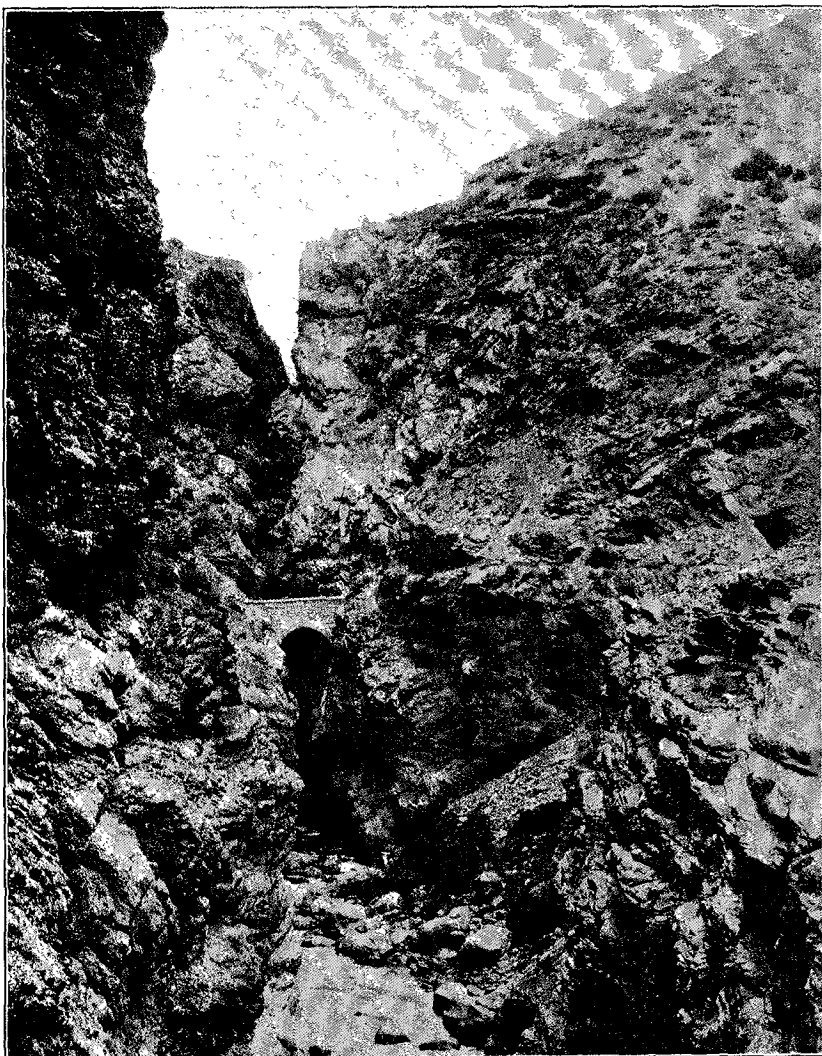


The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., December 15, 1910

No. 50



A RAILROAD-BRIDGE IN THE HEART OF THE ANDES

Bentley, 10.

BOOKS

For Old and Young

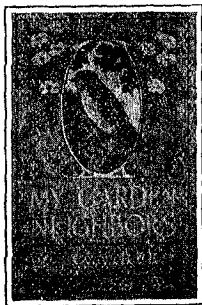
"Gospel Order," a Brief Outline of the Bible Principles of Organization, by W. A. Spicer. This pamphlet, just from the press, which can be purchased for—

ONLY TEN CENTS

is a concise, clean-cut presentation of God's plan of church organization, as developed in "the church in the wilderness," in New Testament times, and in the third angel's message.

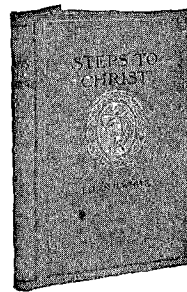


Boys and girls from the ages of eight or ten upward will greatly enjoy "THE HOUSE WE LIVE IN," by Vesta J. Farnsworth. "The house we live in,"—the human body,—is pictured and described in this volume in a way which will carry the reader through its 218 pages in intense and sustained interest. Children as young as six or seven can understand the chapters, when read to them by an older person, and the book will be of interest to both old and young. It is in the form of a conversation carried on by a mother with her children, and the parts of the body are compared to the walls of the rooms and the general conveniences of the home. The book serves to emphasize the wisdom of God in creating and keeping in order the wonderful mechanism of the body, and gives the reader the valuable essentials of physiology and hygiene in a very entertaining manner. The book has been chosen by teachers as a valuable help in school work. Price, in cloth, profusely illustrated, \$1.



"MY GARDEN NEIGHBORS," by Dr. L. A. Reed. This book of 256 pages contains fifteen chapters, divided into what the au-

thor terms true stories of nature's children,—descriptions of lives and habits of the birds and other creatures who visited the author's garden. The book is supplemented with a chapter entitled "Introduction to Birds," showing how to make a careful study of birds. Abundantly illustrated in cloth, \$1.



"STEPS TO CHRIST," by Mrs. E. G. White. The new illustrated edition forms one of the best gift-books in our entire list. While scarcely a book for the children, it is a suitable gift-book for either old or young. It is translated into fourteen languages, which indicates the esteem in which it is held. It will be found a valuable companion for the young disciple, and an

effective aid to the Christian worker. Cloth, 60 cents; gilt, \$1; Russia, red leather, \$1; morocco, de luxe, printed on extra quality paper, especially suitable for gift purposes, \$1.50.

"UNCLE BEN'S COBBLESTONES." Familiar talks with boys and girls about the common articles of every-day use, such as air, water, sunshine, fire, smoke, glass, coal, salt, paper, matches. Through these common articles the author directs the youthful minds to many practical lessons. Uncle Ben tells about more than one hundred different things in all. Beautifully illustrated; 221 pages; board, \$1.

JUST IMPORTED

LIVES OF GREAT MEN AND WOMEN

For the benefit of our young people who desire to supplement their regular Reading Course with helpful biographical study, we have imported from London a limited quantity of the following books, being the lives of great leaders.

It is conceded that no works are so inspiring to young men and women as those dealing with the lives and achievements of those who have been successful in their chosen field. While they last, we will furnish these books, post-paid, at 60 cents each. The titles follow:—

"John Williams," by Rev. James J. Ellis; "Two Noble Lives," by David J. Deane; "John Knox," by G. Barnett Smith; "Robert Morrison," by William John Townsend; "James Hannington," by Chas. D. Michael; "David Livingston," by A. Montefiore-Brice, F. R. G. S.; "Robert Moffat," by David J. Deane; "The Canal Boy Who Became President," by Frederic T. Gammon; "Samuel Crowther," by Jesse Page; "William Carey," by John Brown Myers; "Florence Nightingale," by Eliza F. Pollard.

Order from Your Tract Society, or from the

Review & Herald Publishing Association
Takoma Park Station, WASHINGTON, D. C.

The Review and Herald

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 15, 1910

No. 50

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

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

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

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

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Let Your Light So Shine Before Men

MRS. E. G. WHITE

THE enemy is just as perseveringly at work now as he was before the flood. By the use of various enterprises and inventions he is diligently working to keep the minds of men engrossed in the things of this world. He is employing all his ingenuity to lead men to act foolishly, to keep them absorbed in commercial enterprises, and thus to imperil their hope of eternal life. He devises the inventions that imperil human life. Under his leadership, men carry through that which he devises. They become so absorbed in the pursuit of wealth and worldly power that they give no heed to a "Thus saith the Lord."

Satan exults as he sees that he is successful in keeping minds from a consideration of the solemn, important matters that have to do with eternal life. He seeks to crowd the thought of God out of the mind, and to put worldliness and commercialism in its place. He desires to keep the world in darkness. It is his studied purpose to lead men to forget God and heaven, to bring all the souls that he can under his own jurisdiction. And to this end he brings forward enterprises and inventions that will so occupy men's attention that they will have no time to think of heavenly things.

The people of God must now awake and do their neglected work. Into our planning for this work, we must put all the powers of the mind. We should spare no effort to present the truth as it is in Jesus, so simply and yet so forcibly that minds will be strongly impressed. We must plan to work in a way that will consume as little means as possible; for the work must extend into the regions beyond.

Those who have received the light of truth are to speak the truth, and pray the truth, and live the truth. They are not to depart from the Word of God, as some are doing, in order to follow their own devisings. The Word that the Lord has given is spirit and life, and works for the saving of souls. It is the only Word in which we may safely trust.

Our ministers are not to permit their minds and their means to be converted into commercial enterprises. They are to use all that they have and are in the Lord's service. They are not to work in accordance with their individual impressions, striking out into new lines, in accordance with strange human ideas. This has been the danger in the past. The mind of man deviseth many things. Unless the mind of the worker is sanctified, he will follow another leader instead of Christ, showing a preference for the methods that the enemy has devised. He will be led to try to show his own superiority.

Every capability that God has given us we are to use in letting the light of truth shine forth. The cities are to be warned. The time of the end is near. We can see that the signs of Christ's coming are rapidly fulfilling. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Read the whole of the fourth chapter of John, and seek the Lord with earnest prayer. Perilous times are upon us. It does not become any man or woman to be regardless of the working of the Holy Spirit upon human hearts.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence,

he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

(Concluded next week)

Christian Courtesy

JAMES D. MONTGOMERY

How beautiful is courtesy in man or woman! How beneficent the influence of the courteous Christian! His salutation cheers, his greeting encourages to better living, his farewell warms the heart. Good breeding and refinement mark his behavior and his speech; his very presence is an inspiration.

It is agreed by all that to possess true courtesy is far better than to adopt and cultivate the thin veneer of bowing and scraping known as politeness. The compliant urbanity of the political candidate can not be even a substitute for the gentle refinement of the courteous Christian gentleman.

At one time during Paul's eventful journey to Rome, under bonds, he was turned over to one Julius, who "courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." A spirit of true courtesy on the part of Paul's jailer took a very practical turn—he allowed his prisoner liberty to visit his friends. This was more than politeness on the part of Julius; it was pity and kindly courtesy that prompted this act of genuine kindness.

On this same journey Paul met with a strange adventure, being shipwrecked off the coast of Melita. Here "the barbarous people," says the narrative, "showed us no little kindness: for they kindled a fire, and received us every one. . . . In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously." Three months later, when Paul and his companions left the island, they were honored with many honors, and

laden with such things as were necessary for the further journey. This was practical courtesy on the part of Publius, who, in turn, was richly rewarded for his courteous treatment of his prisoners.

Peter, the impulsive, rash disciple, became the kindly and courteous apostle when he was converted. Thus he exhorts the believers: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil or railing for railing; but contrariwise blessing." 1 Peter 3:8, 9. This is probably the best definition it is possible to find of courtesy—"not rendering evil for evil, or railing for railing: but contrariwise blessing."

And this is what the grace of courtesy really is,—a willingness to render good for evil, to put one's self out to accommodate another, even an enemy. And not only to do these things, but to do them willingly,—showing mercy with cheerfulness. Doing favors—unasked favors usually—with willingness and cheerfulness, constitutes true courtesy.

Newark, Ohio.

Conserving Our Resources

W. J. STONE

MUCH is said in the business world and by politicians about the conservation of the country's natural resources. No one would question the propriety of so doing, but rather commend it. However, in this agitation we may learn a lesson, insomuch as we are told that "the children of this world are in their generation wiser than the children of light."

I am certain that we have not always husbanded our resources as carefully as we should; and for this reason many persons who might have become valuable workers have been lost to this message. It is a cause for gratitude that arrangements have been made by the General Conference whereby all worthy young people who can meet the requirements, can now enter the Foreign Mission Seminary under provisional appointment to some missionary station.

In this article I wish to speak of a class of young people who should receive special attention,—the nurses who have been graduated from our various sanitarium training-schools. I have watched with sadness many of these nurses, who, after their graduation, have taken up nursing as a profession, and used their ability simply in a commercial way. Nor are they wholly to blame, as in the past they have not always had proper encouragement to enter some department of missionary work. In view of the fact that our trained nurses can become efficient workers, especially in foreign lands, it would seem that we ought to guard with great care all these institutions of training; and every suitable person who finishes the course in these schools, and who can be spared from our institutions, should be encouraged to go to the Foreign Mission Seminary to receive further

preparation. Thus this talent would be saved to the cause.

First of all, our sanitarium training-schools should be conducted for soul-saving and the education of missionaries. The missionary idea should ever be kept prominent. Care should be taken to receive only those who wish to educate themselves to become missionary workers. Then when these have spent two or three years gaining this knowledge, well-defined plans should be laid by every conference to encourage all such worthy persons; and, if they are not needed in the institution where they graduated, or in the home conference, provision should be made for them to enter the Seminary at Washington, that the desired object may be reached.

Many of this class of workers have a much more thorough preparation than some who have entered other departments of work; and under the present arrangements there should be no excuse for our young people dropping the real object of this education,—the saving of souls,—and using their training for commercial purposes only. Shall we not take a greater interest in saving to the cause the worthy young people who graduate from our sanitarium training-schools, and encourage them to enter our Foreign Mission Seminary, that this talent may be used to the glory of God and to the advancement of the message?

Indianapolis, Ind.

History of the Jewish Priesthood — No. 3

Its Peculiar Dress

J. O. CORLISS

THE ephod worn by the Jewish priests consisted of a white cape, or surplice, the word for which, being anglicized, means literally "to put on." Two onyx stones, set in gold, formed clasps which fastened it to the shoulders; and on each of these stones was engraved the names of six of the tribes of Israel. This doubtless signified that the burden of each priest was the present and eternal welfare of the entire nation. The lower part of the ephod was kept in position by a girdle, or band, passing over it and around the body.

By this outward vestment, more than by the moral character of the priest, oracular responses were received to inquiries about personal duty. Especially was this the case with the high priest, whose ephod was, until the Babylonian captivity, adorned with the mysterious urim and thummim. This appears to have been a small square breastplate, fastened to the ephod by golden chains. It was also known as the "breastplate of judgment," because of its supposed power to give accurate directions in response to weighty personal appeals. 1 Sam. 23:4-12. Its four rows of triplet stones have been supposed to signify the assurance of *light* and *truth* to all the tribes of Israel, since the words urim and thummim seem to express as much.

It is perhaps in place to query the rea-

son for the selection of a pure white costume for the early priesthood. The attempt to settle this question must be by comparison alone, since no positive Bible statement has settled it. But this fact should not debar study on the point; for sometimes a bare collation of items may lead the mind to satisfactory conclusions in the pursuit of direct knowledge.

The first particular in this line to engage attention is the promise of the Saviour to those in the Sardis church who do not defile their garments, that they shall walk with him in white. Rev. 3:4, 5. This may be taken as evidence that the covering of the saints is to be the same as that of the Saviour—as "white as the light." Matt. 17:2. Angels are also represented in the same dazzling whiteness. Dan. 10:5; Matt. 28:3; Rev. 15:6.

To create man in the image of his Maker was to envelop him in the same halo of light that surrounds all the heavenly throng. Though set for "a little while inferior to the angels," man was nevertheless clothed with glory's brightness, and so given to share the exalted honor of the holy ones of heaven. Heb. 2:7. Admitting that man's folly soon robbed him of this ennobling dignity, his original condition was never fully forgotten; for in imitation of it we find the patriarchs bestowing peculiar garments upon favorites as marks of exaltation. In fact, the custom has never lost its prestige, since rulers in both civil and church governments still practise the observance.

Referring again to the times of the patriarchs, we read that a distinctive garment was worn by Joseph, the favorite son of his father. The English translation makes Joseph's coat have many colors; but while the original word means this, it carries also the idea of *pieces, ends, or extremities*, thus giving the thought of a garment having pieces of color in the ends, or extremities, as the ribbon of blue or violet in the borders of the Israelite coats (Num. 15:38), and also the ephod and girdle of the priests' white garments. Ex. 28:6-8. In fact, the margin of Gen. 37:3 substitutes the word *pieces* for the word *colors* of the text.

Joseph was thus adorned by his father as the rightful heir to the family patrimony, he being the first-born of Rachel, the beloved wife of Jacob's choice. As such, the birthright was his by the patriarchal rule of primogeniture. 1 Chron. 5:2. It seems clear, therefore, that Joseph's garment, which made him the object of bitter envy on the part of his brethren, was designed as a mark of elevated dignity, looking to the wearer as heir to the family name and its attendant blessings.

But though having been robbed of his birthright through fortuitous circumstances, and sold as a slave among the descendants of Ham, where the iron was permitted to enter his soul (Ps. 105:18), yet even there he again became a candidate for the high honors of an earthly ruler, this time in the mighty empire

of the Pharaohs. Gen. 41:39-41. But in order to make that desirable position sure, Pharaoh, the reigning monarch, placed on Joseph's finger his own signet ring, and arrayed him in a garment of fine linen, as a token of the dignity of the honor conferred upon him. Verses 42, 43.

The elevation to the priesthood was the bestowal upon men of a degree of excellence and a grandeur of mien which would distinguish them as representatives of heaven's Ruler, in the government of Israel's tribes, and place them as the nation's advocates with the Author of all its blessings. It was therefore fitting that the dress of these exalted persons should be a reminder of the original covering of light provided for man in the blameless simplicity of his creation. Such a garb would also be typical of the purity of the Source whence came their appointment to the high office of ambassador of heaven.

