



The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., January 13, 1910

No. 2

Baby's Smile

FULL hard his face; for pelf and place,
Rough rivalry in bargains keen
Had made a man the mere machine
To grind and get of profits' net
Enough to keep his balance clean.
To such a face a baby smiled:
The thing of iron became a child!

Full false her face; with rapid pace
The alchemy of fashion's wiles,
Transforming graces into guiles,
Made beauty's tryst, once angel-kissed,
The sportive haunt of hollow smiles.
Yet lo, when baby laughed and cooed,
A soul from out that face was wooed!

So any face, how low or base,
How marred or scarred by any ill,
To semblance of God's image will
Return again the instant when
Of baby's smile it drinks its fill.
For baby's smile is Love's device
To lure us back to paradise!

— *Louis M. Waterman.*

Behold
He
Cometh

Go to the
Sea and
to the
Cemetery

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in Magazine and Book Form

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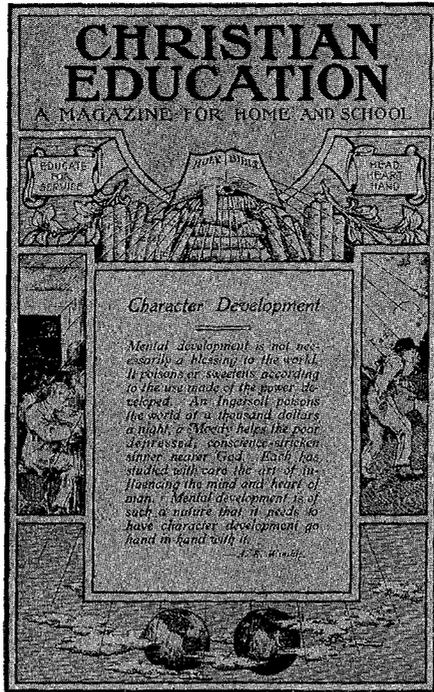
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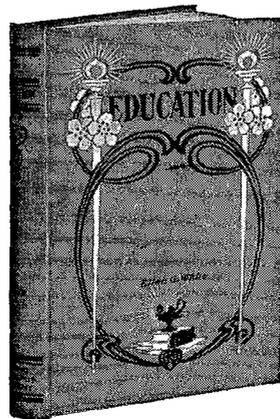
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THE REVIEW AND HERALD

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 13, 1910

No. 2

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year.....\$1.75 Six Months.....90
Three Months.....50

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

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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

Editorial

Cheering News.—All value highly the reports sent in for our World-wide Field and Field Work departments. Nothing is more cheering than news of progress. So Paul and Barnabas realized: "And when they were come [to Antioch], and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

Our First Reports.—When the little paper, *Present Truth*, was sent out, reports soon began to come in. Small though the paper was, the editor felt that he must pass on the good news. Following the first report from the field ever published by us (in No. 4, September, 1849), Elder White wrote: "I did not intend to publish letters from the brethren, but it does seem to me that such cheering news as Brother Bowles's letter contains, should be published."

Michigan First.—That first report was from Jackson, Mich., written by J. C. Bowles, who had evidently been leader of a group of believers in the second advent. He wrote:—

Your first and second numbers of the *Present Truth* are received, and we are thankful to our Heavenly Father for the light of the truth. I would say for your encouragement, that the little band here have received the truth on the Sabbath, without an exception. And we thank God for ever inclining Brother Bates's mind to come to Jackson. O, sound the

alarm, and let the message fly! We herein send you ten dollars for the spread of the truth. If you need it all, use it; if not, let Brother Bates have a part of it to travel with.

Working for a Neighbor.—From Sutton, Vt., Harvey Childs wrote that when the little paper came, it did him so much good that he passed it on to a neighbor, who had been much opposed to the Sabbath. "It convicted him very much." Then a tract by Hiram Edson came to Brother Childs, which he likewise sent to his neighbor. Here is the interesting sequel:—

I sent it to him on the Sabbath. He had been at work all the morning; but he came in and sat down and read it. He came here the next day in distress, and said there was such a mighty blaze of light that shone out, that he trembled in every limb while he read. He told his wife they could go no further in that course, and they sat down and kept the rest of the day. He has come out and confessed his faith publicly.

First Fruits.—It is interesting to read in the few numbers of *Present Truth* the reports of the early progress of the cause, as the tiny band of workers went out. The word of the Lord did not return void. We are still reaping from that first seed sowing. The last lines in the last number of *Present Truth* (November, 1850) were the closing words of a letter from Joseph Bates, reporting a tour in Vermont and New Hampshire which had established believers in a number of places, including Joseph Baker, who later preached the message, and E. P. Butler, of Waterbury, one of the stand-bys in the early times. Captain Bates's closing words fitly closed the first volume of our first paper:—

So you see, dear brother, that in places where all was dark and dreary a few weeks since, light is now springing up. Then let all the swift messengers that God has called, and still is calling into the field, to give the loud cry of the third angel, move forward.

To the Fields in 1909

THE report of outgoing missionaries in 1909 is a cheering one. In 1908 one hundred forty went out, nearly double the number in any former year. If in 1909 the figures had dropped back again into the seventies, we could not have counted it a reverse, especially in view of the added expense to the fields of the quadrennial session of the General Con-

ference. But the record shows little slackening of the pace. Where workers have gone from other fields than America, as from Europe or the British colonies, into mission fields, we have noted the fact in the list. Here is the roll that lays upon us all an added responsibility to "hold the ropes" strong and steady:—

January

Dr. H. N. Greaves and wife, to British Guiana, South America.

G. A. Wood, from Australia, to Java.

February

Dr. G. B. Replogle, to Argentina.

Dr. A. H. Larson, to Denmark.

Miss Dorothy Knight, from Australia, to Java.

March

W. E. Hancock and wife, to Guatemala.

Mrs. Phoebe E. Frost (paying own way), to Basutoland, South Africa.

W. E. Baxter and wife, to Jamaica, West Indies.

Misses Ina and Etta Austen, from Cape Colony, South Africa, to Nyassaland.

Juan Robles and family, to Mexico.

C. Robinson, from Cape Colony, South Africa, to Barotseland.

Bernard Judge and wife, from Australia, to Sumatra.

April

J. F. Blunt and wife, to Mexico.

M. Rhode and wife, from Germany, to Brazil.

Miss May Brunson, to India.

Miss May Loveday, from England, to India.

C. N. Harvey and wife, to Bay Islands, Honduras.

B. L. Morse, from England, to British East Africa.

Ernst Raessler and wife, from Germany, to British East Africa.

M. Kunze, from Germany, to German East Africa.

June

Dr. F. W. Vasenius, to Denmark, to proceed later to Abyssinian Mission.

H. Tonjes, to Brazil.

O. Shulz, to Argentina.

F. A. Stahl and family, to Bolivia.

Henry Dirksen, to Germany.

Frank F. Oster, to Germany, planning later to enter Persia.

Miss Etta Cornish, to Japan.

O. E. Reinke and wife, to Switzerland.

July

F. O. Raymond (paying own way), to India.

Louis Zecchetto and wife, to Italy.

J. M. Cole and family, to Australia.

R. E. Burke and wife, to Australia.

J. W. Hofstra and family, to Holland, later proceeding to Java.

Max Trummer, to Argentina.

G. H. Clark, to South Africa.

C. F. Foster and wife, to Chile.

Wm. Steele and wife, to Porto Rico.

August

B. F. Machlan and family, to Australia.
 R. G. Ryan and wife, to South Africa.
 Anol Grundset and wife, to Europe, en route to Abyssinian Mission.
 E. T. Wilson and wife, to Peru.
 G. E. Hartman and wife, and Miss Nina Hartman, to Argentina.
 J. P. Novak, from Mexico, to Argentina.
 A. F. Haines and wife, to Panama
 O. J. Olsen, to Norway.
 A. Wasley, to Norway.
 Mrs. J. van de Groep, from Holland, to Java.

September

V. E. Toppenberg, to Europe, en route to Abyssinian Mission.
 H. I. Toppenberg, to Denmark.
 Chris Juhl and family, to Denmark.
 R. C. Wangerin and wife, to Korea.
 Miss Georgia Sanders, to Jamaica.
 F. Gregorius and family, from Germany, to Palestine.
 N. P. Nelson and wife, to Denmark.

October

S. A. Wellman and family, to India.
 G. G. Lowry and wife, to India.
 R. B. Thurber and family, to Burma.
 A. G. Kelsey and wife, to India.
 Miss Estella Secrist, to Burma.
 E. W. Wolfe and wife, to China.
 Fred Lee and wife, to China.
 Dr. A. G. Larson and wife, to China.
 S. A. Nagel and wife, to China.
 O. A. Hall and wife, to China.
 Harold Ober, to Korea.
 E. Dominick, from Germany, to British East Africa.
 H. H. Brookes and wife, from England, to British East Africa.
 Miss Fannie Gingell, from England, to British East Africa.
 Ernst Hartmann, from Austria, to Egypt.
 F. Scior and wife, from Austria, to Turkey.
 E. E. Frauchiger and family, from Germany, to Turkey.
 C. Voigt, from Germany, to Turkey.
 B. Melchiori (paying own way), from Germany, to Turkey.

November

C. E. Peckover and family, to Jamaica.
 W. R. Pohle and family, to Peru.
 O. H. Maxson and family, to Peru.
 Cush Sparks and wife, to China.
 Mrs. F. W. Vasenius, from Finland, to Abyssinian Mission, accompanying Dr. Vasenius listed from America in June.
 Gordon Smith and wife, from Australia, to New Guinea.
 Brother Solomona, from Australia, to New Guinea.

December

Miss May Cole, to Bermuda Islands.
 George Harlow and wife, to China.
 Otis J. Fisher and wife, to China.
 Miss Daisy Bacon (by private arrangement, as teacher), from England, to Peru.
 Miss Alice Fieldberg, to Guatemala.
 W. A. Westworth and family, to China.

This list, counting the wives — who do count most decidedly in the fields — shows that one hundred thirty-four missionaries went forth into the regions beyond during 1909. It is almost the number sent out in 1908; and doubtless we have overlooked some departures, which

will be reported later. It is marvelous how the money has come in to keep such a procession moving into the fields.

It means that the rank and file of the believers have had the burden pressed upon their hearts to pray and give; that conferences have been unselfishly sharing men and means with yet needier fields; and that in all the fields abroad the resources are increasing, to bear ever a heavier burden in supporting the work.

Only by the blessing of the Lord and his mighty power can we account for such a wide expansion in 1909. Yet it has been adding only a few, the merest handful, to fields where the millions wait unwarned. Yet a larger force should go in 1910. Let us pray for it and work for it. w. a. s.

Union With Heaven

IN view of present conditions in the religious world, it seems fitting that we should frequently consider some of the fundamental truths of the gospel. We are confronted to-day with theories, claims, and teachings on the part both of apostate Protestantism and of Romanism which utterly set aside the truths of the gospel; and as we are in the world for the express purpose of giving the true gospel message in this generation, it certainly becomes us to so understand both the conditions which the message is designed to meet and the very nature of the message itself, that we may be able to give the message in a way to meet the demands of the present hour.

We are confronted with claims and teachings that do really make void the truth, the genuine gospel of Christ, as will plainly appear from a brief study of the question. Christ is the one who has made the connection between earth and heaven. Earth was cut off from heaven by sin. Christ was given to restore that connection. An intimation of this was given in that dream which Jacob had when he saw a ladder resting upon the earth and reaching unto heaven, and saw angels of God ascending and descending upon that ladder. Afterward, in his talk with Nathanael, Christ himself explained the meaning of that dream when he said: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." That is, it is the Son of man, the Son of God given to take the flesh and become the Son of man, who unites earth with heaven. It is absolutely necessary that the base of that ladder should rest upon the earth because of our inability to lift ourselves up at all. It is also necessary that the top of the ladder should reach to heaven, because even though we should get nine tenths of the way to heaven, and the ladder should fail to reach all the way, we would be utterly unable to lift ourselves over the

gap and to get to heaven on the ladder after all.

Briefly stated, the situation is just this: At the present time, by denying the deity of Christ, that he is really the Son of God, apostate Protestantism is cutting off the top of the ladder. Unless Jesus Christ is truly the Son of God, the ladder does not reach to heaven. And further, it is an old, fundamental teaching of the Roman Catholic Church that the base of the ladder is cut off and does not reach to the earth; for while Protestants emphasize now the humanity of Christ and deny his deity, and thus shorten the ladder so that it does not reach to heaven, it is a fundamental teaching of Roman Catholicism that Jesus Christ did not take the same flesh that we bear, and so the ladder does not rest upon the earth. They emphasize his divinity, but in effect deny his humanity, and therefore the base of the ladder does not rest upon the earth. Now between these two, instead of having a ladder reaching from earth to heaven, if their claims and assumptions are correct, our ladder does not reach to earth; it does not reach to heaven. But there is no salvation apart from Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved." "Other foundation can no man lay than that is laid, which is Jesus Christ."

This salvation is not an arbitrary thing. It is not a mere balancing of accounts. It is an actual experience by which we are restored to fellowship with God. Thus made in his image, we again bear the image of God, and that is wrought out by God in the person of his Son coming down to take the flesh, revealing the character of God in the flesh, uniting the character—the power of God for righteousness—with the flesh in his own person, and then by his ministry providing that same experience for all who believe on him. And that relation which he thus establishes, grows out of two things: First, and primarily, because he is the Son of God; and secondly, in order to make this fellowship complete, because he became the Son of man. Then being both Son of God and Son of man, and in himself uniting divinity with humanity once more, and that too in sinful flesh so that the same experience might come to us in sinful flesh, he then in his office as high priest ministers to those who are willing to receive that living power, that life of his, which working in them reveals anew, even in sinful flesh, the character of God.

This is the experience of the gospel. Apart from this experience there is no salvation. It is time therefore to emphasize the truth concerning the person and the mediatorial work of Christ, our great High Priest. w. w. p.

No Need of a Human Sabbath Law

At a meeting of the National Reform Association, held Oct. 19, 1909, in Park Street Church, Boston, the question of whether we should have a national sabbath law was one of the chief topics of consideration. One of the principal speakers upon that topic was Rev. O. P. Gifford (Baptist), of Brookline, Mass., who made this point against the necessity for such a law:—

If these gentlemen present think that we ought to have a national sabbath law, I would advise that you all get out and evangelize the masses, and bring them where they will *want* to keep the sabbath, and then *they will keep it*, law or no law. I doubt if even then legislation would be advisable. We would not dare legislate on New Testament truths—we could not if we would. The Bible lays down no law concerning Lord's day observance. The only Sabbath law we have was given to the Jews.

There is much in little here. When a man's conscience is educated to the point where he sees his obligation to keep the Sabbath, there is no more need for a human law to make him keep it than there is for a human law to make the grass grow, the birds sing, the rivers run, or the sun rise and set. More than that, he will keep it even if the law is against his doing so and is enforced by the heaviest penalties. That fact is patent to all. It has been demonstrated again and again. Human laws against the performance of religious duties have had but two results. Of moral and religious weaklings such laws have made hypocrites; of men strong in moral and religious convictions such laws have made martyrs. There is no middle ground, no twilight zone, between these two results in which such a system might work for the common good of the masses. He who obeys a human religious law which is contrary to his religious convictions is not obeying God, but merely obeying the power which made that human law. He has not the courage of his convictions; he is a coward morally, and religiously he is a hypocrite. It need hardly be said that the world has a plethora of such already, and therefore is in no need of legislation to increase the supply.

Jehovah declared, "Thou shalt have no other gods before me." Whoever sets up a human law regarding religious things, and compels men to obey that in opposition to God's law, is setting up another god—a human one—and compelling religious weaklings to make idolaters of themselves. No one else will be affected by it; for no one else will obey it. The true Christian can not obey it; to do so, he would have to transfer his spiritual allegiance from his Lord to that human power or human being which made the law in question, and that he will not do. As the

human ruler has no power to save the soul or grant eternal life, he has no right to step in between the soul and the only power that *can* save the soul, and *can* grant eternal life. The One who gave his life for the ransom of the soul has a right to demand the allegiance of that soul in spiritual matters—and allegiance can not be divided. Therefore, of all the unnecessary and incongruous legislation enacted by human lawgivers, that which attempts to enforce religious duties and practises is the most unnecessary and the most incongruous. More than that, it is an imputation that divine institutions rest upon a human basis, and must be supported by human law or fall to the ground. Such work, instead of building up the kingdom of God in the earth, blinds the eyes of men as to what the kingdom of God really is and the foundation upon which it stands.

