Scriptures, and to conclusions out of harmony with the evident meaning of the revelation made concerning Christ and his work.

W. W. P.

Following the Lord Afar Off

THE disciples chosen by our Lord presented many phases of character. Thomas was of a careful, conservative nature, who could be convinced only by the sight of his eyes. Peter, on the other hand, was quick and impulsive, ready to speak and act, not only for himself but for his fellows as well.

When the Lord asked his disciples who he was, Peter was quick to declare that he was the Christ of God. When the Lord warned his followers that they should all forsake him and flee, thereby seeking to fortify them against the great trial of their faith, impulsive, self-confident Peter resented this imputation of weakness. He assured his Master that although all men should forsake him, he would forever remain steadfast; and had the Master's kingdom been one of this world, and of a nature to be defended by the sword, no doubt Peter would have been a valiant and steadfast soldier. He was quick to draw his sword in the garden in defense of his Master, but when he saw the Lord surrounded and made a prisoner, and marched off amid the ridicule and scolding of the motley throng that surrounded him, his courage fled, and his hope well-nigh forsook him. The record is: "And Peter followed afar off."

Rash and impetuous Peter still loved his Lord. There was something which still drew him on to the palace of the high priest, and although in his weakness he dissembled, and in the hall mingled with the indifferent, reckless throng, his heart still went out in yearning for his divine Lord. But this very

attitude of dissembling on his part was the source of further weakness and further failure. Accused by those who stood by of belonging to the following of Jesus, he repeatedly denied the accusation, and finally, to give emphasis to his denial, he vehemently declared with cursing and swearing that he even did not know the Lord.

With what interest must the Master himself, wholly unmindful of his own safety, have regarded the attitude of his erstwhile follower. What a pang the denial of Peter must have brought to his loving heart! But he offered no words of rebuke, and yet he would indicate to Peter that he had taken cognizance of his attitude. The record says: "And the Lord turned, and looked upon Peter." What commingled emotions must that look have expressed!

In it Peter saw love, sorrow, and rebuke blended. He realized the poignancy of the grief he had caused his loving Master. He saw as never before the baseness and ingratitude of his own selfish heart. He realized that in the time when the Lord needed most of all his sympathy and help, in the time when all had forsaken him and fled, he himself had added to his own cowardice the sin of base denial. As these feelings rushed in upon the heart of Peter, he was overwhelmed. He remembered the word of the Lord, who had warned him beforehand of the part he was to act, "and Peter went out, and wept bitterly." These were such tears as he had never shed before. They were tears of genuine sorrow and contrition of heart. His life of selfishness stood out before him in clear outlines. The days that Christ spent in the tomb were to Peter days of humiliation and mourning.

From this state of mind he was startled the third day after the crucifixion by a message sent him from the Lord. Mary had visited the tomb. An angel had revealed himself to her, with the most startling but joyous announcement that the Lord had risen. He sends a message to her companions. He says: "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Why was Peter singled out from all the others as a recipient of a special message? The Lord knew of Peter's grief, and he takes this first opportunity to send to him a message of hope and cheer. Is it any wonder that Peter with bounding feet hastened to the open sepulcher? and with what feelings must he have met his Lord later in the day, as Christ gave him audience! Sweet indeed must have been the assurance of forgiveness from the divine lips. Joyful indeed must have been the heart of Peter as he realized once more that Christ recognized him as his own.

There are many Peters in the world to-day, impulsive, headstrong, and selfish, following their Lord afar off, and denying him in their Christian experience. There are many who have a name to live, and yet are dead, whose profession is a mere formality. There are also grieving Peters, those who see their weakness and unworthiness, those who realize that they have denied the Lord who bought them with his own precious blood. To this class the words of the Saviour come to-day: Go and tell Peter that I have risen. Christ is not in the grave. He sits on the throne of grace to minister to the poor and needy, the weak and fallen. His mighty hand is stretched down to the lowest depths to save. He will grasp every hand reached out to him. He will fill every heart open to receive his grace. May God grant that we shall not follow him afar off, but that we shall come near, and enjoy the communion of his blessed presence.

F. M. W.

God's Changeless Purpose

ALTHOUGH the specific plans of God's work may change, his purpose is unalterable. When Jehovah could no longer reach Israel as a nation independent of other nations, he permitted her to be overthrown as a nation, her people to be carried away captives of an idolatrous king, even with the vessels of his own holy sanctuary. There, in their afflictions, he knew they would remember him. They did so, and he again brought them out of bondage with substance. They rebuilt the city and the sanctuary, and re-established his worship in that consecrated place. So it was not a change of purpose, but a change of plan to accomplish the same eternal purpose; and the change of plan was made necessary by the vascillating course of his people. God meant that his people should be a free people. He permitted them to be a subject people in order that he might reach their hearts, and release them from the bond service of sin.

When his people renounced his kingship, and demanded a king of flesh, the Lord still wrought for them through his prophets, and through every king who would heed the counsels of his voice. His purpose was to have a people who would rightly represent him to the nations of this earth that did not know him. When they refused to be that light, the Lord allowed them to go down into the very darkness which they were to have dispelled; and they stayed there until they had found again the light which they had hidden.

The Lord had promised that the scepter should not depart from Judah until Shiloh came; but when Judah dishonored and trampled upon her sacred charge, then God allowed the earthly

rulership of Judah to cease. But the promise was not broken. Christ as the prospective offspring of that tribe held that scepter himself in heaven. The nation had so linked itself with the wicked customs and idolatrous practises of heathendom that God could no longer, either in justice to himself or to the world, leave that scepter in the hand of apostate Judah. Lacking a true representative, the scepter naturally reverted to the Giver, and was held in trust, as it were, until he should come personally to exercise it in his own right, tangibly in the earth.

Christ is entitled to sit on the throne of his father David, not merely by the fact of his birth in the tribe of Judah, but also because he had, through his sinless life and his sacrifice, redeemed the entire possession of this earth from the dominion of Satan. That is, primarily, why it is Christ's right. That is, primarily, why the kingdom and dominion under the whole heaven are placed under his control. He "whose right it is" is soon coming to claim that dominion.

Unrighteousness wrenched the scepter from the hand of Israel's earthly king, and righteousness puts it into the hands of Christ. Unrighteousness sent that nation captive to Babylon, the symbol of confusion and spiritual darkness. Righteousness is releasing a people even today from spiritual darkness and soul bondage, and will enable them soon to stand upon the sea of glass, approved of God, without guile, without spot or wrinkle, or any such thing. Disloyalty to God has cast angels, as well as nations, under chains of darkness to wait for condemnation and execution. Loyalty to him and his holy law will place even frail and faulty men in the place where angels might have stood. "Here are they that keep the commandments of God" will be said of those who are counted worthy to share in the fulfilment of God's promise to his children. It will be said of those called to fill places left vacant by the "angels who kept not their first estate."

The Lord declares that his word shall not return unto him void, but shall accomplish his purpose. He purposed that man should be established in this earth forever; and so, since the fall of man, God has been gathering together in this wrecked and forfeited home of man a company of tried and true children for the peopling of this same earth when it should be restored to its original loveliness. That purpose will soon be accomplished; and Christ himself, who won back the forfeited inheritance of man, will rule that kingdom forever, even forever and ever. He is of the "seed of David," the Redeemer of the purchased possession, the Shiloh who was to come, and "whose right it is" to rule the realm

of righteousness. God's purpose is the same through the ages, though the details of its outworking may change from century to century. His ultimate purpose is the rule of righteousness in every portion of his realm. So sure as God exists, just so certain will he triumph over sin, and he has so arranged it that the frailest mortal that ever stood upon this earth may share in that glorious triumph.

It is a wonderful opportunity given to mortal man; and it is to the glory of God that he can take the weak things of this world and with them overthrow the kingdom and powers of darkness; that he can take sinful men and with them bring in the rule of everlasting righteousness—not because of their sin, but because of their loyalty and submission to him in his unchanging purpose. To have a part in that triumph is the greatest privilege that man could ask, and to share in the glorious result of it will satisfy every redeemed soul.

C. M. S.

War-Ships and Peaceful Pageants

UNDER this heading the *Denver Republican* of September 29, gives expression to the following pertinent and sensible remarks, in regard to the recent display of war-vessels at the Hudson-Fulton celebration:—

The despatch of war-vessels by Great Britain, Germany, and other foreign powers to participate in the Hudson-Fulton celebration at New York City was a great honor to the United States, and evidence of the friendship of the nations represented. But how incongruous, after all, was the presence of these floating fortresses and their frowning guns in the midst of a peaceful pageant designed to commemorate events which had nothing to do with war.

War-vessels are sent upon occasions of this kind because they seem more distinctly than merchant ships to possess a national character. They represent the sovereign power, as ambassadors are distinguished from ministers by the fact that they represent the person of the ruler. But in this very particular it is unfortunate that circumstances seem to make their employment requisite; for they tell of force, and from every port-hole destruction glares. . . .

Should a similar occasion offer, how much better would it be if the United States, instead of sending a fleet of battle-ships to represent the naval strength of this country, were to despatch an equal number of vessels engaged in commerce and bearing in their structure and character a message of peace from the American people to all the world.

But the suggestion of the *Denver Republican* will never be carried out. The spirit of these times demands pomp and pageantry, and peace is not the offspring of such a spirit, nor does it foster such demonstrations. The world is preparing for its greatest war, and nothing so fitly shows that fact as the representation of nations at peaceful functions by ships that bristle with cannon.

CONTRIBUTED ARTICLES

Christ's Eight Sentences While on the Cross

NOAH W. VINCENT

NAILS pierced our Saviour's hands and feet,

Sharp thorns had pierced his brow;
As if for earth nor heaven meet,
See Christ uplifted now!

In love he prays, "Father, forgive,
They know not what they do."
His Father hears, the murderers live;
God's boundless love how true!

Soon to the contrite, trusting thief,
Who owns his dying Lord,
Christ gives in death a sweet relief,
Sure hope of blest reward:
"To-day," said he, "do I declare,
True are my words to thee,
In paradise, God's city fair,
Together we shall be!"

Next, to his mother standing there,
The sad, heart-pierced one,
Christ says in tender, filial care,
"Woman, behold thy son!"
Then to his loved disciple John,
Still near, his friend, his brother,
Come lovingly from lips death-wan,
The words, "Behold thy mother!"

Here now Emmanuel's dying cry
Of sharpest agony;
O list! "My God, my God, O why
Hast thou forsaken me?"
Well known was this long, long before,
Foretold e'en from the first.
Fulfilling now one scripture more,
Our Saviour cries, "I thirst!"

The work God gave he had well done;
"Tis finished!" loud he cries:
Slain Lamb of God! Atoning Son!
Sin-ending Sacrifice!
Our sins, our shame, the Saviour bore
When nailed to Calvary's tree;
God's love in Christ may we adore
To all eternity.

"Father," he breathes, "into thy hands
My spirit I commend;"
Then bowed his head in death's strong
bands:

So died the sinner's Friend.
In love he prays for us to-day;
O heed our Saviour's call!
Let's come to him, his word obey;
Find him our God, our all.

Sedan, Kan.

Visit in Central New England

D. E. ROBINSON

AFTER resting for four days at the home of Brother H. C. Wilcox in South Lancaster, Mass., Mrs. E. G. White and her helpers left to attend the Central New England camp-meeting, held at Nashua, N. H. The grounds were in a good residence portion of the city, on a street-car line. There was a good attendance, there being a larger number

present than at any previous camp-meeting since the formation of the Atlantic Union Conference, and the division of the former New England Conference. Among the other laborers present were Elders S. N. Haskell, H. J. Edmed, E. W. Farnsworth, F. C. Gilbert, H. C. Hartwell, F. W. Stray, and C. S. Longacre, also Dr. D. H. Kress and Prof. B. F. Machlan.

During the forenoon meeting on Sabbath, June 26, the Spirit of the Lord was manifest in a marked manner. Mrs. White spoke, basing her remarks upon the chapters in Exodus containing the account of the giving of the law from Sinai, Israel's apostasy, and Moses's intercession with God in their behalf.

"I have read of this experience," she said, "that we may not become careless or indifferent, thinking that it makes no great difference if we do not exactly fulfil God's requirements. Many even think that it matters not whether they observe as the Sabbath the day that God has plainly specified, or substitute a day of man's invention. In the Judgment we shall all be judged by the standard of God's Word.

"The mercy and compassion of God have been manifested in long-suffering kindness to his people. Let us follow on to know the Lord, that we may know that 'his going forth is prepared as the morning.' In the gift of Christ we see something of the measure of God's love to us. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What have we manifested of self-denial and self-sacrifice in Christ's service? Unless we are in communion with God, unless we reveal the fruits of a pure and undefiled religion, our religious profession is worthless.

"Heaven is open for us. God is waiting, longing to bestow upon us his choicest blessings, if we will come to him as little children. And we need all the power that we can receive. In a little while from this, the power of Satan will be so manifest that it will be impossible for you to enjoy such advantages as you do to-day. I beg of you to appreciate these advantages, and to make of this gathering a season of earnest seeking of the Lord.

"I long to see souls converted at this meeting. How many here will seek the Lord with all their hearts? You can not make yourselves any better, but you may come to the Saviour just as you are. We feel in earnest in the matter of preparing for the coming of our Saviour in the clouds of heaven. I am sure that there are many here to-day who will take their stand on the Lord's side."

Mrs. White then requested some of the front seats to be vacated, and made a call for those who desired to receive special help in drawing near to God, to come forward. She appealed specifically to the unconverted, to backsliders, and to children and parents. While many were responding to the invitation, she said:—

"We are not to fix an arbitrary time on such occasions as this when our meetings must close. When the Spirit of God begins to work, we must not restrict its operations, even if a rule has been made that the meeting shall close at a certain hour or minute."

Elder Gilbert, Elder Haskell, and others joined in seconding this earnest appeal, and the silent but powerful work of the Spirit on hearts was manifested as one and another went forward. Earnest prayer was then offered in behalf of this company. Afterward they were divided into a number of divisions, and opportunity was given for each to bear testimony. Though this service continued for over three hours, those present felt that it was a time of refreshing.

In a discourse Sunday forenoon, Mrs. White emphasized the importance of Christian education. She said:—

"Some speak of the 'higher education,' meaning a training that is only to be received by men who do not believe in the Word of God. Jesus Christ was sent to this world to make known that which is essential for salvation. How could we discount his teachings more than by sending our children and youth to be educated by men who do not recognize the authority of the Word of God? We are seeking to prepare for the heavenly courts. We desire our children to be welcomed into the city of God when its golden gates shall be swung back on their glittering hinges, that the nations that have kept the truth may enter in. Then how can we consistently place these children under the influence of those who will insinuate into their minds error and doubts, even though their teachings are called 'higher education'?"

"The highest education you can receive is to learn how to 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

In closing her remarks, Mrs. White made another appeal for reconsecration, and a few were added to the number who the day before had expressed their determination to seek the Lord anew. Tuesday forenoon many of these were buried in baptism; and before the meeting closed, another baptismal service was held. Forty-two candidates in all submitted gladly to this solemn rite.

Tuesday afternoon, Mrs. White again addressed the congregation assembled in the large tent. She read and commented upon the instruction found in the fifteenth chapter of John, and made a strong appeal for individual efforts to be put forth in giving the message to friends and neighbors.

"In our homes," she said, "we have a very important work to do for the salvation of our children, but we are not to shut ourselves up to service merely for our own families. We must not allow ourselves to be so overwhelmed with household cares that we shall find no time for visiting those about us. If a ray of light has come to you, find some one to whom you can impart it. There is a world to be warned, and we are to receive help and light and blessing from Jesus Christ, then carry this light to other souls. In this work you will not labor alone; angels of God will go before you.