Armed thus with the authority of the Ruler of the universe, the priests were prepared to show Israel the difference between holy and unholy things, and to teach all the statutes of God in an acceptable manner. Lev. 10:10, 11. Human tendencies, however, were permitted to control the actions of these highly favored men, until in time Israel was left without *teaching* priests, and all services became a series of mere formal acts, carrying no impression of divine power. 2 Chron. 15:3. The cause of this sorrowful state will, however, be learned in detail, in the course of a study of the subsequent history of the priesthood.

Mountain View, Cal.

A Crisis in Missions—Its Lesson

G. B. THOMPSON

A SERIOUS crisis has come in the history of the foreign missionary work of the Moravian Church. In 1732, before any other Protestant church was carrying forward foreign work on a systematic basis, the Moravians began work among the Negro slaves in the West Indies. In fact, it was a number of decades before the Protestant world awoke to the responsibility of carrying the gospel to all the world.

Since 1732 the Moravians have been carrying on their work in ever-extending fields, with practically the same home resources. That is to say, their work has extended in foreign lands, and the calls have multiplied, faster than the home resources have increased. The disproportionment of the home membership to the work abroad has brought about a tragic crisis in the splendid work of this great missionary people. In 1907 their deficit was sixty-four thousand dollars; in 1908, it had reached seventy-two thousand dollars, with a prospect of an equally large deficit for 1909. They have, in all Europe, Great Britain, and America, a membership of only forty-three thousand to make up this deficit, and carry forward the work

already in hand, besides providing for further aggressive work.

At the meeting of the last General Synod, in 1909, the historic work of the Moravian Church in Greenland was transferred to the Danish State Lutheran Church, and the mission board was ordered to bring about retrenchments which would make a reduction in the annual budget of about fifty thousand dollars. It is said that when these resolutions were finally passed, strong men broke down and wept. "It is comparatively easy to issue such instructions to a mission board; but when it comes to carrying them out, the problem becomes frightfully difficult. The board is dealing, not with figures, but with human souls, which have been purchased by the blood of the Lord Jesus Christ, and which have been rescued from the degradation of heathenism as a result of his suffering. . . . This retrenchment is like killing the children you have borne and nursed and reared. It is stopping natural growth. It is hurling the people back into heathenism."

The crisis in the work of Moravian missions contains a lesson for us that we shall do well to study. Increasing our work in foreign fields without making adequate provision for strengthening the work at home, will bring a crisis in our work no less than in theirs. There must be a corresponding growth at the base of supplies to meet the growth in the regions beyond; otherwise bankruptcy or retrenchment must inevitably follow. This suggests two things which must be done in carrying forward our work; for we can think neither of bankruptcy nor of retrenchment:—

1. Provision must be made year by year for raising the necessary means to finance the work, by making provision for the extension of the message in new fields, as well as strengthening the posts already established. Whatever other work is done, whatever new work is brought forward, must in no way be allowed to weaken our work in foreign fields, but rather to strengthen it. Provision must also be made for the selection and proper training of consecrated workers to send into the field to supply the calls which come from these great centers of darkness. The resources we already have must be continually shared with more needy fields.

2. In the home field there must be carried forward a strong evangelical work in the cities, villages, and country,—in short, *everywhere*,—that the base of supplies may be strengthened by the addition of many strong churches which can contribute of their means, and from which recruits can be mustered for service at the front. To carry forward a symmetrical work, and shun a crisis, the evangelical work in the home field must be proportionate with the growth and the needs abroad.

We believe the call that has come to us to work the cities *now* in no way means a slackening of our work in the foreign lands, but it is a call to a mighty movement along evangelical lines, a

storming of the centers of population, which will result in many believers being added to the work at home, from which men and women may be obtained to carry forward the work in all parts of the world. The special work in the cities is in the order of God. It means the finishing of the work in the whole world.

Takoma Park, D. C.

Mine Hour Is Not Yet Come

JESUS' hour is not yet come;
Let this word thine answer be,
Pilgrim, asking for thy home,
Longing to be blessed and free.
Yet a season tarry on:
Nobly borne is nobly done.

While oppressing cares and fears
Night and day no respite leave,
Still prolonged through many years,
None to help thee or relieve,
Hold the word of promise fast,
Till deliverance comes at last.

Every creature hope and trust,
Every earthly prop and stay,
May be prostrate in the dust,
May have failed and passed away.
Then, when darkest falls the night,
Jesus comes, and all is light.

Yea, the Comforter draws nigh
To the breaking, bursting heart;
For with tender sympathy
He has seen and felt its smart.
Through its darkest hours of ill,
He is waiting, watching still.

Dost thou ask when comes His hour?
Then, when it shall aid thee best.
Trust his faithfulness and power,
Trust in him, and quiet rest.
Suffer on, and hope, and wait—
Jesus never comes too late.

Blessed day, which hastens fast,
End of conflict and of sin!
Death itself shall die at last;
Heaven's eternal joy begin.
Then eternity shall prove
God is light, and God is love.

—Selected.

Be Still and Know

T. E. BOWEN

SOMETIMES we find ourselves addressing the Master of assemblies as if we were not really sure that he is listening to what we are saying, even when praying. We need to remember that, in our relationship to God, the danger is not that he will not hear us, but that we shall fail to hear what he is saying. The dullness of ear is on our part, not on his.

Did you ever notice how often, in his teaching, Jesus brings in the expression, "He that hath an ear to hear, let *him* hear"? After he had ascended to heaven, and must use his representative to speak to his people on the earth, over and over in the Revelation the statement is made, "He that hath an ear to hear, let him hear what the Spirit saith." Jesus knew that some very important things might escape our ears because we were not listening. Worldly

noises produce such a din about our spiritual ears that that "still small voice" is not perceived at all. If you really wish to hear, then obey God when he says, "Be still, and know that I am God." Shut out all other voices clamoring for attention, and listen until you hear his voice.

Job came to an experience of this kind. He says: "Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job thought he was about right until he came into this close contact with God. That awful silence revealed to him that there was, beyond anything he had ever experienced, an infinitude of everything really desirable in the way of purity and goodness and love.

God can help only that man who senses his helplessness, and reaches out for help. As long as we continue so busy about this and that, so filled with other interests that we have no time to be still, to listen, to enter that place of silence, God waits. He waits for us to become quiet. He knows our need, and his ear is attentive; for he says, "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear." Isa. 59:1.

"Be still, and know." Yes, know that God hears your call; know that he is working for you; know that, knowing all about you, he cares; know that still voice when it speaks; know there is a design he is working out in your life, not only to compass your own salvation, but that of others as well. These are some of the things we may know when we wait before God in the silence of the secret place of prayer. Let us not miss what he has for us by failing to be still, and listen to what he may say to us.

Takoma Park, D. C.

Lessons From Job's Experience

MRS. LUELLA B. PRIDDY

THE apostle James, speaking of some of the perilous conditions of the last days, exhorts the people of God to be patient. He says, "Ye have heard of the patience of Job." James 5:11. Why does he refer to this most notable example of patience?—Because the remnant church is to be a tried church, and its people need the encouragement that comes from contemplating the lives of those who have won in the battle of life.

Job was a righteous man, a man of property and influence. From a human point of view his lot seemed especially happy. Satan, always subtle and insinuating, would intimate that it was on account of this worldly prosperity that Job served God. He said: "Doth Job fear God for naught? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?

thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Job 1:9-11.

Notice that Satan does not deny the statement that Job is a righteous man. With an air of apparent discernment, he pretends to look beyond the outward acts, and discover a motive which does not exist. No man could be good enough to escape the poisoned arrows of such an archer as that. This is the nature of the "accuser of the brethren." How watchful we should be that this accusing spirit may not enter our hearts, and eat away the very vitals of our spirituality!

God knew the faithful heart of Job, and he was not afraid to trust him to be tried. Failing to turn Job from his integrity by the destruction of his children and his property, the adversary was permitted to lay the hand of affliction upon him.

Satan said, "All that a man hath, will he give for his life." Job 2:4. This is not true. As dear a treasure as life is, the true child of God will suffer unto death, if need be, rather than surrender his righteous character, or compromise the interests of God's character.

God allowed Job's character to be made manifest by permitting him to pass through the most trying experience of which the world has any record. Bereft of almost everything that mankind holds dear, suffering the most intense pain, he still maintained his faith in God. His wife, instead of being a comforter to him, became discouraged, and advised him to "curse God, and die." Indeed, all human consolation was taken away. His friends, who came to comfort him, added to his trials by ill-advised words. But he affirmed, "Though He slay me, yet will I trust in him," thus proving the falsehood of Satan's accusation.

The trials of Job brought him into a more intimate relationship with God. He said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Job 42:5.

When Christ came to earth to die, it was made manifest that he is "kind to the unthankful and to the evil." Luke 6:35. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Love is an unselfish attribute. It seeks not its own, but looks to the welfare of the object of its love. When the love of God is shed abroad in the hearts of men, it has the same unselfish nature. The welfare of the cause of God is their first concern. The furnace of trial makes manifest the genuineness of their love.

When brought to the martyr's stake, or the headsman's ax, or, as is more often the case, when suffering from the numberless soul-torturing pin-pricks of daily life, the people of the world see that the Christian has a sustaining power that is unknown to them. Not only is the character of the Christian vindicated by this experience, but Christianity itself is vindicated.

Trials, patiently and uncomplainingly borne, preach the message of salvation more powerfully than the most eloquent words. When the church passes through a time of unusual trial, she reaps a bountiful harvest of souls. In view of this fact, we can appreciate the feeling of the apostles when they rejoiced "that they were counted worthy to suffer shame for his name." Acts 5:41.

Ellesmere, Ont.

He Leadeth Me

IN pastures green?—Not always:
sometimes He,
Who knoweth best, in kindness leadeth
me
In weary ways, where heavy shadows
be,—
Out of the sunshine, warm, and soft,
and bright,
Out of the sunshine into darkest night.
I oft would faint with terror and af-
fright
Only for this: I know he holds my hand;
So, whether in a green or desert land,
I trust although I can not understand.

And by still waters?—No; not always
so;
Ofttimes the heavy tempests round me
blow,
And o'er my soul the waves and billows
go.
But when the storm beats loudest, and
I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear him say:
"Beyond the darkness lies the perfect
day;
In every path of thine I lead the way."

So, whether in the hilltops high and fair
I dwell, or in the sunless valley, where
The shadows lie,—what matter? He
is there;
And more than this, where'er the path-
way lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.
So where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—Selected.

Demonstration

G. B. STARR

SCIENTISTS and the common people are calling for demonstration in both the natural and the spiritual. People are tiring of tales about things that have never been done. But God does things, great things, by which the true God, Jehovah, may be known from all false claimants to that title.

In the works of creation, Jehovah has given a spectacular demonstration of his power, his wisdom, and his love; and there it stands for all eyes to see in sun, in star, in earth and sky,—a living, abiding witness.

But God has done more than this. He has wrought mightily in the deliverance of nations and individuals, and has recorded the history of these deliverances for the encouragement of all who read. God dried the waters of the Red Sea and

of Jordan, not only for the purpose of delivering Israel, but "that all the people of the earth might know the hand of the Lord, that it is mighty," and that all the people of the earth might be led to fear God forever, and serve and obey him. Joshua 4:24.

The Lord saw the affliction of Israel in Egypt. He heard their cry, and responded in the tender and touching announcement, "I know their sorrows; and I am come down to deliver them." Ex. 3:7, 8. The might and power of God, who could create and uphold worlds, was manifested in meting out justice, and delivering the oppressed.

To Moses he demonstrated his power to turn the rod to a serpent, and to bring leprosy upon him, and heal him instantly. These miracles Moses was to repeat in the presence of the king, as living credentials that he was the royal ambassador of the living God, sent to him with a living message, to which he must give heed.

But Pharaoh asked for evidence, demonstration; and it was given in plague and blood, fire and hail and death, until he was forced to admit, "I have sinned this time: the Lord is righteous, and I and my people are wicked." Ex. 9:27-29. "Against all the gods of Egypt" these judgments of God were directed. Ex. 12:12.

"And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." Ex. 14:31. And so should "all the people of the earth" see and know and believe the Lord. The record of this experience is for us. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

Elijah's experience with Ahab and the prophets of Baal was one of the most striking demonstrations of the presentation of evidence of the existence and power of God that has ever been given. After the failure of the four hundred fifty prophets of Baal to obtain an answer to their petitions from their god, whom Elijah ironically suggested might be on a journey, or sleeping, and needing awakening, then came the answer by fire from the Lord, immediate, swift, convincing; the fire consuming the sacrifice, the stones, and the water. Jehovah was not sleeping. And when all the people saw it, they fell on their faces, and said, "The Lord, he is the God; the Lord, he is the God." 1 Kings 18:7-39. And so say we, and so he is forever.

Melrose, Mass.

The Depth of Mercy

MRS. LUCY WELCH

IN giving the law the Lord not only tells who is speaking, but he tells also his relation to those addressed. He says: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He ap-

peals to their gratitude: he brought them out of Egypt, out of the house of bondage.

That law was not spoken for ancient Israel alone. Every word is spoken to us as well. The Lord says to you and to me, "I have brought thee out of the land of Egypt, out of the house of bondage." What is symbolized here by Egypt?—We all know that Egypt represents sin, and well do we remember our bondage to sin. With the apostle Paul we have cried, "O wretched man that I am! who shall deliver me from the body of this death?" But, thank God, we found a Deliverer. The Lord says, "I have brought thee out of . . . bondage." How closely does he unite the law and the gospel! In giving the law he first calls attention to the gospel,—the bringing out of bondage. Not by our own works, not by keeping the law, but by accepting the provisions of the gospel, did we find peace with God.

Let us notice what the Lord says a little farther on in that same law: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." He is speaking to his own people,—to those whom he has delivered from the bondage of sin. In thus speaking of his manner of dealing with the human race, he mentions two classes,—those who do iniquity, and those who keep his commandments; those who hate him, and those who love him. But who are those who love him and keep his commandments? "All have sinned." "There is none that doeth good, no, not one." Yet we find that not all are under condemnation. Of some the Lord says that they love him and keep his commandments. The righteousness of Christ has been imputed unto them, and the law witnesses to that righteousness. Those who had been transgressors of the law are now counted as loving God and keeping his law.

Upon whom does he visit iniquity?—Upon the children of those who hate him and do iniquity. Unto whom does he show mercy?—Unto the children of those who love him and keep his commandments. Notice closely; he visits iniquity unto the third and fourth generation; he shows mercy unto thousands of generations. O, the goodness of God! Did he visit but iniquity, the earth had long ago been without an inhabitant. What greater incentive to holy living could God give to man? It is not great intellect, it is not great physical strength, it is not vast possessions; the promise is to him who loves God and keeps his commandments. He it is who most blesses mankind. Man can not know, he can not measure, the influence of one godly soul. But the Lord knows, and that soul will not lose its reward.

Again, in the fifth commandment we find a recognition of the gospel and its work for man. Here we are commanded to honor our parents, that our days may

be long in the land which the Lord our God gives us. What land has God promised us? If we read the Bible carefully, we shall see that even to Israel it was not simply the earthly Canaan that God promised. In the book of Hebrews we are told that anciently God's people sought "a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." In Romans we learn that to Abraham and his seed was promised the whole earth; and the apostle says that if we are Christ's, we are Abraham's seed, and heirs according to the promise.

O, the goodness and mercy of God! The transgressor of his law may be pardoned, and, through the grace of Christ, be recognized by that law as loving God and keeping his commandments, and as being heirs of the heavenly Canaan.

Takoma Park, D. C.

The Letter and the Spirit

JAMES TAPHOUSE

"WHO also hath made us able ministers of the new testament [or covenant]; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away," etc. 2 Cor. 3:6, 7.

This scripture has been the subject of much controversy; and many, to evade the keeping of the fourth commandment, are teaching that the law engraven in stones was done away at the cross; but Paul's argument in this chapter is one of the strongest vindications of the perpetuity of the law of God to be found in the Bible. It will be noticed that the old covenant is not once mentioned in this chapter, but the apostle is comparing, by contrast, the ministration of the letter, of death, and of condemnation, with the ministration of the Spirit, of life, and of righteousness.

What is the ministration of the letter?—It is the execution of the penalty of the law; for Paul says, "The letter killeth." But he also declares that the ministration of death was glorious. Wherein did its glory consist?—In ministering death, not upon the guilty sinner, but upon an innocent and sinless victim, chosen as a substitute to take the sinner's place. Thus the ministration of death was glorious, in that it was a revelation, in figure, of God's appointed remedy for the transgression of that which was written and engraven in stones; and Jesus voluntarily submitted to the dreadful agonies of its ministration, which he did not deserve, that he might bestow upon us the gift of righteousness, which we do not deserve. He voluntarily submitted to the condemnation of the law, that the righteousness of the law might be fulfilled in us. Rom. 8:3, 4. A life equal in value to that of

all created intelligences had been poured out; and now God could be just, and the justifier of all who believe in Jesus. Rom. 3:26.

After speaking of the glory of the ministration of death, the apostle continues: "How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:8, 9. What is the ministration of the Spirit, or righteousness?—It is the writing of that which was engraven in stones upon the hearts of believers by the Holy Spirit (Heb. 10:15-17), declaring them to be epistles of Christ, known and read of all men. 2 Cor. 3:2, 3.

Had it not been for the blindness of their minds, the children of Israel might have looked upon God's glory in the face of Moses, and steadfastly viewed the promised Saviour as the end of that which was to be abolished by the sacrifice of himself. 2 Cor. 3:13. "Who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. Paul says that "until this day remaineth the same veil untaken away in the reading of the old testament." 2 Cor. 3:14. "Nevertheless when it shall turn to the Lord, the veil shall be taken away." Verse 16.