Dr. Gifford spoke truly when he declared that "the Bible lays down no law concerning Lord's day observance;" for there is no command in the Bible for keeping the first day of the week as a Sabbath. Whatever authority there is for it is wholly outside of the Bible. This being true, the institution itself is outside the Bible. The Bible being the revelation of God's will and purpose concerning man, whatever is not authorized by the Bible is outside the will and purpose of God. The Sunday sabbath institution is therefore outside that will and that purpose; and when enforced by a human law in opposition to an institution which does have a divine command for its existence, we see at once that there is an open warfare between an institution of man and an institution of Jehovah. It seems peculiar, to say the least, that "eminent divines" do not see the logic of this.

To be sure, for centuries the religious world has been taught to believe that in some way, which neither the Bible nor history ever explained, the apostles, through authority from the Lord Jesus Christ, substituted the first-day sabbath for the seventh-day Sabbath, that the resurrection of Jesus from the dead might be fittingly commemorated; and no inconsiderable number through the passing centuries have appealed to the clergy to have the promptings of their conscience soothed into quietude over this lack of divine command for continually disregarding a divine institution and putting in its place one which has no seal of divinity upon it. It is one of the most perplexing questions with which the clergy have to deal. If they take the position that the Lord authorized the apostles to change the day in commemoration of their Lord's resurrection from the dead, they are at once confronted with three troublesome propositions:—

First, there is no record of such delegation of authority, but much Scripture proof that God's entire law is unchangeable, immutable.

Second, the apostles never taught any one that there was a change of the day, and they themselves taught the keeping of "the commandments"—and kept them. Paul's conduct in this regard (Acts 18:1-11; 28:17) and John's admonition to the early church (1 John 2:3, 4) should be sufficient proof of this. If Paul had been keeping Sunday instead of the seventh day, the Jews could have successfully contradicted him to the face when he declared that he had done "nothing against the people, or customs of our fathers." It was the most distinctive custom of the Jewish "fathers" to keep the seventh day of the week as the Sabbath of Jehovah. Paul was not out of harmony with them in that regard. He kept the day they kept. More than that, history shows that there was no change on the part of the general church body in the matter of Sabbath-keeping until long after the death of the apostles.

Whence came the change? The Catholic Church answers the question by declaring "the Christian sabbath" (Sunday) to be "the genuine offspring of the union of the Holy Spirit with the Catholic Church, his spouse."—*Catholic Mirror*, Sept. 23, 1903. The writer of that article declares, in the same issue of that paper, that "the Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." The leaders of that church distinctly repudiate the idea that the New Testament teaches the change of the day of the Sabbath, or that Christ or his apostles ever intimated that there was to be a change. The Catholic Church did it, and claims she had a right to do so.

Third, there was already established one sufficient ordinance to commemorate the resurrection of Jesus from the dead—the ordinance of baptism. Whoever follows his Lord in that ordinance declares, by that act, his faith in the resurrection of his Lord. Wherever that ordinance is performed, Christ's resurrection is commemorated, and men declare to the world their faith in its efficacy. Had the resurrection required another ordinance of commemoration, it would have been the province of the Lord himself to say what it should be; and it is not supposable that he would have been compelled to destroy his own divinely appointed memorial of creation in order to find a suitable memorial for the resurrection. Neither did he. Jehovah's memorial of creation, the Sabbath of the decalogue, has never been abrogated. It is binding upon Chris-

tians to-day. Said the Methodist Episcopal bishops in their Pastoral of 1874: "The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets, has never been abrogated; a part of the moral law, not a jot or tittle of its sanctity has been taken away." Then it is surely incumbent upon all Christians everywhere to keep it; and it is impossible to do that by substituting a human sabbath institution for the one which was divinely ordained.

But there is one statement in the above excerpt which should not go unnoticed, and that is that "the only Sabbath law we have was given to the Jews," the inference being that it is not therefore binding upon Christians. If that be true concerning the Sabbath command, it is equally true concerning every other command of the decalogue. They were all given to the Jews; but we are not to suppose, therefore, that they are not binding upon Christians. It will be freely admitted that a man can not be a Christian and worship other gods, take the name of God in vain, dishonor his parents, lie, steal, commit adultery, kill, and covet. But all these commands and prohibitions were given to the Jews, and the Sabbath command was written in the midst of them. They stand or fall together. Then, too, we have our Saviour's own declaration that "the Sabbath was made for man." Mark 2:27. That includes the human race, and not the Jew only.

Finding no command in the Word of God for the setting apart of Sunday as a sabbath, the church to-day is appealing to the state for a law enforcing the observance of that day. It is a most striking anomaly that the modern Protestant church, professing to represent her Lord and Master Jesus Christ, should attempt to enforce an institution designed to supplant an institution of which he himself declares that he is Lord. Said Jesus: "The Son of man is Lord also of the Sabbath." Luke 6:5. Is it not a paradox that the professed representatives of Jesus should seek to abolish and supplant an institution of which Jesus is Lord? Yet wherever a national or State Sunday law is proposed that is what is involved in the proposition.

Verily, there is no need for a national sabbath law. The divine institution is able to stand upon its own law; and the human institution, being in opposition to the one which God himself established, is not deserving of the support either of Christians or of non-Christians. "Every plant, which my Heavenly Father hath not planted," said Jesus, "shall be rooted up." Matt. 15:13. The human sabbath is such a plant.

c. m. s.

The World Prepared for the Message

DURING the last few decades, Providence has been preparing the world for the last great gospel message. A glance at the world's great array of facilities in rapid thought transmission as seen in the telegraph, the telephone, and the world-wide mail service, the rapid means of travel by railways and steamships, as well as the wonderful manner in which the nations of the world have been opened to the reception of the gospel, impresses us with the preparation which God has made for the doing of a speedy work in this last generation. Regarding the great change which has come in the attitude of the nations toward the gospel work during the last century, the *Missionary Review* for January, under the heading "A Century of Progress in Missions," makes this forcible contrast of the condition of the world at the opening of the nineteenth and twentieth centuries:—

1810

Nearly every country in Asia and Africa was closed to the gospel.

The church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only one hundred foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

Only a few thousands of dollars were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

Missionary work was not recognized in American and British colleges.

There were no unmarried women missionaries, and no organized work for women.

There were no mission presses or means for preparing and distributing Christian literature in non-Christian lands.

1910

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace.

More than two million Protestant Christians have been gathered in heathen lands — besides all who have died in the faith.

There are nearly twenty-two thousand foreign missionaries in the world.

The Bible has been translated into about five hundred languages and dialects.

Total foreign missionary contributions amount to nearly \$25,000,000 annually.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are four hundred mission hospitals and over five hundred orphanages and asylums in foreign lands, operated by missionaries.

There are over six thousand unmarried women missionaries to heathen women and children.

There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.

There are nearly thirty thousand schools and colleges conducted by Protestant missionaries in foreign lands.

There are over one hundred sixty publishing houses and mission presses, and four hundred Christian periodicals are published on the mission fields.

Thousands of college students are on the mission field, and thousands are preparing to go.

It is cause for gratitude to every lover of missions that during the last one hundred years God has so wondrously wrought in behalf of the heralds of the cross. Earnest men from nearly every Protestant denomination have given themselves to the work of the world's evangelization. Their advance has been marked by heroic endeavor, oftentimes with a sacrifice of life. These earnest, God-fearing men and women have paved the way for still greater triumphs of the cross in connection with the great missionary movement in which this people are engaged. Through their sacrifice and toil, we have facilities made ready to hand. In another column is shown the excellent progress made in our own denominational mission work during the last year. This we believe is but the earnest of a more mighty effort for the year to come. There can be no slackening of our pace. More than one billion souls in heathen darkness urge us on. Let us make the year 1910 the banner year in our missionary operations.

F. M. W.

Duty and Responsibility of Property Owners

IN the plan of salvation, God in love and mercy to fallen humanity has so arranged it that man may co-operate with him in the salvation of his fellow man. In no way is this co-operation more clearly shown to the world and recognized by our Heavenly Father, than by a cheerful and liberal giving of the means with which he has blessed us, to carry forward his work in the earth. If our hearts are right toward God in this matter, we receive a double blessing at his hands: first, in the obtaining, "for it is he who gives us power to get wealth;" and, second, in giving it back to him to be used in spreading a knowledge of his truth in the earth.

But while this is true, on the other hand, a wrong use or careless handling of the means entrusted to us is a great sin. In our Saviour's teachings he kept this thought prominently before his disciples: "Take heed, and beware of covetousness;" and in his warnings for the last days he makes it quite clear that covetousness will be one of the prominent sins that his people must be careful to avoid. Luke 21:34. Satan knows hu-

manity's weakness in this direction, so he says to his angels:—

Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. . . . We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects.—“*Early Writings,*” chapter “*Covetousness.*”

In order to save us from ignorantly falling into Satan's trap, the Lord has revealed to us his plan, and forewarned us of the danger; yet notwithstanding all this, the following statement is made in “*Testimonies for the Church,*” Vol. I, page 199:—

I was shown the awful fact that Satan and his angels have had more to do with the management of the property of God's professed people, than the Lord has.

In searching further to see how this is accomplished, I find the following: “*Going security for unbelievers;*” “*loaning money to dishonest borrowers;*” “*holding on to our property, intending before we die to make a will, but are suddenly taken away, leaving our affairs in a tangled condition, to be consumed in a course of law;*” “*to save a little expense and trouble, have wills drawn up by incompetent parties, so that after death they are easily broken.*”

These are some of the ways by which the devil accomplishes his purpose; but it is more particularly to the last that I wish to call attention at this time.

It would be too strong a statement to make, as some do, that “*a will is not worth the paper it is written on,*” for there are many instances where children regard the good name and wishes of their parents more than a few paltry dollars; but it is a fact that a large majority of the wills that are made in these days can be, and are, broken. Especially is this so when the bequests go to a religious organization. “*Not competent,*” “*mentally incapacitated,*” “*unduly influenced,*” “*overpersuaded,*” etc., are the reasons usually adduced why the will should be set aside. In addition to this, technical questions of law arise because the litigator has failed to give the exact corporate name by which the society is known and can be fully identified.

In cases where it seems clear that no other manner of securing means to the cause should be adopted, no pains should be spared to obtain legal advice, and have wills drawn up in a manner to stand the test. When contemplating making a will, the first and most important thing is to find out the exact legal name of the society or organization, and the State, county, and city where its headquarters are and its principal business

transacted, that you wish to assist. The names by which we know and speak of our organizations and institutions are, in only a few cases, the names by which they are known in the eyes of the law. It is the duty of the minister to call attention to these matters, and instruct the people. I quote a few lines from “*Testimonies for the Church,*” Vol. IV, pages 479, 478:—

Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls.

There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan.

But how much safer and better it would be for every one to act as executor of the means entrusted to him as steward. I quote again from the same article:—

Dying legacies are a miserable substitute for living benevolence. The servants of God should be making their wills every day, in good works and liberal offerings to God.—*Id., page 481.*

The Lord would have his followers dispense their means while they can do it themselves. Some may inquire, “*Must we actually dispossess ourselves of everything which we call our own?*” We may not be required to do this now; but we must be willing to do so for Christ's sake. We must acknowledge that our possessions are absolutely his, by using of them freely whenever means is needed to advance his cause. Some close their ears to the calls made for money to be used in sending missionaries to foreign countries, and in publishing the truth and scattering it like autumn leaves all over the world. Such excuse their covetousness by informing you that they have made arrangements to be charitable at death. They have considered the cause of God in their wills. Therefore they live a life of avarice, robbing God in tithes and in offerings, and in their wills return to God but a small portion of that which he has lent them, while a very large proportion is appropriated to relatives who have no interest in the truth. This is the worst kind of robbery. They rob God of his just dues, not only all through life, but also at death.

It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life. It is also a great mistake to defer to answer the claims of God for liberality to his cause until the time comes when you are to shift your stewardship upon others. Those to whom you entrust your talents of means may not do as well with them as you have done. How dare rich men run so great risks! Those who wait till death before they make a disposition of their property, surrender it to death rather than to God. In so doing, many are acting directly contrary to the plan of God plainly stated in his Word. If they would do good, they must seize the

present golden moments, and labor with all their might, as if fearful that they may lose the favorable opportunity.

Those who neglect known duty by not answering to God's claims upon them in this life, and who soothe their consciences by calculating on making their bequests at death, will receive no words of commendation from the Master, nor will they receive a reward. They practised no self-denial, but selfishly retained their means as long as they could, yielding it up only when death claimed them. That which many purpose to defer until they are about to die, if they were Christians indeed they would do while they have a strong hold on life. They would devote themselves and their property to God, and, while acting as his stewards, they would have the satisfaction of doing their duty. By becoming their own executors, they could meet the claims of God themselves, instead of shifting the responsibility upon others.—*Id., pages 479, 480.*

There are in our ranks many old and middle-aged people who are the possessors of small homes, and in some instances, other real and personal property upon the income of which they are in a measure dependent for support. Doubtless it is the wish and intent of such persons to have all their means go to the cause at their decease that it may be used to build up and advance the third angel's message, hence the question arises, How can this property be safeguarded to the cause, and the owners have the benefit of the income during life? Either one of two ways may be followed.

First: Convert all property possible into money, and deposit the same with either your local, union, or General Conference, or some one of our regularly organized and recognized institutions as you may elect, taking therefor an annuity bond drawing a reasonable rate of interest, to be paid annually during the lifetime of the possessor. The conditions of these bonds are such that the death of the holder terminates all obligation upon the part of the conference or institution giving the bond, and the means at once becomes a part of the assets of the conference or institution without going through an administrator's hands or any other process of law.

Second: Where the property consists simply of a home that is desired by its owners for a residence during life, then the property can be deeded in fee simple to the conference or institution you elect to have it, said conference or institution giving you in return, without cost, a lease of the premises that will guarantee to you full and peaceable possession during life, you to pay all taxes and assessments that might be imposed upon and be chargeable against the said premises, during the continuance of this lease, from year to year, as the case may be.

By strict attention to these three

methods; namely, annuity bonds, deeds in fee simple, and wills properly made and with certainty in regard to the legal name and place of business of the institution or organization to be assisted, all property belonging to Seventh-day Adventists can be made reasonably secure to the cause. The first two methods are positively safe.

All the property we possess belongs to the Lord, but he permits us to hold and control it for a time as his stewards. "It is required of stewards that a man be found faithful," so let us each as individuals see to it that none of the property that God has entrusted to us falls into the enemy's hands.

G. A. IRWIN.

"Perfect in Form and Substance"

THE editor of the *Christian Statesman*, in its issue of January, 1910, in reviewing an article in the *Homiletic Review* regarding the decalogue, makes these excellent comments:—

To the lawyer who inquired, "Master, what shall I do to inherit eternal life?" Jesus said, "What is written in the law? how readest thou?" The lawyer repeated what has always been regarded as the sum of the whole decalogue: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus approved the answer, and said, "This do, and thou shalt live."

The golden rule, given by our Lord in his sermon on the mount, referred to by the editor of the *Review* as proof that Jesus went beyond the decalogue in giving positive precepts, is proof to the contrary. His words are, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

The decalogue of the Old Testament, even though it is given mostly in the form of prohibitions, is found to be perfect both in form and substance. On this anvil every hammer will be broken.