"If you are repulsed by some one to whom you try to speak of the salvation of Christ, do not become discouraged. Do not say, 'I will never speak to him again regarding religious subjects.' The angels of God may work upon his heart, and prepare him for that which you desire to impart to him. He who is our advocate in the heavenly courts, has bidden us carry his gospel into every part of the earth, and he gives us the comforting assurance, 'Lo, I am with you alway, even unto the end of the world.' Shall one of us hold back from engaging in this service with him?"

"As a people we need to arouse, that we may realize the value that Christ has placed upon the human soul. Day by day we are brought in contact with those who are unsaved, and shall we let them go as though they had no souls to save? Since I left Washington, I have passed through city after city, and I have asked the question, Who is laboring here? Who feels a burden to go from house to house, visiting and praying with the people, and carrying to them the precious publications containing the truths that mean eternal life to those who receive them? There is a work for women as well as for men. Paul speaks of the women who labored with him in the gospel. All who dedicate themselves unreservedly to God will have a message to bear."

Wednesday morning, June 30, Mrs. White and a party, including Elder and Mrs. Edmed and Elder Haskell, accompanied Elder Gilbert to Concord, Mass. A few hours were spent in driving about the beautiful and historic portions of Concord, then the party were driven out to the property that has been secured as a refuge home for Jewish workers and converts. The home is beautifully located, and the buildings seem well adapted to the work. Elder Gilbert and his associates have labored untiringly in the securing and fitting up of the institution.

When the family were gathered for dinner, Mrs. White led out in earnest prayer, acknowledging with gratitude

the providence of God that had led in the securing of the property, and asking his blessing to rest upon the work and the workers. After dinner the party were driven over a portion of the land, until it was necessary to hasten to take the train for South Lancaster.

Thursday morning, Mrs. White and her helpers drove to Sterling, a distance of about five miles from South Lancaster, to visit the "Pilgrims' Rest," a property recently purchased by the Atlantic Union Conference as a home for some of our aged brethren and sisters. This property consists of one hundred fourteen acres of land, a twenty-six-room house, and a well-built, commodious barn. The house was originally built by the town of Sterling. At the time of our visit, the building was being fitted up for use. Several applications had been made for admission, but the home had not been formally opened.

In securing this home, our brethren did not intend to ignore the obligations resting upon the relatives of our aged brethren and sisters to care for those of their own household. Nor would they remove from the members of local churches the responsibility of caring for the poor and needy among them. But there are some who have no one to whom they can look for sympathy or support, and for such as these the Pilgrims' Rest gives promise of furnishing an ideal retreat.

A Learned Professor on Spiritism

GEO. O. STATES

THE *Literary Digest* of October 2 contains some interesting extracts from an article on Spiritism, by Prof. William James. After stating that he had been investigating this question for twenty-five years, he admits himself "constantly baffled" as to what to think of this or that particular story, for the sources of error in any one observation are seldom fully knowable. "I find myself believing that there is 'something in' these never-ending reports of physical phenomena, although I haven't yet the least positive notion of the something. It becomes to my mind simply a very worthy problem for investigation."

After mentioning some of the mysteries of these phenomena, he says: "If there were in the universe a lot of diffuse soul-stuff, unable of itself to get into consistent personal form, or to take permanent possession of an organism, yet always craving to do so, it might get its head into the air, parasitically, so to speak, by profiting by weak spots in the armor of human minds, and slipping in and stirring up there the sleeping tendency to personate." He closed by saying: "I personally am as yet neither a convinced believer in parasitic demons, nor a Spiritist, nor a scientist, but still remain a psychical researcher waiting for more facts before concluding."

Aug. 24, 1850, just a few years after the manifestation of Spiritualism, we were told that the "mysterious rapping" was the power of Satan: "I was

shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power." Just before the final deliverance of the saints, God would work powerfully for his people, and these modern magicians would be permitted to imitate the work of God.

"Could our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power." "I saw that we must watch, and have on the whole armor, and take the shield of faith, and then we should be able to stand, and the fiery darts of the wicked can not harm us."—*Early Writings,* pages 59, 60. "I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy, and will work miracles before them, to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils."

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel, 'They are binding in bundles ready to burn.' Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. He said, 'It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie, that they may be damned. This agent, the next highest in order to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.' I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, and bound together by the truth, in bundles, or companies. Said the angel, 'The third angel is binding, or sealing, them in bundles for the heavenly garner.' This little company looked care-worn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just risen from behind a cloud and shone upon their countenances, causing them to look tri-

umphant, as if their victories were nearly won."—*Early Writings,* pages 87-89.

Is it any wonder that Professor James, after such a long investigation, is baffled, and is still waiting for more facts? He believes in the conscious state of the dead, and when Satan appears "transformed into an angel of light," he will naturally think that seeing is believing, and so be deceived.

God has given this people light above any people on the earth, and our only safety will be in standing on a "Thus saith the Lord," and heeding the counsel God has given us through the spirit of prophecy. Simply a theory of the truth will not keep us in the trying scenes before us. We must have an individual connection with the Lord, and stand on the Word, no matter what the surroundings. Leading men among us have given up the truth, and no doubt others will, but we must not follow men, except as they follow Christ.

Cedaredge, Colo.

Christmas; Its Origin and Character

No Foundation in the Bible

S. MORTENSEN

If Christmas is truly Christian, then the Bible ought to instruct us not only about the date when Jesus was born, but it should also contain a plain command from the Father that we should celebrate it. Many will be surprised that, in a thorough search of the Scriptures, they will not be able to find either date or precept for the celebration of the birth of Christ; no, not even the example of a single man who celebrated it during the time of Christ or the apostles.

We will here notice some things that the Bible says concerning the birth of Christ: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. This was foretold over seven hundred years before his birth. In the garden of Eden it was foretold, about four thousand years in advance, that Jesus should be born of a woman (Gen. 3:15), and it was also foretold to Abraham over two thousand years before it took place. Gen. 22:18; Gal. 3:16. That Bethlehem should be his birthplace was foretold about seven hundred years before his birth occurred. Micah 5:2. The fulfillment of these prophecies is plainly spoken of in the Gospels. Jesus was born to the Virgin Mary. Luke 1:26-38. Joseph was also informed about it in a dream. Matt. 1:18-25. Joseph and Mary came, in obedience to the decree of Augustus Cæsar, to Bethlehem to be taxed, and there Jesus was born. Luke 2:1-7. The angels announced his birth to the shepherds (verses 8-14), and both the shepherds and the wise men found Jesus in Bethlehem (verses 15-20), where the chief priests had said that he should be born. Matt. 2:1-12. All this is plainly revealed, but any date for his birth is not mentioned in the Bible.

A close investigation will make quite plain to us the time of year when this wonderful event occurred. It was when the shepherds were "abiding in the field, keeping watch over their flock by night." Luke 2:8. According to the information we have about Palestine, the flocks were let out in the pastures in the month of March, and brought back in November, when the rainy season began. Concerning this, Adam Clarke makes the following remark in his commentary: "It was a custom among the Jews to send out their sheep to the desert about the passover, and bring them home at the commencement of the first rain. During the time they were out, the shepherds watched them night and day. As the passover occurred in the spring, and the first rain began early in the month of Marchesvan, which answers to part of our October and November, we find that the sheep were kept out in the open country during the whole of the summer. And as these shepherds had not yet brought home their flocks, it is a presupposed argument that October had not yet commenced, and that consequently our Lord was not born on the twenty-fifth of December, when no flocks were out in the field by night. On this very ground the nativity should be given up. The feeding of the flocks by night in the field is a chronological fact, which casts considerable light upon the disputed point." See also the book, "The Two Babylons," pages 91, 92.

It is also noteworthy that different translations of Luke 2:8 make the thought very clear that the shepherds were at the time staying out in the fields by the flocks. "And shepherds were in the same country lodging in the fields and keeping watch by night over their flocks."—*Interlinear Greek-English New Testament.*

Againt: "And there were shepherds in the same country dwelling in the fields, and watching watches of the night over their flocks."—*Rotherham.*

"This proves plainly that the flocks were not yet brought home from their pastures, when the angels visited the shepherds. Some have the idea that there is no winter in Palestine, but that is a mistake, because sometimes it is very cold there, so that the lives of both men and beasts are in danger of the cold rain and hail-storms of the winter."—*Horne's Introduction,* Vol. II, pages 23, 24.

Other ordinances which the Christians ought to practise are given to us by plain precepts or examples. In this way is given unto us the marriage institution (Gen. 2:24), the Sabbath (Ex. 20:8-11; Matt. 24:20), baptism (Matt. 28:19), the Lord's supper (Matt. 26:26-29; 1 Cor. 11:23-29), and the washing of feet (John 13:1-17). Therefore we can by divine right claim that these are Christian institutions, but as we can not find either precept or example in the Bible for Christmas, it can be said to be a Christian institution.

(To be continued)

Chicago, Ill.



Unanswered Prayers

LIKE some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates,
And calling, "Help me, master," yet helps not,
Since in his silence and refusal lies
Their self-development; so God abides,
Refusing what we ask; he is not deaf
To any cry sent up from earnest hearts;
He hears, and strengthens when he must deny;
He sees us weeping o'er life's hard sums,
But, should he dry our tears, and give the key,
What would it profit us when school were done,
And not one lesson mastered? What a world
Were this if all our prayers were granted! Not
In fabled Pandora's box were such vast ills
As lie in human hearts, should our desires,
Voiced one by one in prayer, ascend to God
And come back as events, shaped to our wish.
What chaos would result! In my fierce youth
I sighed out breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons
Which were denied; and that denial bends
My knee to prayers of gratitude each day
Of my maturer life. Yet from those prayers
I rose always regirded for the strife
And conscious of new strength. Pray on, sad heart!
That which thou pleadest for may not be given;
But in the lofty altitude where souls
Who supplicate God's grace are lifted, there
Thou shalt find help to bear thy future lot,
Which is not elsewhere found.

—Selected.

Little Things at Home

T. E. BOWEN

WHAT we truly are at home, is what the records on high put down as our real moral strength after all. We are no stronger than we are at home, in the every-day annoyances encountered there. If we are cross and disagreeable there, the prayers and testimonies suffer just this ratio of discount in the ears of the members of our homes, at least. And this discount we can not afford. The testimony of the wife, that husband is a Christian; the testimony of the boy and girl, that father is a Christian,

counts for a great deal more than what some congregation that has listened to this same father preach or testify in social service, may say about it. And the same holds true regarding what the husband and children know of the wife and mother's life at home.

Jesus knows that it is no easy task to be truly kind and Christlike at home. He knows how the devil nags the steps of each, seeking in what seem the little things, to trip us up. That provoking little thing that comes up may lead the father or mother or child to a hasty word that manifests temper. Then the devil has his point gained. He follows it with another occasion, a little more aggravating, perhaps, and exults to see the same weakness repeated. Then the joy of the offender is broken. Hearts are grieved, angels are made sad, and the only way out is by way of the cross. These little things sometimes cost us hours of heartaches, some tears, and confession of the wrong done a loved one.

This is no fancy sketch. We do not have to look over into our brother's home to see how it goes.

There is, in reality, no little thing. It is the seemingly little things that Satan trips us up on. This being so, may it not be that the Lord can as truly be served in the seemingly little things on the side of right doing? If we can lose so much by a wicked, cross word to a loved one, why is it not possible to gain much by some little helpful kind word or act? This is worth thinking about. The only way out is to "acknowledge thine iniquity," and not seek to excuse the wicked thing, just because *we* did it. Then joy to the soul may be restored.

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God." All is not lost. We need not go mourning all the day. Our joy may be regained. It is not like lost time, which is never found again, but rather like the neglected harp, hanging on the wall, dust-covered and unstrung, which, if taken down and properly readjusted, may give forth as sweet music as it ever did. So also the old joy, the first love, the fellowship and communion with God of other days, may be recovered; and the soul, exulting, sing again, "Whom have I in heaven but thee?"

Another writer has beautifully expressed it in these words: "The way to the recovery of joy is up duty's track. It is by renewed obedience that we shall find our lost treasure of joy. Confession of sin, humiliation, the doing of the first works, and a ready obedience to the commands of God—these are stages in the

journey which, if conscientiously and persistently continued in, will lead to the regaining of the heavenly joy that will increase with the years, and finally burst forth into the halleluiahs of our eternal home." And all this may be experienced in your own home, with your own loved ones about you. To this end the writer is striving for the victory in his own home.

"I have lost the way to happiness —
O, who will lead me back?
Turn off from the highway of selfishness
To the right — up duty's track."
Takoma Park, D. C.

"That's Different"

G. B. THOMPSON

THERE is a story told of a somewhat eccentric preacher who was driving along a country road when something about the appearance of a farmhouse attracted him. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential, so, leaving his carriage, he went to the door. A middle-aged woman answered the summons, and he propounded his question without hesitation: "Madam, does Jesus Christ live here?" The woman stared; but though he repeated his inquiry, he received no answer; and when he had gone, she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him we belong to the church?" demanded the husband. The wife shook her head. "Didn't you tell him we give money every Sunday?" Again the gray head made its negative reply. "Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lives here,—that's different."

"That's different." How true! It is easy to have a form; but there is no salvation in it. Though God himself ordained the form, it is only of value when filled with the power of the Spirit of life. The Pharisees gave money: those who were rich put in much. But the widow gave more than all the rest. The Pharisees paid tithe, and this God ordained; but without an indwelling Christ it is of no value. To give, to pay tithe, to maintain the form, is one thing; but to have an indwelling Saviour — "that's different."

Reader, how is it in your home? Does Jesus of Nazareth live there?

Takoma Park, D. C.

A Case of Healing

O. L. STILLMAN

THE Great Physician is the healer of both soul and body, ever ready, willing, and able to heal now as when upon earth two thousand years ago. He is the same "yesterday, and to-day, and forever." No case has ever yet baffled his skill. Scores of instances are recorded in the Bible of his unfailing power to heal and save. All praise to his dear name forever.

For the encouragement of the afflicted, and for the glory of God, I here present my testimony:—

I reside in Lincklaen Center, N. Y.; was born Jan. 14, 1836, being seventy-one years of age at the time the accident occurred to which I shall refer. On Aug. 20, 1907, while finishing haying, as I was getting onto the load, I took hold of the standard, which broke, throwing me over backward onto the whiffletree, and under the horses' heels, the standard falling over onto their backs. The horses, badly frightened, ran, hauling the load over both my limbs and over my stomach, breaking the third rib on my right side. My arm was broken above the elbow, with a second break about half-way up, and another in the shoulder, the latter causing the shoulder to drop down in front. One of the horses kicked me upon the right temple, and I was dragged about ten rods. My companion, and a little girl passing by, gave the alarm to two men, who carried me into the house, and telephoned four miles for a doctor. He came within half an hour, and with the aid of the two men, set the shoulder, put splints onto my arm, and dressed the wounds on my head and body. The doctor said I would have to lie in bed about nine weeks. He came three times during the five days I lay there. Nearly the whole of the fifth night I spent praying for deliverance, and at daylight, the Holy Spirit seemed to speak to me, and told me to get up and call my wife to take the bandaged splints off from my arm. When she asked if I was crazy, I simply told her that I had been talking with the Lord. (O, praise his dear name!) Well, to make the story short, the arm was freed; I raised it up over my head, put on my coat, went out and milked my cow with both hands, and did other chores. The next day my wife and I went by railroad to Binghamton, and visited for a week. We then returned home, and I went about my farm labors as usual. I have not suffered from the broken arm or the other wounds even to the present time, although more than two years have passed since the accident.