Ancient Israel, because of the blindness of their hearts, in the reading of the old testament, could not see Jesus as their deliverer from sin; so likewise many of God's professed people to-day have the veil upon their hearts in the reading of the new testament, and while claiming to believe in Jesus, they do not see that "in his life the law appears, drawn out in living characters;" that in the gospel is revealed the keeping of the commandments of God; and that the faith of Jesus is the supply of law-keeping power to every believer. Rom. 1:16, 17.

Under the influence of the heavenly anointing, that which was written and engraven in stones will be recognized as the divine portrait of the character of Jesus; and so we all, with unveiled face, reflecting as in a mirror the glory, or character, of the Lord, are transformed into the same image, from glory to glory, even as from the Lord, the Spirit. 2 Cor. 3:18, R. V.

San Francisco, Cal.

The Divine Godhead

God, the Father

M. E. STEWARD

"Acquaint now thyself with him, and be at peace." Job 22:21.

THERE are three Beings in the Godhead: God, the Father; Jesus Christ, the Word; and the Holy Spirit. "These three are one." 1 John 5:7.

"Canst thou by searching find out God?" Job 11:7.

1. "How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

2. "With God is terrible majesty." Job 37:22.

3. "Who is like thee, glorious in holiness, fearful in praises, doing wonders?" Ex. 15:11.

We may and should know much of God.

1. Through the knowledge of him "are given unto us all things that pertain unto life and godliness." 2 Peter 1:3.

2. "Wisdom and knowledge shall he the stability of thy times, and strength of salvation." Isa. 33:6.

3. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

We may learn of God from three sources:—

1. From nature. Rom. 1:20. "The heavens declare the glory of God." Ps. 19:1. "The earth is full of thy riches." Ps. 104:24-32.

2. From the Bible; from the life and character of Christ, who was just like his Father; and from the law of God, which is a transcript of God's character. The Saviour and the law, like two golden threads, run from the beginning to the end of the Bible.

3. From his dealings with individuals and nations, from our own personal experiences, and from all his providences.

God, the Father, is—

1. "Eternal;" "from everlasting to everlasting." 1 Tim. 1:17; Ps. 90:2.

2. "Immortal;" that is, unchangeable. James 1:17.

3. "Invisible;" "whom no man hath seen, nor can see." 1 Tim. 6:16.

God is also—

1. Omniscient. "In whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

2. Omnipotent. "With God all things are possible." Matt. 19:26.

3. Omnipresent. By his Holy Spirit. Ps. 139:7-11.

The Father is infinite in all his attributes:—

1. "God is love," not God *has* love. 1 John 4:8. His nature is love. The love of Jehovah is universal. "His tender mercies are over all his works." Ps. 145:9. It is unchangeable. "With whom is no variableness, neither shadow of turning." James 1:17. He is self-denying. God gave his well-beloved Son to become a man, knowing the possibility of the failure of his flesh to endure the tests to which it must be subjected.

2. God is just. He "will by no means clear the guilty." Ex. 34:7. In himself there is not the slightest deviation in any way from the exact right.

3. God is holy. Rev. 4:8. Holy means wholly, referring to sacred things. God is all goodness; he is constantly working to bring about good. He is "wholly" kind, compassionate, and magnanimous. "I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:24. The object of one's delight is a reflection of his nature. "Who is like thee, glorious in holiness, fearful in

praises, doing wonders?" Ex. 15:11. Angels, with master minds, veil their faces in his presence. Yet, wonderful condescension! "when we pray, our God loves to have us call him *Father*." God is a person.

1. Said he at creation, "Let us make man in our image, after our likeness." Gen. 1:26.

2. "There is a natural body, and there is a spiritual body." 1 Cor. 15:44. God has a spiritual body. "God is a spirit." John 4:24.

3. Christ was the express image of his Father's *person*. Heb. 1:3.

Man's attitude toward God.

1. To the wrong-doer God is an object of aversion, a terror, and will yet be a consuming fire. Heb. 12:20.

2. To the righteous he is altogether lovely, "the chiefest among ten thousand," the dearly loved and loving Father.

"How dread are thine eternal years,
O everlasting Lord!
By prostrate spirits day and night
Incessantly adored.

"Yet I may love thee too, O Lord!
Almighty as thou art;
For thou hast stooped to ask of me
The love of my poor heart.

"Only to sit and think of God,
O, what a joy it is!
To think the thought, to breathe the
name,
Earth has no higher bliss!"
Sanitarium, Cal.

Give Us a Little Reviving

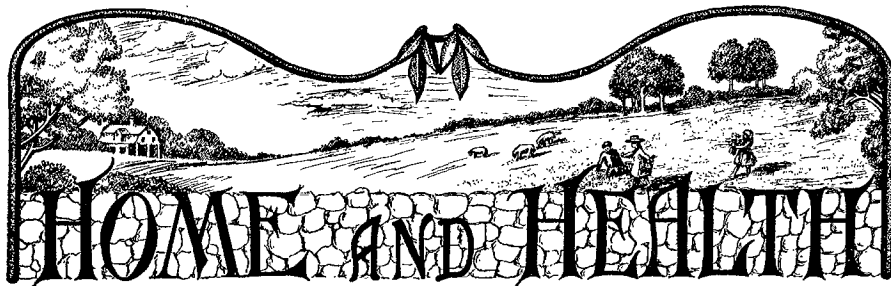
ARTHUR L. MANOUS

ALL through the history of God's people there have come times when their spiritual zeal has waned, and his work has lagged as a result. Sometimes they would realize their condition, and would cry out to God for a revival of faith and zeal. In response to their cry, God would send relief. This at times came speedily. "After two days will he revive us," the prophet once said.

God's ear is not heavy to-day, that he can not hear the sincere prayer of the contrite and humble heart; for he dwells with such, "to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. "They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine." Hosea 14:7.

Precious promises! And now, in view of the many calls for workers in various parts of the great harvest-field to-day, both at home and in the regions beyond, let us cry to God in anguish of heart that he will "give us a little reviving;" yea, that he will revive us individually—"revive me." Ezra 9:8; Ps. 138:7. And, too, let us plead with God, in the words of the prophets of old: "O Jehovah, revive thy work in the midst of the years, in the midst of the years make it known," "that thy people may rejoice in thee." Hab. 3:2; Ps. 85:6.

Spartanburg, S. C.



The Power of Speech

WORTHIE HARRIS HOLDEN

LIKE tiny feathers, blown now here, now there,

And then at last upon the earth descending,

So are the little words the lips may bear,
The wind of scorn or zephyr love attending.

Nay, more; they are the white-fleeced
thistledown,

If bearing seed the cruel curse to spread;

Or else the wingèd seed by maple sown,
That shade may shelter many a sun-scorched head.

Though 'tis so tiny,—this wee word of thine,—

Withhold it not; for 'tis a talent given;
And, winged by prayer, 'twill lend a solace here,

And God will garner what it yields,
in heaven.

Then scatter words of cheer, of hope,
of love,—

The little seeds that every one may sow,—

And heaven's zephyr, blowing from above,

A hundredfold of blessing will bestow.

Portland, Ore.

The Cold-Air Bath

A. C. AMES, M. D.

MOST people know, at least by hearsay, of the tonic effects of a daily cold-water bath in the morning upon rising. Many have tried it, and have experienced its benefits. A few make a regular practise of it; but the majority, owing to the absence of the necessary facilities or the inconvenience of providing them, neglect this valuable health builder. To such let me suggest a substitute that any one can use, even those too feeble or too timid to try the cold-water bath; namely, the cold-air bath. While not a complete substitute, it has many of the desirable effects of a cold sponge-bath or a cold plunge.

To take a cold-air bath, remove the clothing immediately upon arising, and rub the body all over vigorously for a few minutes with the bare hands. The room should be cold. One not accustomed to this should begin in a warm room, and gradually become accustomed to more cold and a longer exposure.

When one sleeps with the windows wide open when there is frost outside, and then, on arising in the morning, can

take this treatment for several minutes, without being chilled, he will begin to realize that he is getting good from it, and that he will not take cold from any ordinary exposure. At such a temperature one will shiver a little at first, and the skin will roughen up like goose-flesh; but vigorous rubbing will stop the shivering, and the skin will become smooth and pink, with a sensation of glowing warmth that will make one feel that clothing is almost unnecessary. Without thinking of it, the person taking a cold-air bath will find himself breathing deeply, filling every air-cell of his lungs, perhaps many that have not been filled since the last similar treatment. Every function of the body will be exalted, and he will start out for the day ready to meet and conquer difficulties, and not at all with the listless, tired feeling of one who sleeps with his windows closed, who dresses quickly, without allowing the cool air to touch his body, and who goes to work "more tired than when he went to bed."

Young children, old persons, and those of feeble circulation, can not stand as much cold as those who are more vigorous; and no one should expose himself to such a degree of cold that he can not produce a warm and comfortable feeling by a vigorous rubbing of the body; but as long as that can be done, there is nothing to fear.

Don't fail to try the cold-air bath.

Mountain Grove, Mo.

Whose Boy?

SOME years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and care and labor of establishing such an institution as that. After the exercises Mr. Mann was asked:—

"Did you not color it a little, when you said that all the expense and labor would be repaid if only one boy was saved thereby?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift uncared-for to the ruin which is so near at hand; but "my boy"—it were worth the toil of a lifetime and the lavish

wealth of a world to save him from temporal and eternal ruin. We would go the world around to save him from peril, and would bless every hand that was stretched out to give him help or welcome. And yet every poor, wandering, outcast, homeless man is one whom some fond mother called "my boy." Every lost woman, sunken in the depths of sin, was somebody's daughter in her days of childish innocence. To-day somebody's son is a hungry outcast, pressed to the very verge of crime and sin. To-day somebody's daughter is a weary, helpless wanderer, driven in the paths that lead to death. Shall we shrink from labor, shall we hesitate at cost, when the work before us is the salvation of a soul?—Not if it is "my boy;" not if we have the love of Him who gave his life to save the lost.—*Common People.*

Investing in Boys

EDMUND C. JAEGAR

IF there is one thing in this world that I desire more than another, it is the friendship of boys and girls. Such friendships present many opportunities for molding the young mind.

"Delightful task! to rear the tender thought,

To teach the young idea how to shoot;
To pour the fresh instruction o'er the mind,

To breathe the enlivening spirit, and to fix

The generous purpose in the glowing breast."

During the past year my lecture work in the public schools and elsewhere has given me a wide acquaintance among boys and young men. Many of these acquaintances have grown into friendships which are fast and genuine, and what counts most, mutual. Boys, especially during the period of adolescence, long for companionship. They are lonely, and need some one in whom to confide. Too often home is the most lonesome place in the world to them; and this because the parents do not understand the boys' desire for trust and confidence. A realization of this need has led me to try to make myself an older brother to these boys; and surely they have not lacked in appreciation. Hardly a day passes that they do not come to me for counsel and advice. They tell me their trials,—of things their parents know nothing about; of their longings for better things,—longings of which their pastors and teachers do not hear. The tramps we take to the hills, and the long walks on pleasant afternoons, afford wonderful opportunities for friendly companionship.

I owe it to these boys to give to them the gospel, and I earnestly desire to do my utmost to set in their minds ideals that will eventually lead them to the city of God.

It is my custom to spend much time daily at the public library in study. Often these boys come to me with the question, "What shall I get to read?"

I recommend the best books in the library; but I always feel sorry that I am not able to give them books that, while interesting, will plant seeds of divine truth in their hearts. I have a few such books, and these I often lend; but the supply is limited. The boys seem eager to read the books, and with little trouble I could keep as many as two hundred in circulation all the time. It is surprising, the amount of reading that children do. Why not supply them with the best?

I desire to establish a permanent library of children's books, to lend to these boys. Would you not like to co-operate in this missionary undertaking? I can promise you results.

There are in many homes a number of good, wholesome books lying useless and idle on the shelves,—their good words imprisoned in their wooden or leathern boxes, waiting to be opened up, and capable of teaching and helping and inspiring these dear children. I entreat those who have such books to consider this wonderful opportunity of serving the Master. Should any desire to co-operate in this work by mailing to my address suitable books for the loan library, I can assure them that their kindness will be appreciated. Good, clean copies of the *Youth's Instructor* are also needed. As I often meet as many as five hundred children in a day, you will readily see that I can use many copies. *Life and Health* is also much appreciated by the young men.

Sweeter than the voices of angels would it be to you if, when the Master gathers his children, one of these boys should meet you and say,—

"You guided my footsteps toward heaven;

You told me of Jesus, the Way."

Riverside, Cal.

Salt-Rising Bread

ON the night before baking, take half a cupful of corn-meal, and a pinch each of salt and sugar. Scald this with new milk heated to the boiling-point, and mix to the thickness of mush. This can be made in a cup. Wrap in a clean cloth, and put in a warm place overnight. In the morning, when all is ready, take a one-gallon stone jar, and into this put one scant cupful of new milk. Add a level teaspoonful of salt and one of sugar. Scald this with three cupfuls of water heated to the boiling-point. Reduce to a temperature of one hundred eight degrees with cold water, using a milk-thermometer to enable you to get exactly the right temperature. Then add flour, and mix to a good batter; after the batter is made, mix in your starter that was made the night before. Cover the stone jar with a plate, put the jar in a large kettle of water, and keep this water at a temperature of one hundred eight degrees until the sponge rises. It should rise at least an inch and a half. When it has risen, mix to a stiff dough, make into loaves, and put into pans. Do not let the heat get out of the dough while working. Grease the loaves well

on top, and set the bread where it will be warm to rise. After the loaves rise, bake in a medium oven for one hour and ten minutes. When you take the loaves from the oven, wrap them in a bread-cloth.—*Selected.*

Don't Worry So

Don't flurry so. Just wait, keep cool.

Your plans are all upset?

Ah, well, the world whirls on by rule,

And things will straighten yet;

Your flurry and your fret and fuss

Just make things hard for all of us.

Don't worry so. 'Tis sad, of course;

But you and I and all

Must with the better take the worse,

And jump up when we fall.

O, never mind what's going to be;

To-day's enough for you and me!

—*Alice Allen.*

The Father in the Home

TRY to get the child's point of view in daily matters, and then, when a crisis comes, and he needs your advice, counsel, judgment, if he can not reach to your judgment, he will trust you sufficiently to accept it, and act upon it, waiting until he can measure it with his own. If you antagonize him by trying to beat down his opinion with your own, you will only arouse his hostility against you; and though you may prate to him for a thousand years about the "ingratitude of a thankless child," and quote, "How sharper than a serpent's tooth," until you are dumb, he will turn a deaf ear to you, and you may be thankful if you turn him not against you and your teachings forever. "Fathers, provoke not your children to wrath," is a Biblical injunction that the great majority of parents quite overlook in their zealous search for quotations to fling at the helpless heads of their offspring. You are one individual, he is another. Each has equal rights, and each is bound to maintain them to the best of his ability. In the greater number of cases the man has the best of it by virtue of superior force.

You can lead your boy to heaven or you can drive him to hell by the crook of your finger; therefore it behooves one to know how to crook it, for though you pound his flesh to a jelly, you can never conquer *him*, and he will escape you at the earliest opportunity.

Men are handicapped in winning the affection of their little ones by lack of caressing manners, easy dropping of endearing epithets, those manifold ways of attraction which the woman has always at her command. Men are more reserved by nature, and find it difficult to express themselves, even to those whom they love best. This, however, can be overcome in a father's relations with his boys by entering into their games and sports, by talking with them about the things they are interested in, by being a boy with them. The masculine nature, even in infancy, will respond to its kind; and the father who can play marbles, spin a top, fly a kite, pitch a ball, "part his

hair in the middle," and laugh at mother for not baiting her own hook, has nothing to fear from his sons. His daughters may easily be won by little tenderesses, acts of devotion, thoughtfulness, a kiss; for even the littlest of daughters is a woman at heart.

A father's position in his family ought to be a particularly sacred one. He is to his little flock what the Heavenly Father is to the universe. His home is his universe. He builds it, provides for it, nourishes, shields, guards it—and should have a considerable hand in its government. He should be the "court of last resort," the supreme court, the judge, counselor, adviser. He has it in his power to be a despot or an adored sovereign. If he is the right kind of father, he will lead his children to God by suggestion—in the bearing of a name in common. There will be but a step of trust between the father of the earthly home and the Father of the heavenly home. If he is a pure, abstemious, righteous man, not even the purity of women will so appeal to his sons as the strength of purity in manhood. His position in his family should be one of dignity and high calling, tempered with justice, made tender with love, holy with responsibility and selflessness. He should never, under any circumstances, be made a bugbear to his children through a threat or a fear. He should represent to them the wisdom of the serpent combined with the tenderness of the dove. He should be regnant upon the throne of his home.—*Della T. Lutes, in American Motherhood.*

The Story of a Word

AT first it was only a little cross, selfish thought in Johnny West's heart. If the heart had been full of love to God, the thought wouldn't have had any room there. Johnny had never asked God to give him a clean heart, and this naughty thought was only one of many that were always making trouble for him and for others.

The thought grew very rapidly, and somehow slipped into Johnny's mouth, and when it reached his lips, it changed into a word—a loud, hateful, cross word to his baby sister.

Although it was only a word, it made the baby cry, and brought a shadow to his mother's face.

"O my son!" she said, "how can you speak so to your little sick sister?"