This is a plain and candid statement of the position occupied by the ten commandments and of the relationship of our Lord to the decalogue, and as such, we commend it to the consideration of those who would evade the claims of the law of God. The law of the ten commandments is the great standard by which God will judge the world. James 2:12. As our *Christian Statesman* writer says: "On this anvil every hammer will be broken." The life of the Lord Jesus was a perfect expression of the divine law, and only in obedience to that law can the will of the Master be expressed in his disciples. "Do we then make void the law through faith? God forbid: yea, we establish the law." "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

F. M. W.

CONTRIBUTED ARTICLES

Longings

L. D. SANTEE

THIS life has its conflicts and trials,
Imperfect its measure of love;
But faith that will take no denial
Receiveth a strength from above.
But there's an immortal existence,
Where the ransomed shall shine as the sun,
The carnal mind give no resistance,
And the will of the Father be done.

O lead me, dear Lord, for I'm lonely,
I long to be nearer like thee,
To be fashioned like thee, and thee only,
And forever from evil set free;
With thee would I enter life's portal,
And joy in the soul's glad release,
Where the ransomed ones, pure and immortal,
Are crowned with the lilies of peace;

Where the shadowless sunshine of heaven
Gleams brightly on parent and child,
Where brother and sister are given
White robes that no sin hath defiled,
Where as deep as love's fathomless ocean
Shall the joys of the saved ever be,
Where the spirit is filled with devotion,
And the soul is from sorrow set free.

O, I want the dear lips that are breathless
To speak in the old tones again!
And I want all my loved, pure and deathless,
And ever with them to remain.
And I say to the seasons, "Roll faster,
Through this earth-life so clouded and dim,
And hasten the time when the Master
Shall gather the children to him."
Moline, Ill.

Mrs. White's Visit to Boulder, Colorado

W. C. WHITE

THE Eastern Colorado Conference held its annual camp-meeting at Boulder, August 26 to September 5. The meeting was held on the Chautauqua grounds, about two miles southwest of the city. Nearly a thousand of our people were in attendance.

Mrs. White and her party reached Boulder Monday evening, August 30, and were entertained during the meeting at the Colorado Sanitarium. Although the camp-meeting was nearly three miles from the sanitarium, the street-cars made it convenient for physicians and teachers, and some of the nurses and helpers, to attend the meeting a part of each day.

Many changes had come to the sanitarium and to the conference in the four years since Mrs. White's last visit. From the sanitarium Dr. H. F. Rand had gone to California, and Elder F. M.

Wilcox to Washington, D. C., and the conference had been divided, nearly a half of the territory and a fifth of the membership, forming the Western Colorado Conference. But the work had grown, as was shown by statistics and by the large camp-meeting.

The Colorado Sanitarium has had many difficulties to face in recent years, but its work has advanced, and at the time of our visit Dr. J. D. Shively, the medical superintendent, and Elder Meade MacGuire, the business manager, with a large corps of nurses and helpers, were exceedingly busy, for the institution was full of patients.

In her address to the workers at the Colorado Sanitarium, Mrs. White said:—

"It should be a great satisfaction to you to be in a sanitarium like this, where each one is taught to take part in the work of ministering to others. Let each one seek to do the work as he will wish it had been done when the end of all things shall come. Thus you may have a little heaven here below, and angels of God will work through you to make right impressions upon the minds of those who come as patients and guests to the institution. Christ wants to use you as his servants. Seek to help wherever you can. Cultivate the best dispositions, that the grace of God may rest richly upon you.

"Young and old may learn to look to God as one who will heal, as one who sympathizes, who understands all their necessities, and who will never make a mistake. Your humanity may lay hold of the divinity of Christ by living faith, and you may learn to carry out in this institution the principles of heaven. This will make you a blessing to all around you.

"Put away all that would hinder you from reaching the high standard set for you in the Word of God. Do not foster a spirit of jealousy or evil surmising or anything that would grieve the Spirit of God. There are those who have this evil in their natures, but if they retain it, Satan will work through them to spoil the influence of this sanitarium. We can not afford to have any such work carried on here. Every worker must stand on the platform of eternal truth. In manifesting a spirit of jealousy, we reveal a characteristic of Satan. We can not afford to harbor one desire that has its origin in him.

"We are seeking for the life that measures with the life of God; therefore our natures must be brought into conformity with the will of God. We must so conduct our life-work that we can go to God in confidence and open our hearts to him, telling him our necessities, and believing that he hears, and will give us grace and strength to

carry out the principles of the Word of God. What we want is heaven, the victor's crown, an entrance through the gates to the city of God, the right to eat of the tree of life that is in the midst of the paradise of God. We want to see the King in his beauty. Then let us daily keep our eyes fixed upon Christ, the perfection of human character, and laying hold of his divine nature, we shall have the strength of divinity to overcome every evil tendency and desire.

"Christ came to earth to suffer and to die that we might lay hold on eternal life. He gave himself that we might be partakers of the divine nature, and overcome the corruption that is in the world through lust. The Lord bids us work out our salvation with fear and trembling. If we perfect a Christian character, we must put away from our lives every evil thing. When we are truly converted to God, we shall hate the things that separate us from him.

"Christ desires to give to all at his coming the crown of life. I pray that we who are gathered here to-day may be among those who at that time will greet him with joy, saying, 'Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.'"

Sabbath, September 4, had been looked forward to as the great day of the meeting; but early in the morning it began to rain, and during the day there was a great downpour. It was estimated that two inches of rain fell in twenty-four hours. Several tents were blown down, and a few were flooded. But most of the tents were on high ground, and many of the campers were in the Chautauqua Assembly cottages.

The large congregation, assembled in the great Chautauqua Auditorium, were sheltered from the storm, but the roar of the heavy rain on the roof made it difficult for them to hear the speaker.

When meeting time came, the street-cars were unable to run. But a carriage brought Mrs. White to the ground, and she spoke to the people, many of whom left the back seats and stood crowded close to the platform. After reading the seventeenth chapter of John and portions of the first and second chapters of Acts, she said:—

"My brethren and sisters, we are not half awake. We do not half appreciate the precious time that is passing into eternity. We do not realize the value of the souls for whom Christ gave his precious life. We need to put on the robe of Christ's righteousness and work in harmony with him, in harmony with his ministers, in harmony with all who truly believe the truth for this time.

"Many are clinging to their old habits and practises, and some are even denying Christ as Peter did. These lose the blessing that they would have at every step if they would follow on to know the Lord. Let us press together. It is no time now for us to quarrel among ourselves, no time to draw apart. Let us not thus counterwork the work that God is seeking to

do for us and through us. We need the cementing power of the Holy Spirit to come upon this people.

"God has a work for his people to do for the world, and if they will work in harmony with one another and with heaven, he will demonstrate his power in their behalf as he did for his first disciples on the day of Pentecost. Those days in which the disciples prepared themselves by prayer and putting away of all disunion, brought them into such close relation to God that he could work for them and through them in a marvelous manner. To-day God desires to accomplish great things through the faith and works of his believing people. But we need to stand in right relation to God, that we may understand his voice when he speaks to us.

"As a people we have had great light and many privileges, yet we are lacking in advanced spirituality. Every sanitarium, every institution in our ranks, should stand forth as a representative of the living principles of truth. In every department of their work, God's glory and the advancement of his kingdom should be the first consideration. Our medical institutions should stand where the glory of God can be clearly revealed through them. It used to be so in the beginning of our work, when the sanitarium was first established at Battle Creek. Now we have sanitariums in many places. An important question to be considered is, What kind of men and women shall those be who occupy positions of more or less responsibility in these institutions? They should be those whose daily lives emit the light of truth, who with sanctified tongues speak only those words that will prove a blessing to others. If the work is done that God desires to see accomplished as the result of the establishment of our sanitarium work, we shall see in these institutions workers who give evidence that they are converted. We must have workers wholly surrendered to God.

"Time is passing, and souls are perishing for lack of the truth. Let the light shine forth from our sanitariums in clear, distinct rays. May the God of Israel impress upon the hearts and minds of our people the sacredness and the importance of the work to be done. If men and women will co-operate with God with all the powers of their being consecrated to him, they will stand as ministers of righteousness to their fellow men.

"I know the burdens that many of our sanitariums carry, and I am instructed to say to those in positions of responsibility in these institutions, Let every influence be of such a character as will draw with Christ. Then the sick will understand that Christ is there. Let the meek and lowly Jesus be represented, in the dress of the workers, in the words they speak, in the spirit they manifest.

"The blessing of God is waiting to come in large measure upon the workers in the Colorado Sanitarium. I have seen angels of God hovering, hovering, hovering over the workers there. Let none who are there refuse to be converted.

Let none feel too important to come under discipline to God. Let the workers understand that they are responsible to God to see that the best influence is exerted in this institution, that the salvation of God may be revealed. The Lord desires to see each one acting his part intelligently as a laborer together with him, that the light of heaven may come into our institutions, and a wonderful work be done.

"Instruction was given me in the night season that I must bear a decided message to this people. You greatly need to experience a deeper heart work. It is your privilege to receive more of the Spirit of God, as you engage in fasting and earnest prayer. You need to accept the promises and assurances of God and walk out on them in faith. You need to learn how to present the truths of the Word to those around you in all their binding force and in all their encouragement, that the unconverted may feel the influence of the Spirit of God upon heart and mind and character.

"May God bless you, my brethren and sisters. My heart is drawn out in tenderness and love for you. You are a large company here. Will you not consecrate yourselves to God? We invite you to come to Jesus, to believe in him, and receive from him the outpouring of his Holy Spirit. He will give you this, if you ask in faith believing. Then work in harmony with him to disseminate truth. If you will seek individually to answer in your lives Christ's prayer for his disciples, you will follow on to know the Lord. This is not like the fading strength and glory of the setting sun, but like the morning, the rising sun, which is ever increasing in warmth and light and power."

Sanitarium, Cal.

The Transfer of Workers

CLARENCE SANTEE

ONE thing that has been a means of great benefit to this people has been the constant exchange of laborers from North to South, from South to North, East to West, and West to East. It has largely taken away the sectional feeling that will have to be left outside of the gates of the city of God.

This feeling is natural to the human heart, and has caused the loss of many souls. It has cost the lives of many missionaries in different parts of the world. They have been regarded as strangers, as interlopers, and as such have been maligned and misused.

Our Southern men going to the North have felt the atmosphere, which, even among this waiting people, has said, "We can carry our work without you." Men from the North, going to the South, have heard the same: "We do not need you; we can carry our own work." The East and the West have had the same experience. But a loving God has borne with our weaknesses, and has labored on to the desired end. He will have no sectional Seventh-day Adventists. Some may think best to divide and become two churches, or denomina-

tions—the North and the South; others may draw party lines with all their worldly hatreds and animosities; but this people *must be one*. God in wisdom has caused a constant exchange of laborers. The warm enthusiasm of the South has mingled with the more formal natures of the North, the venturesome ambition of the West has been modified by, and has modified, the extreme caution of the East; and in this way North, South, East, and West become one, with elements so varied and complete that God can educate them until every grace will shine forth in them. A Peter and a John are necessary, a Paul and a Barnabas, and from these unions there will come forth a people with one mind and one purpose. No North, no South, no West, no East,—all will confess that they are strangers here, waiting for the one home that will give the promised rest,—the home where Christ and God can dwell with them, and where everlasting peace and joy will be shared together.

Keene, Tex.

Events Between the Close of the Gospel and the Second Coming of Jesus—No. 2

T. E. BOWEN

DURING this time of trouble, referred to in the former article, God's people live upon the earth. While Satan and all his agents are plotting their destruction, and the plagues are falling, and other calamities are filling the earth with desolation, those whose names are "written in the book" must also be tried. The personal coming of Jesus to deliver his waiting people is not at the beginning of this time of trouble such as never was, but at its close. Thus through it all the saints must pass, their experience during this time being described as "the time of Jacob's trouble." As Jacob, when he neared his old home, and learned that Esau was coming out against him with an army to avenge himself of the wrong done him years before in stealing the birthright, was driven to God, and pleaded with him until he obtained the assurance of deliverance from his brother, so God's people are made to realize their own utter unworthiness, and are driven to seek God in agonizing prayer for protection and final deliverance from their enemies.

The prophet Isaiah was no doubt describing this time when he wrote: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another." Isa. 13:6-8.

In "Early Writings," pages 283, 284, of this time of trial it is written: "Soon I saw the saints suffering great mental anguish. They seemed to be surrounded by the wicked inhabitants of the earth. Every appearance was against them. Some began to fear that God had at last

left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the wicked must first pass this company of mighty, holy angels. This was impossible. . . . It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. . . . Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup, and be baptized with the baptism. . . . God would not suffer his name to be reproached among the heathen. The time had nearly come when he was to manifest his mighty power, and gloriously deliver his saints. For his name's glory he would deliver every one of those who had patiently waited for him, and whose names were written in the book."

Let it be noted that here is a time when the saints are pleading for Jesus to come and deliver them, when the angels also are anxious to deliver them, showing that no sin is standing against their names, but still the actual coming of Jesus in the cloud has not yet taken place.

God's Everlasting Covenant

God is about to declare his covenant with his people. He desires to pronounce upon those who have patiently waited for him a never-ending blessing. But some who have been faithful unto death in giving the third angel's message, are in their graves. Then there are Christ's words that those who pierced him and those who plotted his death, should see him coming in power and great glory. These, also, are in their graves. It is a small thing with God to awaken them. And while upon this point there may be some diversity of opinion as to the time when God brings them forth, may we not quite safely conclude that at some time during this time of "Jacob's trouble" for the living saints, and just prior to his pronouncing the never-ending blessing upon those who have kept his law, God calls a number from their graves? "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

In the description given of this event in "Great Controversy," it will be noticed that it is mentioned in connection with the *seventh* plague. Whether this should be taken as evidence of the time when it occurs, we have nothing to urge, but it would seem that logically this would be the approximate time for this event to take place. We read: "Great hail-stones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify

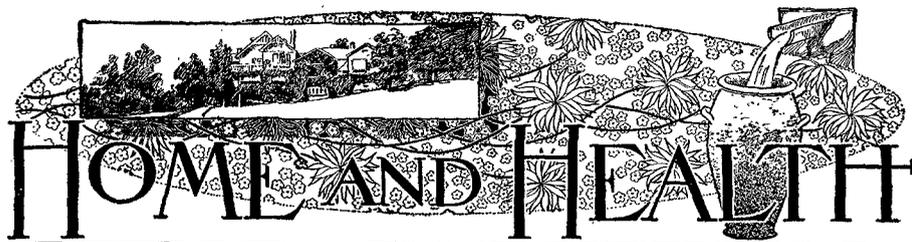
themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. Graves are opened, and 'many of them that sleep in the dust of the earth' 'awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, *to hear God's covenant of peace with those who have kept his law.* [Italics ours.] 'They also which pierced him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient."—Page 637.

God Honors His Own

God proposes to vindicate his own law and honor his faithful, obedient people before the wicked, who have scorned and hated them. Long have they waited. Amid the crowning deceptions of Satan, even when he assumes to be Christ, and in dazzling glory goes about performing miracles to deceive those who have not the word of God abiding in them, the saints have been loyal to the law of God, honoring the Sabbath of Jehovah before an opposing world.

"Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, 'The heavens shall declare his righteousness: for God is judge himself.' Ps. 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there is seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. . . . God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth. . . . The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. . . . The Israel of God stand listening, with their eyes fixed upward. . . . And when the blessing is pronounced upon those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory."—"Great Controversy," pages 639, 640.

Takoma Park, D. C.



Faith's View

PAULINE ALDERMAN

WHITE robes of Jesus' righteousness
Await us for our future dress.
How shall we bless the hallowed name
That cleanses every guilty stain?

So vile am I—my courage fails—
And then atoning blood prevails;
He loves us so! I ask him why,
Though angels veil their faces there.

He loves us so. I ask him why,
And only boundless love descry;
And in his righteousness I see
The mantle that will cover me.

What blissful view this faith imparts!
If I may love and call him mine
I'll childlike wait till he refine.
What cheer to wounded, sin-sick hearts!

Mt. Vernon, Ohio.

Women and the Message

MRS. LUELLE B. PRIDDY

THIS is a day of great privileges for women. In past ages they have not had such freedom as they now enjoy. Many avenues of work now open up to them as freely as to men. This great change that has come over the world is not without significance. It is one of the things that the providence of God has brought to pass, to prepare the world for the last great day.