Now at the age of seventy-three, I am still hale and hearty, and trusting the Lord and his power to save, looking for his glorious appearing and soon-coming kingdom here upon earth.

An Inch of Rain

"So you, too, don't know what an inch of rain is exactly," said the weather clerk, as he looked at his rain-measuring instrument. "Very few people do, it seems. I'll explain it to you.

"An acre is 6,272,640 square inches. An inch of water on an acre is therefore 6,272,640 cubic inches. That amount, at 227 cubic inches to the gallon, equals 22,000 gallons, or 220,000 pounds, or 100 tons.

"An inch of rain is, in other words, rain falling at the rate of 100 tons to the acre."—*Philadelphia Bulletin*.



Restitution

L. D. SANTEE

"And he that sat upon the throne said, Behold, I make all things new." Rev 21:5.
O! THE world is filled with mourners,
Lonely ones who pray and yearn
That the innocence of Eden
To the earth may soon return.
Souls are filled with earnest longing,
Prayers are sent to heaven's fair shore,
That the singing of the angels
May be heard on earth once more.

When the dove of peace had vanished,
And the reign of tears began;
When the light of joy was banished
By the sin of mortal man;
When the moan of pain was echoed
In the gray sea's sullen roar,
And the waves of woe were breaking
Sad on life's tempestuous shore,

And the cry was ever swelling
By the ties that death had riven,
Till the anguish, past all telling,
Reached the far-off gates of heaven,—
Then was hushed the rapturous music,
Chords that angel's fingers swept,
And upon a lost creation
Pitying angels looked and wept.

But a word to earth was given
That would hush the mourner's cry,—
Christ, the loving heart in heaven,
For the lost would come and die.
Morn and eve was incense rising,
Prayers ascended to the skies,
Faith was shown by daily offering
Many a bleeding sacrifice.

Then the life of Christ was offered
In God's own appointed way;
And the fountain love had opened
Washes every sin away;
And the soul that bends in sorrow
O'er the portals of the tomb
Longeth for that glorious morrow
When the earth as heaven shall bloom;

When, within a world of gladness,
Eden's bloom shall be restored,
Where is heard no sigh of sadness,
In the garden of the Lord,
Where is radiance warm and tender,
And, with never moan of pain,
Bright within the new earth's splendor,
Eden's flowers shall bloom again.

Moline, Ill.

The Workers' Institute at Amoy, China

W. C. HANKINS

A SHORT time ago we held a workers' institute at Amoy. Brother Hung, from Chow Chow Fu, was present, besides all the regular workers of the Fuhkien Province, and such of the brethren as lived near enough to come in. We had a good institute, and met four times each day for about two weeks. The morning and evening services were devoted to prayer and social meetings, while the forenoon and afternoon services were for Bible study.

Elder B. L. Anderson presented a series of lessons on the sanctuary, which was very interesting, as well as profitable, to all. Elder N. P. Keh also gave a series of very interesting studies on the Word of God, and the writer took up a verse-by-verse study of as much of the book of Revelation as could be completed in the short time we were together.

During the first part of the meetings, one of our workers was called home on account of the serious illness of his aged mother. She was ill when he left home, but, being anxious that her son should lose none of the benefits of the meeting, she would not let him know of it for fear he would not go. It was only a few days, however, until it became doubtful if she would live, so one of the neighbors came after the son. He immediately returned home, and did all he could to save her, but without avail, and a few days later we received the sad news of her death. She had accepted the Sabbath truth about a year before and had been baptized, and we have every reason to believe that she will come up in the resurrection of the just.

It is not certain just what her sickness was, but we suspect the bubonic plague; for several of those who came to see her took the plague and died in a few days; and a number of those living near the chapel—where she was staying—also took the plague and died. Among these were the little son and daughter of one of the most faithful Sabbath-keepers in that section. To many this would be a source of great discouragement, but he, like Job, says, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," and gives no sign that he loves God any less because of his affliction.

Then, last of all, we heard that our faithful chapel boy at that place—Dongang—had also taken the dread disease, and was dead. He had served the mission faithfully for over four years, and we all miss him very much. He was a worshiper of idols when he first became the caretaker of the Dongang-chapel, but he had been keeping the Sabbath for some time before his death, and had given every evidence of a thorough conversion. During his last illness, he begged his family, who are heathen, not to inquire of the idols for him or to go through with any of the regular heathen rites; and he exhorted them to turn from the worship of idols to the living God. He told them that Christ was coming soon, and exhorted them to prepare to meet him.

Our hearts are sad as we think of the sudden death of these loved ones, but we rejoice to know that they died "in the Lord," and claim the blessing pronounced in Rev. 14:13. And, as we

saw this young man, who, but a few years ago, was a worshiper of idols, dying with the name of his Saviour upon his lips, we felt renewed courage to press forward with this glad news of salvation, and to carry the message of mercy to the uttermost parts of this great empire of China.

At the close of the institute, there were four candidates for baptism; one of them is a very intelligent and well-educated young lady who is now teaching the girls' school held in our Amoy chapel building. Two of the four that were baptized had never been members of any other church.

We feel to thank God that his truth is gathering out precious souls for the heavenly kingdom, and we hope that you will all remember this needy field in your prayers.

Kulangsu, Amoy.

Russia

J. T. BOETTCHER

THE work of the Lord is extending more and more in all directions. This is also the case in Russia. Last January two new fields were organized—the Little Russian, and the Middle Asian. We find these new divisions were very timely, and the brethren in responsible positions have had good success. In the city of Charkow we now have a church of twenty-eight members. Brother G. Perk has baptized in many Russian villages, and the calls are so many that it is impossible for one minister to answer them all.

From one village, where more than three hundred persons meet to worship, a brother writes as follows: "During the summer thirty-six persons have been baptized here, and others are desiring to follow. In short, the church is growing in the midst of darkness. It rejoices me to see how the Lord is enlightening the people; and they themselves feel very thankful for the light of the truth. They are deeply grateful for the love and interest shown in the work in Russia by the brethren and sisters in other lands. They very much desire that you should visit us, speak to our edification, and also see how we are situated here,—how we are obliged to meet in the open air for our services. As long as the summer lasts, this makes no difference; but our church-members feel very uneasy at present, as they do not know where they are to meet when winter comes. Last winter several became sick and died, and they fear the same will happen again. Therefore, dear Brother Boettcher, we pray that you will come and see how things are. In all Russia there is not another church in such a sad condition as this. I only wish you could be present at one of our evening meetings. In the evening we are not allowed to assemble out of doors, so we gather in a private dwelling. The people sit on the stove, on the bed, in fact they almost sit on each other, and the children actually sit upon the shelves and mantel-pieces along the wall. The doors and windows are

opened, that those standing outside may hear. The rooms are so low that the air becomes very bad, almost stifling. If one preaches an hour, his clothes are as wet as if they had been placed in hot water. This is all possible in summer; but what shall we do when the winter comes, and the people can no longer stand outside? We shall not be able to meet, as many would get sick, perhaps contract contagious diseases. This condition of things I deplore greatly. I pray you, send us money quickly, or come to us, that we may build a meeting-house."

When calls of this kind come, there must be ways and means to enable us to hasten to the help of a church in need like this. They certainly should have a meeting-hall.

During the last few weeks we have been corresponding with some brethren and sisters in the city of Harbin, who have accepted the truth without ever having seen one of our ministers. Harbin lies in Manchuria, which belongs to China, and is, therefore, not in the Russian Union Conference. But as these people are Russians, they look to us for help. In their last letter they wrote as follows: "Dear Brothers and Sisters in Christ: We wish you peace, and send you as greeting psalm 133. Herewith we inform you that we send you twenty-three rubles,—twenty-one rubles tithe, and for the remainder of the money, please send tracts. I received the tracts which you sent; but when I rode to my daughter's funeral, I forgot the Bible and tracts, and so was left without help. Dear brethren in Christ, if it is possible, will you, please, take all the tracts and pamphlets printed in Russian, and let them be bound together in a soft leather binding, and send them to me, so that I can hold lectures? It often happens that I have occasion to speak with the people about the truth; and without these helps, it is difficult for me to do so. I hope that you will not refuse this request. I have already written to you, pleading that a minister be sent to us to help us strengthen our faith. We are waiting, and we most heartily ask you not to deny us this request. Perhaps there is a minister in Siberia who could come to us, as we should be baptized. Please send a brother to us soon.

"Unitedly we greet you in the name of our Lord Jesus Christ.

"Yours in hope and anticipation."

This letter was signed by five brethren and three sisters. Such calls make us feel most keenly our inability to help. At present we can only pray for these dear souls, that God may give them his Holy Spirit to lead them into all truth. There is no one to send, yet some one must go to this needy field. There is only one minister in Siberia, who already has his hands full, and who, in every letter to us, asks that we send him at least two more workers. Our needs are great—a sign that the field is ripe for the harvest, and that God will cut short his work in righteousness.

From other parts of the empire en-

couraging reports are received. In the city of Liban, of the Baltic Conference, we now have a church of seventy members. Only about one year ago the police of that place disorganized our church, which caused great sadness and discouragement to the members. As soon as we heard of this, a worker was sent to their assistance, and his efforts have been blessed. Their membership has increased.

In Odessa, where a brother is working, after having waited a whole year before he could obtain permission to hold meetings, the attendance is so good that his hall had to be enlarged.

On all sides we have difficulties to meet. The time for our fall conference meetings is at hand, and from two places we have heard that permission to hold them has not been granted us. Such things bring us nearer to the throne of grace, where we plead with God that his work may not be hindered. Our courage was never better. Though we meet with difficulties, we are not cast down. Brother K. A. Reifschneider had hardly reached his new field, when his little son died. Brother H. J. Loeb sack has had to pass through a siege of small-pox in his family. We are in the land of the enemy, and I trust our brethren and sisters will remember us with their prayers, and with their means.

Riga.

Tent-Meeting in Japan

H. KUNIYA

OUR work in the district around Wakamatsu was crippled for many years owing to the fact that one of our young men had refused the military service. It was in this city, eight years ago, I had my first experience in raising up a church. Driven out of the Congregational Church because I preached the second coming of our dear Saviour, I had begun my missionary work here.

August 27 of this year we began to preach publicly in the tent at Wakamatsu. The weather was delightful, and hundreds, guided by an unseen hand, came to listen to this gospel of the kingdom. We were obliged to ask the children to go out, for we could not accommodate all who came. Then we placed benches outside, and still many had to stand. Once, after talking a little while, I requested those in the audience to stand who desired to be saved. More than two thirds thus manifested such a desire. We shall continue these meetings as long as possible.

During the day we are holding children's meetings. About one hundred attend regularly, and through them we hope to find some pearls. Many of them are asking us to visit their homes. This shows that the little ones are interested in the message.

The whole city seems aroused. Wherever we go, young and old salute us, and often some are teaching to others what they have heard in the tent. But our enemy is working, by various means, especially through one of the daily pa-

pers of the city, which criticizes and ridicules our work. However, the audience increases rather than decreases.

Last week I went to a hill village, leaving the tent work to Elder W. J. Burden and Brother T. H. Okohira. Two young men accompanied me. It was at the time of a great festival of the gods. Thousands of people were moving on the street, following the ornamental car. As soon as we went in with our magic lantern, many people came to listen. Some tried to disturb the meeting. But I did not stop, or pay any attention to them, and finally they left the place. At the close of the meeting we sold our literature, and in a few minutes all the books and tracts were disposed of. This shows that God has gone before us to work on the hearts of the people, so they will listen to the truth for these last days.

At another time I went in another direction, with Elder Burden, and we had the same experience. The Spirit of the Lord is going to and fro, to finish up this great work of salvation in Japan. Our people are awaking, and are of good courage. We thank the Lord that he is holding back the power which opposes our message. We all wish to be found faithful servants when our Redeemer comes in glory with his reward.

Tokyo.

Ingathering Campaign Notes

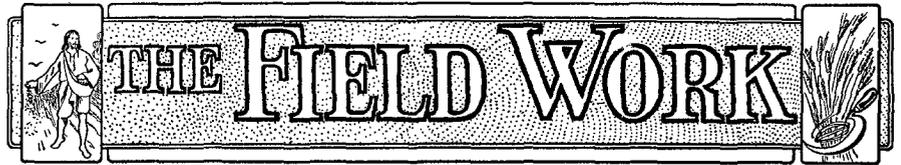
MRS. W. M. CLEMENT, of South Dakota writes: "Enclosed find \$4.10 secured by the distribution of the ten numbers of the REVIEW sent me. It is a small amount, but will do a little good."

In a future issue of the REVIEW we shall print a full list of the conferences, arranged under their respective unions, and indicating the copies of the special REVIEW ordered by each last year, and thus far this year.

We have just received the following interesting bit of experience from Elder C. McReynolds, president of the Wisconsin Conference: "I went out with the Missions number of the REVIEW this afternoon for the first time. I spent about thirty-five minutes, presented it to four people, and received donations to the amount of \$7.50. I shall go again. Good reports are coming in from other places." This report will indeed encourage many other busy people to go and do likewise.

A dear sister in one of the mountain regions of California, sixty years of age, sends us this encouraging message: "I thank you so much for the ten copies of the REVIEW sent in advance. I began to canvass at once, as I can give only a short time every other day or so to the work. I am sixty years of age, and my husband is an atheist. There are only nineteen family tents that I can visit here in this place. Last year I secured twenty-five donations, but I am praying that the Lord will open the way for me to get twice that number this year." The Lord's blessing will surely attend her and the many others who feel impelled to engage in the work, even under the most discouraging circumstances.

A. J. S. BOURDEAU.



Japan

AFTER an absence from Japan of just six months, during which time I attended the recent General Conference, I landed at Yokohama September 21. After a few days spent in counsel, I started on a trip among our churches, in company with Brethren W. J. Burden and H. Kuniya.

We first visited Nagasaki, and remained over one Sabbath. Misunderstandings among the believers were removed, and a spirit of union and love came in. Our work in Nagasaki is still quite small and weak, but we took definite steps to build it up. We have asked Brother J. N. Herboltzheimer and wife to make that their field of labor, and they have accepted the call, and will soon remove there. The outlook is good for a large work to be done in Nagasaki. Two made request for baptism during our stay.

On our way back from Nagasaki we spent one day at Hiroshima, where Brother Benson and wife have been stationed since last spring. Dr. Tatsuguchi and wife have been living and teaching the truth there for several years. Now the way seems to be opening for us to make a special effort there. Plans are already contemplated for an aggressive missionary campaign in that important city; and all are much encouraged by the prospects.

At Kobe we remained one week, and held daily meetings, in the afternoon and evening. Brother Kuniya's stirring accounts of his experiences while attending General Conference, did much to arouse our Japanese believers to greater zeal, and to a better understanding of the progress of our work throughout the world.

The Eisei-in, our Japanese sanitarium, is in a flourishing condition, enjoying a patronage that taxes the workers to the utmost. The Lord is certainly blessing their efforts in behalf of the bodies and souls of their patients.

Since returning to Tokyo we have spent some time in planning for the interests of the work throughout the field. The live interest at Wakamatsu led us to select an additional native worker to labor there during the winter while our canvassers are attending school in Tokyo. It was also decided to ask Brother W. L. Foster and wife and Sister Cornish to locate at Wakamatsu, and make that vicinity their field of labor. So they are planning to remove to that place at an early date.

Believers continue to be added to the church in Tokyo. Recently Brother T. H. Okohira baptized four. One of these is a physician, who has just accepted the truth as a result of Brother Kuniya's labors. We hope he may in time make a useful worker in the medical missionary cause.