Johnny went to school, and was very unhappy. He wished that he might call back the word. But no! The swiftest horse could never overtake it. It was going on and on. And God knew that it belonged to Johnny West.

Johnny went home at noon. His mother was very pale.

"The baby is worse," she said.

Johnny bent over his mother's lap and kissed the baby. She was such a pretty baby, and had just learned to walk! When she saw Johnny, she was afraid of him, and turned with a little cry toward her mother.

Johnny went out and sat on the kitchen

doorstep, and wondered why the sun didn't shine any brighter. It seemed as if that word was between him and the sunshine.

That night the baby died. When Johnny saw the sweet, still face, and tiny, cold hands, he cried as if his heart would break. But tears could not bring back the little sister.

"O mama!" he sobbed, "if she will only come to life again, I will be so good to her. O, if I hadn't said that word!"

"God will forgive the word if you are sorry, my son," replied the mother.

"But it will always hurt!" moaned Johnny.

And, though he started that day to be a better boy, and lived many years doing good, his heart often ached, even when he became an old man, over the word that was once but a selfish thought. — *Selected.*



Just a Word Helps

A YOUNG girl was passing an aged aunt one day, when she suddenly stopped, laid her hand gently on the white head, and said: "How pretty your hair is, Aunt Mary!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther to-day, when I remarked, 'What a pretty dress you have on, and how nice you look in it!'" She almost cried, she was so pleased. I hadn't thought before that such a little thing would please her so."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day; and he was shocked when he saw her evident delight in his words; for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.— *Young Evangelist.*



THE true, plain path to success is well-doing,—not brilliant doing, but well-doing,—doing the work of life with a willing mind, a loving heart, with both hands, earnestly,—with diligence in getting good, being good, doing good. In this world all the grand prizes go to a few brilliant people. . . . But what a blessing it is to us, the dim million, to know that God recognizes patient merit, and that the grandest prizes of all are not kept for the brilliant, but for the faithful. Let us be content with our place and work, however coarse and common. . . . Let us feed our souls with high beliefs and hopes; let us talk to ourselves all the day long about glory, honor, immortality, eternal life; so shall our path of life, however lonely, be a royal pathway, brighter and brighter to a perfect day.— *Selected.*



Central America

H. C. GOODRICH

SABBATH, August 6, in company with Brother C. F. Innis, I arrived in Port Limon, Costa Rica. As our steamer stopped at Bocas del Toro a few hours, we had opportunity to attend Sabbath-school, at the close of which I gave a talk on Christian courage. Brother Innis gave a missionary talk in the afternoon.

Cartago, one of the chief cities of Porto Rico, and lying forty-five hundred feet above sea-level, was entirely des-

ings were of a practical nature, full of the power of the Spirit of God. Hearty confessions were made by some who had made mistakes; six were baptized; and a church of nineteen members was organized. We left them full of courage, and with a determination to work for the Master.

Coming to Pacuarito, where there is a church of fifty-seven members, widely separated, Brother Innis organized a class of four or five canvassers. One of this company has succeeded well, reporting more than a hundred orders in



THE DAY AFTER THE EARTHQUAKE AT CARTAGO

troyed by earthquake on May 4 of the present year, and more than a thousand persons were killed. The beautiful peace palace, built by Andrew Carnegie for the peace congress, at a cost of a million dollars, was utterly destroyed. What a lesson this should be to those who are looking forward to a world-peace, when the nations will learn war no more! At a time when the palace of peace was nearly completed, then sudden destruction came, and there was no escape. God's people should be alert and watchful, able to read the signs of the times, that they may escape the utter destruction that will soon overwhelm the world.

At San Jose we were cordially received by Brother and Sister J. B. Stuyvesant, who made us very welcome at their home for the two weeks of our stay in that city. They have rented a little hall in a central place, where public meetings are held three times each week. Besides this, they handle four hundred copies of *El Centinela*, and are selling many Spanish books. The meet-

ings were of a practical nature, full of the power of the Spirit of God. This church was much encouraged, and began with a renewed determination to look for a place in the Lord's work, and to do faithfully that which needs to be done.

From here Brother Innis returned to Cristobal, to look after the book work, while I spent a week with the little company of believers in Estrada. We were granted the use of the public-school building for our meetings. These were well attended, and a good interest was manifested. One person was baptized. As this was the first baptism ever witnessed at this place, I gave a little talk on the subject at the water-side. Some, with tears, said, "This is the truth." Two, a mother and her daughter, began from this time to keep the Sabbath.

September 13 I again reached Port Limon, where we have a church of more than fifty members, and a church building which stands as the result of Elder H. L. Mignott's work here. A tract and missionary society was organized, a club of two hundred fifty copies of *Watch-*

man was taken, and a supply of tracts was ordered.

Sabbath, September 17, I took passage on a little sloop for Cahuita, twenty miles down the coast, where I found a good interest to hear the truth. Several have begun to keep the Sabbath as a result of reading our papers. Three were baptized. It was a precious season. Rings and other jewelry were laid aside, and every one had some tithe to pay. Brother A. E. Connor has gone to follow up this interest, and we hope, in time, to see a church organized here.

Cristobal, Canal Zone.

First General Meeting in West Africa

D. C. BABCOCK

THE memory of the last Sabbath of the first general meeting held by the workers of West Africa will probably never be erased from the minds of those

surely be overtaken, there was a boat ready for them to escape. He now saw why he had been spared. "God wanted me to have this message," he said, "that I might carry it to others."

Another young man related a narrow escape from death when his bicycle became unmanageable, and leaped over a wide trench several feet deep. He said, "I would be afraid not to give my heart to God, when I remember his wonderful care over me."

The courage of our workers in West Africa is good; and hope is expressed by all. But we face millions to warn. The Macedonian cry comes from many places. Brother Hayford recently wrote me of a remarkable incident of a heathen and his wife, who, not long ago, came some distance to receive needed treatment. The effort had the desired effect; not only did the poor man receive strength in his feeble body, but he gladly received the word of life as well. He returned to his native village, sent home all his

to this conclusion I will herewith set forth:—

1. History witnesses to the fact that every religious movement has had its living voice, not only in its beginning, but all through its history. Not only must this voice be maintained, but it must be multiplied manifold. I know of no way of effecting this end without the school.

2. In China there is always the possibility of the foreign missionary being compelled to leave the field. He must then commit to "faithful men, who shall be able to teach others also," the truth he himself holds dear. The present political situation in China is such at this very moment that many thoughtful minds entertain fears that a serious uprising is just ahead. In such an upheaval there is nothing that is so easily removed as the foreigner.

3. In a land like China, where the language, customs, and manners of the people, and their highly organized and very complex civilization, differ so radically from our own, it must be seen that the foreigner is at a great disadvantage in many ways. However well he may acquire the language, however heartily he may enter into the spirit and ways of the people, he will nevertheless always be a foreigner. And as a foreigner, he will never fully meet the Chinese people. His influence, if it is to be permanent, his work, if it is to stand, must be entrusted to a class of men and women whom he has carefully trained, and inspired with his own hopes.

4. But, granting that the foreigner could enter fully into the national feelings of the people, and to all intents become one of them, and that he could become a permanent factor in the life of the nation, yet the fact would remain that he would in any case be supplanted, sooner or later, by the Chinese church. The spirit of independence which is sweeping over that empire will influence men in every walk in life; and the foreigner is unwise if he does not now plan with that in mind. He now has the opportunity of training men, who will supplant him more nearly according to his own ideas. In this I am not advising that we get ready to turn the missionary work of that great field over to the Chinese, and so withdraw the foreigner; but I do say that we should be prepared to commit our mission interests into the hands of the Chinese believers, if that time comes, in such a way that the cause will be safeguarded.

5. On general principles any cause needs well-informed and intelligent advocates. How often we see even a worthy cause weakened because its representatives are unqualified to speak in its behalf! Is our message worthy? is it to take deep root, and abide all the storms that are sure to beat against it in the land of Sinim very soon in the future? Is there to be, under the blessing of God, a strong spiritual church, holding up the banner of the advent message? To these very pertinent questions we all say: "It must be so; the message is of



BELIEVERS ATTENDING WEST AFRICAN GENERAL MEETING

present. The good Sabbath-school lesson prepared our hearts for the service following. The writer spoke a short time, dwelling upon what is expected of this people in the closing hours of the message,—how we must be separated from sin, separate from the customs and habits of the world,—and clothed in the clean, white garments of Christ's righteousness. Before a testimony was borne, opportunity was given for those who desired to consecrate all to God, to express this desire by rising. Almost the entire congregation immediately arose.

The general expression of the testimonies borne was that God had saved them that they might hear this last message. The review of life was not general, but specific. Many remarkable incidents were related; and as God's care was recounted, all centered on the thought of gratitude for an opportunity to hear this precious message. "That is why God spared me," was the testimony of many.

Two incidents I must mention. One went back as far as 1898, when the speaker was a small boy (he is now only about eighteen). In that year occurred an awful massacre by the natives, when many thousands were brutally murdered. This young man told of their narrow escape through the thick jungles, with the enemy close behind, and, when they reached the river, where they would

wives but one, and began to keep the Sabbath, teaching others of the true God. Now other villages around him are much interested.

A little more than one year ago, I was aboard a steamer coming up the coast, and saw five men on their way to prison for cannibalism. I took occasion each day to talk with them of a better life. They asked me for a paper telling who I was. When released from prison, they came at once to hunt me up, and to plead that our work might be opened among them.

Many similar incidents might be mentioned. Shall we press into the wide-open fields?

Freetown, Sierra Leone.

School Work in Mission Fields

J. N. ANDERSON

FOR a long time I have seen the need of school work in our foreign fields. The great importance, in fact, the absolute necessity, of this kind of missionary activity has come to be more apparent to me with the passing of time. I am now fully convinced that the future of our work in such fields as China depends more on the work of the school, in preparing young men and women as helpers, than on any other one line of missionary effort. Some of my reasons for coming

God, and hence it must go forward, and do its work in that mighty empire." But as certain as it is that the message is of God, and that it will conquer, so certain it is that there must be efficient means employed in the accomplishing of this end.

6. It is not only in the matter of preparing workers that the school is an essential; it stands for the unification, the solidification, of all the work. It is in close and vital touch with all parts of the field, since its students are gathered from various places in the field. In this way the life, the power, of the school extends to all the work. And in such a land as China, where letters and literature are held in almost idolatrous honor, the power and influence of the school must be even more than in other lands. In this way the school becomes a positive factor in gathering converts as well as in training them to be its advocates. To the Chinese the school is the fountainhead of all knowledge, all religion, all government. All the history of China in the past gathers about the school. Does not this very fact give us a splendid door of entrance to the Chinese kingdom?

Takoma Park, D. C.

Babumohal, India

W. A. BARLOW

WE returned from England last December, and have been blessed in seeing some precious souls take their stand for the truth among the Santals. Four young Santals were baptized by our dear Brother J. C. Little, who since has fallen asleep while on duty in his Master's service.

We have been busy translating from "Bible Readings," and hope to have a Santal "Bible Readings" ready for the press before long, also a revised edition of our Santali hymn-book, in Roman



SANTALS BUILDING CATTLE-SHEDS ON BABUMOHAL MISSION

characters. Brother Little printed our first hymn-book in the Bengali characters, but we need one in Roman characters. We have already translated into Santali the pamphlet on health subjects, written by Brother L. J. Burgess. This is greatly needed. July 30, Elder W. W. Miller paid us a visit, and organized the Santali church at Babumohal. Last Jan-

uary we organized a Sabbath-school, and God's blessing has rested upon it. We have a Santali superintendent.

Brother and Sister R. A. Leech are studying the language, and hope soon to be able to speak and take part in the Santali general work. The medical work is their special department. The new dispensary is about ready for use.

The French in the States and Canada

G. G. ROTH

As our people have been informed, I have responded to a call from the General Conference Committee to come to the States to take charge of the French work in North America.

After counseling with the leading brethren, it was decided that it would be best for me to begin in the East, where we find many large, cosmopolitan cities, as New York, Boston, Providence, Worcester, etc., with thousands upon thousands of French-speaking people.

Arriving in August, I began my work with a tent effort in Woonsocket, R. I., a city of thirty thousand inhabitants, of whom twelve thousand are French. Here we have a French church, which needed some help. As the season was advanced, and we had no time to lose in searching, the location of the tent was not the best. The Irish people made us much trouble, especially as they could not understand the preaching. We had, during our five weeks' stay, some very good meetings. The Woonsocket church was reorganized, two



BAMBOO WORKERS

secretion of life, will result in the salvation of many souls.

Grand Cayman

PERRY ALLEY

ONCE more we are called upon to witness to God's love and mercy — this time in keeping us through the destructive cyclone that swept over our little island, October 12, 13, uprooting trees, unroofing buildings, destroying the fruit crop, and carrying general ruin in its wake. All the plantations were destroyed. The sea became boisterous, filling streets at Georgetown with rocks and debris. Three tidal waves swept from Savannah to Newlands, driving several ships upon the rocks. Many along the shore had to leave their homes during the cyclone, because of the enormous seas and the rocking of their houses.

No lives have been lost here, but our hearts tremble for our loved ones away on the water. While some were filled with fear, others mocked, and with cursing and swearing wished for an earthquake to finish the destruction, saying that they will plant no more. But this is no time to manifest a defiant spirit against God, who has been so merciful to us.

What is the remedy for this attitude of discouragement and defiance? — The giving of the solemn truths for this time. The people of Grand Cayman need Jesus to dispel the darkness in their hearts. Our situation is deplorable. This is a hard place; but shall that keep us from doing the work? I believe this is the time to warn Grand Cayman of the impending judgment, with an earnest appeal to seek God's forgiveness.

new members were added, and some others are really interested in the truth.

In October, receiving a special call from Montreal, Canada, I visited that city. Of the one-half million inhabitants, three fourths are French. A few French families are interested in the truth. We should have there a French worker to unite in labor with Elder O. K. Butler, the English worker.

Last week I visited Lowell, Mass. One fourth of the inhabitants here are French. I gave several lectures in the homes of different families, and preached Sunday in one of the churches. I received an invitation to come again. The doors in Lowell are opened, and now is just the time for us to work there.

I have received calls from Worcester, Boston, Fall River, Manchester, and



WASHINGTON, D. C., DECEMBER 15, 1910

W. A. SPICER EDITOR
 F. M. WILCOX
 C. M. SNOW ASSOCIATE EDITORS
 W. W. PRESCOTT

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

Editorial

THE first published call to a missionary campaign with our literature ought surely to interest our readers.

Now, when a notice goes out "to the brethren and sisters," it must go to many thousands, and ere it reaches all, must be given in many tongues. And we have many papers now by which to give the trumpet the certain sound.

It was not so in the early years. Within the time of active service of some still working among us, this whole cause has grown into strength, and spread abroad through the world. And with all our numbers and all the multiplied agencies, we need to remember that our individual responsibility to study God's Word, and to work and pray for the salvation of others, is just as great as that which pressed upon each believer in those early days.

OUR publishers often send out notices to the believers regarding periodicals and plans. Just here read our first publisher's announcement, in the first paper, the *Present Truth*, of July, 1849. We can fancy with what eagerness the brethren responded. There are more of us now; but the field of operation has become much greater, and the times much more critical, since this first publisher's announcement issued the call:—

DEAR BRETHREN AND SISTERS: I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it to you. I know you must be rooted and built up in the present truth, or you will not be able to stand "in the battle in the day of the Lord." Eze. 13:5.

The time has come when we must be whole-hearted in the truth. Everything is to be shaken that can be; therefore those whose feet are not planted on the rock will be shaken all to pieces. Those only will be able to stand in the day of slaughter, who shall be found keeping the commandments of God and the faith of Jesus. It is no small thing to be a Christian. We must be pure in life and

conversation here in time, if we would enter the Holy City.

The keeping of the fourth commandment is all-important present truth; but this alone will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living, active faith in Jesus. Those who would be found ready to enter the saints' rest, at the appearing of Christ, must live wholly, *wholly*, for Jesus now.

This little sheet is free for all. Those who are interested in *Present Truth*, and esteem it a privilege, are invited to help pay the expense. I would publish in pamphlet form, but it would be a number of weeks before I could get out a pamphlet containing all I wish to write. I shall send out one thousand copies of this sheet; then arrange the matter of this and the following numbers, and have one thousand more of each number printed, to stitch together in pamphlet form, to distribute as they are called for.

Will some brother or sister in each place where this sheet is received, send me in plain writing the names and post-office address of all who are seeking present truth? Write soon. My post-office address is Middletown, Conn. In hope,
 JAMES WHITE.

THE responses came in, and from one and another believer money came; and the little paper was scattered about in New England, New York, and on to Michigan. Then, after a year and four months, the REVIEW was established. And the call to sow the seeds of truth by the printed page still finds response in believing hearts.

The World's Christian Citizenship Conference

IN the report of a conference covering such a scope as did this, and packed so full of addresses and resolutions, it is impossible to touch more than a few of what seem to us the most striking features.

One of the most inexcusable of the many illogical deductions noted at this conference was that conveyed in the first address of Rev. T. P. Stevenson, on "The Moral Accountability of Nations," in which, after declaring that "the nation needs a revelation from God," he said:—

It [the Bible] is the sacred Book of the nation as well as of the church, the sacred Book of mankind; and there is no power that can lawfully interpose between the child that is being trained for citizenship and the voice of God, speaking in his holy Word.