God designs that women as well as men shall have a part in carrying the third angel's message to the world. The day in which we live is no ordinary time. The last great conflict with the powers of darkness is being waged, a battle whose issues are victory or death to every soul. It is the climax of all the ages.

There are many kinds of work in which women can successfully engage, and the spirit of prophecy tells us that their work is needed. We see a world full of sin, and sickness, and sorrow, which nothing can relieve but divine grace transforming the life. The people need to be taught how to live the Christian life in their own homes. They can not be fed on the cold left-overs of a dead, past experience; but if women whose hearts throb with the love of souls will carry them the truth to their own doors, warm from the heavenly courts, honest souls ready to listen will be found.

Modest, godly women, who have gotten the victory over their own besetments, and have learned to make their own homes the abode of peace and righteousness, have a great opportunity before them. Seventh-day Adventist women who have the light on health reform and on home duties that has been shining out for years through the Tes-

timonies and other denominational literature have a great responsibility resting upon them. They can not hide their light under a bushel and be guiltless. Much of the sin and neglect that we see in the world are the result of ignorance. People need to be led to see what their responsibilities are, and how they are to meet them.

This is not a work apart from the message, but a very practical application of it. There are precious souls everywhere who desire to make their lives what they should be; and when they learn that we have light for them on these topics in which they are interested, they have confidence in the religion that we profess, and they will gladly listen to the truth we offer them, and will read our literature that is full of the gospel message.

It would seem like a Herculean task that God calls us to do, to help carry the message to the world, burdened as women usually are with many cares; but God never lays any duty upon a single soul without providing a way to perform it. His grace is always sufficient. His power will enable even a limited opportunity to count greatly for the salvation of souls. With the abundant facilities provided for us, we can each find something to do.

To women who have long been sheltered within the precincts of the home, it often costs an effort to get out among the people, but God blesses those who do it. We need to come close to the people whenever we can, in order to reach them. The Lord gives most encouraging promises to women who take part in the work at this time.

"Women may take their places in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power which will exceed that of men. They can do in families a work that men can not do, a work that reaches the inner life. They can come close to the hearts of those whom men can not reach. Their labor is needed."—*Testimonies for the Church*, Vol. VI, page 116.

With such wonderful promises as these, we can take up our work with glad hearts, knowing that God will bring results from our humble labors.

Reading from the same volume, page 118, we find this instruction: "All who work for God should have the Martha and the Mary attributes blended,—a willingness to minister, and a sincere

love of the truth." Martha looked carefully after the ways of her household, but Mary sat at the feet of Jesus. Such women may be a power for good.

There is a class of women in the world who thirst for excitement and notoriety. They are willing to do almost anything rather than take up the humble everyday duties that lie in their path. These they consider too narrow for them. Such have cast odium upon women's engaging in gospel work, in the minds of many people, and the influence of their work really lowers the standard of piety. But a modest, discreet woman carrying the truth to the people is usually received with favor.

A thorough knowledge of housewifely arts is a necessity to any woman, whether she lives in a family or in an institution. She is constantly meeting with duties that require a domestic training. A true woman can not wholly escape them. She will not wish to escape them, but she will not regard these duties as the all in all of life. She will recognize in them a divinely appointed training-school to fit her to meet the needs of a lost world.

The Lord has given every one the blessed privilege of laboring in his vineyard. When Christ rode into Jerusalem, and the multitude began to rejoice and praise God, he said, "If these should hold their peace, the stones would immediately cry out." Luke 19:40. So in this day we have reached a time when the message must go, and we can not hold our peace.

Dear sisters in Christ, let us join hands, and pledge ourselves to do what divine power enables us to do in this continuous missionary campaign, pressing together that there be no gap in the ranks. Let us seek God for that anointing with the heavenly eye-salve, that even the most secluded ones among us may see the opportunities God has for us. No doubt we shall find giants in the way, but David slew a great giant with a small pebble from the brook, and Christ dwelling in our hearts by faith can make us strong in the power of his might.

This message will soon triumph gloriously, and we may triumph with it. We may share in the toils and trials a little longer, and then receive a royal welcome, an abundant entrance into the heavenly mansions. We have every incentive to be faithful.

Ellesmere, Ontario.

Ruth and Naomi

"EDITH," said grandma, as a lonely girl went up the road, "why don't you play with Amy now?"

Grandmothers have time to think, although their fingers are the busiest; and this grandma had seen Amy dropped from the little circle of playmates. She knew, too, that trouble had come to Amy's home.

"I don't know," said Edith.

"You used to go to Amy's often, and no one enjoyed her carriage more than Edith."

"She always asked me, grandma, and her mother was glad."

"Wouldn't she be glad to have you now?"

"Perhaps," said Edith; "but things seemed so different after their home was sold. I felt queer, and Amy felt queer. So I stayed away."

"If I were Edith," said grandma, speaking slowly to some one far away, "I'd go to Amy and give back some of the pleasure she gave me long ago."

Grandma went on sewing, and Edith read her book. Suddenly she sprang up, dropped her book on the table, and not long after another little girl went up the road.

"Amy," said Edith, going into the tiny parlor, "I've brought you some of the apples you like from our orchard. Didn't we have fun bobbing for them in your kitchen?"

"O!" said Amy. Then what do you think she did? She sat down and cried.

"Why, Amy, aren't you glad I came?"

"So glad, I'm just finding out how sorry I was!"

"I'll never stay away again," said Edith, putting her arms around Amy.

"Did you play Ruth to Naomi?" asked grandma, when Edith told her about it, with flushed cheeks.

"I don't know what you mean, grandma."

"Ruth stayed with Naomi when she needed her badly—when she had lost everything else."

"Amy hasn't lost everything else, and she won't lose me either, grandma."—*Selected.*

Why He Stopped

In the early pioneer days, when Mr. Lincoln was a practising attorney and "rode the circuit," as was the custom at that time, he made one of a party of horsemen, lawyers like himself, who were on their way one spring morning from one court town to another. Their course lay across the prairies and through the timber, and as they passed by a little grove where the birds were singing merrily, they noticed a little fledgling which had fallen from the nest and was fluttering by the roadside. After they had ridden a short distance, Mr. Lincoln stopped, and, wheeling his horse, said: "Wait for me a moment. I will soon rejoin you;" and as the party halted and watched him, they saw Mr. Lincoln return to the place where the little bird lay helpless on the ground, saw him take it up tenderly and set it carefully on a limb near the nest. When he joined his companions, one of them laughingly said: "Why, Lincoln, what did you bother yourself and delay us for, with such a trifle as that?" The reply deserves to be remembered, and it is for this that I have told the story. "My friend," said Mr. Lincoln, "I can only say this, that I feel better for it."—*Selected.*

"THERE is no imputed righteousness where there is no endeavor for personal righteousness."



A New Conference in Europe

L. R. CONRADI

A NEW conference has been added to the twenty-four already existing in the European division—that of Finland. After a profitable workers' meeting, conducted by Elder J. C. Raft, the regular business session was held at Helsingfors, October 6-12. A large hall in the Finnish Christian Hospice building accommodated our conference sessions, our Bible studies, and the evening lectures conducted in the Swedish language, while the Finnish evening lectures were held in our own hall.

Of the one hundred sixty brethren in Finland, more than one hundred were in attendance, one fourth of whom were Finns. The conference organization, which went into effect Jan. 1, 1910, was duly effected Oct. 7, 1909, after the duties and privileges of such an organization had been clearly set before our people.

About twenty delegates responded to the roll-call. Two new churches were received. Last year's report, rendered by Elder Berger Andersen, showed that thirty-six had been added to our membership, and quite a number are preparing for baptism. During the past two years the field finances have nearly doubled. Elder J. C. Raft and S. F. Svensson and the writer assisted in the preaching, and Dr. Sucksdorf gave an interesting lecture on health.

The Sabbath proved a very good day to our people. Quite a number came forward for prayer; and as the Spirit of the Lord came in, several took their stand. After the Sabbath, Dr. F. W. Vasenius was married to one of our Helsingfors sisters, who has been a true member here for some years. She was one of the chief ticket agents employed by the railway in the city, having the Sabbath free; and as she had a large circle of friends, about three hundred were present at the ceremony, after which the writer addressed them. She knows a number of languages, and, having dedicated her life to the service of God, will be a strength to the work in the Abyssinian mission. On Sunday forenoon, when we presented to our people the necessity of supplying the doctor with more surgical instruments, one hundred forty dollars was subscribed toward this worthy object.

Although this conference is small, so far as the membership is concerned, yet there are many omens of a healthy growth. As five sixths of the population speak Finnish, we are pleased indeed to see some young people of promise developing in this tongue.

There are twenty canvassers engaged in scattering our literature, with good success. At the annual meeting of our small publishing house here, there was

declared a gain of about five hundred dollars.

Elder Fred Andersen was unanimously chosen president of the Finnish Conference. May God prosper this newly organized conference.

Hamburg.

Mexico

G. W. REASER

It devolves upon God to open doors for the proclamation of his world-wide message. This preparatory work he has now almost universally accomplished. His hand has swung wide open the doors of China, India, Africa, Japan, and Korea for the preaching of "this gospel of the kingdom." His all-powerful hand was laid upon the iron door of Russia, and by special decree, authorized by the czar of all the Russias, hindrance to the progress of our work in that vast empire has been greatly removed. And now Turkey has become more tolerant to Christianity, and even the sealed kingdom of Tibet is gradually opening its doors to the outside world.

The eye of faith, comprehending the fact that man can not work the mighty miracles necessary to carry the last message of salvation to all the world in a single generation, sees clearly the power of God, working upon the hearts of kings and potentates, in thus performing a series of miracles in behalf of modern missions.

The Power of the Inquisition Broken in Mexico

Until a very recent date the door of Mexico was sealed against Protestantism. The power of the Inquisition was not broken in this republic for a third of a century after public executions had ceased in the Old World. In order to bring about religious liberty in this nation, God must take the government out of the hands of the church party, and place men over governmental affairs who would see to it that there should be such complete separation between church and state that true Protestants might have full liberty in preaching the everlasting gospel in Mexico. For nearly a century Jehovah has been at work in Mexico, to give the affairs of state into the hands of men who would not be hostile to the last work in the plan of salvation in this land.

Forty years ago no man's life or property was safe in Mexico. The men in power have established law and order; all the property of the Catholic Church has been confiscated by the state, the church being permitted to use only such places of worship as are necessary to accommodate its members. Convents have been abolished, and the buildings used for asylums, libraries, and for state and municipal purposes. Such an era of progress has been inaugurated in railway

building and in postal and educational systems as few countries of the world have experienced during the same period.

Our Needs

It is our high calling in Christ Jesus to step into the open door created in Mexico by the miracle-working power



STANDING, BEGINNING AT THE LEFT, BRETHREN BANNY, ACKAH, DAHARTY, SAKEY. SITTING, BEGINNING AT LEFT, ELDER D. C. BABCOCK, EVANGELIST C. E. F. THOMPSON.

of our God, and give the fifteen million people of that republic the everlasting gospel in this generation.

We are cherishing strong hopes that the Lord of the harvest will raise up more consecrated workers.

We have divided our territory into five districts, each having an average of three million people. Our hope is to have one minister, one Bible worker, and two self-supporting colporteurs located in each of these districts. Are our hopes set too high? Are we thus asking too much of our people for Mexico? I fancy I hear a general response from the world-wide congregation of commandment-keeping people, saying, "Your request is a modest one."

A Training-School

Then, too, we feel that there is great need of at least one training-school for the twenty-nine million Spanish-speaking people of Latin America, north of the equator. Think of it, brethren, we have not a single school in North America where we can take one of the children of these twenty-nine million people and give him a training in his own language to become a worker in God's cause. When you consider this fact, does it not occur to you that we are very slow in following up God's great miracle in opening the door of Mexico?

Converted young people from Catholic families plead with us eloquently and earnestly to give them opportunity to receive training, that they may be messengers to their own people. It rests with our people to whom God has entrusted means, to answer these appeals. How long must they go unanswered? Who will respond in helping us with funds to establish our work in this republic?

Tacubaya, D. F.

West Africa

D. C. BABCOCK

OCTOBER 7 I left Sierra Leone for a visit along the Gold Coast, as there had been earnest calls for help along that coast for some time in the past. I went by the German line, so that I might be able to visit several points on the Liberian and the French Ivory coasts.

At all the ports where I stopped, I found an interest in our work. Especially at Half Assini, the home of a student who attended our school last year, there was an excellent interest. Because of religious convictions, this young man was compelled to return to his home, but the seed of truth had taken a deep hold upon

him, and he soon scattered the same seed in his home village. I had some difficulty in finding the young man, but as soon as it was noised about that I was there, several gathered around me, telling me of their intention to obey God as this young man was seeking to do.

From Half Assini to Axim, a dis-

observes as his worship day. This pan may be seen at Beyan, the chief town of the country, as the pan is yet worshiped every Saturday by the people of the village.

Friday morning, October 15, we dropped anchor at Axim, just eight hundred miles from Sierra Leone. I was glad to meet on the shore Brethren Thompson, Ackah, and others, who escorted me to the mission home, located on the highest point in the surrounding country, thus affording a healthful home for our workers in that part of the field. That evening, however, I had severe fever, and was unable to attend meeting. The next day (Sabbath) we met at ten o'clock, and enjoyed a good Sabbath-school with the new believers. After Sabbath-school I spoke to the company by an interpreter, and again in the afternoon.

Sunday morning Brother Thompson and I left early, to visit the company at Kickam. Brother Ackah had returned to Kickam on the same day I reached Axim, and had everything ready to receive us. The first interesting thing to which my attention was called was a Seventh-day Adventist school in full working order on Sunday. This was new to me, but it impressed me favorably. The school opens on Sunday morning for the week, and closes on Thursday evening, giving Friday as preparation day. I thought that a good example for our work.

That night a temperance meeting was held. The house was full of those in their native costume who have taken



MEMBERS OF THE FIRST NSYMBA SEVENTH-DAY ADVENTIST CHURCH

tance of about sixty miles, there are thirty-six villages, and twenty-two of these have asked that we open our work there as soon as possible.

There are many interesting legends among these people. One is to the effect that many years ago Nyonkupon Kwamina (god of the Saturday) sent down from heaven a very large brass pan on the seventh day of the week, so they know that that day is the day he

their stand against tobacco and rum. This was a very encouraging meeting to me. The steamer on which I came down the coast was loaded with twelve thousand cases of rum, besides one hundred large casks. The German line of steamers on this coast numbers just fifty, and there are about the same number of the African line, by Elder, Dempster Co., and all of them carry large quantities of tobacco and rum. Whatever is

accomplished for this people must be done quickly. One may imagine the effect of tobacco and rum upon an uncivilized heathen village. Therefore to see a temperance band organized in such a village, causes great rejoicing.

On Monday morning, the village chief called his head men together, and I was invited to meet them, to receive from their hands the tract of land granted to us for a school farm. The land had already been marked off, and as we cleared the lines, I observed how carefully they had guarded their fetish grounds. While cutting our way through the thick bush, we could see paths made by the deer, antelopes, and zebras. Sometimes we would get a little too close to them, and we could see them fleeing before us. After a hard day's work, we got the lines all cleared.

That evening another meeting was held, to consider candidates for baptism. Tuesday morning at half-past four the school bell was rung, and by half-past five we were on our way to the place arranged for the baptism. It was a solemn occasion. It is wonderful to see what this message can do for the heathen in his blindness. After the baptism, we returned to the village, and organized a church of thirty-four. The tender Spirit of the Lord witnessed to all our deliberations. Hearts were made tender, and all greatly appreciated the truth which had revealed to them a Saviour from sin.

This is our first church organization among an entirely heathen community. Our mission is the only one in this village. This church is of the N-sym-ba, or Apollonian tribe, so named by the Catholics, who many years ago undertook mission work among them, but the natives rebelled against them, drove them out, and they were named by the Catholics Apollonians. See Rev. 9:11.