We are planning on another term of school this winter. It will begin November 8, and continue for four months. We expect a goodly number of young men and women to be in attendance,

and we look for large results from the labors of these new workers, as they go out with a training for the work. We are planning for a campaign with a special number of our missionary paper during the new-year's holiday season. The outlook for the message in Japan is hopeful; and we ask an interest in the prayers of God's people, that the needed laborers and facilities may be supplied to this field, and that the Lord's blessing may be upon the work in rich measure.

F. W. FIELD.

West Indies

SAN FERNANDO, TRINIDAD.—On September 19 a series of revival meetings was started at the Couva church, which had been greatly run down. This is the first Seventh-day Adventist church established on this island. It was established fully fifteen years ago.

Through removals, deaths, and apostasies, however, the church which once had a membership of more than sixty loyal members, has been reduced to less than one half. The conditions were very discouraging; but as the Lord has said, "Triumph always follows decided effort," so in this case.

Prayer-meetings were held at 4:30 A. M. for the first week, and preaching services at 7 P. M. for two weeks. To the glory of God, the once sleeping church is waking up, and six new members and two backsliders have renewed their consecration. Others are still interested. I go there still at the end of the week and hold meetings with these people. On Sunday, October 17, one soul was baptized.

Truly there is no work so hard as laboring for those who have once tasted of the word of God and of the "powers of the world to come," when once they have fallen away, and have learned to love sin. O, may God help his people to seek him for grace, so their hearts may be kept tender! Pray for the work here.

A. N. DURRANT.

PORT LIMON.—I have been laboring here since August of last year, with the object of raising up a strong church and erecting a place of worship on the land donated for church purposes by one of our sisters. The Lord has greatly blessed the efforts put forth in the teaching of his word in a little room that the conference hired for the purpose. Assisted by Brother E. N. Rogers, we held a series of meetings night after night, till the month of December, when we had the joy and privilege of burying fifteen dear souls with their Lord in baptism. We baptized six others on October 24, and there are some who may take part in our next baptismal service.

The church being strengthened by additional souls, we then turned our attention to the other side of the problem—the erection of a church building. We started our building on the twenty-ninth day of June, and on the twenty-ninth of September, a ceiled house, thirty

by forty feet, with seats and a porch eight by eight feet, running up some fifty feet, was completed.

The total cost of the building is \$4,472.20 (Costa Rican). On this amount we have paid \$3,504.90. We laid plans, and the brethren and sisters came together to ask the Lord to bless them, and to give us the means with which to erect a building to his name. We can say that our prayers have been answered.

I am glad to say that the house was opened on the twenty-fourth day of last October. Great joy has come to the hearts of the brethren as they saw the hundreds of people who came to the opening services, and who had a chance to listen to the Word of God. The sermon was preached by the president of our conference, who, along with Brother J. B. Stuyvesant from San Jose, is still here helping in the spiritual uplift of the people. Pray for us that we may have more success.

H. LOUIE MIGNOTT.

Cuba

EVER since returning from the General Conference, my time has been occupied in looking after the interests of the work in Marianao and Havana. Although the difficulties are great, owing to the superstition and vice which hold the people in their grasp, the work in this field is slowly but steadily advancing. During the past summer ten persons have embraced the truth, though some of them are not yet prepared for baptism. These live in Havana and its vicinity, and have been brought in through our cottage-meeting work. Our Cuban people living in different parts of the city prepare their front rooms for meeting, and in order to secure an attendance, they visit their neighbors with papers and tracts several weeks before the meetings begin. When the neighborhood is thus made acquainted with the location of the meetings, we, accompanied by our Cuban assistant and a few good singers of the church, open the meetings. We use a Bihorn portable organ, and the music soon fills the room with people, while a crowd stands at the doors and windows. It is true that the greater part come only through curiosity, but we have always found a few who continue to attend until the good seed bears fruit. In this manner our work is extending more and more, and while the Cuban brethren manifest a spirit to labor in opening the way as they do, we shall never lack opportunities or places for holding meetings.

At our last quarterly meeting, just held, there were twenty-five in attendance, and the spirit of courage and good cheer manifested in the presentation of the envelopes containing the tithes and offerings impressed some of our American people who were present. Although our people are few in number, and quite poor in this world's goods, the total amount for the quarter was about fifty dollars.

From Minas, in eastern Cuba, Brother Holmes writes that there are ten or twelve keeping the Sabbath in his neighborhood, who might be organized into a church. These, as well as the Cuban believers at Omaja, greatly need ministerial help. It is our purpose, if the Lord permits, to spend two months in eastern Cuba this winter. With great

patience the American brethren of that section have awaited the response to their plea for a laborer, and now they are greatly encouraged at the prospect of their hope being realized.

The interest shown by our brethren at the head of the publishing department in sending canvassers to help us is also reason for great encouragement to us, as well as the assistance rendered to our field by the Madison (Tenn.) school. Especially are we grateful to the Lord for the prospect of a visit from Prof. E. A. Sutherland this winter, who comes with the object of acquainting himself with our needs, in order to fix the location of several self-supporting schools.

In concluding this report, we would say a word as to the need of establishing our medical work here. We are convinced that Havana, with a population of over three hundred thousand, offers an excellent opportunity for such labor. Already there are several establishments devoted to the "water cure," and these are flourishing. With the Cuban people of the better class, baths and treatment by hydrotherapy are popular. But another feature in favor of Havana is its growing popularity as a tourist point. Mr. Flagler, of the Florida East Coast Railway, recognizing this fact, is spending millions to extend his road to Key West, in order to connect with Havana by car ferry.

Many of the tourists who come this way every winter come seeking health and recuperation from overwork. Undoubtedly proper treatment-rooms would receive quite a patronage from this class. I would be glad to correspond with any one interested in such an enterprise, if stamp accompanies letter requiring reply. My address is Box 35, Marianao, Cuba.

E. W. SNYDER.

Canvassing in Mexico

WE received much help and encouragement from Brother N. Z. Town at the recent canvassers' institute in Mexico City.

Brother John L. Brown and myself started out immediately after to work together, and between us, in two weeks, placed one hundred forty of the Spanish "Coming King" in the first town we entered.

We believe the Lord is with us in this work, going before us and preparing the way and the people for this precious third angel's message. Proof of this is seen in the fact that in twenty-nine days in the field Brother Brown placed two hundred ninety dollars' (Mexican) worth of books among the people, and in twenty-five days the Lord helped me to put in some two hundred fifty dollars' (Mexican) worth.

Traveling from city to city, we have many opportunities to see God's great handiwork in the beauty of nature,—in hill and valley, river and waterfall. I might mention as an example the scenery on the road between Mexico and Vera Cruz on the coast. The train follows innumerable curves, goes through tunnels, over bridges, and beside precipices. From the windows of the coach a village can be seen three thousand feet below, which is reached after about one hour's ride, having covered only eighteen and a half miles in the descent. We are now in Orizaba, and the Lord has already blessed us with \$374.50 (Mexican) worth of orders in forty-eight hours' work.

Have not some of the strong young men and women in the United States a burden for this near-by field? Much self-supporting missionary work can be done here. The Lord is speaking now as he did to Isaiah: "Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he [the Lord] said, Go, and tell this people." The "this people" includes Mexicans. Will you answer the Lord's call, dear reader?
H. A. ROBINSON.

China

I FEEL certain that the following incident will be an encouragement to all friends of the Chinese. We had been requested at the Shanghai council to take up a collection for the Mission Press at Shanghai. From time to time, hints of this had been thrown out, and after the usual Sabbath exercises on April 3, the matter was again broached. To emphasize the great need, a map of China was hung before the congregation. A few texts were then read in concert, special emphasis being laid upon: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. . . . Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." 2 Cor. 9:7, 8, A, R. V.

Beyond this, little or no appeal was made. Tears of joy filled our eyes when Brother Huang Hanyong said he would donate ten dollars, provided he could pay it in ten instalments. When told this would be acceptable, the dear man's head had to droop to hide the gathering tears of gratitude. Until last month this brother, our general teacher, received but seven dollars per mensem; then it was increased to eight dollars. He pays his tithe regularly, and it has been noticed that his Sabbath offerings are usually five cents, with a cent or two additional from his wife and daughter. Others said they would pray over the matter, and yesterday I received a slip with four names, containing two pledges of three thousand, and two for two thousand cash respectively, to be paid in ten monthly contributions, one of the givers enclosing his amount for the ensuing month. I am unable to say anything definite as to the income of these men, but feel certain it is very meager. One is glad for us to give him a lodging. His wife refuses to have anything to do with him so long as he is determined to attend worship here. He has not been coming regularly for a long time. Another of the contributors has been with us less than half a month.

Feeling led to ask Brother Huang Hanyong if he thought he could really afford to subscribe so much, he said, with choking words, "God is able to give me much more than this in added blessing." I could only reply, with deep feeling of thankfulness to our Father, "God bless your self-sacrifice and devotion to the third angel's message."

Our two brethren temporarily located at Hankow have not yet subscribed, but we feel sure they will also show that "it is more blessed to give than to receive."

Personally, I am grateful to God that I never have had to learn to love the

Chinese, and such self-denial as we have recently been privileged to witness endears them to us more than ever. The prayers and labors of such Christians will develop the work in other places speedily. Already Brother Lu Weilin writes from Hankow that seven meet regularly with him on the Sabbath, and he calls for more literature, having sold thousands of tracts during the last month. Brethren, pray for us.

P. J. LAIRD.

New Brunswick

ST. JOHN.—Another year has rolled around, and we are again in the midst of the Harvest Ingathering campaign. Many are actively engaged in the work of placing the *Missions Review* in the homes of the people and soliciting donations for the work in foreign fields.

We have been glad to see the interest which has attended this campaign from the beginning.

Reports have not come in yet from the different churches, but we thought that some might be interested to hear about the work that is being done by this little company. Three hundred twenty-five copies were received here. As yet only one hundred forty have been disposed of, but the work is still going forward. From the papers already disposed of, over forty dollars has been received.

One of the workers visited the Chinamen in the laundries, and solicited their donations for the work in their homeland. A deep interest seemed to be manifested by them, and from eighteen visited, over six dollars was collected.

The children are taking an interest in the work, and are doing well. One little girl of eleven years took the ten papers that were sent to her mother as a subscriber to the *Review*, and received two dollars and eighty cents for them. Another little girl of twelve has disposed of sixteen, and received four dollars.

All engaged in the work are receiving rich blessings from the Lord. This is truly his work. We trust that the means thus raised will be sufficient to carry the light of the message to many.

MABEL DIMOCK,
Missionary Secretary.

Canvassing in Chile

THE canvassers' institute held at the Pua school is just over, and nine able-bodied men and one sister, filled with the message, are out in the field. The writer thought that six weeks would be too long a time to hold it, but the weeks went by so quickly that the institute closed before we could accomplish all we desired. Several of the young men were taking the canvassers' course, which began in April, and they worked Sundays selling books. One told me he sold over two hundred forty dollars' (Chilian) worth of books the few hours he worked on Sundays—enough to pay his way through school.

The experiences of these young men were very interesting to me as they came together Sunday nights and told of their work during the day. One told of a policeman trying to stop his selling the *Señales* in the station of Temuco, but the brother asked him what authority he had to stop him, as Chile was a free country, and said that in order to

show him he had no such authority, he would sell the paper to his superior (the station master). This he did, and as the crowd gathered about, he was able to sell many papers.

Our canvassers are doing well since the institute, which closed the fifteenth of September. One Chilian who is working with me is averaging more than one order an hour from the middle and upper classes, for "Patriarchs and Prophets" and "Coming King." I am averaging a little over two orders an hour here in the south of Chile for large books.

It was thought best for this young brother to work awhile with me, as he was young in the faith. One brother who works farthest north writes me he is having excellent success in the sale of our literature, and feels of good courage. Two sisters will try one thousand of the new health magazine, which comes out in January.

The only trouble which confronts us now is that we can not supply our workers with large books for several months yet, as it takes from four to six months to get an order from the States. The Spanish canvassing work is on the rise, and young men and women are offering themselves for the work. How thankful I am that I can help them!

THOS. H. DAVIS.

Porto Rico

AUGUST 5 I went to Arecibo to spend a week visiting among those who are interested in the truth. Two sisters have been keeping the Sabbath here since 1905. It was my purpose also to try to develop any interest that might be found to hear the truth. Meetings were held each evening at the home of one of the sisters, with an increase of attendance each night. The days were spent visiting among the people, and holding Bible readings. Two sisters who had backslidden, again took their stand with God's commandment-keeping people. The last night, after a sermon on the fundamental principles of the truth, all outwardly manifested their belief in the message, and a desire to keep the requirements of the Lord. Two asked for baptism.

One young man addicted to the use of alcohol, with tears in his eyes, expressed a desire to be freed from the habit, that he might be able to help carry the gospel to others. His wife, in company with others, pleaded that I would stay and continue the meetings indefinitely, but there are interests at Mayaguez that must be looked after.

I shall, God being willing, hold three meetings each week in our home, and shall also hold meetings in the homes of the people as the way opens. To-day a gentleman to whom I gave a Bible reading, asked that I hold meetings in his home, stating that he would invite in all his neighbors. He appears to be much interested. I shall improve this opportunity of the Lord's leading.

In the same way interests could be awakened in all parts of the island. Other denominations are building churches and establishing schools in nearly every city.

There are one million souls here waiting to be taught the last message, but where are the teachers? A worker is needed in Arecibo at once, that the work may not suffer. A canvasser is also greatly needed. Although the financial

condition of the island is said to be worse than when under the rule of Spain, yet a consecrated young canvasser could be successful in this line of the Lord's work even here. Who will respond?

WM. STEELE.

Java

OUR week of prayer is just over, and it has proved a blessing to the work and workers. Several prayers were answered during the previous week. Though our membership is small, the offerings were more than we expected. These came not from our church only, as we got about ten shillings from a company of young boys who go to Brother Fox's school. These boys were not brought up by Christian parents, so did not have an opportunity before of knowing Christ as their Saviour or about his coming. Now that they are learning about Jesus, they have given something for the sake of others who have not heard of him. These boys get not only a knowledge of English, but Brother Fox teaches them about their Creator and Saviour, and encourages them to become Christians.

Every Friday evening we hold a meeting with them, which they enjoy very much. Some of the older boys are becoming specially interested in the Bible, and have asked one of us to give them another Bible study besides the one on Friday. In fact, they have an inclination to become Christians, and have put away many of their heathen superstitions. They have not enough courage to take their stand at once. As a people, the Chinese always obey their parents, and do not like to go against their wishes. But there will come a time when they will have to decide which way they will take. God's Spirit will not leave them alone without helping them. He knows those who are really honest in heart. Besides these boys there are a good many Chinese women who are taking an interest in the truth. Some of them live out as much as they know, and tell others at the same time. One of the hardest things for them to give up is ancestor worship. They may not believe in worshiping idols, but many still worship their dead, as they think it an honor due their parents. These poor souls need much of our prayers. Pray that God's Spirit may lead and guide us each day by day, and that we may gain souls for him. Soon, when the work is over, he will come and gather the faithful ones home.

GEE NIO.

Mexico

SAN LUIS POTOSI.—We have twenty-two adult Sabbath-keepers at this place, and this does not include my family, nor Brother Julius Paulson's. Three of these Sabbath-keepers live twenty-two miles west of San Luis, twelve live sixteen miles northwest, and seven reside here in the city. Every two or three weeks I visit these people, having to walk the distance, as there are no railroads to these places. The roads are so rough and rocky that they are unfit for carriages and wagons, and all the traffic is done by mules and horses. I usually spend from one to three days with these isolated brethren.