The deduction is that if the state does not teach the Bible, it is interposing between the child and "the voice of God, speaking in his holy Word." As a matter of fact, the very opposite is true. The state prevents any interposing between the child and the voice of God when it refuses to make religion a matter of law, and leaves the teaching of the Word of God to the church, the Sab-

bath-school, and the home. Were the state to interpret scripture, and enforce its interpretation with the powers at its command, and teach the official dogmas through the public-school teachers, then there would be in very truth a power interposed between the child and the voice of God.

In the address of Rev. O. P. Gifford, of Boston, Mass., there was carried out the truly National Reform idea that men can not form true Christian characters unless their surroundings are favorable. This was the idea of the ancient ascetics, who left the habitations of men, and shut themselves up in caves and cloisters that they might have an opportunity to develop a Christian character. Christ sent not his disciples into convents or monasteries, but into the surging, throbbing channels of life's activities. Said Dr. Gifford:—

It is difficult for a man to live a personally religious life in an irreligious nation. It was difficult for our ancestors of the Roman empire to develop personal religion. Personal religion is directly dependent upon the life of the nation.

The fact of the matter is that the very highest type of personal religion has been developed under the most forbidding circumstances. In the midst of life's hurries and perplexities and even persecutions, the most stalwart Christian characters have been formed. The man who has truly a personal religion will be true to God in spite of all that human beings and demons can do. It is he whose religion is of the hot-house variety who quails under difficulties and opposition. Enoch, Moses, Abraham, Isaiah, Jeremiah, Daniel, and our Lord all developed their religious characters in irreligious nations. It was when the Roman government professed Christianity that the Dark Ages began; and wherever governments have espoused religion, character has molded into decay, and the religion of the mass has been a festering disgrace. He who can sail only with favoring winds will never anchor in the port of heaven.

In this address also was emphasized the untrue premise that if the state does not teach morality, the child can not be expected to distinguish between right and wrong. For what, then, stands the "Rev." and the theological degree? What have the church and the home been doing if the youthful criminal goes to the jail and the gallows unwarned as to what is evil?

Dr. Gifford unintentionally spiked one of the guns of the National Reform propaganda when he declared that "the Lord's day is a day of rest because it is a day of worship." It has been the effort of the National Reform Association to convince legislators that all they desired was a "civil rest day." Certainly we

can not be charged with unfairness in declaring the "civil rest day" proposition an insincere one, when such men as Dr. Gifford and Dr. Crafts openly declare the religious character of the day.

In an address by Rev. Chas. E. Parker, a missionary from India, there was clearly taught one of the principles for which we have all along contended; that is, that Christianity thrives best when left completely to itself by the government. Dr. Parker said:—

We [in India] can not advise a change in the matter of the government favoring one religion above another. It helps the Christian missionary when he goes out to preach the gospel to the people if they can look to him as one who is advancing the real idea of Christianity, separate from the government. If the government were to favor the Christian religion above other religions, in the minds of Hindu and Mohammedan it would destroy the divine element in Christianity. It is a real help to the missionary on the field to be able to say that the government does not help us.

The conclusion of the Hindu and Mohammedan is correct if Christianity is dependent upon the help of human government in order to succeed in the world. Dr. Parker touched the most vulnerable and vital spot in the National Reform armor when he made that truthful observation. That Christianity has succeeded in spite of all that the most tyrannical governments could do, is proof positive that its actuating power is not human, and that it does not need governmental assistance.

Upon the matter of Sunday observance he made this observation:—

We feel that the sabbath day is not observed as it should be. This can not be really a matter for the government. It is more a matter for the individual, because the government, as a government, must remain neutral on matters of religion. . . . The British officials in India do what they do, or what they think is best, not because of religion, but because of justice.

And that is the true basis of human government. Religion must rest on its own worth, or its own power to appeal to hearts, or it has no business in this world.

Rev. James F. Dickey, of Berlin, Germany, spoke upon "The German Government and Christianity." He lauded the union of church and state, and declared it founded on the rock of Scripture, "which recognizes Jesus Christ as the Prince of the kings of the earth, and calls on earth's rulers to be defenders and protectors of the church of the living God." That papistical idea that the church must be defended and protected, and its interest advanced by secular means, is dominant, and doing its character-destroying work wherever religion is looked upon as a matter that can be regulated by human law. The incon-

sistency of the situation was admitted even by the speaker when he stated that in a portion of Germany a Roman Catholic ruler had to act as head of the Protestant churches of that district.

The aims of the conference will be treated in another article. C. M. S.



Disguised and Subtle Infidelity

THE greatest menace to Christianity at the present day is the disguised and subtle infidelity working within the ranks of the professed church of Christ. Formerly, infidelity made an open onslaught against the Scriptures of truth. With contemptuous sneer, with ribald jest, and with fierce denunciation, it held up the mistakes of Moses, or the inconsistencies which it thought it had found in the Holy Scriptures, to the ridicule of its admiring followers. These efforts proving largely ineffectual, it has changed its course of operations and its method of attack, and insidiously and subtly has sought, during the last few years, to insinuate itself into the good graces of so-called Christians, and of men occupying prominent places in the Christian ministry. In the name of science, Higher Criticism, and natural Christianity, it has sought to undermine the very foundations of Christian faith. In the case of thousands it has too well succeeded. Of the results of these rapid and profound changes which have been leavening Christendom during the last two decades, we see with our own eyes evidence on every side.

In the Scriptures and in Christian experience there is a mingling of two fundamental elements, the human and the divine. Our fathers believed, and the Scriptures of truth plainly teach, that all transformation of human life and character has come through the operation of the divine and supernatural in religion. The so-called new school of Christian thought largely discounts the supernatural, and places emphasis upon the operation of the human. The tendency of all this is to exalt the creature instead of the Creator, to discount the merits of the divine Sacrifice, to make of Christ only a human model, and of regeneration a result of human striving, of education and esthetic culture, instead of a work wrought by the transforming grace of Christ.

In the December number of the *Homiletic Review*, E. G. Howard writes at length upon "The Changing Emphasis in Religion." He analyzes the claims of the new school of religious thought, and shows, by liberal quotations from leading churchmen, the tendency and influence of the pernicious principles which are now being taught. To this excellent article we are indebted for the quotations which follow.

Says Prof. F. C. Burkitt, of Edinburgh:—

Modern science and modern Criticism, if they have not destroyed the real value of the Bible, have certainly shattered many popular beliefs about it. . . . We have abandoned the intellectual atmosphere of the older Protestantism, and we find ourselves in a position analogous to that of the church theologians of the third century.

Says Prof. W. Sanday, D. D., of Oxford:—

Fifty years ago a good Christian consulted the Bible as he might consult a law-book; he went to it as an authority from which there was no appeal, as a rule of life and conduct, and for a rule of faith. The Bible was authoritative for him because he regarded it as a sacred book. It was sacred because it was inspired. It was in a true sense the Word of God; the human authors wrote down what was put into their minds to write by the Holy Ghost. . . . The new school differs from the old in this, that the conception of the Bible as a law-book no longer seems adequate to it. It no longer starts from the Bible as a fixed text, written as it were on tables of stone. . . . It considers itself called upon to investigate the living process by which it came to be written, and never loses sight of the fact that the text itself is the product of life, with the characteristics of such a product.

Protestants after the Reformation stood as a unit, solidly committed to the inspiration of the Scriptures of truth. They recognized the Bible as the Word of God, divinely inspired. Says Prof. James Orr, D. D., of Glasgow:—

We have changed all that. Criticism has come in, with its scientific methods, to take the Bible to pieces for us, and show us its historical genesis. It has gone farther, and assailed a large part of its historical contents. It has converted most of the early history into legends; has torn the laws from their historical basis, and transported them to a later period; has assumed the text to have undergone extensive mutilation, manipulation, interpolation, at the hands of irresponsible editors. . . . The Book becomes a *corpus vile*, on the mangled form of which every new theorist delights to manifest his ingenuity. Historical works are dissected out among authors and redactors; prophetic books are shivered into fragments; Gospels are traced to "sources;" and hardly a statement or saying is allowed to stand in the multitude of conjectures in which it is smothered. This species of criticism has got into the church and schools of learning, with the result that faith in the reliability, the authority, the inspiration, of the Bible, is in many minds thoroughly upset; and an unhappy feeling of uncertainty in regard to the validity of the Scriptures is widely diffused among all classes.

This situation which Christianity is facing in its own ranks to-day is an extremely grave one. How can the church of God meet the foes assailing it from without, when its own ranks are divided? As one writer expresses it,—

The parents are living on the spiritual inheritance of their fathers, and the children are drifting away. . . . Probably what the church is starving for is religion, the apprehension of a living God, who is here as much as he was in Abraham's time or Paul's. Men need as much now as in Jonathan Edwards's time to feel the overwhelming calamity of sin in their own lives.

Even Puritan New England has not escaped the deadly results of this subtle working of infidelity. Says Dr. A. C. Dixon, now pastor of the Moody Church, in Chicago, but for some years a pastor in Boston:—

It is an alarming fact that there has come to some New England communities a disintegration and a degeneration of public morality which, according to Dr. Horr, who gave several summers to a careful study of the subject, has brought them down in moral tone below the mining-camps of the West. Degenerates in Western mining-camps are willing to acknowledge that they are bad; but not so with the degenerates in New England. . . . I am sure of this, that wherever the pulpits of New England have been untrue to the Bible and the deity and authority of Christ, in those places irreverence, profanity, immorality, and godlessness almost hopelessly exist. There has been a complete loss of the sense of sin, and with this loss of the sense of sin goes the indulgence of sin without protest from reason or conscience.

In the article referred to, Mr. Howard discusses the effects of this new Christianity upon evangelism in the home land and upon missionary operations among the heathen. He says:—

Is the new emphasis of the new evangelism better than the old? Do the fruits testify to greater power? If so, we have not heard thereof. We venture the assertion that the most fruitful evangelism of this day is that which exalts the offense of the cross, and proclaims its saving power. . . . The new emphasis undermines the missionary imperative.

Upon this latter point Dr. Zwemer, a leading missionary to the Mohammedan world, says:—

If religions differ only in degree and not in kind, if Mohammed and Buddha were sent of God as truly as John the Baptist, then we may put our reliance on the laws of spiritual evolution, and await God's own time to evolve his own purpose for the non-Christian world. There is no urgency.

Concluding his article, Mr. Howard raises these pertinent questions:—

What results may we expect to follow in our mission work if the new emphasis is maintained? Can the world be evangelized either in this generation or in an eternity? Can a mere human Christ arouse his church to the required self-sacrifice? Or will the loss of the supernatural in our creeds, item by item, mean a loss of supernatural power in our work? . . . Subtly has this change come to be felt, not by the ministry alone, but by the members of our churches; and I doubt not that one of the mightiest causes

of the seeming apathy and spiritual impotence of the church to-day is to be found in the change of emphasis in the beliefs and the preaching and teaching of our times. . . . But, doubtless, we all breathe the poison of the prevailing miasma, even though unconsciously, and find our sense of the presence and power of an almighty and ever-living God and of a risen, living Saviour dull, and to some degree, decadent.

By such teachings from so-called Christian pulpits and schools of theology is the enemy of truth preparing the world for the last great deception. Verily, we have reached the time when, even in the church of God, evil men and seducers are waxing worse and worse, deceiving and being deceived. The great professed church is fast filling up with errors and delusions, and is becoming drunken with the wine of Babylon. But in spite of the apostasy of the church, in spite of the machinations of the enemy of all righteousness, God still lives and rules. The Scriptures of truth are still the divine revelation of his will to his children. Jesus Christ still pleads as our great High Priest, and to every trusting soul he will show himself mighty to deliver from all the snares of the enemy. Men may scoff at the supernatural in religion; but he who takes the Word of God as the man of his counsel, he who has known in his own life the forgiveness of sins, and the transforming grace of Christ, knows for a certainty that the supernatural exists, because he has experienced in his own life its divine potency.

F. M. W.

General Conference Committee Council

November 23 to December 4

Second Report

As stated in last week's report, much of the time in the earlier days of the council was given to papers and general discussions on the topic of city work.

Evangelistic Work in the Cities

The following actions were taken in regard to city evangelization, summing up the general plan of campaign:—

1. From a careful study of the many messages of instruction that have come to us, urging the immediate working of the cities, it is our deep conviction that this is a pressing call to this whole denomination to arouse, and earnestly and quickly proclaim God's last message to the masses in every part of the world.

2. In view of the special mention of the cities in the eastern part of North America, we feel that most earnest efforts should now be made to proclaim our message in these cities.

3. *Resolved*, That it is our belief that this city evangelistic work in North America should be carried on, and supported by, the believers and the regular conference funds in the American conferences, without drawing upon the ten-cent-a-week fund of the General Conference.

Whereas, The membership of our people, the staff of workers, and the funds in the Eastern conferences are altogether inadequate for the work we are now called to do in the cities of these conferences; therefore,—

4. *Resolved*, That we earnestly request the stronger conferences in the West, where so much efficient labor has been bestowed during the last half-century, to assist the Eastern conferences, just as far as consistent, with workers and means.

Although the papers that have been read at this council call for a large staff of workers, many facilities, and a large amount of means to carry on an ideal effort in the large cities,—

5. *We recommend*, That most earnest efforts be made by all conferences in behalf of their large cities, with the laborers, means, and facilities they have, even if these do not reach the highest ideal set before us.

Believing that the medical and evangelistic efforts should be more closely combined in all our city work,—

6. *We recommend*, That in our sanitariums this missionary idea be kept prominently before the students, and that as far as possible nurses, after graduation, be encouraged to spend at least six months in connection with some training center in one of our large cities, and engage in medical missionary work.

7. *We recommend*, That our sanitariums aim, as far as possible, to arrange their work by securing sufficient competent help so that physicians can spend as much time as possible in medical evangelistic work in the cities.

8. *We recommend*, That conferences in which are located large cities plan to open one or more small training centers, where workers of various kinds can receive an all-round training in city work; these homes to be under the supervision of competent superintendents. We suggest that wherever possible to provide suitable facilities, a small treatment-room be connected with the training center, and a large room for lectures, demonstrations, Bible readings, etc.

Whereas, The gospel plan is that two and two should go forth into the gospel field, uniting their labors in harmony and Christian unity, developing the interest with more than one talent; therefore,—

9. We would counsel our conferences to give careful attention and thought to this divine arrangement in the prosecution of the work.

10. *Resolved*, That where conditions are favorable, the special efforts in our largest cities be so conducted as to accomplish as much as possible in the training of the younger conference laborers and laymen,—

(a) Through the participation by the less experienced preachers in the visiting, Bible work, distribution and sale of literature, and the musical work of the effort.

(b) Through the participation of trained nurses and Bible workers, who by attendance at the evening services can be a help in the singing and visiting; who could also receive daily regular instruction in Bible study and methods of labor, and who would devote a part of each day to very earnest and well-directed labor among the people.

(c) By consecrated selected laymen, including church officers and prospective

leaders in local evangelistic effort, who could take part, as far as their experience and circumstances warrant, in the same work as the Bible workers and missionary nurses.

Whereas, There is a great dearth of laborers, and the demands upon the workers now in the field are constantly increasing; and in view of the emphatic calls that have been coming to us from the spirit of prophecy, urging our lay members into active service, and laying responsibility upon ministers to train church-members for this work; therefore,—

11. *Resolved*, That a systematic and far-reaching effort be made to so strengthen our local churches, and train their members for service, that they may continue to thrive and grow, even though the principal part of the time of the ministers and other conference employees be taken away from them, and devoted to the united efforts in the largest cities; and, further,—

12. *Resolved*, That to this end conventions be held at times and places wisely selected, where faithful instruction shall be given respecting their duties to—

(a) Church elders, deacons, treasurers, missionary secretaries, and clerks.

(b) Leaders in the Sabbath-school and young people's work.

(c) Leaders and all workers in missionary lines, through visiting, canvassing, and the distribution of literature.

13. *We recommend*, That the needs of our cities be kept before the students in our schools; and that some of the most mature and promising students be encouraged during vacations and after graduation to connect with the city training-schools, and assist in carrying forward the periodical work, Bible work, etc., and at the same time receive the instruction which will enable them to become efficient city workers.

14. *We recommend*, That members of the school faculties of our various schools be encouraged to act the same part in active work in cities, in order that they may be able to impart to the school the spirit which will make it an effective agency for the development of missionaries.

15. *Resolved*, That it is the privilege and duty of the members composing the conferences in which the large Eastern cities are located, to raise a special city evangelistic fund by donations as liberal as they are able to make, to assist in carrying forward the broad and expensive work for which the Spirit of God is calling.

In view of the difficulty of securing a large attendance of the public at our meetings in the large cities, where there are so many counter-attractions; and in view of the great value of well-directed Bible work in private families and cottage gatherings; therefore,—

16. *We recommend*, That earnest efforts be made to train a large number of efficient Bible workers to aid in carrying forward this city evangelistic work.

It is impossible here to give any outline of the discussion of these resolutions. The sum of it all was the deep conviction that God is calling for a move upon the unworked portions of the fields, and that the power of his salvation and his guiding hand will be seen as all hearts respond to the call to go forward.

Miscellaneous Actions

Among items and recommendations of a miscellaneous character may be listed the following:—

That a small manual be prepared at once on "Church Organization and Missionary Work," outlining the duties of all church officers, their proper choice and election, and simple methods of home tract and missionary work.

That the North American Foreign Department be encouraged to associate a few young French workers with Elder G. G. Roth's work in New England, with a view of building up a force of laborers among that nationality.