The Apollonian country covers a portion of the French Ivory coast, and extends along the Gold Coast to Axim, and far back into the hinterland. This field is now wide open to this message, and we should go in and possess the country. We have young men in training for this field, but it means expense to prepare workers, and put them in the field to meet the calls.

Tuesday evening we returned to Axim, to attend to the organization of the church at that place. On Friday morning the brethren and sisters met at eight o'clock on the seashore, to witness the solemn ordinance of baptism. The following morning we all met at the hall, and a church of seventeen was organized.

In the Apollonian country we have another company of twenty-five ready for baptism, and since my return home I have received word that there are now fifteen more at Kickam asking for baptism, making, in all, forty asking for admittance. Surely we are in the time of the "loud cry." Who will "come over and help us"? We are in great need of men and means. The work in Sierra Leone is very encouraging. We ask an interest in all your prayers.

Freetown.

Harvest Ingathering for Missions

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

The Harvest Ingathering for 1908

WE take pleasure in publishing again a summary of the Harvest Ingathering work for 1908, with additions and corrections which make it complete, and, we trust, correct, to Nov. 1, 1909, the date when the campaign for 1909 began.

All remittances received from the Harvest Ingathering work since Oct. 31, 1909, have been credited to the second campaign, which began November 1. Therefore, this summary may be considered as a final statement, and should take the place of all previous incomplete statements of this fund.

Several important changes will appear in this summary when compared with previous statements. In several cases, mission funds as a whole were forwarded to the General Conference treasury without being definitely labeled so as to show how the funds were gathered. In this way several conferences did not receive full credit for the work done in the Harvest Ingathering campaign.

We appreciate the efforts of our conferences to furnish us with full data, which has enabled us to publish this complete report. The amount reported for Kansas is approximately correct.

Probably it is not quite as much as should appear to their credit, for in the case of several small items which were unmarked, it could not be ascertained whether the money was secured from the Harvest Ingathering effort or from some other source.

The treasurer of the North Pacific Union Conference reports that the receipts on this fund from the several States of that union conference were not kept separate; therefore the full amount received is reported in one item.

Our people who have worked so earnestly collecting this money for foreign missions will certainly be greatly encouraged, and thankful to God that the effort yielded a net balance for foreign missions of over thirty-four thousand dollars, after paying the cost of the papers.

E. R. PALMER.

Campaign Notes

ELDER DAVID VOTH, president of the Oklahoma Conference, is much encouraged over the prospects for a successful conclusion of the Harvest Ingathering campaign in that State. A letter just received from him says:—

"Some of the people in Oklahoma are quite successful with the Missions number of the REVIEW. Elder C. M. McDonald, one of the workers, says in a letter just received, 'So far I have disposed of thirteen papers at a little more than one dollar apiece, and am going out again to-day.'

"Last Sabbath I visited a little company of believers, and received a dona-

Statement of the 1908 Harvest Ingathering Fund to Nov. 1, 1909

Conference	Reviews Taken	Cost	Amt. Paid in	Bal. for Missions
Atlantic Union Conference				
Central New England	16466	\$ 329.32	\$1102.10	\$ 772.78
Greater New York	12493	249.86	1520.04	1270.18
Maine	4866	97.32	324.05	226.73
New York	16476	329.52	658.87	329.35
Southern New England	8084	161.68	778.16	616.48
Vermont	6175	123.50	306.07	182.57
Western New York	20462	409.24	1005.81	596.57
Totals	85022	1700.44	5695.10	3994.66
Canadian Union Conference				
Maritime	764	15.28	206.79	191.51
Ontario	4535	90.70	493.87	403.17
Quebec	345	6.90	73.05	66.15
Newfoundland .....	.....	....	29.41	29.41
Totals	5644	112.88	803.12	690.24
Central Union Conference				
International Publishing Assn. ....	.....	....	779.75	779.75
Eastern Colorado	15492	309.84	1214.94	905.10
Western Colorado	4641	92.82	253.30	160.48
Kansas	20642	412.84	2600.00	2187.16
Nebraska	26077	521.54	2476.18	1954.64
North Missouri	4330	86.60	347.26	260.66
Southern Missouri	8393	167.86	414.45	246.59
Wyoming	4660	93.20	433.97	340.77
Totals	84235	1684.70	8519.85	6835.15
Northern Union Conference				
Iowa	33402	668.04	2588.12	1920.08
Minnesota	14087	281.74	1392.93	1111.19
North Dakota	5327	106.54	779.17	674.63
South Dakota	5011	100.22	1081.67	679.45
Totals	57827	1156.54	5841.89	4685.35

Conference	Reviews Taken	Cost	Amt. Paid in	Bal. for Missions
Columbia Union Conference				
Chesapeake	6309	\$ 126.18	\$ 353.25	\$ 227.07
Eastern Pennsylvania	14538	290.76	1389.17	1098.41
West Pennsylvania	6652	133.04	717.95	584.91
Ohio	25275	505.50	1368.33	862.83
Virginia	5470	109.40	284.25	174.85
West Virginia	1886	37.72	162.35	124.63
New Jersey	9148	182.96	1256.42	1073.46
District of Columbia	6707	134.14	588.04	453.90
Totals	75985	1519.70	6119.76	4600.06
Lake Union Conference				
East Michigan	27455	549.10	823.12	274.02
Indiana	19885	397.70	1234.14	836.44
Northern Illinois	13446	268.92	1250.12	981.20
North Michigan	7188	143.76	390.12	246.36
Southern Illinois	5467	109.34	418.15	308.81
West Michigan	26694	533.88	1366.27	832.39
Wisconsin	14036	280.72	2239.35	1958.63
Totals	114171	2283.42	7721.27	5437.85
North Pacific Union Conference				
Montana	3768	75.36	2236.42	1293.16
Southern Idaho	2960	59.20		
Upper Columbia	13347	266.94		
Western Oregon	12342	246.84		
Western Washington	14746	294.92		
Totals	47163	943.26	2236.42	1293.16
Pacific Union Conference				
Arizona	2095	41.90	264.12	222.22
California	46843	936.86	1772.42	835.56
Southern California	26718	534.36	2049.93	1515.57
Utah	1650	33.00	148.80	115.80
Totals	77306	1546.12	4235.27	2689.15
Southeastern Union Conference				
Cumberland	8924	178.48	226.74	48.26
Florida	4500	90.00	214.67	124.67
Georgia	3633	72.66	284.79	212.13
North Carolina	5717	114.34	116.34	2.00
South Carolina	5240	104.80	169.30	64.50
Not specified .....	....	....	221.50	221.50
Totals	28014	560.28	1233.34	673.06
Southern Union Conference				
Alabama	3024	60.48	279.08	218.60
Kentucky	2973	59.46	262.42	202.96
Louisiana	3430	68.60	357.06	288.46
Mississippi	2250	45.00	153.69	108.69
Tennessee River	7375	147.50	399.25	251.75
Totals	19052	381.04	1451.50	1070.46
Southwestern Union Conference				
Arkansas	6678	133.56	305.60	172.04
Oklahoma	15179	303.58	1078.27	774.69
Texas	17606	352.12	834.20	482.08
New Mexico	2471	49.42	121.00	71.58
West Texas .....	....	....	94.23	94.23
Totals	41934	838.68	2433.30	1594.62
Western Canadian Union Conference				
Alberta	2457	49.14	295.00	245.86
British Columbia	1538	30.76	230.10	199.34
Manitoba	2350	47.00	197.98	150.98
Saskatchewan .....	....	....	62.80	62.80
Totals	6345	126.90	785.88	658.98
Foreign				
England .....	....	....	....	....
Bermuda .....	....	....	....	....
Panama .....	....	....	....	....
Cuba	6154	123.08	95.43	Short 27.65
Central America .....	....	....	....	....
Mexico .....	....	....	....	....
Unknown .....	....	....	....	....
Totals	6154	123.08	95.43	....
Grand totals	648852	\$12977.04	\$47172.13	....
Total net balance for foreign missions .....	....	....	....	\$34,195.09

tion of five dollars from one brother who is past eighty years of age.

"I am sending out a number of copies of the REVIEW to business men, and hope to secure help from them. Shall also visit a number of business firms in the city of —."

Thus far we have received orders for 12,577 copies from our workers located in the territory of the Oklahoma Conference, not including, of course, the ten extra copies mailed to REVIEW readers and church elders. This is indeed an encouraging report.

Brother R. Hook, Jr., manager of the Southern Publishing Association, Nashville, Tenn., writes encouragingly of his experience with the Missions REVIEW. He says: "Our publishing house closed down one-half day to give the employees an opportunity to solicit funds. While the returns were not large, yet all enjoyed a good experience. I have sent out twenty copies of the REVIEW to business firms, and received returns from six, the smallest amount realized being two dollars, and the largest twenty-five dollars, making a total of fifty-five dollars, and there are still others to be heard from. My soliciting has been by letter only. The following is a copy of one of the replies received: 'Your esteemed favor was duly received, and we enclose herewith our check for twenty-five dollars for the good of your schools, missions, and other evangelical enterprises. Our dealings with Seventh-day Adventists have been so pleasant, and we have always found them to be so reliable, that we most heartily wish there were more such people, and it is therefore with so much more pleasure that we send this little help in that direction.'" We shall be glad to hear from some of our other workers who have done their soliciting largely through correspondence.

Brother T. D. Gibson, missionary secretary of the Northern Union Conference, has just sent us a very interesting item in regard to the campaign work in North Dakota. He says: "A young man now attending the Sheyenne River Academy in North Dakota wrote a letter to a friend, a business man in that State, sending a copy of the Missions number of the REVIEW. By return mail he received a check for ten dollars. He was very grateful for this donation; but to his surprise a few days later he received another letter from this gentleman, in which was enclosed a deed for a lot in —, Suffolk Co., N. Y. Suffolk County is on Long Island. The lot was donated to missions. Although no statement was made as to its value, any lot on Long Island is worth money." We can not emphasize too much the value of correspondence as a means of soliciting funds for our mission fields.

Brother J. M. Fisher, of Missouri, returns his official solicitor's card, having on it the names of thirty donors to our Harvest Ingathering fund. These gave the sum of \$3.50, or over ten cents each. If every Missions REVIEW sent out thus far brought in returns equal to this, our Harvest Ingathering fund would amount to over seventy thousand dollars.

A. J. S. BOURDEAU.

THE FIELD WORK

Burma

KEMMENDINE, RANGOON.—As the year is drawing near its close, I thought all might be interested to know how we have been getting along in this little corner of the great harvest-field. Although the force of laborers, already small, has been weakened by the absence of Elder and Mrs. H. H. Votaw, yet we can see marked advancement during the past year. While the arm of flesh

brought favorably to the notice of the highest officials in this country. A few months ago Elder Geo. F. Enoch, of India, with Brother R. A. Beckner and Brother Stevens, met the lieutenant-governor, by appointment, to lay before him our school system, and ask his aid in securing land for educational purposes. He was favorably impressed, and promised us his support. Since then he has written, asking that we make



BAPTISMAL SCENE IN BURMA

may be weakened, the arm of God is equal to any emergency.

Yesterday we gathered again at the lake side, and I had the blessed privilege of baptizing five souls. This was a very happy occasion. Not only were there a good number of our own members present, but quite a number of strangers were there, also. We are glad to have strangers come to witness this solemn and impressive service, as it leaves an impression on their minds that they do not soon forget. We know that this is true from past experience. Some who have come only as on-lookers have been our next candidates.

During the past year, eleven have been baptized and added to the church in Rangoon. Four are keeping the Sabbath who have not yet received the rite.

The tithe for Burma has shown a marked increase. During the year it has more than doubled. For all of 1908 we received 1,769 rupees; for the ten months just past we have received over 3,000 rupees. This does not include the American missionaries' tithe. The Sabbath-school offerings for 1908 were 424 rupees; for 1909 they amount to more than 600 rupees. Other offerings amount to 1,050 rupees.

Aside from this evidence of God's love, we have seen his hand leading out in other ways. The truth has been

written application for land. This we have done.

Not long ago Brother Stevens and I looked at, and decided upon, a tract of fifty acres, lying just north of Meiktila, one of the most healthful locations. If this land is granted to us, it will be free from any promise on our part to conform to any government rules or standards of education.

We are so glad to learn that some are on their way to the field. We are looking forward with a great deal of pleasure to meeting them. We plan to hold a general meeting in Rangoon for all the believers in Burma, about the time of their arrival.

This leaves us all full of courage, and determined to press on to the finishing of the message. R. R. Cook.

The Danish-Norwegian Seminary Located

THE large committee, selected at the College View Council to decide upon the location of the Danish-Norwegian seminary, was in session December 20-24. The committee first met at Dodge Center, Minn., and were kindly received by the citizens. We looked over property, and entertained propositions that were offered in the way of locating the school

at that place. On Tuesday, the twenty-first, we met the Commercial Club of Lake City. We were received with all the courtesy possible to be shown, and were taken to the property that was offered us. The committee came to Minneapolis that evening, and the next morning went to Hutchinson. Here we were also royally entertained. I would say that at each of these three places the Commercial clubs and friends entertained the large committee free of any expense to us.

The committee gave careful consideration to all the propositions offered, and unanimously decided to locate at Hutchinson if proper negotiations could be made with D. P. Jones & Co., who held a vacant college building, and were the agents of other property we wished to secure. Satisfactory arrangements were made with Mr. Jones, and the committee entered into a contract to take the college property at twelve thousand dollars, and the one hundred fifty acres of land adjoining it for ten thousand two hundred fifty dollars, making a total of twenty-two thousand two hundred fifty dollars.

The college building is one hundred twenty-three by sixty-seven feet, four stories high. Its walls are built of solid brick. The floors and furnishing inside are of hardwood, and in good condition. There are sixty-two rooms for students, a dining-room, and suitable class-rooms in the building. In all, I believe, there are sixty-eight rooms in the college, besides a chapel, capable of seating five hundred persons with comfort.

The college building has cost in the neighborhood of forty thousand dollars. It will be necessary for us to raise about thirty thousand dollars to pay for it, and to make necessary improvements upon the farm, and to fully equip the school. When we have done this, the college property will be worth, on a conservative basis, not less than fifty thousand dollars. We have deposited two thousand dollars as earnest money, and have agreed to pay eight thousand dollars more within thirty days, or as soon as the examination of the titles to the properties are made and accepted by our attorney. The citizens of Hutchinson have already invested over twenty thousand dollars in the building. Jones & Co. have put in twenty thousand dollars. The college was built, and conducted for a time, by the Lutheran church, as a Danish-Norwegian college, but it failed, going into the receiver's hands, and finally D. P. Jones & Co. came in possession of the property under a mortgage. This is why we are able to secure the property at the price above named.

The small locating committee — Elders L. H. Christian, S. E. Jackson, and myself — have been very busy in our efforts since the College View Council in bringing about as early a decision in locating this school as we have. The large committee of eighteen or twenty brethren, including Elder O. A. Olsen, secretary of the Foreign Department of the General Conference, and representatives from Iowa, Wisconsin, Nebraska, Minnesota, North Dakota, and South Dakota, was unanimous in the feeling that God had indeed guided in the selection of this property at so reasonable a price to establish a Danish-Norwegian seminary in this country, which will be a blessing in all lands. In a short time

our brethren will receive photographs of the building, and much more will be said concerning the future center of our Danish-Norwegian work in the north-west, and, in fact, in the United States.

We ask our English-speaking brethren, as well as our Danish-Norwegian brethren, to rally at once to the support of this new institution which God's providence has brought into existence. We must have eight thousand dollars within thirty days, and we should have sufficient funds to have the entire school paid for next fall, when it is to open for college work. The large committee chose a faculty which undoubtedly will be a great strength to the seminary, and our brethren should begin at once to look toward this school as the center of education for our Danish-Norwegian people. The farm of one hundred fifty acres is unimproved land. It is covered with small timber and brush, and must be cleared. The timber will do much toward meeting the cost of clearing the land. We must have a team of good horses, also a wagon, a sled, harnesses, and tools at once, so that our farmer may begin the work of clearing this farm as soon as possible. Possibly some of our brethren may have a team of horses worth from four to five hundred dollars that they would be glad to give to this new institution. Or some one may be able to give one horse, or some other gift. I will mention some of the seminary's needs a little later.