Elder G. W. Reaser and I went to see the brethren at Mexquitic, and the Ta-

pona brethren, walking nine miles to the meetings. The company at Mexquitic desires to build a chapel, and have already purchased a lot.

Prof. G. W. Caviness and I went to Mexquitic, and he preached six nights. In these meetings, which were held in a hut made of brush and maguey plant, fourteen feet by ten feet in size, and situated one mile out of town, we had an audience of from twenty-four to thirty-five. Even the judge, the treasurer, and the secretary came to our meetings the last three nights of our stay there. On Sabbath, October 23, Professor Caviness buried with the Lord in baptism sixteen persons, the youngest being seventeen years old, and the oldest seventy-four years old. Two are paying tithes, and others have expressed their desire to do so.

San Luis is a city of sixty thousand inhabitants, and but little has been accomplished by the other three denominations here during the last twenty years. The people are inclined to be very superstitious. The twenty-second of November is the "Day of the Dead," according to the Roman Catholic belief. They visit the three cemeteries every year, taking with them from one to six candles, flowers, crowns, and other things, to the graves of their dead.

In order to find out more concerning this peculiar custom, I visited the large, new cemetery of this place. There were thirty mule street-cars in motion between the city and the cemetery, and as many people walking as were on the cars. When I reached the cemetery, I found about four thousand people gathered; and on one of the graves I saw a piece of cloth spread out nicely, on which was laid a deck of playing cards, some small pieces of money, a cigar, a box of cigarettes, and a small bottle of strong drink. A woman was there, and when asked what it was for, she told us her husband had been a gambler, a drunkard, and a smoker. "He will come to-night, sure, and all the dead, too. This which you see here is my offering to my dead."

JUAN ROBLES.

Health Movement in India

RECENTLY the writer made an extensive lecturing tour throughout India and Burma. In several places Good Health Leagues were organized among Buddhists, Mohammedans, and Hindus. These people are following many wrong practises, which are bringing disease and premature death upon them. They receive instruction with a keen interest, and take hold of the Good Health League movement with an enthusiasm that bids fair to effect quite a reformation.

The following extracts from letters received will give some idea of the interest awakened:—

"I have received the temperance papers from you, by which I have learned much that Western nations are doing for men, bringing them out to a better path. As I am a vegetarian by birth, I am deeply interested in this subject."

"Mr. —, of Junagadh, has asked me to address you on the matter of starting a Good Health League in Calcutta. He informs me that you have already started one or two. I would be very thankful for any advice or help in this matter. He particularly desires

that the Calcutta League should be on a large scale. Hoping that you will kindly excuse the trouble, I remain," etc.

"My friends here were very much pleased with the promise of your sending a course of study to be regularly held here, and you may be sure that though I have several irons in the fire, I shall do all I can in the matter of these meetings, and in the advance of the interests of the Good Health League. The Buddhists and Brahmans whom I have come in contact with are in great praise of the work, as it coincides with their views and the tenets of their religion, and several who did not observe heretofore are now eschewing drink, meats, etc. Let us hope that they will gradually come to know and worship the only true and living God, and let us ceaselessly pray to this end."

"I have just returned from Myingyan, where I have, with the Lord's help, created an interest in the health work. The Buddhists, Hindus, and Mohammedans are equally surprised at the reformation brought about by us. A high-caste Brahman is so loud in praise of this work that he tells everybody that we are all higher caste than they. He calls me by some name which I never could catch, and as long as it is in praise of the Lord, I will not try even to hear it."

H. C. MENKEL, M. D.

Calls for Workers

[We have received several articles from brethren in the Southeastern Union Conference regarding openings for the canvassing work. We condense these, and print them as one article, with the understanding that they are calls for new recruits, not appeals for book men to leave work elsewhere to respond, those in charge of the Southern work not desiring this.—Ed.]

Florida

THE Florida fruit crop is excellent this year, as have been all other crops, which means money in circulation. The turpentine camps and phosphate mines, located in many sections of the State, are indeed fields for aggressive operation for the canvasser.

One town in the State sent a message by a sister who has just attended our camp-meeting, urging that some one visit that section and sell our literature. In response to that call, Brother W. T. Weeks, of Ohio, has hurried to the scene, and is already in active work. The Lord is wonderfully blessing his labors.

But this is only one of hundreds of sections in which no canvasser's voice has yet been heard. We need workers to enter the service. Any one interested in this field, is requested to address the writer at Orlando.

E. R. BUTTON, *Field Agent*.

Georgia

As I look out upon the vast amount of territory in this great State, untouched as yet with our books, I feel that the Macedonian cry should be raised here in this great State of the South, with its two millions of people who must hear this third angel's message. In the southern portion of the State there is practically no winter, and work can be done every month in the year. Those who are

looking for such a field would do well not to pass Georgia by. May I hear from a goodly number asking for further information in reference to territory? Address me at 169 Bryan St., Atlanta.

W. S. FULBRIGHT, *Field Agent*.

North Carolina

The Lord's hand is in the work here. He has opened many doors. The people are very hospitable, and the canvasser can meet freely all classes of people, whether living in the large mansion or the humble cottage. Experience quickly demonstrates the fact that the printed page is to be an important medium in meeting the demands of this field. If there are those who feel a burden for this section of the Lord's vineyard, I shall be glad to hear from them at Hickory, N. C., Route 4.

H. B. TILDEN, *Field Agent*.

A Florida Canvasser's Experience

The writer spent five months on a missionary boat on Tampa Bay, and found that books can be sold successfully among all classes. He also spent three weeks in Lakeland and a near-by town, both of which had been previously canvassed, and sold and delivered one hundred twenty-five dollars' worth of books in that time.

Last summer, when many had the idea that it was too hot for work, I tried a little resident canvassing near Orlando, in territory that had been canvassed several times, and sold and delivered one hundred ninety-two dollars' worth of "Great Controversy" in sixteen days.

Our summers are cooled by the nearness of the ocean and Gulf, so we are able to work throughout the year.

Florida has three cities in which there is a wide field for the "King's Messengers," such as our canvassers are known to be. Jacksonville, the gateway of our State, has a population of sixty-six thousand, and at least three good consecrated canvassers should locate there and remain for a year; Tampa, on the historic Tampa Bay, has a population of fifty thousand, and two consecrated workers are needed there; Key West, on an island in the extreme southern portion, has a population of some twenty-five thousand. One good canvasser could find splendid territory there for two years, as no work has been done.

We also have numerous towns ranging in population from two thousand to seven thousand. Along the Gulf coast are many villages and numerous islands, the inhabitants of which may never hear of this truth unless some one is stirred up to visit them with our literature. A missionary boat on Tampa Bay would have access to many foreign boats, besides the towns and villages to be reached from it. There is the St. John's River, by which towns and villages may be reached with a small launch. There is an inland waterway from St. Augustine to Miami, a distance of some three hundred miles, along which are numerous towns and villages waiting for this precious truth. Thousands of tourists frequent the east coast through the winter. This is a new field.

How can you remain in worldly business when the Macedonian cry is ringing in your ears? Take time to write to our State missionary secretary, E. R. Button, Orlando, Fla., and he will give

all information and assign territory. We welcome you to our favored clime.

LE ROY T. CRISLER.

Field Notes

RECENTLY four souls were baptized at Springfield, Ohio.

G. W. ANGLEBARGER reports the baptism of one person at Colorado Springs, Colo.

FIVE persons went forward in baptism recently, and united with the church at New Orleans, La.

THREE persons have united with the church at Lancaster, Pa., one being the widow of a Methodist minister.

A CHURCH of twenty members was organized at Brighton, Colo., on Sabbath, October 23, sixteen having already been baptized.

THE cheering news comes from Elder Raymond, of Hornell, N. Y., that four have united with the church there, and three have been baptized.

BROTHER M. N. CAMPBELL reports from Council Bluffs, Iowa, the addition of three new members to the church there, and the baptism of two.

ELDER H. MEYER, who has charge of the German work in Philadelphia, Pa., reports that seven have been baptized and have joined the German church in that city, as a result of the recent tent effort.

As a result of the labors of Brethren Chapman and Freeman at Pine City, Minn., this past summer, a young photographer and his wife have accepted the truth.

At Pipestone, Minn., one sister and her two daughters have taken their stand for the truth, through the efforts of church-members in that place. They expect to be baptized in the spring.

A MINISTER of experience and considerable talent recently accepted the truths of the message in Mexico. It is expected by the brethren in charge of the work there that his efforts will be of much value to the cause in that needy field.

ELDER H. E. REEDER, of Sheridan, Wyo., reports the baptism of three persons on September 18, and the organization of a church of twelve members on October 23, in a locality called Beckton, eleven miles west of Sheridan. Six of these members are recent converts to the truth.

MRS. EVA GRAHAM, clerk of the church at Des Moines, Iowa, reports that the church is in a prosperous condition. Under the faithful labor of Elder W. D. Parkhurst, several strangers are showing a deep interest in the truth. Five were baptized at the close of the last quarter, and united with the church. Some backsliders have been reclaimed, and all are being strengthened and built up spiritually. The result shows in the amount of missionary work done, and in the offerings made.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Sanitarium Management

(Concluded)

Manager's Relation to Patients

THE nature of our work demands that mutual good will, respect, and confidence should characterize the relations between patients and the institution in order that the desired results may follow, that is, physical and spiritual healing.

Careful and detailed provision should be made for the reception of the patient as he enters the institution. First impressions are lasting, and much depends upon his introduction. The custom of many of our sanitariums to depend upon the matron to attend to the locating of the guests, works very well where guests arrive at regularly appointed times, but where they are likely to come at all hours, her other important duties will not admit of her giving prompt attention. Therefore it is better to have some one in the business office at all usual hours to act as locating clerk. If a regular clerk is not required, the bookkeeper, if a suitable person, may be entrusted with the responsibility.

As the patient enters the door, he should be politely relieved of burdensome luggage and shown to the register and then promptly to a room. Here is where tact is required. Possibly no correspondence has passed, and the new arrival does not make inquiry as to rates. The clerk is left to rely upon his judgment of human nature as to whether he should ask in regard to the price the new arrival desires to pay, or whether he should assign him to what he considers a desirable accommodation. At any rate, the guest should be located to his entire satisfaction, and should be informed in a casual way as to his rate. If, however, as is usually the case, the patient inquires about the rates, he should be allowed to select his room, understanding the regular prices.

This accomplished, the clerk should immediately notify the medical department of the patient's arrival and location, in order that he may be promptly taken in hand by physicians and nurses and not allowed to become uneasy and restless.

In all our contact with the guests, they should be impressed with the organization of the institution, that it is so complete that their every need has been anticipated, and so precise that it will be properly attended to at just the right time, and that their interests demands that they promptly adjust themselves to the spirit and life of the institution. A printed program and directory placed in their hands will be helpful in accomplishing this.

Our best advertising is conscientious professional attention, supplemented by Christian courtesy and unselfish service, which are sure to gain and hold the confidence of the patient, so that he will not only return when next in need, but will heartily recommend the institution to his friends. Thus the work will be widely and favorably known in a short time.

On the other hand, poor service will be just as widely and quickly advertised. To this end, the workers should each be carefully trained in his special line. The clerk, tray- and call-boys, should understand that it is their duty under all circumstances and conditions to impartially, without violating principle, please those they are called to serve; and in order to do so, they must be able to anticipate the wants, and to render prompt, careful, and cheerful service.

The bookkeeper should be trained to be accurate and uniformly courteous. His bills as they go to the patient should be correct. Here is where many patients have received their first cause for dissatisfaction, which has finally resulted in their leaving the institution dissatisfied, never to return.

Another very important feature of our service is our culinary department. The table should be generously supplied with a good variety of seasonable and wholesome foods, properly prepared, tastily and daintily served. Such a service will attract the better classes of people to our work.

If special rates are requested, the patient should be referred to the business manager, who only should quote other than the regular listed prices of rooms. He should, as far as possible, understand what his total expense will be, although it is not always possible to quote more than the regular board, room, and treatment rates prior to examination.

If concessions in prices are requested, there should be a thorough and definite understanding of the basis of his claim for reduction. The majority of our institutions allow special rates to clergymen, physicians, nurses, Seventh-day Adventists, and cases deserving of charity. In case his request is on account of the latter, his application should have had consideration and action before his arrival. It is not best to make reduction merely because some one asks for it. Each one should be permitted to select his room, at regular rates, as he desires; but if he wishes prices less than the regular ones, there should be good and sufficient reason for granting the request.

Departmental Organization

For ease of management and more direct supervision, the work should be organized into departments, the number depending upon the size of the institution. These departments should not be so large as to be unwieldy and difficult of management for the leader; nor so small as to make their maintenance expensive. Over each should be placed a competent leader, a paid worker, one who by experience and natural ability is adapted to that particular line of work; and among other qualifications he should be a thorough teacher, in order that the workers may get a proper training while employed in the department; for every worker in our institutions should be in training for better and broader service. The leaders should be held responsible for the progress of the work, and for the department of the workers during working hours in their respective departments; and in order to get the best results, their authority should be respected and upheld.

The department foremen should meet together frequently to counsel regarding the interests of the work and workers. They should be informed as to the progress of the whole work. These meet-

ings should not be formal, but should be so conducted as to encourage free and independent expression regarding the different phases of the work. Helpful ideas will be advanced, and good suggestions made; and if properly managed, these meetings will prove very helpful, not only to the departments, but to the general work as well.

Relations Between Worker and Manager

While our work should be thoroughly organized and systematized, it should be so arranged that the closest sympathy exists between those generally designated as the management, and the workers. No opportunity should be unimproved to impress upon the family the missionary features of the enterprise, and that the success of the work in hand depends upon the faithful co-operation of every individual worker. While the members of the training course are in training for more effectual missionary work, their success depends upon their daily experiences. In other words, they are to learn *how* to become successful missionaries by *being* missionaries daily and hourly, and their success in the field will probably depend very largely upon their faithfulness at the institution while laying the foundation for future work. Faithfulness in its broadest sense is imperative, in the use of material, apparatus, and, last but not least, in the use of time; for the Lord expects the strictest honesty and economy in his servants.

By their influence one or two workers can create a condition of dissatisfaction and unrest in the family which is almost sure to result in friction somewhere. This causes loss to the work, and often the dissatisfied feeling extends to the patients. Doubtless many thousands of dollars annually might be added to the income of our sanitariums if our workers were more careful in this respect. On the other hand, those in authority should exercise care to promote cordial relations with the workers, gaining and holding their confidence, impressing upon them their responsibility to uphold the interests of the work, and that their assistance is desired and appreciated. Frequent meetings of the family should be held to consider the needs of the work; each one should be encouraged to contribute to the value of these occasions. Time should be taken to instruct the workers in practical ways of co-operating, and in turn suggestions which are often of great value to the work may be drawn from them.

Wages

The writer does not believe that our institutions should attempt to compete with the world in the matter of compensation. There is considerable difference in the wage standards of our institutions. While perfect uniformity would probably be impracticable, on account of difference in expense and living, the difference that now exists is altogether too great.

In setting wages, the individual, capacity, ability, and faithfulness should be considered, and doubtless the profit-sharing plan. An agreed allowance, to be drawn regularly, with an increase provided the prosperity of the institution warrants, would work well with many institutions. A participation in the profits should depend upon faithful and continuous service. Such profits may be distributed to the workers, or by their

vote be applied to some worthy missionary enterprise.

A local board, or house committee, usually consisting of the medical superintendent, business manager, chaplain, matron, and one or two others, is sometimes appointed by the board of directors, to act in matters of lesser importance where counsel is desirable. In order to avoid complications, a very good plan is to combine the training-school faculty and house committee, thus including in addition to those already mentioned, assistant physicians, head nurses, steward, etc., and thus those carrying the greater responsibilities are kept informed and assist in deciding many of the knotty problems. This plan does not interfere with the meetings with department leaders in our larger institutions.