That the effort for the Jewish people be definitely added to the North American Foreign Department work, Elder F. C. Gilbert to act as leader in this branch of effort.

Approval was given to the plans of the North American Foreign Department for a council of leading workers among foreigners in America, to open in Chicago, December 27.

That the Harvest Ingathering campaign, which has borne so good fruit in gifts for missions and in acquainting the public with our missionary operations, be continued in the autumn of 1911.

That the Bahama Islands, which have been a mission field of the Southeastern Union, be transferred to the General Conference oversight, on account of the fact that there are no certain lines of mail and shipping communication between the islands and the Southeast; this transfer to go into effect Jan. 1, 1911.

Further report of the council must be deferred till next week. While the council closed the evening of the fourth, much of the detail consideration of requests from the fields had to be left for the minority quorum to deal with. The situation was reviewed, however, and the agenda paper—the paper listing "things to be done"—was recognized as calling only for actually urgent needs in the fields.

With mission resources exhausted for the present, it was evident that only one by one, as the funds come in, can the calls be answered; but all the council, local and union officers and workers generally, united in giving reassuring word to our missionaries abroad that gifts will come flowing in from the believers, and from conferences as well, and ere long more help shall go forward.

W. A. SPICER, *Secretary*.

Important Resolutions Adopted at the Recent General Conference Committee Council

OWING to the great importance of some of the questions to be dealt with at the fall council of the General Conference Committee, and the effect the decisions regarding these questions would have upon our work, the executive officers of the General Conference Committee were authorized to request the union conference presidents to invite as many of their local conference presidents and

leading ministers as they thought best to attend this meeting.

Ninety-four persons were registered as representatives to the council. Twenty-three were members of the General Conference Committee, and came from all parts of the States and Canada. These included all the presidents of union conferences in North America. Thirty-two presidents of local conferences were present. Twenty-five ministers came to the meeting, mainly in the interests of the city work, which was to receive special attention. The remaining fourteen were nearly all representatives of different lines of departmental work. Thus it will be seen that the council was not only large, but very representative of both the field and the work. This was what was needed and desired.

It was plain to all, as soon as the character and scope of the work to be done were outlined, that we were surely called to much earnest prayer and hard work. There was a general feeling that we had come to a crisis in the onward march of our cause, and that the decisions arrived at in the council would have a far-reaching influence. With this conviction, the brethren gave themselves to earnest, prayerful endeavor for the cause to which they are devoting their lives. The results of their work, as far as recommendations may express them, will be published in the *REVIEW*. These recommendations will bear careful study.

In this article I wish to call special attention to the recommendations for providing the necessary funds for the support of home and foreign missions. Number two reads as follows:—

2. That urgent and very active effort in all conferences be made to bring up mission offerings for this and every succeeding year, to an average of at least ten cents a week a member.

This recommendation, as defined, discussed, and adopted by the whole body, means much to the cause. The plan of raising ten cents a week for each member was fully adopted at the last session of the General Conference, and the appropriations for our world-wide work were made on the understanding that every conference in North America would raise its full share of the whole amount provided for by this plan. With this understanding the Mission Board proceeded to carry out the forward policy of the General Conference. But many of the conferences failed to raise the ten cents a week for each member; consequently the General Conference treasury ran out of funds, and not only the Mission Board, but every field receiving appropriations, was thrown into great perplexity and trouble. The treasurer was instructed to borrow, but the pressure became so great that he could send to the mission fields only half the

regular funds they had been receiving. This put our missionaries in a very hard place. Some were brought into serious perplexities. Of course, all plans for hastening recruits from the home field had to be called off. This, very briefly and mildly expressed, was the situation when the council convened.

The Mission Board, having passed through a number of financial crises, did not become panic-stricken, but the members did feel that something should be done to save the denomination from such painful, injurious, and almost perilous experiences. So, when the council opened, one of the important questions that came to the front for final settlement was this: Is it the duty of each conference to raise the full amount of its share of the ten-cent-a-week fund, or will any amount it may chance to raise meet the full measure of its actual responsibility?

The answer finally given by the whole body of representatives present, was that every conference should each year raise and send to the General Conference treasury its full amount of ten cents a week for every member in the conference. It was agreed by all that only on this basis could there possibly be any certainty of financial support to either the Mission Board or the home and foreign fields. Only on this understanding can any definite plans be laid with assurance that they will be carried out. For instance, the amount due from the ten-cent-a-week plan for the year 1910 is \$329,898.40. More than that sum is called for by the fields. At the beginning of the year the Mission Board planned for the expenditure of that full amount, and nearly \$75,000 more to be paid by conferences from their tithes. But during the first nine months of the present year the conferences fell short \$47,650.15 in the ten-cent-a-week offerings. This compelled the Board to borrow that amount, or change its plans when it was too late to do so without great loss and disappointment.

Therefore, after a most earnest and thorough study of the whole question, and a free, full discussion in the open council, it was agreed by all that hereafter it should be understood by every conference that the raising of its full amount of ten cents a week for every member is a sacred obligation, that can not be set aside nor neglected without bringing great perplexity and serious loss to both home and foreign fields.

It was with this understanding that number five of the recommendations was adopted. The provision made by that part of the resolution was this:—

5. That we request all conferences in North America receiving a tithe of less than ten thousand dollars, to pay, beginning Jan. 1, 1911, from five per cent

to ten per cent of their tithe, according to their ability, to the General Conference for mission fields; and all conferences receiving ten thousand dollars and more, to pay from ten per cent to twenty-five per cent, according to their ability; and that this plan be regarded as a permanent arrangement, upon which the General Conference may depend for the prosecution of its work.

The arrangement made by this provision for the conferences of North America receiving a liberal tithe to share this with mission fields, is not the first suggestion of this kind. A resolution was passed at the last session of the General Conference requesting our conferences which could do so to share from one fourth to one third of their tithes with the mission fields. But this has not been done to any large extent the past year or more. A few have cheerfully shared what God has given them.

What the council felt was necessary was to make some arrangement by which every conference would pay something, so that the Mission Board would be as sure of an income as the conferences themselves are. This provision does not fix a definite total amount to be paid by all the conferences, and therefore does not give an exact, definite basis upon which to plan. But it does give assurance that something will be paid by every conference, and by basing our reckoning on the minimum amount to be paid, we shall be able to make appropriations with safety.

As already stated, both of these recommendations were passed with the fullest understanding that it is absolutely necessary for such definite arrangements to be made and carried out by all the conferences, in order to carry on the extensive missionary enterprises of the denomination.

All the organized conferences have a sure, regular income upon which to base their expenditures. Why should it not be the same with the Mission Board in maintaining and enlarging its missionary operations? It should be so, and it must be so in order to do a strong work, and to save frequent financial crises. And now it is to be so, by the carrying out of these two provisions adopted at this recent council. This is an advance step, for which every lover of this cause will be profoundly grateful. It will rejoice the heart of every missionary in both home and foreign fields.

A. G. DANIELLS.

Misdirected Sympathy

Too much appreciation can not be expressed of the excellent work done throughout the world by various societies in the protection of the brute creation and in the alleviation of their sufferings. The truly kind heart will not cause needless pain to the least of God's

creatures. The Scriptures declare that the righteous man is merciful to his beast. But while dumb creatures have their place, and should be treated with consideration, the disposition manifested by some to treat them with human consideration is distasteful in the extreme. Pet dogs are fondled and caressed with a consideration which should be shown only to the human family. This is the more deplorable when it is considered that on every side are needy children longing for a home, and denied even the ordinary comforts of life. These are left to suffer, and sometimes to starve, while sentimental women shower unnatural love and affection upon some dumb brute. These are the days "without natural affection," spoken of by the apostle. Let us treat our dumb companions with kindly consideration; but let us remember that there are hearts around us hungering for kind words and loving smiles,—little acts which have to do with the making of character for eternity, and which would be largely lost upon some little poodle or pug-nose dog.

F. M. W.

Note and Comment

THE consumption of beer in the British Isles in 1909-10 fell off 412,100 barrels, a decline of 1¼ per cent. Since 1900-01 the decrease has been 18 per cent, and has not been made up by any increase in consumption of spirits, which has declined even more rapidly,—47 per cent in ten years,—so that apparently the man who drank a glass of spirits in 1900 now takes barely half a glass.

After the Revival, What?

OF late there has been a great heralding of the wonderful results attending some of the great revival efforts in different parts of the country. We would indeed that some of these startling claims might be truthfully verified. It is to be feared, however, that oftentimes they are greatly exaggerated. Speaking of the recent Chapman-Alexander revival in Chicago, the *Northwestern Christian Advocate* of November 30 says:—

As a campaign it left nothing to be desired. . . . Mr. Chapman himself thinks that no city has responded more promptly, more sympathetically, than Chicago. What of it all? Of the general result nothing can be definitely asserted for some time yet. When matters have quieted down a little, and the churches have resumed their normal operations, it will then be possible to get some data which should be illuminating and instructive. Until then one must be content to say that in view of the manifest success of the campaign just as a campaign, it ought to show the mass revival method at its best. If the results

are meager as tested by increase of church-membership or of evangelistic zeal, there will be great reluctance in the future to make another such experiment. There are many devout and earnest ministers who seriously doubt the value of such a campaign. Their claim is that the circumstances under which the Christian appeal is made are too sensational to allow of deep conviction, and that mass movements are not in themselves favorable to individual reflection and decision.



Increase of Suicides

IN proportion as men depart from God, and lose out of their lives the peace and hope which love imparts, will they become reckless in their living, and indifferent as to the future. Sin and disease have been sowing for years, expecting a bounteous harvest; and the fearful fruit of their work becomes more and more manifest as time goes on. Of the marked increase of suicides during the last few years, the *Philadelphia Press* speaks as follows:—

Few days are without a suicide; and the number, in proportion to the total number living, steadily grows. This is true not only of this city and of this State, but it is true of the country. The number of suicides annually reported by the Census Bureau for the part of the United States reporting about one half the total population, is as follows:—

YEAR	SUICIDES	NO. PER 100,000
Av. '01-05	4,548	14.0
1904	4,912	14.8
1905	5,438	16.1
1906	5,853	14.3
1907	6,745	16.2
1908	8,332	18.5

This is appalling,—in ten years the number of suicides reported has been almost doubled! Part of this is due to fuller reports, but not all. The suicides per 100,000 of population settle this. Ten years ago, in 1900, the proportion of suicides per 100,000 of population was only 11.5. In 1908 it was 18.5, or sixty per cent greater. In other words, where, in 1900, out of 10,000 people about one person a year committed suicide, in 1908 almost two, on the average, sought to take their lives. By 1912 or so, in the United States, at the rate of increase in suicides, every 5,000 persons will be furnishing a suicide a year. From being, fifty years ago, a country with the smallest proportion of suicides, the United States is becoming a country with a larger proportion of suicides than other lands.



Ten Years of Naval Expenditure

EVERY year witnesses a marked increase in national expenditure for army and navy equipment. The nations of earth are vying with one another in their wild preparation for the coming conflict. A recent number of the *Philadelphia Public Ledger* furnishes the following figures of naval expenditures and the amount of new construction, in tons, on the part of seven leading nations for the last decade:—

	NAVAL EXPENDITURE 1900-1910	NEW CONSTRUCTION TONS
Great Britain..	\$1,695,000,000	1,486,800
France	645,000,000	366,400
Russia	550,000,000	293,000
Germany	680,000,000	621,700
Italy	290,000,000	120,000
United States..	1,110,000,000	603,100
Japan	285,000,000	97,000

It will be seen that the British expenditures are still more than twice those of Germany, and that in this decade the United States spent far more than any of the powers except Great Britain. The tables in detail show also that the increase from 1901 to 1910 was most marked in the cases of Germany and the United States, the advance in the case of Germany having been from \$47,000,000 to \$106,000,000, and in our own case from \$80,000,000 to \$137,000,000. France maintained its budget at about \$62,500,000 annually until 1909, when the total was swelled to \$75,000,000. The yearly aggregates for both Russia and Japan fluctuated during the decade, for pretty obvious reasons, and Italy's outlays increased from \$24,500,000 to \$36,500,000.

The prophecy of Joel is meeting a rapid fulfilment. The nations of earth have been awakened, and are rapidly preparing instruments of death and destruction to use in the last great struggle for supremacy. We are to see in this growing spirit a sign of the end, and be admonished by its significance.



The President at Mass

UNDER this head, the *New York Weekly Witness* of Nov. 30, 1910, speaks of the recent Thanksgiving mass held in Washington, which was attended by so many officials of the various governments:—

This official attendance at mass is much to be regretted. It is likely to be greatly misunderstood by the people and the governments of Catholic countries in both hemispheres, which are struggling to rid themselves of papal domination. Nominally, at least, several of these Latin-American nations recognize the Pope's temporal power by maintaining diplomatic representatives at Rome accredited to the Vatican. The Latin-American diplomats in Washington are probably Roman Catholics, in name at least, and their presence at a service of their own church was natural enough. But, whether the American people recognize the fact or not, the peoples of France, Spain, Portugal, and Italy know that the material and political greatness of this republic is due to the essentially Protestant principles upon which all her institutions are founded, and that the immense difference between North America and South America in progressiveness is due chiefly to the open Bible and our political system built upon it. Good ground will they have for amazement that, while they are struggling to reach the liberties possessed by this country, political expediency should cause the head of our government to do homage—in appearance at least—to the very despotism against which they are in rebellion.

A Church in Chains

THIS church, according to the *Independent* of November 24, is the professed church of Christ when she is hampered by alliance with the state. Of the experience of the papal church in Spain, this journal says:—

It is reported that the Vatican will find itself able to renew negotiations with Spain for the amendment of the concordat. This is not good news for Spain or for the church. The desirable thing is that there be no concordat, and no agreement nor relation of the government with any church. Pure, utter, complete separation is far better for both, such as we have. It is where there is no concordat that relations are the happiest. Cardinal Vannutelli has gone back to Rome, and reported enthusiastically as to the attitude of the church in Canada and the United States. But in neither country is there any concordat.

Would indeed that all men might learn that a union of church and state accords no strength, either to the church or to the state. Each is stronger when left to operate in the particular sphere set for it by our divine Lord.



The Value of Sound Doctrine

OF the value of sound doctrine and right belief, the *Northwestern Christian Advocate* has this to say:—

Right belief is the spring of right living; and right living is the end of all religion. It may be the fashion in our day to depreciate the preaching of "doctrine;" but, in the main, as a man believeth, so is he. Mr. Carlyle was wont to preach "sincerity" as the sufficient virtue: No matter what a man believes, he would say, just so he is sincere. Nevertheless, a man may be sincerely wrong; and being wrong, sincerity can do nothing for him by way of remedy. One going in the wrong direction, however sincerely, never reaches home. Sincerity is a fundamental, but not the all-sufficient virtue. Some years ago a favorite phrase on people's lips was, "An ounce of charity will outweigh a ton of doctrine." But for the doctrine, there never would have been the charity. Men and women are not natively and irresistibly charitable. It was the doctrine of the brotherhood of man in the common Fatherhood of God which first made man think of charity sufficiently to become charitable.

The test of all truth is the Word of God. Men's opinions count for but little. The Word is the standard by which every life will be judged at last; it should, therefore, be the rule of living. This should be ever borne in mind in these days of many "doctrines" as well as of many delusions. There is a jargon of voices sounding about us, each professing light, some claiming an authority above the plain written Word. The leadings of God's Spirit will always agree with the teachings of the Scriptures. Any spirit which leads contrariwise is from other than a divine source.

Unprecedented Extravagance

THE psalmist prayed that God would grant unto him neither riches nor poverty, and his example in this respect is worthy of emulation. These days are days of extremes, especially in the matter of wealth. A mania to make money, coupled with a love of display, has taken possession of thousands. In the current number of the *Farm Journal* this trait is thus presented:—

The country seems bent upon a course of unprecedented extravagance, which grows in proportion to the increase in agricultural wealth. Take the diamond as an example. This is absolutely a luxury, and it serves no other purpose than to please the fancy and tickle the vanity of the owner. The importation of diamonds into the United States increased from fourteen million dollars in 1900 to over forty seven million dollars in 1910, and an enormous amount of money is now locked up in these gems. Nor is their possession confined to the rich, as in former times. In these days of the instalment house, everybody can wear diamonds; and payments upon the engagement ring sometimes continue long after the honeymoon is over.

Every precious stone was the covering of Lucifer when he came from the hands of his Maker, and he was thus clothed that he might reflect the glory of God. Sin is a perversion of God's purposes, and the wearing of precious stones now is to glorify the creature. Their use is unbecoming the believer in Jesus Christ.

J. N. Q.

Violating the Pure Food Law

THE spirit of selfishness reveals itself in various ways, and a rehearsal of these would necessitate considerable space. A recent revealing of it in Philadelphia is worthy of note, as it met with a deserved rebuke on the part of the authorities of that city. A commission merchant who sold eggs unfit for food was sentenced to three months in the county prison for violation of the pure food law, and the senior member of another firm was fined five hundred dollars on the same charge. In pronouncing the sentence, Judge Barrett said:—

The people of Pennsylvania demand pure food; and, as far as able, the court must see that they obtain it. You have had a fair trial, and the jury has convicted you of selling rotten eggs. You sold them deliberately and intentionally and to make a profit, showing an indifference as to whether or not the public would be injured. The big wholesaler and the little retailer stand on the same plane before this court. It must be understood that the law against the sale of impure foods is not a dead issue.