Let every one pray that God's richest blessing may attend every step, as we believe it has thus far in the location of this school. We could cite many instances in connection with the manner in which this school property was called to our attention, which to my mind indicate that God had this place in view for our Danish-Norwegian school. More will be said about the school and its prospects in the near future.

A legal corporation has been effected, under the name of "The Northern Union Conference Association of Seventh-day Adventists, Incorporated," which will receive the title of the property. It is requested that all funds for payment on the college property be forwarded to T. D. Gibson, treasurer of the Northern Union Conference, 2718 Third Ave., South, Minneapolis, Minn. Those who desire to have their money go into the first payment of this property in establishing this school should lose no time in forwarding the same, and they will receive acknowledgment for any money sent, and will be paid a thousandfold in seeing young men and women developed for service which will be a glory to them throughout eternity.

R. A. UNDERWOOD.

Southern California Conference

THE blessing of God has attended the labors of his servants in this conference during the past few months. In every place where meetings have been held, some have been found who gladly responded to the call to prepare to meet the coming King.

One very neat chapel, with seating capacity for about one hundred twenty-five people, has been built and dedicated free of debt. One at Loma Linda, with a seating capacity of about four hundred fifty, is now in process of erection.

Three new churches are being prepared for organization, and several of

our churches have been materially strengthened by new members being added to them as the result of work recently done.

The members took hold of the circulation of the Missions number of the REVIEW with earnestness, but it is yet too early to tell what the result will be from a financial standpoint.

All the reports that have come to hand from the week of prayer have been the most encouraging that I have ever known. The churches have experienced a great spiritual uplift, and the offering for missions has been much larger than heretofore.

The solemn conviction of the fact that the end of all things earthly is actually approaching, that it is very near, and that as a people and as individuals, we are yet unprepared for it, has taken fast hold of large numbers, and this has had a very wholesome effect. I was never more grateful that I am connected with a people who so quickly respond to reproof, to correction, to instruction in righteousness that they may be perfect, thoroughly furnished unto all good works.

Our sanitariums are all enjoying a better patronage this season of the year than ever before, and the spirit controlling the staff of workers in each is most excellent.

The Lord is greatly blessing our school work. At both Loma Linda and Fernando the students are largely preparing for some place in the cause. The church-school work is in a very encouraging condition. We are anxious to see the work finished, and to this end consecrate our all to God for service to the end.

E. E. ANDROSS.

Among Our Training-Schools

GOD has a great work to do for mankind during the closing days of earth's history, and his providence is preparing earnest, consecrated men and women to take part in this work. Clothed with his power, they will go forth to the nations of the earth, and a speedy work will be accomplished. I was forcibly impressed with this cheering outlook while visiting several of our training-schools during the last month.

EMMANUEL MISSIONARY COLLEGE.—It was my privilege to spend the first part of the week of prayer at the Emmanuel Missionary College at Berrien Springs, Mich. Here Prof. O. J. Graf and his faithful coworkers have in training one hundred thirty earnest young men and women, the great majority of whom are in preparation for no other purpose than to go out as workers in the great harvest-field. An excellent spirit seemed to exist in the school, and this was due largely to the hearty spirit of co-operation with which the faculty are endeavoring to carry forward the work. Each had a kindly word to speak for his associates. In this school I was impressed with the proportionately large number of mature young men in training. Surely from this center of education should go forth many workers into the conferences of the Lake Union Conference, as well as some into the great regions beyond.

UNION COLLEGE.—Four days were spent at Union College, College View, Neb., during the week of prayer. The school had been divided into a number

of prayer bands, each in charge of a competent leader. These bands met throughout the week for a midday service. With the general public service held at the chapel period, and the evening devotional services, each member of this large student body was brought under religious influence and personal labor. While no great stir was apparent, it was evident that deep personal work was going forward in the hearts of the students, and many expressed themselves as finding a deeper experience in God than they had ever known before.

Prof. C. C. Lewis and his associates are working earnestly and faithfully to meet the great responsibility thrown upon them by this large number of students. This important training-school has done much in the past in supplying workers for this cause, and we believe that this but presages a much greater work, which, in the providence of God, it will accomplish in the future.

The Nebraska Sanitarium, located at this point, is doing a splendid work in training several classes of earnest young people for medical missionary work. The International Publishing Association was pressed with work, in the preparation and circulation of literature for those among us of other tongues.

Great dangers confront the hundreds of Seventh-day Adventists centralized at this point, the largest church at the present time in the denomination. Only as they appreciate their responsibilities and improve to the utmost, and with right purpose, the opportunities and blessings given them, will they be able to meet the purpose of God.

BOULDER-COLORADO SANITARIUM.—Passing on at the close of the week of prayer, I next visited the Boulder-Colorado Sanitarium. At this place I passed many years of earnest labor, and greatly enjoyed the privilege of spending a few days at the institution after an absence of one year. The occasion was the annual commencement exercises of the nurses' training-school. The class consisted of thirteen earnest young men and women, who were awarded diplomas. They were Hans Jacob Anderson, Leah Myra Beltz, Emma Christine Frederickson, Pink Frances Glasgow, Lottie Edna Galpin, Grace Edna Mitchell, Louise Katheryn Peterson, Nellie May Swift, Ardella May Stout, Ethel Stout, Alberta Roland Stagner, Orson Roy Van Horn, Nellie Anna Wagner.

Without an exception, the members of this nurses' class have dedicated their active service wherever God's providence indicates. One already, Sister Glasgow-Kelsey, is on her way to India. Brother Orson R. Van Horn has accepted the position of head nurse in the Paradise Valley Sanitarium. Others will connect with the organized work in various parts of the field, as the providence of the Lord may indicate.

This sanitarium has done much in past years in the training of workers. It already has representatives in India, Burma, Argentina, and Japan. The earnest letters received from these pioneers, as well as the demands of the great mission field, have kept burning brightly the missionary flame in the hearts of succeeding classes. Coming years will furnish many more earnest workers to go out to help carry this closing message.

During the last year the sanitarium has been very successful in many ways.

The receipts from the guests exceeded the receipts of 1908. Important repairs and improvements have been made, particularly in the treatment-rooms of the institution. A large number of operations have been performed by Dr. J. D. Shively, and these have materially aided in the receipts of the sanitarium, and in enlarging the number of its guests. Dr. Shively and wife, Dr. Kate Lindsay, Dr. J. O. Stowe, and Brethren MacGuire, Rice, and Weller, together with a company of devoted young men and women, are laboring earnestly to upbuild and carry forward the work at this sanitarium.

Returning, I tarried one night at Hinsdale, Ill., visiting the sanitarium carried on by Drs. David and Mamie Paulson. While not under denominational control, the workers are seeking close affiliation with conference and denominational interests. A good spirit characterized the place and workers.

One day was spent at the college at Mount Vernon, Ohio, but in consequence of the school vacation, I did not have the privilege of meeting the students in this institution. Brother S. M. Butler, the president of the school, reports an attendance of over one hundred thirty, and a spirit of good cheer and evidences of progress were apparent.

The little sanitarium operated at this place by Dr. V. L. Fisher and Brother Kennedy, under the auspices of the college and the Columbia Union Conference, gave material evidence of its prosperity in the large addition being made to its building, thus doubling the capacity for patients.

As we view the work being done by these training-schools, and think of the work being carried forward by our good training-schools throughout the world, to prepare men and women for service in this movement, we thank God, and take courage. We, who are older, may fall by the way, or in weariness step aside to rest, but God has an earnest company of young men and women in our ranks who will finish the work by his grace, and in its final triumph young and old will rejoice together.

F. M. WILCOX.

Porto Rico

WE desire to send New-year's greetings to our friends, to say that we are of good courage, and that the work is onward. Mr. Steele has recently held a short series of meetings in Arecibo with some degree of success. We thank God for even slight manifestations of interest, and feel greatly encouraged. We have hopes of seeing a church raised up there in the near future. Pray for the success of the work here in Porto Rico, and in the meantime do what you can that the prayer may be speedily answered. "The effectual fervent prayer of a righteous man availeth much." We need helpers greatly. Although, comparatively speaking, the field is small, yet it is large for one man. Who will say, "Here am I, Lord, send me"?

I was much interested in two articles that appeared in the REVIEW recently; one, "Are We Losing Our Simplicity?" the other in regard to home-made furniture. I am confident that many of us could dispense with various things we now consider necessities if we really loved the Lord as much as we ought, or had lost sight of self.

MILLIE E. STEELE.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLA, M. D.

Secretary

College of Medical Evangelists and the Thanksgiving Ingathering

LAST year the Loma Linda students gathered \$413.84 with the twelve hundred copies of the Missions REVIEW distributed. This year we hardly expected to do so well, as a number of the students were young and inexperienced. The students laid aside their studies and engaged heartily in distributing the REVIEW and soliciting funds. They, with a few others, received, altogether, \$405.23 for foreign missions, with the fifteen hundred papers circulated. They all had excellent experiences.

One young lady who engaged in the work for the first time, called at a house where a man was painting. As she presented the paper, he turned her away very coolly; so she passed on and started to enter the next house. He called to her, saying that it was of no use to go in there, as that was his home, and there was no one but his wife inside, and she would not be interested in the paper. The young lady turned to go away, but something impelled her to go back. As she rapped at the door and entered, a little babe in its mother's arms went into a spasm. The mother was frightened, and knew not what to do, as the child seemed to be dying. The nurse noticed a boiler of water on the stove, and she asked the lady to bring her a wash-tub, and soon she had the baby in a hot bath, which brought it to life again. Meantime, the lady had called her husband, and as they watched the nurse apparently bring the baby back to life, they were overjoyed and filled with gratitude, and were ready to listen to her story of the need of foreign missions. They now gladly took the paper and gave her a donation.

A brother who was working in a business district, called at a department store. The manager told him he had no interest in missions or in religion, and did not believe in the Bible. He said he had often asked ministers questions concerning these things which they could not answer. Our worker inquired what the questions were, promising to answer them if he could. Then followed a long discussion of all the topics of present truth, which lasted over an hour. All the clerks and the customers stood by listening while the proprietor of the store and the student canvassed the entire third angel's message. It made a deep impression, and resulted in quite a large contribution to missions.

Last fall a young girl who lived near Los Angeles, applied for admittance to our nurses' course. She was not an Adventist, nor was she a professed Christian, but she said she had a longing for better things, and felt that she would find them at Loma Linda. We hesitated to take her, but finally granted her the privilege on probation. When the time came for the missionary campaign, and the call was made for volunteers, she offered herself for the work. A number advised us not to let

her go, fearing she was not qualified and would be discouraged; but each time a call was made for volunteers, she responded. Finally we made up our minds to let her try it. As she had little knowledge of the truth and of our work, of course she was illy prepared to present the matter intelligently to the public.

At the first house where she called, as she knocked at the door, she noticed on the wall the text, "God so loved the world, that he gave his only begotten Son." When she attempted to present the paper to the people, they rudely turned her down, but the text wrote itself on her memory, and as she walked to the next house, an appreciation of the great sacrifice God had made to save men, loomed up before her, and the conviction of his love settled down upon her heart. This gave her a canvass to present to the people at the next house, which had a wonderful effect. As she repeated the simple words, "If God so loved us that he gave his Son, the best gift that heaven had, we ought to be willing to sacrifice a little that the heathen might learn of his love," her own heart was touched, and it is needless to say she reached the hearts of the people with her simple story as she passed from house to house, gathering funds at each place for the needy fields, doing even better than all the workers who went out with her to show her how to do the work. That evening when the workers met to relate the experiences of the day, for the first time this girl attempted to speak for the Lord. As she arose, she said in simple words, "I think I did more to-day than any of you, for I had one convert. When I went out, I did not know the Lord, but I know him now." The simple story of her work and the new experience she had gained, had a wonderful influence on the meeting.

The students felt that the three days given to missionary work had been well spent, and really felt sorry when the time came for the work to close, but they returned to their studies with renewed vigor.

During the ingathering and the two weeks that followed, the third-year nurses' class, a few medical students, and two of the physicians were out in evangelistic medical work in the cities and villages of the Valley. As they ministered to the physical needs of the people, and taught them how to regain health, doors were thrown wide open to them. The longer they worked, the more they found to do. Especially was this true in the city of Pasadena. When the time came for these workers to return home, the interest was so great that the church appealed to us to send another company of workers, as they could not bear to see the good work stop. Our need is more consecrated workers to meet the constant calls. If we had two more evangelistic physicians, and about a dozen well-trained nurses, it would keep them all busy to respond to the openings for ministering to the people and their needs.

As the students called on the people, they invited them to visit the sanitarium, and each Sunday since, the dining-room has been crowded with visitors. Last Sunday the mayor of Los Angeles, with a number of others, took dinner with us at Loma Linda. He was delighted with the place, and especially with the spirit he found. He

remarked that it was such a rest to come to this Christian home, away from the graft of city public life.

At present we have about fifty patients. At five o'clock each afternoon in the parlor we have a Bible reading for the patients, and are taking them through the doctrinal features of our faith, as well as other important subjects. Just now Elder R. S. Owen is conducting a verse-by-verse study of the book of Revelation, and the patients are intensely interested. Three have recently begun the observance of the Sabbath, and others say the truth looks very clear. We are having the most ideal sanitarium work at Loma Linda of anything I have ever seen in all my sanitarium experience. We attribute it quite largely to the combined influence of the school and the sanitarium, which keeps up a healthy spiritual atmosphere in the hearts of the workers. A number of the patients attend the Bible class in the school.

On December 9 the College of Medical Evangelists was chartered, and the work of the school is proceeding nicely. Students who are graduated will now have the opportunity of being recognized by the State, and the privilege of practising the sanitarium healing art the same as physicians of other schools. Since the Loma Linda school opened, ten workers have gone to foreign fields,—four to South America, four to China, one to India, one to Japan,—and another starts for India the first of the year.

The calendar for the medical school is now ready to send out. Those desiring information concerning this school, should address the dean, Dr. G. K. Abbott, Loma Linda, Cal.

J. A. BURDEN.

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS - - - - Secretary

Alberta Industrial Academy

I AM glad to be able to report that we are moving into our new building. The girls moved in a week ago to-day, and we hope to move the kitchen and dining-room next Sunday. We are well pleased with the arrangement of the building, and only regret that we have been so long getting into it. Some of our girls have been living in a tent.

We have an enrolment of sixty-nine, and several are yet to come. Our teachers are taxed to the limit to supply all the classes that are demanded. We have about fifteen in our German department, and others are expected. Of course, we have had some turbulent times, but have tried to be careful and trusting, and the Lord has been good to us. We are giving some eleventh-grade work, but no twelfth. We seem to have a reputation outside of our own denomination in at least one distant neighborhood. Five have already been enrolled from that place, and now another has applied for admittance. These students give us no trouble whatever, but seem to be falling right into line, and the teachers say they can not tell the difference between some of these and some of our own students.

We all appreciate the new paper, and it is read by all our teachers, I think. We have five teachers doing active work, besides our matron and cook. Some of our classes are so large, and so many new demands are being made, that it almost seems that we must have another teacher. However, I hope we can so adjust matters that this will not be necessary this year, as we are having to plan closely to come out even in the spring.

For the present, our boys are rooming in the new barn building, and our schoolrooms are there also. This building will serve these purposes this year, but the kitchen and dining-room will be moved into the new building, as previously mentioned. The students are enjoying good health, and we expect a good time during this week of prayer.

J. I. BEARDSLEY.

Union College

THE enrolment at Union College is now four hundred twenty-seven. I think this is about fifty less than the enrolment last year at the same time. At the close of the first week of school this year the enrolment was more than last year, but we have been making a strenuous effort to get students to enroll at the beginning of each term, making the registration free at that time, and charging a fee of one dollar for registration later. There are two other apparent causes for the smaller enrolment. Two new intermediate schools have been started in the territory from which Union College draws students, and some of the academies already established are filled with students this year. Then we have been trying to carry out the recommendation of the General Conference not to receive students below the eleventh grade from the territory of other academies without the consent of the president of the conference.