In conclusion, it should be emphasized that no one condition of success in sanitarium work is so important as Christian harmony and fellowship between the workers, and their example in this respect should come from the medical superintendent and business manager.

L. M. BOWEN.

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS Secretary

The Ingathering Campaign in the South

THERE is a general movement on the part of our colored churches and mission schools in the Southeastern Union Conference Mission to push the Ingathering campaign to a grand success. I have taken a personal interest in the matter, and have counseled my people to concern themselves in the effort. In some places the special children's exercises are planned for.

M. C. STRACHAN.

Williamsdale (Nova Scotia) Academy

WE have plans laid to work the surrounding country, for the Missions REVIEW. Brother George Miller, the field agent of this conference, is here, and will organize and direct the students in this work. We plan to have Brother Gault, who is our business manager, call upon all the firms with which he deals, and solicit donations from them. He is favorably known to them, and he feels confident that he will receive substantial contributions from this source. School will be closed for one day at least, to enable every one to take part.

J. L. STANSBURY.

Bethel (Wis.) School

THE school opened November 6, with an enrolment of sixty-seven. During the month the number increased to seventy-three, and there are more expected. Even the present number in the homes taxes our capacity in some ways, but as a faculty we are anxious that every facility shall be used. When the special

REVIEW for the Harvest Ingathering was presented, one thousand copies were ordered by the young people alone. Within the past three weeks a Young People's Society of Missionary Volunteers has been in process of organization, and there are good indications that they are organizing for service. The Friday night students' meetings are well attended and well improved. Most inspiring are the earnest testimonies of these young men and women. Among the good omens for the success of the work here, is the unity and zeal among the members of the faculty. All seem to sense the fact that God's blessing can rest on a united effort. Truly results are being realized in this co-operation. Courage and hope inspire each member, and all believe that trained, devoted workers will result from the year's work.

C. L. STONE.

Darling Range School, Australia

WE hold our closing exercises in three weeks, and are now reviewing our year's work preparatory to examinations. At present there are thirty-three taking studies, and all manifest a deep interest in their work. At our social meeting every Sabbath evening nearly all—and sometimes every one—take part. We have some bright young people here, and I hope to see many workers go from this school to be bright and shining lights under the third angel's message. We have a canvassers' class drilling for active work during vacation.

We have been very much interested in the changes, and, although sorry to lose Prof. C. W. Irwin, we believe that Prof. B. F. Machlan is just the man to fill the vacancy.

H. R. MARTIN.

Cuban School

WE opened our school in San Claudio the first of November. We have twelve pupils enrolled, which includes five Cubans. Several parents have made application, which will make an increase in our number of eight or nine.

We not only have this school here, but an afternoon school for the piano, and night-school for English in Cabañas, our post-office town, seven miles away, with an enrolment of twenty-three for English and four for the piano; among these is the Catholic priest.

The secretary of the Spanish Club "Centro," by verbal petition, requested, for the benefit of the members of their families, that I open such a school, offering me the free use of one of their club rooms and the piano. This includes the lights also. I began my work there the first of the month.

After the close of our school in San Claudio, I ride by saddle horse seven miles to Cabañas, teach my classes, returning in the morning in time for my day-school. It's hard to gain the confidence of this people, so when one has gained an entrance, one must step in and fill it. Our work is only in its infancy now, but it is making rapid strides.

We do wish some kind-hearted person would loan the school enough money, at a low rate of interest, to erect a good plain building,—one that would give us two recitation rooms, a room for English, and one for Spanish.

MRS. IDA FISCHER-CARNAHAN.

Buresala (Fiji) School

WE have every reason to be encouraged. The enrolment continues to increase each year, and we are continually receiving more applications to enter the school. Should we open our school to all the children that we are asked to receive, we would have a very large attendance. But to rightly care for them would mean a great deal of responsibility, which, with our present staff of teachers, we do not feel like undertaking. However, we are opening a girls' department in our school, which bids fair to be a great blessing to our young women, and eventually to our work. We are now having the home for matron and girls built by student labor.

In our industrial work we have two students working regularly in the printing-office, and more at times. With careful training, they become very useful in typesetting, etc. They also put up most of their own houses, sail the boats, and raise all their own food.

A. G. STEWART.

Sheyenne River (N. D.) Academy

OUR school has been in session nearly a month. We have forty students enrolled, and a number more are coming in the next few days. Prospects are that the school will soon be filled to its utmost capacity. We had twelve more students near the opening of school than we had last year. We believe the Lord has answered our prayers in sending us an earnest class of young men and women.

School was dismissed for two days, and teachers and students engaged in the campaign work. Some went to the neighboring towns, and others into the country. The Lord blessed the efforts put forth, and seventy-eight dollars were realized from the effort. This was small, though, in comparison with the rich experiences all had. Individuals received from ten cents to fifteen dollars. Some people had been waiting for the privilege of contributing to our work.

J. F. SIMON.

Elk Point (S. D.) Academy

WE have taken up the work of securing funds for the foreign missions, and gave Thursday, November 4, as special day for efforts in that line. The young ladies went in one company, and the young men in another. They returned with their faces glowing and heads up, as the amount they received came to \$33.15. We are glad to have them have practise in this kind of work, as well as a training along literary lines. All feel repaid for their efforts. More went this year than last, and considerable more money was raised. This is encouraging to them, and I think will serve as a stimulus for further efforts in this direction. We have not decided whether or not we will devote any more time than this one day, but we can state that we are glad that we have taken a part in this campaign.

J. B. CLYMER.

Mt. Vernon (Ohio) College

I AM sure that you will be interested in a report of our ingathering effort. Nearly fifty of the students and teachers engaged in the work, ordering about

twelve hundred numbers of the Missions REVIEW. We set apart two days for the work. The city was divided into sections, and each person assigned a different territory.

We raised about thirty dollars. From a money standpoint, our effort may not be considered very successful, but I think some of the students gained a good experience, and I trust that the papers placed in the hands of the people will do good.

Our school work is moving along about as well as we could expect. Our enrolment at the present time is one hundred sixty. We have a good class of students, although there are a number of young ones among them. Everything has passed off very pleasantly so far — much more so than last year. There is a better spiritual interest in the school, too. Two weeks ago last Sabbath we had a baptism, when ten were baptized; nine of these were students. On the whole, we feel quite encouraged with our work, although, of course, we should like to see greater results, and hope that we shall.

S. M. BUTLER.

were unable to distinguish between his claims for a Sunday law and the rights of the people who differ with him in his views."

Whoever else Sunday laws may disturb or affect incidentally, their real point of attack is the fourth precept of the law of Jehovah and those who obey it. We should never forget that "every law for the elevation of Sunday has a direct reference to the fourth commandment," and that "every move that has been made to enforce its observance is for the purpose of exalting the man of sin above God and above all that is worshiped." (See REVIEW of April 29, 1899.)

W. A. C.

Religious Liberty Work in California

THE following resolutions were adopted at the recent camp-meetings in northern and southern California:—

"1. Resolved, That we request the Pacific Union Conference to arrange with the local conference for a series of institutes for the study of the principles and rules of civil and divine government.

"2. Resolved, That we ask the Pacific Religious Liberty Association to provide suitable literature on the subject of liberty for general circulation by gift and sale.

"3. Resolved, That we pledge our financial support to this branch of the work, and to use our personal efforts and influence to circulate its literature and obtain signatures to its petitions.

"Whereas, Those favoring a State Sunday law are already in the field educating the people to demand a law to this end from the next California Legislature; therefore,—

"4. Resolved, That we open an early campaign in behalf of religious liberty, by securing signatures to petitions requesting the coming legislature not to attempt any religious legislation."

In view of the determined effort the "Moral Reformers" are putting forth to wheel California into line with the rest of the States on the Sunday-law question, and the importance of rightly meeting this issue and enlightening the people as it comes up, our people in this State have a great responsibility resting upon them. That they may be guided by God and greatly blessed in their efforts should be the prayer of all.

W. A. C.

Ex-Senator Blair and the International Reform Bureau

IT may be of interest to the reader to know that the author of the famous Sunday-Rest bill of 1888 and 1890 is the president of the International Reform Bureau of Washington, D. C., of which Rev. Wilbur F. Crafts is superintendent. The current number of the organ of this Bureau, the *Twentieth Century Quarterly*, under date of Sept. 21, 1909, says: "Ex-Senator Blair is more than a nominal president. He has done great service in the recent hearing on the Burkett Anti-Gambling bill, and will develop a law department to aid all reform societies in drawing bills and enforcing laws whenever a sufficient endowment or a yearly pledge is provided."

Remembering the part Mr. Blair took in these matters in the Fiftieth and Fifty-first Congresses, this information is of particular interest.

W. A. C.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

Sunday Laws Make Inquisitors

AN organized effort is being made by the Sunday-closing committee of the local barbers' union of Omaha, Neb., to have the State law governing Sunday closing enforced so far as the barber shops are concerned. Sunday, November 14, was the day set for closing by the local committee. Mr. Daniel M. Copas, chairman of the committee, as reported in the *Omaha World-Herald* of Nov. 12, 1909, said:—

"We expect all the shops to close Sundays on and after November 14, under penalty of the State law. The law is constitutional, and we intend to see it enforced. We expect all barbers in favor of closing to be on the lookout for barbers who work on Sunday, and report their names to the committee. I will see that the violators of the law are prosecuted."

This adds only another testimony to the fact that Sunday laws tend to make inquisitors of men.

W. A. C.

His Special Theme

WRITING to the *Pacific Union Recorder* of October 21, concerning the work in Humboldt County, California, Elder W. L. Sims says:—

"Dr. G. L. Tufts spent about two weeks in this county in the interest of a law whereby all the citizens of our State shall be wards of the State for one day in the week. Those of our people who heard him could but notice the lightness of his arguments in behalf of a Sunday law. The special phase of his labors here at this time seemed to be along the line of belittling, condemning, accusing, and ridiculing our people and their work. It looked as if the man

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

Summary of Magazine Sales for October, 1909

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Value
Atlantic Union Conference									
Central New Eng.	12	95	1375	401	...	200	76	2159	\$ 215.90
Maine	74	85	968	463	...	...	12	1602	160.20
New York	429	313	400	153	100	...	7	1402	140.20
Greater New York.	385	...	740	290	500	...	15	1930	193.00
Western New York.	425	...	570	221	100	...	9	1325	132.50
Southern New Eng.	279	23	317	65	...	...	6	690	69.00
Vermont	7	19	51	40	100	...	12	229	22.90
October totals	1611	535	4421	1633	800	200	137	9337	933.70
September totals	2533	803	8654	252	235	325	...	12802	1280.20
Canadian Union Conference									
Maritime	48	18	62	3	...	...	1	132	13.20
Newfoundland	113	18	1	1	...	...	...	133	13.30
Ontario	172	21	2135	28	...	...	5	2361	236.10
Quebec	1	18	97	17	...	...	3	136	13.60
October totals	334	75	2295	49	...	...	9	2762	276.20
September totals	600	100	400	...	...	100	...	1200	120.00
Western Canadian Union Conference									
Alberta	5	22	20	...	...	...	1	48	4.80
British Columbia	5	22	23	...	...	...	2	52	5.20
Manitoba	6	22	8	...	...	...	1	37	3.70
Saskatchewan	5	202	15	...	...	...	2	224	22.40
October totals	21	268	66	...	...	...	6	361	36.10
September totals	65	29	87	...	...	25	...	206	20.60
Central Union Conference									
Eastern Colorado	91	119	1061	300	...	...	21	1592	159.20
Western Colorado	362	120	600	126	...	...	11	1219	121.90
Kansas	272	153	435	454	25	...	19	1358	135.80
North Missouri	268	39	151	285	...	...	6	749	74.90
Southern Missouri	210	39	150	284	...	...	5	688	68.80
Nebraska	824	213	1327	2312	...	...	60	4736	473.60
Wyoming	14	18	11	166	...	...	2	211	21.10
October totals	2041	701	3735	3927	25	...	124	10553	1055.30
September totals	3561	1273	3465	450	33	...	...	8784	878.40
Columbia Union Conference									
Chesapeake	57	23	673	128	...	...	4	885	88.50
District of Columbia	22	85	474	1094	60	25	15	1775	177.50
New Jersey	400	155	238	381	25	...	18	1217	121.70
East. Pennsylvania.	696	32	185	600	175	...	9	1697	169.70
West Pennsylvania.	95	31	150	451	50	...	5	782	78.20
Ohio	1919	1650	1193	1125	400	25	26	6338	633.80
Virginia	44	41	316	246	25	...	3	675	67.50
West Virginia	6	...	23	206	...	...	1	236	23.60
October totals	3239	2017	3252	4231	735	50	81	13605	1360.50
September totals	2543	1333	5743	530	81	100	...	10330	1033.00
Lake Union Conference									
Indiana	1070	72	908	212	25	...	19	2306	230.60
East Michigan	583	128	1153	238	436	...	22	2560	256.00
West Michigan	615	129	2000	300	110	...	30	3184	318.40
North Michigan	66	128	306	118	...	...	10	628	62.80
Northern Illinois	2042	210	2000	325	...	...	30	4607	460.70
Southern Illinois	250	210	884	126	...	...	10	1480	148.00
Wisconsin	826	242	195	252	...	...	32	1547	154.70
October totals	5452	1119	7446	1571	571	...	153	16312	1631.20
September totals	2672	1113	8239	378	218	...	...	12620	1262.00
Northern Union Conference									
Iowa	2445	259	1907	758	25	750	58	6202	620.20
Minnesota	64	93	807	397	9	106	17	1493	149.30
North Dakota	155	53	56	79	10	...	8	361	36.10
South Dakota	547	59	62	269	...	...	4	941	94.10
October totals	3211	464	2832	1503	44	856	87	8997	899.70
September totals	2858	723	2875	457	...	...	...	6913	691.30
North Pacific Union Conference									
Montana	115	19	1011	90	...	...	27	1262	126.20
Southern Idaho	162	41	316	100	...	...	52	671	67.10
Upper Columbia	2150	...	391	455	...	...	39	3035	303.50
Western Oregon	1653	98	416	600	...	...	49	2816	281.60
West. Washington.	1396	338	441	1250	...	...	65	3490	349.00
October totals	5476	496	2575	2495	...	...	232	11274	1127.40
September totals	5749	1389	2717	75	35	150	...	10115	1011.50

The Summary

IN this our fifth monthly summary of magazine sales we have endeavored to present a picture of what is being accomplished by our periodical agents in the sixty-five local conferences embraced in the twelve union conferences mentioned.

Following is a list of the union conferences presented in their order according to the number of magazines sold: (1) Lake; (2) Pacific; (3) Columbia; (4) North Pacific; (5) Central, (6) Atlantic; (7) Northern; (8) Southern; (9) Southwestern; (10) Southeastern; (11) Canadian; (12) Western Canadian.

What can you do to increase the sale of our truth-filled magazines in your conference? Even though you may have had but little experience in this work, the little that you could do, added to the little that many others could accomplish, would doubtless change very materially the next month's report of your conference.

At some future date we shall include in our monthly summary the sale of our periodicals in England, Germany, Australia, and other foreign fields. Thousands of faithful agents are selling our papers from door to door and on the streets of the large cities in these foreign lands. Although their profits on each copy sold are comparatively meager, yet many of these workers sell sufficient quantities daily and weekly to make fair wages.