Several other violations of the pure food law were dealt with by the same court, and it is to be hoped that the effect on those who handle the food supply of the city will be salutary.

J. N. Q.



I Need Thee Now

C. P. BOLLMAN

BLEST Saviour, thou hast chosen me,
And wooed and won my love;
I therefore daily turn to thee,
As coteward turns the dove.

I trust in thee, most precious Lord,
On thee I now rely;
I know thou wilt not fail me, Lord,
E'en when I come to die.

But most of all I need thee now;
'Tis living tries the soul;
And so I ask thee, Lord, to guide,
And make me fully whole.

Heal thou the wounds that sin has made,
Wash out each crimson spot;
This done, I care not where I am,
Nor yet how hard my lot.

O Lord, I love the blessed hope
That I shall see thy face;
I prize this more than richest store
Without thy sovereign grace!
Nashville, Tenn.

Manila, Philippine Islands

A FEW days ago I made a start with our first book in the native language, "Thoughts on the Book of Daniel." The best day I received upward of twenty orders. I believe the book will meet with a good reception from the people who speak this dialect.

The first month after my return from our visit to Shanghai, China, I completed the unfinished city territory with "Coming King" in Spanish, and obtained nearly two hundred orders. I worked mostly among the offices, where the young men receive a fair salary, and are thus in a position to buy.

We were glad to find upon our return that the work had been advancing under the efforts of an aggressive laborer. We are looking forward to the visit of Elder I. H. Evans, and also hope we shall have some new workers before very long. Shall we hope in vain?

R. A. CALDWELL.

Gendia Mission Station, British East Africa

I AM at present spending a month away from the station, on a tour through the country. I write home to the workers at the mission every few days. It does me good to see each of the boys that I have with me send a little letter to the boys at the mission. And when the mail-carrier returns, they show as much interest in their little notes from their companion students as we ever do when the European and American mails arrive. As the other children of the district see that our boys can read and write, they also wish to be able to do the same, and we now have a good school

of boys and girls who really wish to learn.

During our four years here we have not lost a worker; that is, not one of our workers who has come out here has died or been sent back to Europe because of illness, or in any other way taken from the field. For this we are very thankful to our Heavenly Father, and we trust that our lives and health may still be precious in his sight, that we may be spared to do his work in this dark and needy field.

I should add that I have never had a better trip through this country than the one I am now taking. Some of the old men express joy over what I have told them about God. They ask me to come back, that they may call in all the old men to hear of God, and how he loves and wants to save us all. Our faith in this message is strong, and we hope to triumph with it.

A. A. CARSCALLEN.

A Memorial Year

FORTY years ago our people held their first camp-meeting at Oneida, N. Y. There were present Elder James White, Mrs. E. G. White, and Elders J. H. Waggoner, J. N. Andrews, and M. E. Cornell. At the camp-meeting, my wife, myself, and others were baptized by Elder Andrews; hence this year marks forty years of association with the remnant which "keep the commandments of God, and have the testimony of Jesus Christ."

I had many rich experiences in those early days. Well do I remember how, with Elder Wm. J. Boynton, who is now laboring in Washington, I sought the Lord for his earnest blessing. Together we would go to a little grove at the foot of a high mountain, where no human eye could see, and no human ear could hear, and holy angels would meet with us there. With one mind we would prostrate ourselves in the presence of God, and pour forth our whole soul in praise and adoration to him who suffered so much for us.

O, that I could see a revival of that unfeigned love, that deep searching of heart, that humbleness of mind, that plainness of dress, which distinguished the advent people from the world in those days! In all our ranks you could not find one person who had been baptized, adorning himself, as many do now, with gold rings, gold chains, and Babylonish garments. No; they believed the Bible and the Testimonies, both of which forbid the wearing of such things.

At the close of the Oneida camp-meeting, while I was watching Brother White pack his books, he gave me one of the prophetic charts, also a chart of God's law, saying that I would be able to use them to good advantage. This I have endeavored to do in presenting the blessed truths ever since that time.

W. H. WILD.

In East Bengal

FROM Brother A. G. Watson, who was Brother J. C. Little's traveling companion and fellow sufferer in the evangelistic tour which led to the latter's death in the jungle country of East Bengal, we have received a letter, from which we quote as follows:—

"The only reason I can assign for the cutting short of his earthly career and the prolongation of mine, is that he was prepared for the citizenship of the New Jerusalem, while I was not. By his virtuous life, his work had been accomplished, his testimony for the Master given.

"The message is gaining adherents in the provinces of East Bengal and Assam. Some among the Hindus have just recently written me that they feel we have the truth regarding the Sabbath, and ask that we open a meeting-hall among them, to which they may come and investigate our points of faith. In places where our laborers have not entered, little bands of interested ones have written that they are obeying, and plead that we visit them and take their oversight. As I have attempted prayerfully to study this great province, with its twenty-nine districts and almost thirty-five million souls, the idea has taken hold of my mind that during the next two years there ought to be at least six European missionary families in the province, in which there are at present only some seventy thousand Christians.

"I can not but feel that Brother Little's death, while laboring in this territory, is the signal for an advance."

Bahama Islands

NOVEMBER 11 I left Nassau with as many of our good books as I could carry to visit the island of Abaco, one of the group of nearly three thousand islands and cays in the Bahamas. Abaco lies about one hundred miles north of Nassau, which is the capital, or seat of government. Abaco, with two adjoining cays, has five small settlements, and, in all, about five thousand inhabitants. Four of these settlements I was able to visit on this trip; namely, Wilson City, Marsh Harbor, Hope Town, and Green Turtle Cay. Wilson City is the principal settlement. It has a large lumber mill, an American company having a large concession of pine timber land here. The population of these islands is largely colored. The government has established schools in the settlements, so the people are fairly intelligent; but as they are quite poor, it is impossible to sell any but our smaller books to them. I am glad to say that in each place visited I disposed of a number of this class of books, and also had some good personal talks and visits with them. The people are seemingly very religious, churches being in evidence everywhere, each small settlement being represented by five or six denominations; but I never saw a people more in need of the plain gospel truths of the Bible. I am thankful that the good books left with them will be the means of giving to some the third angel's message.

Elder W. A. Sweany has rented a hall in Nassau, where the message is presented three nights a week, the believers also meeting there for Sabbath serv-

ices. On the twenty-fifth I leave again for Governor's Harbor, another of the island group.

SAMUEL H. COOMBS.

Among the Churches in Jamaica

IT is now ten months since I left Grand Cayman with my family to labor in Jamaica. I have not reported my work during these months. The churches and companies were faithfully visited until July, when death robbed our home of my faithful companion and our baby, leaving three little girls motherless. Five weeks after this sad experience, I went back to my work.

At Past Roads, where Brethren A. N. Durrant and L. Mullings labored, I found an organized church. There were a number of strong, consistent believers, but a minority apostatized. Two backsliders were reclaimed, and eleven were added to the church by baptism. A young people's society was organized, and about five or six candidates await baptism. A church building is now being erected.

At Bird's Hill two were baptized. Their chapel is half finished.

At Bryant's Hill I found some loyal believers. To this company nine were added by baptism. One Sunday morning I had the privilege of baptizing a grandmother, her daughter, and two grandchildren, with four others. This was a glorious occasion. The river-banks were thronged with spectators, who looked on with interest. Many went away thoroughly convinced that this work is of God.

A small company still remains at Free-town. These believers are like the Bereans. Two were baptized. One of them is a student at the Riversdale school. We organized a Sabbath-school of about twelve members.

The few believers at Racecourse are struggling to build a meeting-house, many of the stronger brethren having gone to other places. Help is required here. Notwithstanding their perplexities, the remnant are faithful.

At Toilgate the company remains the same in membership, struggling against great hardship and persecution. May God help these dear souls to be faithful.

The work at Goshen was first started by Brother Brandon, who came from Bocas del Toro. He labored hard at this place until Elder L. Rashford and Brother Collins came with a tent to help him. Several have taken their stand through the efforts of these hard-working, self-sacrificing brethren. A Sabbath-school of thirty-five members has been organized. The people are very teachable. A plot of land has been given, and a church is in process of erection. May God crown the work with success.

A Sabbath-school of five members was organized at Old Harbor Bay. The believers are still faithful. I intend to visit them again soon.

I had the privilege of baptizing seven of the young people at Mahogany Grove, whom I had left as little boys and girls between the ages of six and fourteen, ten years ago. Two took a stand for the truth for the first time, two backsliders were reclaimed, and one united with the church by vote. Hearts were melted, and the old-time spirit of the message was felt. After the baptism,

the ordinances were celebrated. The believers were all blessed, and went home filled with joy.

The church of Spanish Town is not directly under my supervision, but I help here whenever I come home. Brother Wellington Burkley is acting as the leader, and as a result of his earnest, careful instruction, five of the young people were ready for baptism, September 3.

The message is still doing its work among us. Its foundation is laid very firmly, and those who take their stand upon it, heart and soul, will be saved.

F. HALL.

A Cause for Rejoicing

FOR two years we, the Seventh-day Adventists of the United States Soldiers' Home, at Sawtelle, Cal., have been trying to obtain freedom from all camp duty on the Sabbath, and at last it has come. This is the way the order reads:—

"PACIFIC BRANCH NATIONAL SOLDIERS' HOME FOR DISABLED VOLUNTEER SOLDIERS: Pursuant to authority of the president of board of managers, dated Nov. 10, 1910, members of Pacific Branch desiring to observe Saturday as the Sabbath, who are members of the Seventh-day Adventist Church, are relieved from all duty that conflicts with this observance. Members who avail themselves of the provisions of this order will be required to have their beds properly prepared for Saturdays, and all other inspections in barracks at such time in advance as not to conflict with their observance of said Sabbath. They will report at headquarters at 9 A. M. on Fridays for inspection."

We praise the Lord for this, and thank our home management and the president of the board of management, also Elder K. C. Russell, who interceded for us. Now we can freely attend our Sabbath service.

WM. H. BROWN.

Florida (Colored) Camp-Meeting

THE annual camp-meeting for the colored believers of this State was held in the beautiful city of Sanford, October 28 to November 6. Seventy-four adults and twenty-one children were in attendance. All enjoyed a real spiritual refreshing. The citizens attended the evening services, and at times the tent could not accommodate all who came. A well-trained choir rendered excellent music.

Seven little companies were organized for the purpose of making systematic calls upon the people of the city, and doing practical missionary work. As a result of the efforts of these missionary bands, and of the interest aroused by the meetings, seven persons living in Sanford decided for the first time to keep the Sabbath. The interest awakened will be followed up; and it is hoped that a number of others will take a stand with the people of God.

At the business sessions, consideration was given to all the important features of our denominational work. Suitable resolutions were discussed and adopted bearing upon our evangelical, educational, medical missionary, Missionary Volunteer, canvassing, home, and foreign work. More than one hundred fifty dollars was secured in pledges on the \$300,000 Fund.

The last Sabbath of the meeting, Elder R. W. Parmele made a strong appeal for a reconsecration of our lives to the cause of God and his truth. Nearly the whole camp came forward for special prayers. Every heart was touched, and all felt the need of a reviving. For the benefit of isolated Sabbath-keepers, the ordinances of the Lord's house were celebrated.

Sunday, the closing day of the camp, four persons were baptized in the St. Johns River.

Elders A. J. Haysmer and M. C. Strachan, Dr. M. M. Martinson, and Brother C. G. Manns were the laborers from abroad. ANNIE V. BUTLER.

Sanitarium Relief Campaign

Items of Progress and Encouragement

FROM conference papers and from correspondence we gather many items of interest regarding the "Ministry of Healing" campaign. We note that in all instances where this work has been entered upon, good results have followed. Excellent missionary experiences have been realized, and individuals and churches have received a blessing. This result is not confined to any particular territory, but seems dependent only on how the work is taken up.

North Pacific Union Conference

In this union conference a general effort has been made this fall. Institutes have been held in the various local conferences. Workers have received instruction in canvassing methods, drills, etc. Leaders have gone to churches and taught the people how to work. The reports from the field have been most encouraging. The spirit of courage and confidence that possessed the workers as they went out has been partaken of by people, and many books have been sold.

The field missionary agent, W. R. Beatty, has demonstrated by personal experience that "Ministry of Healing" is one of the easiest-selling books we have. He reports selling nine copies in a little over three hours. In one hour and fifteen minutes he sold six copies—all to strangers. Brother Beatty has given valuable instruction to the workers, and has encouraged them to believe that the entire three years' quota of books could be sold this fall.

A sister at Puyallup, Wash., sold twenty copies of the book in one week, in the little spare time she took for visiting her neighbors. One morning she went down town to attend to some business, and was gone from her home only one hour, but sold four copies while she was away.

Another sister, at Gold Bar, Wash., sold twenty-two copies in the little village. She had never had any previous experience in canvassing. Another aged sister went out among her neighbors, and sold three books, and said she could have sold several more. By a misunderstanding of the price, she charged \$2.50 a copy; this shows that the book sells readily, even at this advanced figure.

Brother F. M. Oliver reports favorable success, and expresses in the following words a sentiment held by many:

"I believe the Lord is opening the way for this campaign right now, and we ought not to miss the opportunity while it is ours."

Brother G. W. Pettit, of Western Oregon, writes that he finds a disposition on the part of the people to join heartily in the work, and that orders have been placed for good supplies of the books. He says: "If our people continue this good work, there will be so many calls for help from our churches that each church will be a working missionary agency to win souls."

The Upper Columbia Conference reports that orders for hundreds of books have been received, and that the work is well on; 271 copies were taken at one meeting. Brother J. K. Luther left for one field trip with one hundred copies. He met with excellent success. At College Place, 270 books were taken by some of the conference workers in one day. At Malaga, 123 books were taken by a few brethren.

Southern California Conference

Brother G. A. Wheeler is leading out in the campaign work in the Southern California Conference. In one report he says: "I have visited eleven of our churches, and so far a few more than two thousand eight hundred books have been ordered. This we consider only a beginning. We are expecting the Lord to do great things in Israel, as we advance in harmony with his leading. We do not talk of selling our quota in this conference, but rather that each one is to do all he can. We feel that this is an especially important field, and that God desires to do a special work here. Some blessed experiences have been related by those who have started in the work. The more I study the question, the larger it seems, until I now consider it one of the great works that God desires to accomplish for the world through his people. If, after presenting the matter to the whole church, there are some who do not come into line, I make it a point to call upon them in their homes, and study the question more thoroughly with them."

The Glendale Sanitarium arranged for the nurses of the institution to spend some time through the week in selling "Ministry of Healing," and this has proved a great help to all concerned. One of the nurses took eight orders in one day. At one home she found a lady who needed medical attention. She laid aside her books for a time, and gave her treatment, then went on her way to the next house.

Another nurse, who had never had any experience in canvassing, took three orders, and found a sick woman. She reported the case to the visiting nurse, who, when she called, found at the next house a sick child who needed the care of a nurse all the time, and the case was given to the nurse who took the three orders.

Some of the young men nurses reported special opportunities of doing missionary work, and helping persons to secure a better spiritual experience. Openings were presented for continued work and for the sale of other of our books.

Thus does the missionary feature of this movement become more and more apparent. It should appeal to us as a grand opportunity for doing real, practical house-to-house work.

L. A. HANSEN.

NOTICES AND APPOINTMENTS

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent postpaid:—

C. B. Riggan, Obar, N. M.

Mrs. A. L. Gallion, Arapaho, Okla.

V. W. Vincent, R. F. D. 2, Sedan, Kan.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs of the Times, Watchman, Protestant Magazine*, tracts, etc.

Mrs. Iza E. Clement, Griffin, Ga., desires to express thanks for papers sent her.



British Columbia Association of Seventh-day Adventists

THE annual session of the British Columbia Association of Seventh-day Adventists will be held in connection with the conference at the Vancouver church, 1766 Barnard St., Vancouver, B. C., for the purpose of electing officers and for the transaction of such other business as may properly come before the association. The first meeting will be held Friday, Jan. 27, 1910, at 1:30 P. M.

F. H. CONWAY, *President*;

J. J. DOUGAN, *Secretary*.



British Columbia Conference

NOTICE is hereby given that the annual session of the British Columbia Conference of Seventh-day Adventists will be held at the Vancouver church, 1766 Barnard St., Vancouver, B. C., Jan. 26-31, 1911. The first service will be held Thursday, at 7:30 P. M. Let all the churches attend to the election of delegates, as follows: One delegate for the church and one additional delegate for every ten members. The conference officers will be elected, and such other business transacted as may properly come before the conference. Send the delegates' credentials, properly filled out, to the secretary, Bertha Lofstad, 1708 Maple St., Vancouver, B. C.

J. G. WALKER, *President*.



Business Notices

Conditions

ANY person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation*. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient 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.

ELEGANT lithographed floral Bible Mottoes (12 x 16). *Prepaid sample*, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75. The Waterbury Specialty Co., Brandon, Wis.

WANTED.—To correspond with Seventh-day Adventist capable of taking full charge of steam laundry. References required. Address E. G. Fulton, 259 South Hill St., Los Angeles, Cal.

FOR SALE.—Cooking Oil. Best grade. Freight prepaid east of Denver, Colo. Shipped from Kansas City, Mo. In 5-gallon cans, \$4.50 a can for 30 days, or until further notice. Address R. H. Brock, Box 629, Kissinnee, Fla.