So far as the character of the students and the quality of their work is concerned, I think we have never had a better term. It has been quiet and orderly.

We believe that, with the departure of the foreign department, Union College will enter upon a new era of development. We are planning to drop off all preparatory work except the church-school work to the eighth grade connected with the normal department, and the academic work, which must be retained to accommodate College View and Nebraska students. So far as other States are concerned, we shall continue to keep back students under the eleventh grade, unless there is some special reason for their coming to Union College. It is our purpose to put forth strenuous efforts next year to fill up the ranks of our enrolment (depleted by the withdrawal of the foreign students) with students drawn from the academies and high schools of the different States. I might add that there has been the utmost harmony during the term, so that the new plans have gone into operation with good success.

A large portion of our students took part in the Harvest Ingathering. A day was set apart for this purpose. They gathered over one hundred twenty-five dollars. This is about twenty-five dollars more than last year.

C. C. LEWIS.

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

South America

THE readers of the REVIEW have learned of the trip of Brother N. Z. Town, assistant secretary of the Publishing Department, by way of England and Spain. Under date of November 3, Brother Town writes from Diamante, Argentina:—

"When I reached here, I found Brother Max Trummer hard at work in the special course. He has a class of about twelve. We hope to start about ten canvassers here in the River Plate fields this summer, and some workers for periodicals. Brother Trummer is making good progress in learning the language, and will soon be able to make himself readily understood. I expect to go with him to the field for a few days when our institute closes. Then I will attend the Alta Parana general meeting, after which I will visit the canvassers here in Argentina again, and afterward those in Uruguay. I may attend the Rio Grande meeting in Brazil in February. The South American Union conference begins February 25, and closes March 12. I expect to attend this meeting, and we are planning for a book-men's convention in connection with it.

"The meeting in Chile will probably begin March 26. I hope to arrange for an institute in Chile between the close of the union conference meeting here and the Chile meeting. Leaving Chile about the first of April, it will take about three weeks to visit Bolivia and get up to Lima, Peru. After stopping there one week, it will require another three weeks to reach Panama, where I should arrive about the twentieth of May. I may remain there several days, provided Brother Innis should plan to hold an institute. According to this program, I shall reach home early in June, about nine months from the time I left. It will take that time, even if I make good connections, escape quarantine, etc."

E. R. P.

Constantinople, Turkey

WHILE pressing on with the good work in our respective fields, it is certainly most uplifting and cheering to us all as workers and burden-bearers to hear of some one else in a distant part of the world engaged in the same kind of work, carrying similar burdens, fighting similar battles, and wimming victories over trials and difficulties by the same means that enable each of us to conquer. The following extract from a letter recently received from Brother Voigt, of Constantinople, Turkey, was read by us with more than usual interest:—

"As you know, we have opened here, in harmony with a resolution passed at the last General Conference, a branch of the Hamburg Publishing House. I have been here since the middle of October

to look after the work. We have a stock of tracts, and I send you by this post, as printed matter, three copies of each as samples. As you see, we print in Greek, Armenian, Turkish-Armenian, Turkish-Greek, and Turkish. It is also planned to print in Armenian-Turkish.

"Thus we are adding two or three languages to those already reported in the last missionary number of the REVIEW. It was resolved at the last session of the Turkish committee to print also some new tracts in Greek and in Turkish, also to print 'Steps to Christ' in Armenian, and then 'His Glorious Appearing' in Greek. The whole work will be done here in the Levant, for we have found good printers.

"Regarding Arabic publications, I am in correspondence with the brethren in Palestine about their stock, and their plans for the future. I will inform you about the publishing work for the Arabs as soon as I have an answer. We began at once with the regular canvassing work as nearly as we understood it—a new thing for this country—as new as the Bible lectures and Bible work, as we do it. Now we have two canvassers working for the Armenians and Turks. Both also take literature in the Greek with them. A third, a real Greek, is ready to begin the canvassing work. Our canvassers are doing well, and are able to make their living by their work, even in this plaster country (one plaster equals four cents)."

Doesn't it seem good to read in a report like this of literature being prepared for Greeks, Armenians, Turks, and Arabs in such places as Constantinople and Palestine? It is a surprise, also, and fills our hearts with joy, to learn that canvassers can make their living even in those countries. With such successes in the self-supporting colporteur work in Mexico, Porto Rico, the Philippines, South America, the West Indies, and in the Orient, our hearts bound forward with bright hope in the possibilities before us in the circulation of our literature. Above all other needs, the cause of God demands consecrated young men as pioneers in these fields. E. R. P.

SOME of our agents are finding out that many people in all localities are very much interested in health topics; and when an agent brings such a journal as *Life and Health*, it is not hard to interest them in it. The following is an account of an interesting case which was reported by one of our agents: "I called on a very cultured lady today—an accomplished musician and a good Methodist. As soon as I explained the nature of my call, and gave a brief canvass of the paper, and asked her to buy a copy, she at once replied that she would like to subscribe for it. I was just starting out in this work, and this unexpected offer to subscribe for the journal for a year put me to thinking, and gave me courage. I shall give more effort and thought to subscriptions for the magazine from this time on."

ELDER S. J. HERSUM, of Maine, writes as follows: "I find that the *Protestant Magazine* is filling the place that no other one of our publications can. I shall get all the subscriptions I can." As a demonstration of this interest, he sends us twenty-two subscriptions—a good example to be imitated by all of our workers.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

Religious Liberty Offering for 1910

THE time for the next general religious liberty offering is Sabbath, Feb. 5, 1910. At the last General Conference it was decided that the offering should be equally divided between the General, union, and local conferences. Let all be prepared to make a liberal gift to this important branch of the work.

Religious Liberty Notes

IN two recent numbers of the *Southwestern Union Record* we have noticed a very prominent "Religious Liberty" heading on the first page. This we have thought very proper.

The *Wisconsin Reporter* states that at the Bethel convention religious liberty received some attention, Elder W. H. Thurston considering it in connection with the subject of temperance.

The *New York Independent* of December 15 has this to say concerning the recent agitation at Freeport, N. Y., over the reading of the Bible in the public schools: "When will our people learn that religion is the business of the church, and that the church and not the state is responsible for religious instruction? If the church fails, so much the worse for the church." Another editorial commends British jurists for at last doing away with the more than half-heathen superstition of "kissing the Book" as part of the form of a legal oath.

"The first edition of ninety thousand Pacific Union Conference series of religious liberty leaflets has been used, and our second edition of one hundred fifty thousand is now printed. These are being forwarded for use to the various points where institutes are to be held in the California Conference."—*Pacific Union Recorder*. This tells its own strong story.

Petition Encouragement

HERE is something that should be helpful to workers with the petitions: Sister Alice Black, of the Columbia Union Conference, writes the *Visitor* as follows:—

"An elderly brother and I secured fifty-eight subscriptions to the petitions, and only four to whom they were presented refused to sign. Only a small effort was put forth for these, and I am sure we could have almost doubled the number, had we had the time. I could work only after school hours.

"I enclose a reply from our congressman, Hon. T. T. Ansberry, to whom I sent the petitions, accompanied with a note with reference to the same:—

"In reply to your esteemed favor of the 4th inst., enclosing petitions, would say that I will be only too glad to introduce same in Congress, and assure you that when the above matter comes up in the House, it will receive my best and most careful attention.

"Assuring you of my very kindest interest, and saying to you that you are at liberty to write to me at any time regarding this or any other matter if I can be of service to you or your friends, with kindest regards, I remain,

This good letter from the congressman is indicative of the spirit in which this work in which we are engaged will often be received by these men.

In looking over each issue of the *Congressional Record* we feel happy in reporting a very encouraging number of petitions that have already reached Congress from our workers in the field.

Sunday Closing Agitation in Jacksonville, Fla.

QUITE an agitation is going on in Jacksonville, Fla., over the question of Sunday closing, particularly the closing of places of amusement. The question is being freely discussed in a department of the *Sunday Times-Union* of that city, called the "People's Forum." Elder E. W. Webster has already contributed one or two articles to the discussion. In an article appearing under date of December 26, he presents, though somewhat condensed in form, the following clear-cut argument:—

"*Editor Times-Union*: I have read carefully the pros and cons of this Sunday-closing question, but there is an element in it which I have not seen discussed yet, that of religious legislation, or the forcing upon some by civil enactments the religious ideas of others. There is in this an inconsistent mixing of sacred and profane things, of civil and religious interests, to which I would like to call the attention of your many readers.

"No one probably has less use for, or less to do with, these questionable amusements than the writer, but I wish to ask a few questions in order to get at the real root of this Sunday crusade. I believe the whole effort is for the purpose of trying to uphold and enforce upon all classes the supposed sanctity of Sunday. Were it not for the supposed holiness of that day, these efforts would not be made.

"I do not at all question the very evil character of many of these entertainments; but the question arises, Why stop an evil thing on Sunday only? Are these questionable amusements worse on Sunday than on all other days put together? Are they more harmful to morals on Sunday than on all the rest of the days of the week? Why not oppose and fight wrongs on all days alike?

"Every one knows that God did not rest on and sanctify Sunday at creation, nor command it to be kept in the decalogue; that Christ never kept Sunday, nor the apostles, nor the early apostolic church. But if it were the day commanded in the fourth commandment, or if it had been kept by Christ and the apostles, even then there would be no civil or God-given right to enforce its observance upon unbelieving and irreligious people, or upon other believers in Christ.

"Are people who are compelled to rest from business or recreation on Sunday made better thereby? Is it wise to give non-Christians the idea that because we have a monopoly of religion, therefore we are the lords of the earth in the

matter of rights of conscience, and they must therefore knuckle to us; and that because they are not so religious as ourselves, they have no claim to religious liberty? Why not rather try to win them by love and Christian persuasion to obey the law of God and keep his holy Sabbath from love? In God's sight love is the only meritorious motive in man's obedience. To obey from compulsion or fear of civil pains and penalties will make no man a Christian, neither will it make Christians better Christians, but stultify the manhood of both.

"If any church considers Sunday a sacred day, and holds either honest work or questionable shows to be wrong on that day, let it set the world the good example by disciplining its own members for any and all supposed desecrations of the day. It does not impart very much grace to unbelievers to punish them for the very things they see church-members do.

"In closing, let me say that if we wish others to recognize our rights, we must recognize theirs also. How would we like it if the tables were turned and the non-believers in Christ should all combine and frame and enforce laws that would deprive us of our rights as Christians? Let us heed the golden rule, and do to others as we would have them do to us. Let us try in every Christian way to win sinners from wrong, but leave off trying to compel them to act as we wish them to act when it is not in their hearts to do so."

This is quite a model article of its kind. It is brief, the arguments are clear, consistent, and concisely put, and the ground well covered. Such articles appearing in the public newspapers where agitations of this kind are on can not fail to accomplish good. W. A. C.

A Proposed Sunday Law Campaign in Louisiana

RESOLUTIONS passed at a Baptist ministers' convention held recently at Mansfield, La., places that body on record as favoring the application of a rigid Sunday law in all sections of the State, and indicates that a State-wide Sunday-law crusade is planned for there in the near future. Following are the resolutions referred to:—

"Resolved, That we, the representatives of the Baptists of the State of Louisiana, fifty-five thousand strong, desire to place ourselves on record as opposed to sabbath desecration and widespread intemperance, now common in this State; and,—

"Be It Resolved, To appoint a committee of three laymen and two ministers to prepare a memorial to the next session of the State legislature, urging legislation for suppression of all kinds of sport on the sabbath, including picnics, baseball, fishing, hunting, theaters, excursions by train or boat, either public or private, and the enactment of laws to prevent the opening of any kind of store or place of business on Sunday, providing that drug stores may be allowed to fill physicians' prescriptions on that day; and,—

"Be It Further Resolved, That we will make an effort to have submitted to the voters of the State the question of constitutional suppression of the liquor traffic."

The Baptists are forgetting the principles of soul liberty and separation of

church and state for which they have contended so nobly in the past, and are joining with the friends of religious legislation.

In this proposed crusade it will be noted that the temperance movement and the Sunday-law movement are combined, the good with the evil, reforms that are needed with reforms that are destructive "deforms." W. A. C.

Current Mention

— There have been eight arrests up to date in connection with the attempt to dynamite the Baltimore and Ohio Railroad shops and the Gay Street bridge in Baltimore. Those arrested were members of what is known as the "Assault Game," who were working in the interests of the striking Baltimore and Ohio machinists.

— The American Federation of Labor is planning to make war on the United States Steel Corporation. Circulars have been sent out to each of the 1,540,000 members of the association, calling on them for a donation of ten cents each, which will constitute a fund of \$154,000 with which the national officers intend to begin their campaign.

— China has refused absolutely to consider the proposition of Portugal that the dispute between them concerning the Macao boundary be submitted to arbitration. China declares that she will settle this matter only with Portugal. At the Hong Kong Conference, the Chinese delegates refused to recognize Portugal's claim in Macao.

— A cablegram from London dated January 2 states that rarely has the city entered upon a New Year with such pleasant prospects to justify hopes of better times as this year. Good reports in this direction also come from Berlin and Paris. Nevertheless the feverishness over the prospect of war still exists undiminished throughout Europe.

— On January 4, at Bordeaux, Leon Delagrang, the famous French aeronaut, while flying at a height of sixty-five feet, was hurled to the ground and instantly killed. This is the fifth notable death among aeronauts since the fall of Orville Wright and Lieutenant Selfridge and the death of the latter at Fort Myer, Va., in September, 1908.

— Capt. Robert F. Scott's expedition in search of the south pole is now assured, the British government having promised on January 5 \$100,000 toward the \$200,000 needed. Public subscriptions toward the expedition have already amounted to \$60,000, thus leaving but \$40,000 still to be raised. The expedition will set forth in July next. The Russians are also planning a south polar expedition.

— During the last calendar year there has been a remarkable improvement in public health conditions throughout the United States. No yellow fever has been reported, and there is a considerable decrease of the disease in the Latin American nations, which have been regarded as the source of contagion for this country. These improvements are ascribed to the advanced sanitation which is being gradually established.

— Eight boat loads of fishermen were lost on January 5 from the Dover and Whitehead fishing fleet off Newfoundland in the terrible storm which swept up the Atlantic coast on that date. This storm has caused a great deal of suffering both on land and sea. The eight boat loads of fishermen made up a total of forty men.

— A report from St. Petersburg, Russia, dated January 4, states that the admiralty is planning to send a group of officials to America to study battle-ship construction. The report states that the battle-ships of the United States navy are considered at St. Petersburg to represent the most advanced types in the world.

— The reports from Nicaragua are to the effect that General Estrada, the leader of the revolution, is conferring with the new president of Nicaragua, with a view to settling the differences between them without further war. Neither of the Nicaraguan factions have as yet been recognized by the United States government.

— A cablegram from St. Thomas, Danish West Indies, dated January 1, reports a violent earthquake in the French island of Martinique and the British island of St. Vincent on that morning. Mont Pelee, volcano in Martinique, and La Souffriere, volcano in St. Vincent island, are reported to be active. The earthquake was also felt throughout the other West Indian islands and peninsula of Yucatan. No report is given of the damage caused.

— Through the direction of President Taft, on January 7, Gifford Pinchot, chief of the forestry division of the Agricultural Department, was removed from office, together with his associate, Overton W. Price, and Assistant-Law-Officer Shaw. Mr. Pinchot, being one of the best-known and most trusted servants of the government in one of the most important branches of the government, his dismissal is bound to occasion an unusual amount of controversy and may have far-reaching results affecting the administration itself. An investigation of the forestry service will be undertaken by direction of Congress, and important testimony may be expected bearing upon the controversy which has resulted in the dismissal of the chief forester.

— From time to time, for several years past, rumors have come down from North Canada to the effect that the Eskimos of the far North report the landing of a huge balloon in their territory some years ago. A Catholic priest in charge of the stations in Northern Saskatchewan and the MacKenzie River district now brings definite reports to this effect. The natives state that "a large white house, covered with ropes, fell from the heavens" containing three men, who died soon after the landing. The Eskimos have since been using the ropes of the balloon for their dog sledges and other purposes. This is believed to be the Andree party, which sailed for the north pole in a large balloon in July, 1897. This Catholic priest proposes to find the place where the balloon is supposed to have descended, in the effort to secure any reports which the balloonists may have made of their trip.