For the first time, we are listing the sales of our new educational magazine, *Christian Education*. We trust that through the individual efforts of our college professors, students, church-school teachers, and pupils the circulation of this valuable and attractive ten-cent magazine will be greatly increased. Thousands of public-school teachers, university professors, and other classes interested in educational matters would be willing to purchase this magazine if it were properly presented to them.

It will be noticed that 9,547 more copies of the October magazines were sold than of the September issues. This means that a number of permanent periodical agents are being added to the large army of those already engaged in the pleasant and profitable occupation of selling these attractive messengers of truth. It means thousands of missionary visits made to the homes of the people more than were made the previous month. It means many thousands of first opportunities on the part of those not of our belief to catch a glimmer of the light of present truth. Only the Judgment will reveal the great amount of good accomplished.

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Value
Pacific Union Conference									
Arizona	162	9	125	58	...	...	6	360	\$ 36.00
North. California	4087	254	2004	1595	12	...	43	7995	799.50
Southern California	1488	...	1804	2594	25	...	50	5961	596.10
Utah	9	4	61	6	...	...	...	80	8.00
October totals	5746	267	3994	4253	37	...	99	14396	1439.60
September totals	8796	349	6412	...	105	25	...	15687	1568.70
Southern Union Conference									
Alabama	54	580	574	58	...	...	12	1278	127.80
Kentucky	3	84	1429	160	...	...	4	1680	168.00
Louisiana	84	602	699	189	200	...	105	1879	187.90
Mississippi	112	311	196	17	50	...	...	686	68.60
Tennessee River ...	39	332	75	85	10	...	11	652	65.20
October totals	292	1909	2973	509	260	...	132	6175	617.50
September totals	294	2103	3212	25	450	...	...	5660	566.00
Southeastern Union Conference									
Cumberland .....	...	...	124	195	100	...	26	445	44.50
Florida	6	308	191	40	...	...	5	550	55.00
Georgia	133	286	2138	269	25	...	2	2853	285.30
North Carolina	134	82	336	61	...	...	3	616	61.60
South Carolina	1	97	8	190	50	...	2	348	34.80
October totals	274	773	2797	755	175	...	38	4812	481.20
September totals	67	926	2808	25	25	...	...	4276	427.60
Southwestern Union Conference									
Arkansas	9	25	107	217	...	...	6	364	36.40
New Mexico	8	5	40	29	...	...	2	84	8.40
Oklahoma	1011	438	301	174	30	...	11	1985	198.50
Texas	421	1484	315	559	142	...	6	2927	292.70
Western Texas .....	...	...	41	53	...	...	2	96	9.60
October totals	1449	1952	804	1032	172	...	27	5456	545.60
September totals	2878	1948	1977	25	375	25	...	7228	722.80
Foreign									
Foreign and Misc.	1358	2706	2526	147	...	20	...	6757	675.70
Grand totals	30483	13035	40818	22171	2819	1126	1125	111577	\$11157.70

Comparative Summary for Five Months

	Signs Monthly	Watch-man	Life and Health	Liberty	Protes-tant	Temp. Inst.	Christian Education	Total No.	Total Value
June	27607	15501	58185	35352	10308	101050	...	248003	\$24800.00
July	48011	15891	79400	15161	1549	2918	...	162930	16293.00
August ..	54689	18500	65537	20233	10945	4232	...	174136	17413.60
September	34302	16335	46845	2217	1584	750	...	102030	10203.00
October ..	30483	13035	40818	22171	2819	1126	1125	111577	11157.70
Totals ..	195092	79262	290785	95134	27205	110076	1125	798676	79867.30

One of the most encouraging features brought to view in the present summary is the large gain in the October sales of *Liberty*. Nearly twenty thousand more copies were sold during October than in the previous month.

It is encouraging to note that in nine of the twelve union conferences there was a substantial gain in the October sales over those made in September. Yet the three which show a loss appear as the second, sixth, and ninth in the list of sales for the month.

If you wish to become an agent for any of our ten-cent magazines, write to your conference tract society, telling those in charge which magazine you prefer to handle. The tract society secretary or the conference missionary secretary will be glad to give you the necessary information, assign you territory, and supply you with the needed sample copies, agent's outfit, etc. A. J. S. B.

Notes

We are informed by the manager of the Review and Herald Periodical Department that the Western Oregon Tract Society has just placed an order with the publishers of *Liberty* for that excel-

lent quarterly to be sent for one year to 658 addresses. This list includes the legislators and attorneys in that State. This excellent magazine is wielding a tremendous influence among the thinking representative men of all classes.

Brother S. G. White, secretary of the California Tract Society, writes that in a recent meeting in the city of Oakland he and others sold nine hundred copies of *Liberty* to those attending the institute. These workers immediately began the work of selling these magazines to the public, thus putting into actual practice the daily instruction received in magazine salesmanship during the home workers' institute.

Brother J. R. Ferren, of the Pacific Press Circulation Department, sends the following interesting letter recently received from the pastor of a prominent Baptist church in one of the largest cities in Canada: "A day or two ago I took a hasty look at the *Signs Monthly*, and was most favorably impressed. I believe in the near advent, and think such a publication is needed to make people see how the end is approaching. I did not know of this publication. Put me on your mailing list. Send me the next number. After receiving two

or three numbers I will send for a year's subscription or pay for those that I have had. I want to give this magazine a trial reading." The Lord is truly using this excellent magazine in the proclamation of the third angel's message.

A. J. S. B.

Current Mention

— Five persons were burned to death in a fire in New York City on the night of November 23.

— The government of Chile has at last signified its willingness to submit to The Hague tribunal for arbitration the claim against it for \$1,000,000 made by the Alsop heirs, and now being pressed by the United States government.

— As the result of the great amount of fraud recently discovered in the New York City customs service, it is reported that the customs officials of the United States government will soon begin an investigation of the conduct of customs employees in all the ports of the United States.

— Lieut.-Col. George W. Goethals, who has charge of the work of building the Panama Canal, states that the total cost of the canal will be \$375,201,000. He also makes the statement that the canal will be ready for vessels to cross the isthmus in four and one-half years from this date.

— Reports from the republic of Haiti state that during the recent heavy storms and floods in that country, hundreds of persons have lost their lives, and a great amount of damage has been done throughout the stricken district. Many of the country people are camping in destitute condition in the open fields in urgent need of food and clothing.

— The insurrection in Nicaragua seems to be growing in power, the insurgents having captured several important towns on the Pacific side within the last few days. With the ports on both the Atlantic and Pacific sides of Nicaragua in the hands of the insurgents, it appears that the possibility of President Zelaya's means of escape is practically cut off in case of defeat in the general engagement which is soon expected.

— Latest reports from the mining disaster at Cherry, Ill., state that of the 189 men still in the mine, all have probably now perished. It is known that many of these lived for several days after the explosion in different parts of the workings. Letters and diaries found on the bodies of the dead now being taken from the mine indicate something of the terrible struggle for life during the long days of waiting for the rescue which did not come.

— The list of fatalities on the football fields of the country up to date during the present season is as follows: Number of dead, 27; critically injured, 20; broken collar-bones, 60; broken noses, 62; broken legs, 36; broken ribs, 26; broken arms, 24; broken ankles, 20; broken shoulders, 19; broken wrists, 8; broken fingers, 8; broken hands, 6; broken jaws, 6. And still there are many college professors who uphold the game, and think it necessary for the development of manly qualities.

—In the recent elections the liquor forces are reported to have won in the cities of Philadelphia, Cincinnati, Louisville, and San Francisco.

—Another comet is now coming into the field of telescopic vision. This is Winnek's comet, and its present observation is first reported from Argentina.

—The postmaster-general of Great Britain has secured for the government telegraphic system all the Marconi wireless telegraph stations in the British Isles.

—A portion of the Austrian press is now declaring that the recent visit of the czar of Russia to the king of Italy presages war in the near future upon Austria.

—A report from Madrid, dated November 15, stated that the Moroccan tribesmen have sent in their submission to General Marina, the commander of the Spanish forces in Morocco.

—The mail steamer "La Seyne," running between Java and Singapore, collided on November 14 with the steamer "Onda," of the British India line, and sank within two minutes, carrying down 101 of her passengers and crew.

—As a result of the death of a young man in a football game in Georgetown University, Washington, D. C., recently, that university has abolished the game so far as its jurisdiction goes, and other schools in the East are now following its example.

—A new powder has been invented in France which is claimed to be absolutely unaffected by either heat, cold, humidity, light, or Herzian waves, and to be also absolutely smokeless. The government is guarding the formula of its preparation.

—At Buffalo, N. Y., a large section of the viaduct over the New York Central tracks, was wrecked by dynamite. The viaduct was being constructed by a firm which works on the open-shop principle. This is the fifth occurrence of this kind in Buffalo within a period of about one year.

—The National Geographic Society at Washington, D. C., has passed upon the data furnished by Commander Robert E. Peary, as to his north pole expedition, and have accepted them as authentic proof of his having reached the north pole. The records of Dr. Cook are not yet in the hands of the society.

—At Greenwich, England, on November 18, an operation was performed at the Seamen's Hospital under an anesthetic recently invented, which, while completely anesthetizing the patient, permitted him to remain perfectly conscious. It is claimed that the anesthetic does not interfere with heart action.

—China is sending to the United States a commission to visit all the shipyards and arms factories of the United States. This commission is authorized to expend the sum of \$20,000,000 for war-ships and munitions of war in this country, if, after their inspection, they consider everything satisfactory for the placing of orders. There is in this no slight indication that China is awakening to her need of self-protection against the aggrandizement of other powers. Thus are the nations of the East as well as the West preparing for the final struggle.

NOTICES AND APPOINTMENTS

A New German Youth's Paper

AT the recent General Conference Committee Council held at College View, Neb., it was voted to publish a monthly paper for the German-speaking youth. It has been decided to call this paper *Der Jugendbote* (Youth's Messenger), and its object will be to encourage a deeper missionary spirit in our German young men and women, and to acquaint them more fully with our educational institutions and the progress of gospel work throughout the earth.

The Sabbath-school lessons which have been published in the *Arbeiter*, will have a place in this paper. A reading course will be conducted, taking up first Elder J. N. Loughborough's book, "The Rise and Progress of Seventh-day Adventists." The paper will contain timely and appropriate articles for the improvement and unifying of our German youth, with a view to awakening an active missionary spirit among them, thus preparing them to efficiently fill places in the Lord's work. It will be an eight-page monthly, the first issue to be mailed about the middle of December, and the subscription price will be fifty cents a year.

To assist in entering this publication as second-class matter, we need a large number of subscribers before the first issue is mailed. Will not all join in helping us secure this needed list of subscriptions. Address International Publishing Association, College View, Neb., or your tract society.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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

WANTED AT ONCE.—At the Long Beach Sanitarium, first-class graduate lady nurses. Seventh-day Adventists. Write, giving experience, school from which you were graduated, and whether or not you could come at once. Address Dr. Winegar Simpson, Long Beach, Cal.

BEAUTIFUL BIBLE MOTTOES, SIZE, 12 x 16.—1,000,000 Father and Mother Mottoes for Sale, besides the many other Beauties in Stock. Father and Mother Mottoes lead. Xmas will soon be here. 100, assorted, \$5; 200, \$9. Father and Mother Mottoes alone, 200, \$12. Write quickly. Address Hampton Art Co., Hampton, Iowa.

A BARGAIN.—Two hundred thirty-two acres; ninety-five cultivated; living springs and branch; rolling and bottom land; all under wire, five miles. Country site; one mile to school, store, church, railroad station. Corn, cotton, vegetables, berries, and fruit, including figs, grow to perfection. No crop failures. Healthy. \$10.50 terms, answer quick. S. H. McCulloch, R. F. D. 4, Jefferson, Tex.

WANTED.—A Seventh-day Adventist woman to aid in keeping house and to care for motherless children. For particulars, address F. A. Bliss, Box 45, Blackbury, Minn.

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.

Address

THE address of A. W. Jensen has been changed from Keene, Tex., to Amarillo, Tex.

Obituaries

ROTH.—Etta Roth, aged 38 years, 8 months, and 9 days, fell asleep at her home in Glenwood, Mich., Oct. 15, 1909. Some twelve years ago she, with her family, embraced present truth, and became a member of the Glenwood Seventh-day Adventist church, of which she was a member until her death. She leaves a husband, two daughters, one son, and many friends to mourn their loss. The services were conducted by the writer, assisted by Elder S. D. Hartwell. C. A. HANSEN.

HALL.—Died at Arroyo, Cal., Oct. 13, 1909, Grace Hall, daughter of Geo. D. and Sarah C. Hall. The deceased was a native of Lemoore, Cal. She had known the joys of a Saviour's love for only about three months. Though raised under the influence of the truth as taught by Seventh-day Adventists, she did not turn to the Lord until the hand of affliction was laid upon her; then she found him a very present help in time of trouble. Services were conducted by the writer. B. L. HOWE.

HULSE.—Mary Ett Hulse fell asleep in Jesus, Oct. 21, 1909, at the home of her daughter, Mrs. Annie Vincent, near Liberty Center, Iowa. She died at the age of 74 years, 7 months, and 10 days. She accepted this truth thirty-six years ago, at Afton, Iowa, and has been a faithful follower of Jesus ever since. She was of a loving disposition, patient in sickness, and a firm believer in a soon-coming Saviour. She leaves three children to mourn for her. The services were conducted by the writer, comforting words being spoken from Rev. 14:13. E. W. SWAP.

VENDON.—Inga Vendon, daughter of Nels and Christina Vendon, was born in Wisconsin, Feb. 21, 1882. She was taken sick with dropsy last February, and later developed that dread disease, tuberculosis, which took her young life Sept. 22, 1909. Before her death she gave her heart to God, and had the assurance of acceptance. She leaves a father and mother, five brothers, and one sister. The funeral was conducted by the writer, and we laid her to rest on the banks of the Columbia, near Washougal, Wash., where the family now live. W. F. MARTIN.

TAYLOR.—Mrs. Mary E. Taylor (*née* Corn), wife of Elijah Taylor, after an illness of several months, died at their home in Keene, Tex., Sabbath morning, Oct. 30, 1909, aged 59 years, 9 months, and 30 days. Sister Taylor was born in Tennessee. She was married to Elijah Taylor, May 26, 1868. They moved to Texas in 1875. She was converted at the age of twelve years, and ever lived an earnest Christian life, accepting present truth with her husband about thirty years ago, and has been a consistent member of the Seventh-day Adventist church till her death. She lived to see all of her six living children educated and engaged in some department of the work of the message, which seemed to be the one object of her life, she also engaging, with her husband, in the circulation of the printed page the past summer, a privilege she greatly enjoyed. She was full of faith and hope till the last, and died without a struggle. She leaves a husband and six children, besides other relatives, to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13, and we laid her away to rest till awakened by the Life-giver.

W. W. EASTMAN.

BROWN.—Mrs. Sophia Brown died at the Woman's Hospital in Saginaw, Mich., Wednesday morning, Oct. 6, 1909. She died from burns received twelve hours previous, as the result of an explosion of kerosene oil at her home in Freeland, Mich. Sister Brown was born in Saginaw, March 27, 1862, and was married to John Brown in 1891. Five years ago she was left a widow; six children had been born to them. At an early age, Sister Brown accepted the Saviour, and united with the Seventh-day Adventist church at Freeland, Mich. She lived an earnest and sincere Christian life until her decease. She leaves three children, her father, one brother, three sisters, and many friends to mourn their loss; but we sorrow not as those who have no hope. The funeral was held in the M. E. church, Friday, October 8, Rev. Weaver (Methodist) officiating. W. H. H.