Do you use shortening? Write to-day for Dr. Godsmark's free Cook-booklet, circulars, and special prices on Hygienic Vegetable Shortening and other Home Supplies. Address Home Supply and Manufacturing Co., Department A, Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; ½ bbl. (30 gallons), 79 cents a gallon; 1 bbl. (50 gallons), 78 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—New six-room house, two acres land. Joins Adventist church lot. One mile from intermediate school. Reason for selling: Am laboring in the cause, and duties have called me to another place. Address Thos. E. Pavey, 511 Cole Building, Nashville, Tenn.

FOR SALE.—My lot consisting of 1 1-6 acres, half under poultry-wire; balance fine shape for garden; good well, two-room house, barn, and chicken-house. County-seat. Fifteen hundred population. Value, \$1,000. Must change occupation. Bargain, \$800. Address J. W. Johns, Guymon, Okla.

BIBLE MOTTOES.—1,000,000 Bible Mottoes, size 12 x 16. Assorted: 100, \$5; 200, \$9. "Father" and "Mother" lead. Desirable Post-cards—Christmas, New-year's, Birthday, Bible Texts. 100, 75 cents; 200, \$1.25. Express prepaid. Enclose stamp. Hampton Art Co., Lock Box 257, Hampton, Iowa.

HEALTH FIG-MARMALADE.—We are just offering our friends this splendid laxative food; and that sample may reach as many homes as possible, are sending free with each \$10 shipment a half gallon, and a quart with each \$5 shipment, for a short time. In addition to this we are putting in extra Nutfoda, the great meat substitute, to fully pay freight on \$10 orders, and enough to pay half freight on \$5 orders, east of Colorado (Texas excepted). Cooking Oil and Nut Butter in 8-pound and 45-pound cans can not apply to this offer. Order now for quick shipment. We guarantee you against loss by freeze or otherwise. Address Nashville Sanitarium-Food Factory, Nashville, Tenn.

A GUARANTEE.—Last winter some shipments of our foods were damaged by freezing, but we have overcome that, and are glad to guarantee all our patrons against damage by foods freezing this winter. Don't hesitate to order now for quick shipments, as this guaranty fully protects you against loss. Address Nashville Sanitarium-Food Factory, Nashville, Tenn.

Obituaries

WICKHAM.—Sister Sarah Wickham died at the home of her granddaughter in Cartersville, Mont., Nov. 6, 1910. Although seventy-six years of age, she was in her usual health until within an hour of her death, which was caused by heart failure. Thus one more of the faithful has fallen asleep with the blessing pronounced upon those who die in the Lord from henceforth. Words of comfort, based on Rev. 14:13, were spoken at her home church in Fort Collins, Colo., Nov. 11, 1910, and she was laid to rest beside her aged companion in the Fort Collins cemetery.

WATSON ZIEGLER.

PARISH.—Mrs. Ann Parish died at the home of her daughter at Maxwell, Iowa, Oct. 23, 1910, aged 74 years, 3 months, and 12 days. She was born in Horsham, England, July 11, 1836, and at the age of seventeen came with her parents to the United States, and settled at Belvidere, Ill. In 1854 she was married to Lanson L. Parish. To this union were born nine children, seven of whom are still living. Many years ago Sister Parish accepted the truth of the third angel's message. Her days were spent in service for others. Loving hands laid her away to await the coming of our Lord.

ASA SMITH.

BROWN.—Mrs. Mary Brown, widow of Daniel Brown, was born in Hardin County, Kentucky, March 17, 1834; she was married Dec. 8, 1853. With her husband, she moved to Illinois, in 1882. In 1900 they moved to Kings County, California. Together they lived in the faith of the coming Saviour, keeping the commandments, until Feb. 12, 1907, when Brother Brown died, leaving her until Nov. 5, 1910, when she also fell asleep, after forty-five years of faithful living in the present truth. She died at the home of her daughter. Three children are left to mourn.

J. W. BAGBY.

HOWARD.—Ora L. Randolph was born in Dioga, N. Y., April 30, 1850, and died in Grand Rapids, Mich., Oct. 17, 1910, aged 60 years, 5 months, and 17 days. She was married to Edward Howard at Vernon, Mich., Feb. 26, 1868. Five children were born to them. Two of these, with two brothers and one sister of Mrs. Howard's, are left to mourn. It was a comfort to both mother and daughter that Grace, who is a nurse, could be with her mother to care for her in her last sickness. The funeral was held in Grand Rapids. Words of comfort were spoken by the writer.

J. M. WILBUR.

KENDALL.—Benjamin I. Kendall was born at Pleasant Valley, Md., Sept. 26, 1881, and died in Smithsburg, Md., Nov. 18, 1910, aged 29 years, 1 month, and 22 days. He was married in 1903 to Lulu Barkdoll, who, with his parents, five sisters, and six brothers, is now left to mourn. He accepted the truth of the third angel's message a little over one year ago, and became a member of the church at Smithsburg, of which he was a faithful member until his death. The funeral services were conducted by the writer. He was laid to rest in the Pleasant Valley churchyard to await the coming of the Life-giver.

W. L. ADKINS.

FOX.—Brother Jeremiah and Sister Rebecca Fox recently departed this life.—she on Aug. 23, he on Sept. 10, 1910. Brother and Sister Fox were charter members of the Salem (N. J.) church, having accepted the truth under the labors of Elder S. B. Horton and others in 1896. The Salem church was organized in their home. They were faithful to their calling, and a great help to the cause, until the infirmities of old age came upon them. They were living with their son at Westmont, N. J. The funeral services were conducted by the minister of the Daretown Baptist church, interment being made at the Daretown cemetery.

JOHN C. DICKSON.

MULLEN.—Elvira Burr was born in Copely, Summit Co., Ohio, March 9, 1839, and died at Sparta, Wis., Nov. 25, 1910. In the summer of 1859 she was converted to the Adventist faith under the labors of Elder J. H. Waggoner, and in July, 1860, she was married to U. C. Mullen. In 1866 they moved to Wisconsin, settling in Leon Valley. Sister Mullen was one of the charter members of the Leon church, which was afterward moved to Sparta. A large circle of acquaintances testify of her life as one that patterned after the Master's. Seven children, four brothers, and one sister are left to wait the soon-coming day, when loved ones will, if faithful, be reunited in an eternal home.

B. L. POST.

HOWARD.—Edward Howard was born in Tenterden, Kent Co., England, Feb. 16, 1844. He came to the United States with his parents at the age of five, settling in Medina, Ohio. At the age of eighteen he enlisted in the 42d Ohio Volunteers, serving for over three years in the Civil War. He was married Feb. 26, 1868, to Miss Ora Randolph, of Vernon, Mich. To this union five children were born, two of whom are living. Brother Howard died at the Western branch of the National Military Home in Kansas, Sept. 28, 1910. With his wife he joined the Seventh-day Adventist Church about thirty-eight years ago. He was held in high esteem by those with whom he was associated. He was buried from the Home in Kansas, the chaplain officiating.

J. M. WILBUR.

MOREHEAD.—Phoebe Ann Chew was born in Thompkins County, New York, Feb. 14, 1836. She was married July 6, 1858, to Mr. I. A. Morehead. In 1879 she came to Oregon, and settled near Portland. Here she accepted the doctrines taught by Seventh-day Adventists, in which faith she has continued a firm and faithful believer for the last twenty-seven years. On Oct. 20, 1910, she died at the home of her son, in South Portland, aged 74 years, 8 months, and 6 days. She leaves one sister, two sons, and one daughter, besides many neighbors and friends, to miss her and to mourn. The funeral discourse was given by the writer.

R. D. BENHAM.

HICKERSON.—Mary A. Jones was born in Licking County, Ohio, Jan. 10, 1836, and died at the home of her daughter in Reading, Mich., Nov. 26, 1910, aged 74 years, 10 months, and 16 days. She was married to Thomas Hickerson, Nov. 15, 1857. Under the labors of Elder M. E. Cornell she accepted the truth at Gilboa, Ohio, in 1856, and ever remained faithful to its teachings. She had read the New Testament through forty-six times. Her husband, two daughters, two grandchildren, three sisters, and one brother are left to mourn. The funeral services were conducted by Rev. L. A. Miller, after which interment was made in the Maplewood Cemetery at Reading.

* * *

KESSER.—Died near Whittmore, Mich., Nov. 29, 1910, Brother Fred Kesser, aged 74 years. Brother Kesser was born in Russia, and lived the Lutheran faith until twenty-five years ago, when he united with the Baptist Church. He came to Michigan nineteen years ago, and settled where he has since lived. Twelve years ago his wife's mother, who was a Seventh-day Adventist, came to live with them. Through her influence Brother and Sister Kesser soon accepted the truth. Brother Kesser was twice married, and had two children by his first wife. His present wife is left with three children. He died with a bright hope in the resurrection. The funeral services were conducted by the writer. A large company of neighbors and friends listened attentively as the subject of the second coming of Christ and the resurrection was dwelt upon.

GEO. O. STATES.

NOBLE.—Thomas Patterson Noble was born Dec. 12, 1856, at Goshen, near Windsor Mills, Quebec, and died at his home in Fitch Bay, Quebec, Nov. 22, 1910, aged 53 years, 11 months, and 10 days. About fourteen years ago, having heard the third angel's message, he with his family accepted it, being the only Sabbath-keepers in the place for years. About eight years ago he moved to Fitch Bay, that his children might attend our school, and that the family might have church privileges. He was always willing to do all that he could to advance the interests of the church and school, and will be greatly missed. He leaves a wife, two grown sons, and three daughters, besides brothers and sisters, who feel their loss keenly, and yet with the blessed hope that he will come forth in the first resurrection. The funeral service was held in the church, and he was laid to rest in the Fitch Bay cemetery.

GEO. H. SKINNER.

WESTPHAL.—Mrs. Emma Westphal (née Birt) died Sept. 13, 1910, at her home near Daylight, Tenn., after an illness of six weeks, aged nearly twenty-four years. She was born near Fulton, Ill., Nov. 22, 1886, at which place her parents still reside. The years of her early womanhood were spent in gay social life; but about five years ago she accepted the blessed hope of a soon-coming Saviour; and to her he became a present, personal Friend in joy or sorrow, and sustained and gave her hope in sickness and death. March 13, 1907, she was united in marriage to Arthur Westphal, and they were both baptized, and joined the Seventh-day Adventist church in this place, where they resided until her death. She was an active worker in the church, and knew the power of prevailing prayer. Much of the time she held some position of responsibility in connection with the Sabbath-school and young people's work.

CLIFFORD G. HOWELL.



WASHINGTON, D. C., DECEMBER 15, 1910

CONTENTS

General Articles

Let Your Light So Shine Before Men, Mrs. E. G. White	3
Christian Courtesy, James D. Montgomery	3
Conserving Our Resources, W. J. Stone	4
History of the Jewish Priesthood—No. 3, J. O. Cortiss	4
A Crisis in Missions—Its Lesson, G. B. Thompson	5
Be Still and Know, T. E. Bowen	5
Lessons From Job's Experience, Mrs. Luella B. Priddy	6
Demonstration, G. B. Starr	6
The Depth of Mercy, Mrs. Lucy Welch	7
The Letter and the Spirit, James Tab-house	7
The Divine Godhead, M. E. Steward	8
Give Us a Little Reviving, Arthur L. Manous	8

Home and Health

The Power of Speech (poetry), Worthie Harris Holden	9
The Cold-Air Bath, A. C. Ames, M. D.	9
Investing in Boys, Edmund C. Jaegar	9

The World-Wide Field

Central America, H. C. Goodrich	11
First General Meeting in West Africa, D. C. Babcock	12
School Work in Mission Fields, J. N. Anderson	12
Babumohal, India, W. A. Barlow	13
The French in the States and Canada, G. G. Roth	13
Grand Cayman, Perry Alley	13

Editorial

The World's Christian Citizenship Conference—Disguised and Subtle Infidelity—General Conference Committee Council—Important Resolutions Adopted at the Recent General Conference Committee Council—Misdirected Sympathy	14-20
---	-------

The Field Work

Sanitarium Relief Campaign

Miscellaneous

LEAVING Washington last Friday, Elder W. A. Spicer went to Berrien Springs, Mich., to spend the week of prayer with the students of the Emmanuel Missionary College.

By post-card, Elder L. R. Conradi reports his arrival in Rio de Janeiro, Brazil, on the way to the union conference meeting in Buenos Aires, Argentine Republic. He will later attend a general meeting in Chile, and then several meetings in Brazil, where it is expected a Brazilian union conference will be organized.

THIS week Elder N. Z. Town, of the Publishing Department, left for the West, to be gone from the Office about six weeks. He will attend the bookmen's conventions in the Pacific, North Pacific, and Central union conferences, and spend a little time at the Pacific Press in work in connection with Spanish translations and books.

THE January *Sabbath School Worker* comes out with a neat new cover design, and the magazine is enlarged from sixteen to twenty pages. This enlargement is permanent. It is made possible by the support given the journal by the Sabbath-school workers. We hear reports from every quarter of the help the *Worker* is to the schools. No school should be without it. The Sabbath-School Department is aiming at a ten thousand circulation.

WE were glad to hear, during the recent council, of the progress of the work in the North American Negro Department. The secretary, Elder A. J. Haysmer, reported a prosperous season in all the mission fields of the department, with hundreds accepting the message of truth. In fact, he reported that about one fourth of the colored Sabbath-keepers in the United States have come into this faith since the organization of this work at the last General Conference. There is strength and power in united, organized effort, under the blessing of God. May the good work go forward with increasing power.

Harvest Ingathering Campaign

THE reports we are receiving from almost all the conferences indicate that they have been actively taking part in the Harvest Ingathering campaign. Some reports coming to us from conferences and individuals indicate that the outcome of this year's campaign will be fully as encouraging as that of either of the two preceding years. The orders sent in to the office for the papers, up to the present time, amount to 491,025; and while a few scattered orders are still coming, we consider this part of the campaign as practically closed.

While not so many copies of the REVIEW have been ordered as during the 1909 campaign, yet we believe that the results will be fully as good, if not better, than those of last year. The few reports that have reached us are full of interesting experiences. Some of our brethren and sisters have been meeting with remarkable success, sending in returns from their papers ranging from \$10 to \$50 and even as high as \$75; and, aside from the money returns, they have had experiences of a most interesting character with those they have interviewed, showing that there are everywhere men and women not of our faith, who are deeply interested in our work of carrying the gospel of Christ to the world.

We are led to believe that there are some of our churches that have been a little backward in taking hold of the work this year, but the present situation in the General Conference treasury really makes it imperative that all should take hold heartily of this work, and bring thereby into our treasury funds to relieve the present situation, which has been very distressing. On account of the scarcity of money, many of our brethren in foreign fields have been insufficiently supplied to meet their bare necessities, while all aggressive work has been practically stopped in some mission stations on account of the lack of money to meet the expenses that would be involved.

A hearty co-operation on the part of our brethren in America in this cam-

paign will, if it is taken hold of at once, greatly help in relieving this situation, while the experiences of those who have engaged in it in past years give ample proof of the great benefit that is realized by those who do engage in it, and by the communities in which it is actively carried forward.

Our brethren in foreign fields, who have, more than any one else, keenly felt our present financial situation, have been encouraged to look forward to this campaign as a means whereby relief would be brought to their present embarrassed situation. We are hoping, therefore, for their sake, that early and large returns will be received from all conferences, so that relief can be given to them before the year closes.

W. T. KNOX.

The Review and Herald's Bookmen's Convention

THE general and field agents from the Review and Herald territory, comprising the Atlantic, Columbia, and Lake union conferences, have been in session in Takoma Park since December 6. There are present from the Lake Union Conference: J. W. Mace, manager of Western Branch; J. B. Blosser, general agent; O. Morris, field agent Northern Illinois; E. Fishell, Southern Illinois; W. H. Johnson, North Michigan; R. W. Paul, West Michigan; H. Halderson, Wisconsin; N. L. Taylor, Indiana. From the Atlantic Union: L. W. Graham, manager of Eastern Branch; C. J. Tolf, general agent; A. W. Coon, field agent of Maine; D. W. Percy, Massachusetts; J. W. Sypher, Western New York; H. C. White, New York; E. A. Manry, Greater New York; H. C. Wilcox, Southern New England; A. R. Evans, Northern New England. From the Columbia Union Conference: E. R. Numbers, general agent; V. O. PUNCHES, field agent of Virginia; J. W. Hirlinger, Eastern Pennsylvania; Chas. Dunham, West Pennsylvania; C. V. Leach, West Virginia; C. E. Grey, New Jersey; James Jones, Chesapeake; F. B. Numbers, Ohio; and H. H. Johnson, District of Columbia. From the Canadian Union Conference: Brother B. B. Noftsgar. We also have with us Brother A. F. Harrison, general agent of the Southern Union, and J. L. McGee, field agent of East Kansas, who are helping us in our general instruction.

Besides daily book study, we are having counsel on some of the most important topics relating to our book work. The general and field agents all enter heartily into these discussions, and the principles brought out will, we are sure, be seen in the more successful work that will be done by these men in the future.

It is a pleasure to us to meet these representatives from different parts of the field, and become personally acquainted, and have the privilege of talking over the work in these different conferences, and laying plans for its advancement. The outlook for the book work in the Review and Herald territory is very encouraging.

The question of the circulation of our literature in the cities is having special attention, as we believe that this is one of the principal means of solving the problem of the work of warning the cities, which has been so forcibly placed before us of late by the spirit of prophecy.

I. A. FORD.