NOTICES AND APPOINTMENTS

Central Union Conference Association

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

E. T. RUSSELL, *President*.

Annual Meeting, Southern Publishing Assn.

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

R. HOOK, JR., *Secretary*.

Southeastern Union Conference Association

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

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

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

Southeastern Union Conference

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

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

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

Greater New York Conference

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

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

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

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

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

R. D. QUINN, *President*.

Pacific Union Conference

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

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

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

By order of the Executive Committee.

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

Notice of Legal Meeting

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

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

MEADE MACGUIRE, *Secretary*.

Mount Vernon College Meeting

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

S. M. BUTLER, *Secretary*.

Ohio Conference, Notice!

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

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

H. H. BURKHOLDER, *President*.

New Jersey Conference, Notice!

WE wish again to call attention to the annual session of the New Jersey Conference, which will be held in the Goff Building, Broadway, near Federal St., Camden, N. J., Jan. 18-23, 1910. The hall is easily reached by all street-car and trolley lines, and is only ten minutes' walk from the Pennsylvania Railroad ferry. All those coming into Camden on the Pennsylvania steam or electric lines, should get off at the Broadway station, and walk one-half block north to the hall. The first conference meeting will be called at 3 P. M., Tuesday, January 18. All delegates should be present at that time. Excellent

help has been promised to make the Bible studies and the hours devoted to church and conference work both practical and helpful. There will be preaching each evening and Sabbath. Arrangements for rooms should be made at once with Mrs. G. R. Fortner, 517 Cooper St., Camden, N. J. Meals will be served in the building for all who desire them. Let us make a good beginning of the work of 1910 at this meeting.

B. F. KNEELAND, *President*.

Ohio Conference Association Meeting

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

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

Review and Herald Publishing Association

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

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Association; and such persons as have received certificates of membership in said association.

By order of the Board of Trustees.

F. M. WILCOX, *President*.

Canvassers' Institute in North Carolina

THE faithful canvassers in North Carolina have been richly blessed the past year. Plans are now being laid to hold a canvassers' institute at Hildebran, N. C., beginning about the second week in February, 1910, and lasting about ten days. The exact date will be given later.

We are giving this notice in due time, with the hope that some may be induced to join the regular army of canvassers here, also to unite with us in the institute, for prayer, study, and service.

The general canvassing agent of the Southeastern Union Conference will be present, and give valuable instruction daily. Brother H. B. Tilden, the field agent, will have charge. All inquiries should be addressed to him at R. F. D. 4, Hickory, N. C. The writer expects to be present to assist in every way possible.

We are thankful for the faithful workers already in this field, and for the success following their efforts, but there is much excellent territory still unoccupied. Who will help us?

G. W. WELLS, *President*.

Publications Wanted

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

Mrs. Katy Taylor, 6503 Cedar Ave., Cleveland, Ohio, desires Seventh-day Adventist papers for use in reading-racks.

Julia W. Jensen, 99 E. Seventeenth Street, Paterson, N. J., desires copies of all our publications, for missionary purposes.

Mrs. C. S. Drury, Carterville, Ill., desires *Signs, Youth's Instructor, Little Friend*, or others of our good papers for use in reading-racks.

J. Gregory, Paradise Valley Sanitarium, National City, Cal., desires clean copies of the *Signs, Watchman, Life and Health* for use in missionary work.

Charles Downey, Box 35, Rock Hall, Md., wishes copies of the *REVIEW, Youth's Instructor, Little Friend, Watchman*, and any other of our publications and tracts.

Belle Watterman-Findlay, Palm Springs, Cal., desires copies of the *Signs Monthly, Little Friend, Youth's Instructor, Signs of the Times, Life and Health, Liberty*, or any late clean copies of Seventh-day Adventist publications.

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.

Mrs. Edith Sabin, Stevens Point, Wis., wishes to thank those who have responded to her advertisement, and to state she has now secured a good position.

FOR SALE.—Healthy medical practise and equipment. Location next largest city in Vermont, 15,000 population. Suitable reasons given to applicant for selling. Address C. F. Ball, Rutland, Vt.

WATCHES FOR SALE.—My offer to sell good watches at right prices is for our mutual benefit. You are sure of getting the right goods. Send for catalogue. Address W. H. Merrill, Watchmaker, Washington, N. J.

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

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

FOR SALE.—Farm of 77 acres, near Ravenna, Ohio, county seat of Portage County. 8-room house, large barn, church, and church-school privileges. Cheap if sold soon. For further particulars, address J. L. Sander, R. F. D. 12, Ravenna, Ohio.

FOR SALE.—A good home in Mountain View, with family orchard of variety of fruit and berries. Lot 100 x 150 feet. 6-room cottage, with bath and pantry. 3 blocks from church, school, and Pacific Press Office. Address F. J. Brainerd, Mountain View, Cal.

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

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

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

Obituaries

WARDEN.—Girzela Warden was born Nov. 29, 1830, and died Nov. 25, 1909. She was united in marriage to John Warden, June 10, 1852. Sister Warden was converted early in life, and united with the Baptist Church. She learned the third angel's message from Elder A. W. Bartlett, and accepted it in 1878, and remained a devoted Christian till her death. She leaves a husband, eight children, and many friends to mourn their loss. She was laid to rest in Crown Point Cemetery, Kokomo, Ind., to await the call of the Life-giver. Words of comfort were spoken by the writer to a large audience.

U. S. ANDERSON.

GARLAND.—Brother J. A. Garland was born in Tennessee, in 1872. After living in several different States, he finally located at Coalgate, Okla., where he united with the Seventh-day Adventist Church in 1903, afterward moving to Ochelata. He was taken with typhoid fever about December 11, and fell asleep December 17. Services were conducted in our place of worship in Bartlesville, the writer speaking from 1 Sam. 20:3; Eccl. 9:5; Amos 3:14, after which interment was made in the Bartlesville Cemetery. Brother Garland leaves a wife who is determined to train her little boy and girl in the way they should go, so that when the Life-giver comes, they too will receive a crown of life that fadeth not away.

C. B. WEST.

COOK.—Abram Cook was born in England, Feb. 6, 1833. At the age of twelve, he came to this country with his parents. In Sycamore, Ill., Oct. 3, 1866, he was married to Lydia J. Buzzell. Ten children were born to them, of which there are seven survivors. In the spring of 1869, Brother Cook attended a series of meetings conducted by Elder T. M. Steward, in Belvidere, Ill., and with his family accepted the third angel's message, in the hope of which he has ever since rejoiced. For a number of years he has been a resident of Calistoga, Cal., and a consistent member of the Seventh-day Adventist church in that place. For some time he had been in poor health, and last June was taken seriously sick with heart trouble. From that time he slowly but steadily failed, till he fell asleep, Oct. 24, 1909. We believe that his desire, frequently expressed, was realized, and that his last days were his best. He will be missed by his neighbors, the church, and especially by his faithful companion and children. After a brief service, conducted by the writer at the home, he was laid to rest in the cemetery at Calistoga, from which we trust he may be raised at the first resurrection.

D. E. ROBINSON.

JENSON.—Paul Jenson was born in Denmark, June 17, 1846. At the age of twenty-one he was married to Matilda Hansen. They came to America in 1866. After residing in Michigan, Wisconsin, Iowa, and Arkansas, in 1897 they moved to Chautauqua County, Kansas, where they have since made their home. To them were born ten children,—six boys and four girls,—all but one of whom still survive. In 1877 Brother Jenson was baptized into the Seventh-day Adventist Church in Palo Alto County, Iowa, and Dec. 18, 1909, he died in that faith. The funeral services were held at the home, and the remains were laid to rest in the Peru Cemetery. Many friends and relatives showed their sympathy by their presence at the funeral, and by their kindly help during his sickness.

J. D. VINCENT.

HUNT.—Departed this life Dec. 18, 1909, near Valley Junction, Wis., Sister Arzelia Hunt, aged 79 years, 9 months, and 27 days. She was born in the State of New York, Feb. 21, 1830. At the age of eighteen she was converted and united with the Freewill Baptist people. When she was nineteen, she was married to Reuben Hunt. Five children were born to them, four of whom and many grandchildren are left to meet the fond mother at the resurrection when Jesus comes. Her husband still lives, though about ninety years old. For forty-nine years the deceased rejoiced in the truths of the message, having received it from Elder Allen. At the time of her death she was a faithful member of the La Grange church. Words of comfort were spoken from John 11:23.

W. W. STEBBINS.

McCLUNE.—Brother J. J. McClune was born in Ireland, near Belfast, in 1844; died at Titusville, Pa., Nov. 3, 1909, in the sixty-fifth year of his life. In 1854 he, with his parents, moved to America, and settled at Pleasantville, Pa., where he spent the most of his life. When about twenty-one years of age, he united with the Baptist Church. About twenty-seven years ago, under the labors of Elder D. T. Fero, at Randolph, N. Y., he received present truth, and with his companion gladly walked in the light the Lord had sent them. For a number of years he was a faithful canvasser, placing our publications in the hands of the people until failing health compelled him to lay aside the work. He leaves a loved companion, three sons, and two daughters, to mourn the loss of a kind and loving companion and father; but if they are faithful, there will be a blessed reunion in the resurrection morn. Funeral services were held in the United Brethren church at Pleasantville, Pa., with a large gathering of his old friends. Words of comfort were spoken from Rev. 14:13.

I. N. WILLIAMS.

GUINN.—Mrs. Mima Guinn, aged forty-one years, died at her home in Sedalia, Mo., Oct. 25, 1909, after an illness of some weeks. She was an active member and worker of the Sedalia church, and let her light ever shine forth as a follower of Christ. She was born in Appanoose County, Iowa, Feb. 18, 1868. At the age of thirteen she united with the Christian Church, but, after studying her Bible she became convinced of many points of present truth. Before she had heard an Adventist sermon, she kept the law according to the light which she had. She heard this message preached in 1900 by Brother Haycock, and fully accepted it in 1902. Since that time she has been an active worker in the church and Sabbath-school. She made herself useful to the Master by holding Bible readings, canvassing for books, and ministering to the sick, and held the positions of church clerk and superintendent of the Sabbath-school at the time of her decease. To the last of her illness she expressed her faith in Jesus and her willingness to abide by his will. In her home she was all a mother could be, and to the sick and suffering she was a good Samaritan. The funeral services were conducted by Elder D. U. Hale.

EMERY L. GUINN.



WASHINGTON, D. C., JANUARY 13, 1910

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

CONTENTS

Editorial

To the Fields in 1909 — Union With Heaven — No Need of a Human Sabbath Law — The World Prepared for the Message — Duty and Responsibility of Property Owners — "Perfect in Form and Substance" 3-8

Contributed Articles

Longings (poetry), L. D. Santee 8
 Mrs. White's Visit to Boulder, Colo., W. C. White 8
 The Transfer of Workers, Clarence Santee 9
 Events Between the Close of the Gospel and the Second Coming of Jesus, No. 2, T. E. Bowen 10
Home and Health 11, 12
The World-Wide Field 12-14
Harvest Ingathering for Missions 14, 15
The Field Work 16-18
Medical Missionary Department 18, 19
Christian Education 19
Missionary and Publishing Work 19, 20
Christian Liberty 20, 21
Miscellaneous 22, 23

ELDER M. C. KIRKENDALL, of the Northern Illinois Conference, has been elected president of the Ontario Conference, and has entered upon his duties.

LAST week Miss Nellie Jenkins, of the Foreign Mission Seminary, responded to a call from Portland, Maine, to engage in work as a missionary nurse in that city.

LAST Sabbath Elders W. W. Prescott and W. A. Spicer were in New York City, and this week they are in counsel with the Canadian Union Conference committee in Ottawa.

WE are glad to learn through a personal letter from the editor, Elder M. C. Wilcox, that the weekly *Signs of the Times* has added ten thousand to its circulation during the last three months. This means that our societies are doing more missionary work with this pioneering organ.

WE learn by the *South African Missionary* that our people in that union conference are endeavoring to enlighten the public regarding the unrighteousness of Sunday laws. A Sunday bill in the Orange River Colony was defeated by a majority of only two. Thus the forces are gathering for conflict in all parts of the world.

ELDER G. B. THOMPSON returned last week from a month's labor in the church at Battle Creek, Mich. He reports a profitable season during the week of prayer.

ABOUT the time we go to press, Elders A. G. Daniells and G. B. Thompson will be leaving for the Southeastern Union Conference session at Atlanta, while Elders G. A. Irwin and I. H. Evans are planning to attend the Central Union Conference session, at St. Joseph, Mo. The biennial union conference meetings during the winter months will have an important bearing on the shaping of the work for 1910.

AFTER a brief stop in Washington, Brother C. E. Weaks, of the North Pacific Union Conference, sails, with his wife, this week from New York en route to India, in which field Brother Weaks is asked to take charge of the distribution of our literature. The North Pacific Union Conference has released him from the union book work, and the Walla Walla College was called upon to give up one of its faculty in releasing Mrs. Weaks. The General Conference Committee has invited Brother P. C. Pohle, of England, to accompany Brother Weaks to India, to engage in the book work.

ON page 16 is a very interesting report from Elder R. A. Underwood regarding the location of the Danish-Norwegian school. We learn that some of the leading citizens of Hutchinson have taken a very personal interest in seeing this school located there, and surely, judging by the reports, the brethren have been very providentially led in the matter. Elder Underwood writes: "I feel sure that God has opened the way to quickly settle the location of this new institution in the Northwest." Let all be sure to read this report and be ready to co-operate with this new enterprise.

HELPFUL alike to teacher and student is No. 3 of *Christian Education*. There are three classes who will be benefited by this journal. First, professional teachers, in that it will afford them many helpful suggestions relative to plans and methods of work. Second, students, and particularly those who are preparing for teaching or other professional work. Any young man or woman who will read this journal will find new inspiration for life-work. Third, fathers and mothers, as the first and greatest of the world teachers, will find in *Christian Education* much helpful counsel for the training of the children in the home and for family study and discipline. Read announcement of this number on page 2.

THE Cape-to-Cairo railway project is going forward continually. A recent despatch says that on December 12 it reached a point 2,147 miles north of Cape Town, in the British Kongo. It is a steel highway along which the missionary will press the more rapidly into dark Africa.

LAST week Brother W. H. Lewis and wife and two children, of Virginia, spent a few days in Takoma Park, on their way to New York, from which port they sail this week for England and West Africa. They will land at Sierra Leone, our West African headquarters, re-enforcing Brethren Babcock and French and their associates. The report from West Africa in this number shows how greatly help is needed. Others must soon follow.

THE campaign for the \$300,000 Fund was inaugurated in the District of Columbia Conference last Sabbath. A hearty and cordial support was given the effort on the part of all our people. In the Sanitarium and Seminary church seven hundred fifty dollars was raised, averaging over seven dollars a member. The same liberal response was made in the Takoma Park church, and in the other churches throughout the District. This, we believe, presages the response which will be made to this call throughout the field. There is nothing which so stirs the hearts of our people as the needs of our foreign missions, and surely there never was a time in the history of this work when these needs were greater. God calls upon every one of his children to do his best in this campaign for the greatest offering we have ever made to the needy mission fields. What will be your response?

Year Book for 1910

THE new Year Book is fast nearing completion, and within a few days we shall be able to fill orders for it. This Year Book contains the usual directories, corrected to date, of the General Conference, the union and local conferences, and mission fields, also the directories of our institutions, schools, publishing houses, and sanitariums. It gives a complete list of the periodicals published by the denomination throughout the world. The statistical tables are very valuable, showing the assets of our institutions, the number of buildings used, number of people employed, the capacity of each institution, and its liabilities. It also contains the constitution and by-laws of the General Conference. A copious index adds greatly to the convenience of finding any topic mentioned in the Year Book. Price, 25 cents. Send orders to your State tract society.