CARLE.—Died in Sacramento, Cal., Oct. 11, 1909, Sister Melissa S. Carle, in the seventy-fourth year of her age. She united with the Seventh-day Adventist church of Sacramento about nineteen years ago, and remained a faithful member till death. Being an early settler in California, her friends were among the leading citizens of Sacramento, many of whom attended her funeral; the mayor of the city assisting as pall-bearer. The Lord had blessed her with considerable property, of which she had loaned, and given to the cause, and at her death left to the church of Sacramento one thousand dollars, which to us is an assurance of her abiding confidence in the cause she loved to the end of life. The church will miss her smiling face. We laid her away with assurance of meeting her again, if we are faithful, in the first resurrection. Funeral services were conducted by the writer.

C. E. LELAND.

SWEETEN.—Mrs. Sarah Sweeten was born at Iverness, Scotland, Nov. 17, 1837. She came to America in 1856. She was united in marriage to Robert Sweeten in 1864. To this union were born two sons and four daughters. She was inclined from childhood to religious things. Her life was always devoted to relieving the sufferings of others, and brightening their pathway. She accepted the third angel's message in 1892, under the labors of Elders Eugene Leland and A. O. Burrill, at Albuna, Ontario, and was one of the charter members of the Albuna church. She died at Essex, Ontario, Oct. 23, 1909, aged 71 years, 11 months, and 6 days. She leaves a husband, two sons, and four daughters to mourn their loss. Words of comfort were spoken by the writer from Isa. 57: 1, and we laid her to rest with the hope of meeting her again in the grand reunion when the Life-giver comes to take unto himself his own.

C. N. SANDERS.

PENNINGTON.—Eva Josephine Rupert Pennington, daughter of Elder G. G. and Lavina Rupert, was born in Montgomery County Ohio, Sept. 27, 1875 and died in Oklahoma City, Okla., Nov. 2, 1909. In early life she was converted and became an earnest, devoted Christian, being baptized by her father at the age of ten years. She united with the Seventh-day Adventist Church, and remained a faithful member till the day of her death. She worked four years in the publishing house of the denomination; she taught both public and church schools, and had been corresponding secretary of the Oklahoma Tract and Missionary Society. When she was nineteen years old, she, her three younger sisters, and an older brother, were bereft of a mother's care. In this loss she joined her father, assisting him as a mother in the household, especially caring for her younger sisters, bearing a burden on her heart to the day of her death. She was married to Ezra Pennington, of Oklahoma City, Okla., Jan. 4, 1907. Their home was most happy and congenial. Although she had been in poor health for a number of years, her death came as a shock to her friends and family. Words can not express the sorrow felt by her husband, father, brother, and sisters. But they give her up with the bright hope of meeting her again at the soon appearing of our Lord and the resurrection of his saints. Words of comfort were spoken by the writer, based on 1 Thess. 4: 13-18.

E. L. NEFF.

ST. JOHN.—Mrs. St. John was born in Oakland County, Michigan, Sept. 25, 1844. Early in life she was married to John Warren, and to that union eleven children were born. She embraced the message early in life. After the death of her first husband, she was married to Seymour St. John. She died in the sixty-sixth year of her age, at the University Hospital, Ann Arbor, survived by three sons, one daughter, one sister, four brothers, and many relatives and friends. Funeral services were conducted by the writer from the New Lothrop M. E. church. E. K. SLADE.

PETTIT.—The death of Mrs. Elva Pettit occurred Nov. 2, 1909. She was born in Genesee County, Michigan, Feb. 20, 1852, and had reached the age of fifty-seven years and nine months. In 1870 she was united in marriage to J. S. Pettit, who, with five children, survives her. The last seven years of her life Sister Pettit has resided in Otter Lake, Lapeer Co., Mich., and was a faithful member of the Otter Lake Seventh-day Adventist church. She enjoyed a bright Christian experience and rejoiced in a hope founded upon the promises of God's Word. It could be freely said of her, A child of God has fallen in our midst. The funeral was held from the M. E. church, and the services were conducted by the writer, assisted by the M. E. pastor. E. K. SLADE.

JOHNSON.—Sister R. L. Johnson died at the home of her daughter, Mrs. Bulah Davidson, in Oklahoma City, Okla., Nov. 1, 1909, aged 59 years, 4 months, and 12 days. Sister Johnson, whose maiden name was Pitman, was born in McKuppen County, Illinois. She was married in 1866 to Frank Johnson, of Vernon County, Missouri, and to them were born five children, three sons and two daughters, all of whom are living, and were present at the funeral. At the age of twenty-five she was converted, and united with the Methodist Church, of which she remained a member until 1904, when she united with the Seventh-day Adventist Church. She was a faithful wife, a loving and kind mother, and was faithful in her church relations, always at services unless hindered by sickness or circumstances beyond her control. She will be missed by the church and by the community, but most of all by her children. Since the death of her husband, in May, she had been failing in health, yet her death was unlooked for, and came as a shock to her family and friends. We laid her to rest with the blessed hope of soon meeting her again, when the voice of God shall wake his faithful ones. The funeral was conducted by the writer, using Ps. 17: 15 as a text. E. L. NEFF.

COMER.—Mrs. Myrtle E. Comer was born in Eoyta, Minn., Oct. 4, 1876. She was one of four children. Most of her early life was spent in Bellingham, Minn. At the age of sixteen she was converted and united with the Methodist Church. Nine years ago she was joined in marriage to Elder J. M. Comer. Two children were born to them. One died in infancy, and the other is a babe of five weeks. Six years ago she accepted the truths of the third angel's message under the preaching of Elders P. A. Detamore and C. M. Babcock. A short time afterward her husband yielded his heart to God. Later Brother Comer entered the ministry. She was ever a strength to him, encouraging him in his work. Last April Sister Comer came West, thinking to benefit her health. In July her husband followed. She developed severe kidney trouble. As a last resort, an operation was performed, but it was in vain. Many prayers went up in her behalf, but Wednesday evening, October 20, she quietly fell asleep. She leaves a husband, one adopted child (a girl six years old), the babe (a boy), a father, two brothers, one sister, and a large number of dear friends. Before her death she chose the songs to be sung at the funeral, and spoke of the future glad reunion. Her remains were taken to Cottage Grove, Ore., from Portland, where she died, so as to inter them in the family lot of Elder Comer's family. Funeral services were conducted by the writer, assisted by Elder F. S. Bunch; text, Rev. 14: 13. We laid her to rest on the beautiful hillside, to await the coming of her Saviour, whom she loved so well. W. F. MARTIN.

STANLEY.—Sister Mary Stanley died in Denver, Colo., Aug. 26, 1909, at the age of 84 years, 8 months, and 10 days. She was born in Hartford, Conn., in 1824, and spent her early life in New York, Illinois, and Wisconsin. She was married to Nelson G. Smith in Illinois, and a few years after his death was married to C. W. Stanley in Iowa, surviving him about seven years. She accepted the Sabbath truth in Wisconsin, to which State she moved soon after her first marriage. She was a faithful and untiring worker in the different churches in Minnesota, Iowa, and Nebraska. She was the mother of nine children, seven boys and two girls. Five boys are at present living, all residing in Colorado. The last years of her life were spent in that State, where she was kindly cared for by her sons. The funeral services were conducted by the writer in Denver, at which many friends and relatives were present. We are assured that she sleeps in Jesus, and that she will come forth to a glorious immortality at the resurrection of the righteous. G. W. ANGLEBERGER.

VANKIRK.—A. H. VanKirk, for many years a resident of Dodge County, Minnesota, and one of the pioneer Adventists of the State, dropped dead while at work assisting in the finishing of the new sanitarium building at Nevada, Iowa, Oct. 21, 1909. Father was born in Burlington, Wis., in February, 1844. His early life was spent in the vicinity of Rush Lake, near Berlin, Wis. He was the oldest of five children, by his mother's second marriage, only one of whom, together with a half-sister, survives. Coming of age in 1865, he enlisted as a private in the Forty-first Wisconsin Volunteers. He was transferred with the regiment to Memphis, Tenn., where he spent the remaining days of his service in guard duty. Here he contracted a chronic difficulty which affected him more or less during his entire life. On returning from the war, he emigrated to Minnesota in 1866 or '67. Becoming connected with Elder L. H. Ells, who was a wagonmaker in Concord, father learned the truth while making wagons, and soon began the observance of the Sabbath. His affianced wife, then Miss Charlotte Burdett, was also converted to the faith, and when they were married in July, 1869, it was to establish a home from which the rays of the light of this message were to emanate as long as they lived. To them were born three sons and one daughter. Early in the seventies father held the position of conference secretary, and a little later began laboring as a licensed minister in the Minnesota Conference, where a goodly number of churches were raised up under his efforts. Because of financial embarrassment, which came to the conference in the late eighties, father, acting upon the advice of the conference committee, voluntarily left active work in the conference, and began his old occupation of teaching school, spreading the truth as he could. Circumstances so shaped themselves that he never again entered the ministry as an employee of the conference. Mother died in January, 1900. Since that time father has been giving what time he could to self-supporting missionary work, and has been assisting in the erection of a number of sanitariums, helping to complete the one at Nashville, Tenn., remodel the one at Atlanta, Ga., and died while helping with the one at Nevada, Iowa. Of the children, three sons, and a niece—who was reared as a daughter in the family—remain, the daughter having been laid to rest by the side of her mother in 1902. Funeral services were held in the home church at Dodge Center, Minn., Elder A. W. Kuehl officiating. For more than twenty years father was a continual attendant at this church, and a much loved and appreciated member. The remains were conveyed to the family lot in the cemetery at Concord, where he was laid to rest, awaiting the summons of the Life-giver in the resurrection morning. In a visit to me at Graysville, Tenn., about four weeks previous to his death, father expressed a growing interest in the message, to which he had given his best efforts since it came to him. At the time of his death he was 65 years, 7 months, and 21 days of age. We sorrow, but not as those without hope. M. B. VANKIRK.



WASHINGTON, D. C., DECEMBER 2, 1909

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In a letter just received, Elder R. C. Porter reports a most excellent camp-meeting in Johannesburg, South Africa, blessings being showered upon the workers and believers.

FROM Argentina, South America, Prof. Walton C. John sends us a post-card picture of the new school building, "Colegio Camarero," our Camarero training college. "One hundred nineteen is the roll of attendance now," Professor John writes.

SINCE attending Western camp-meetings, Elder H. H. Votaw, of Burma, has been spending some weeks visiting relatives in Oklahoma, before returning to Rangoon. While in Oklahoma, he has been holding meetings, and a company have accepted the Sabbath.

A BOOK of rare interest to us comes from the Oriental Seminary, of Berlin. It is printed by the bureau for the study of German colonial languages, under government direction. It is a "Grammatik des Chasu," a grammar of the Chasu language, spoken in the Pare Mountain region of German East Africa. Its author is Ernst Kotz, "missionar," our Brother Kotz, who is now in Europe to see through the press the four Gospels in the Chasu, translated by himself and Brother Enns. The grammar is a seventy-nine-page book, the first guide to that language ever prepared.

THE India Mission announces a new health journal, the *Herald of Health*, to begin with the new year. Dr. H. C. Menkel, of the Mussoorie Sanitarium, is the editor.

THE British *Missionary Worker* reports the departure from Southampton, in October, of H. H. Brooks and wife, to re-enforce the staff of missionaries in British East Africa.

WE have not before chronicled the departure, in September, of Miss Georgia Sanders, of Emmanuel Missionary College, to Jamaica, West Indies, to engage in church-school work.

ONE of our brethren reports a gift of \$5.60 to missions which he received from two men in a penitentiary, whose hearts have turned to the Lord. "While we do not feel that we are members of your denomination," they wrote, "nor worthy to become so, still we are in spirit, and purpose to contribute to your good work as the dear Lord prospers us. We are doing what we can to make a few dollars."

WE have made frequent mention in these columns of our larger denominational journals, but have said but little of three smaller ones which are doing a noble work in a humble, quiet way to mold the characters and direct the energies of our youth and children. We refer to the *Youth's Instructor*, *Our Little Friend*, and the *Sabbath School Worker*. Those parents are wise who place one or both of the two first-named papers in the hands of their children. The righteous principles they inculcate, the healthful enthusiasm they will arouse to work for God, will do much in implanting in the hearts of our boys and girls a love for truth and a desire for Christian service. Let all who need these helps in their homes be swift to secure their aid. The *Worker* has a broader field than to circulate alone among Sabbath-school workers. It will carry inspiration to all who read it. Parents may find in it many helpful suggestions to assist them in their work. As an aid to lesson study, it is invaluable. This little journal should have a wider and more general circulation.

In Far-Away Africa

A NOTE of interest to us appears in an article in the November *Missionary Review of the World*. An article on "Christian Unity in British East Africa" describes a missionary convention held at Nairobi in June. One paragraph is as follows:—

"Forty-five missionaries were present, representing eight different missionary societies: The Church Missionary Society, the Africa Inland Mission, the Mennonites, the Friends' Industrial Mission, the American Friends' Society, the Scotch Presbyterian Mission, the Seventh-day Adventists, and the Primitive Methodists. Such a variety might seem to preclude harmony of views, but the spirit of prayer that prevailed brought about a unity of spirit."

The Ingathering for Missions

NINE members of the Scranton (Pa.) church distributed seventy-seven copies of the *Missions REVIEW* during the first campaign week, and received in return the sum of \$63.25.

Up to Tuesday evening, November 23, the total demand for the *Missions* number of the *REVIEW* called for 704,680 copies. Numerous orders are still being received for this paper.

Sister Borchgrevink, one of our Scandinavian Bible workers in the Eastern Pennsylvania Conference, recently received during one week the sum of twenty-six dollars for foreign missions.

One of our Sabbath-school scholars in the North Philadelphia (Pa.) church recently sent a copy of the *Missions REVIEW* to an Episcopalian minister, accompanying the same with a short note of explanation. The minister replied with a donation of a one-dollar bill.

Elder W. H. Heckman, of the Eastern Pennsylvania Conference, informs us that one of our brethren, the engineer on the Lackawanna Railroad whose experience during the last year's campaign is referred to on page 4 of our little "Instruction Leaflet," is busily engaged in the same work this year. He has received thus far in donations about fifty dollars, and is still at work.

A minister of Oklahoma, not of our faith, is a regular subscriber for the *REVIEW*. He was, therefore, one of the many who received the ten extra copies of the *Missions* number. We quote the following from an interesting letter just received from this brother: "I am not a member of your denomination, but I take the *REVIEW* and enjoy reading it. I am a minister, a union or undenominational worker. You sent me ten copies of the *Missions REVIEW* to sell in behalf of foreign missions. I send you herewith post-office money-order for \$7.70 for your foreign missions."

Dr. E. L. Paulding, of California, sends the following interesting item regarding his personal effort in the campaign work: "I went out with the *REVIEW* and did the best I could, but we are located in a rather poor ten-acre-ranch region, where crops have been light for the past two years. The first twenty copies of the *REVIEW* given out brought in four and one-half dollars. The next fifteen copies raised my donations to \$10.15, so I am improving as I go. I hope that the California Conference will stand at the head of the list in its contributions."

Elder D. U. Hale, president of the Southern Missouri Conference, writes an encouraging letter in regard to the progress of the Harvest Ingathering campaign in that district. Among other things, he says: "I know that we are better organized than we were last year, at which time many papers were not well used. In one of our churches some of the sisters who were unable to go out themselves arranged to take care of the children of another sister while she went. She was gone two days, and returned with donations amounting to over seven dollars. The entire church rejoiced with the one who went out. The Lord is surely coming very near to his people." Perhaps other small companies composed largely of sisters could follow some such plan as this. A. J. S. B.