



The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., December 22, 1910

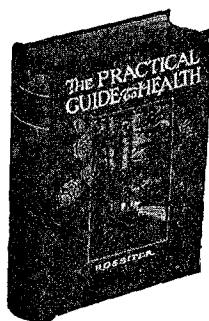
No. 51



The Object of Trials

OUR sorrows do not spring out of the ground. God "doth not afflict willingly nor grieve the children of men." When He permits trials and afflictions, it is "for our profit, that we might be partakers of His holiness." If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus, had not sorrow led them to seek comfort in Him! The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process, it is hard to be pressed down to the grinding-wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace.—*Mrs. E. G. White.*

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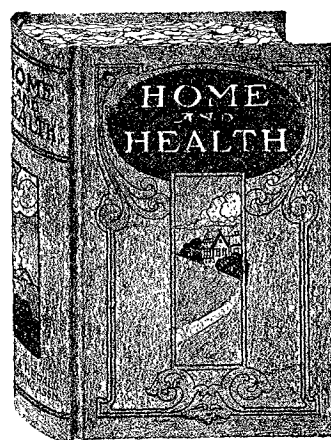


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The Review and Herald

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

VOL. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 22, 1910

No. 51

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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.

When Your Church Needs a Revival

K. C. RUSSELL

WHEN the prayer-meeting is poorly attended.

When the attendance is small on quarterly-meeting occasions.

When the missionary spirit is declining.

When the members withhold their tithe.

When the offerings to missions are falling off.

When the members do not take time for family worship.

When a large portion of the church-membership do not attend the camp-meeting or other general gatherings.

When the members trample upon the edges of the Sabbath.

When the members are not taking the REVIEW or any of our other periodicals.

When the principles of true health reform are being disregarded.

When the daily newspapers and magazines are read to the exclusion of the Bible and other religious literature.

When the members talk more about politics than they do about the truth.

When the members seek the association of worldly persons instead of that of the household of faith.

When the members spend time and money to beautify their homes, and complain when calls are made for funds to

carry forward the work of the Lord.

When the members criticize the church, local, union, or General Conference officers.

When there is gaudy display in dress by the wearing of jewelry and worldly adornment.

When the spirit of criticism prevails among the members.

When the love of pleasure predominates.

If these conditions prevail in your church to any great extent, earnestly seek God for a revival of his work among you. Begin by making a new consecration to God yourself, and then pray and work earnestly for the revival of others.

Takoma Park, D. C.

Let Your Light So Shine Before Men

(Concluded)

MRS. E. G. WHITE

EVERY believer is now to be wide-awake and intensely in earnest; for we are near the close of this earth's history. We have no time now to act as worldlings. We are to seek and to save those who are lost. My brethren and sisters, take your candle out from under the bushel, and set it where its rays will shine forth to give light to those who are in ignorance of what is coming upon our world. There are special things to be done in making special efforts to let the light shine forth from the Scriptures in clear, distinct rays.

A great work is to be done in foreign fields, and just as verily a great work is to be done in the home field. Why do we keep ourselves so much shut away from unbelievers? How much good would be accomplished if all who know the truth would make it known in every possible way and on every possible occasion! How many would be brought to Christ if all of God's people would work for those who need so much to understand Bible truth! Heavenly angels, unseen, would help those to whom we speak, to hear and understand the things of God.

The word comes to me, Let those who understand the truth find opportunities to speak to others the words of Christ. Many places in many fields are destitute of workers. There are many in the crowded cities who know not the truth. In every city, in every town, in every village, there is a work to be done. How can we feel clear before God unless we do our part to make the truth known to those perishing in darkness?

In the day of judgment, when every one will be rewarded according to his works, many of the lost will charge their

neighbors with neglect, saying, You knew the truth regarding the requirements of the Bible, but you did not stop to think that close beside your own door there were souls who were in error, and who needed to be given instruction.

The judgment will reveal sins of omission as well as sins of commission. When Seventh-day Adventists know that the world is perishing in ignorance of Bible truth, why do they not go forth to hunt and fish for souls? If they do not do this, how will they be able to answer the question that in the great day of reckoning will be put to them by the lost, "Why did you not give to us the warning regarding God's requirements?"

Let every Sabbath-keeping family awake, and take upon their souls the work of making the truth known to those who are transgressing God's requirements.

Not only are our ministers and other workers to heed and practise the lessons of Christ, but fathers and mothers are also to learn lessons from the Word of God, and these lessons they are to teach their children. In a Christlike manner they are to educate and train their children.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Parents, will you awake to the God-given responsibility resting upon you? Never speak harshly or angrily to your children or to each other. God expects you, in spirit and word and act, to be representatives of him. He expects you to do what Christ would do were he in your place. Your words are to be well chosen, never showing impatience. You are to keep the tongue under restraint. Your lives are to reveal the sanctification of true godliness. Do not let Satan control your tongue. Be true missionaries in the home. Remember that the training you are giving your children is making them either Christlike in word and deed, or like the fallen angel, Lucifer, who, because he was determined to have his own way and be above Christ, was cast out of heaven.

My brethren and sisters, as you read this article, will you determine to take heed to the lessons given in the Scriptures? Satan is striving to mold all into his likeness. Christ came to our world to give human beings power to resist the enemy's temptations. Fathers and mothers, in the little time you have left, — for the end of all things is at hand, — will you be daily converted, that you may be the Saviour's helpers, speaking

and acting in such a way that the enemy can obtain no advantage in your family? Remember that if henceforth you work wisely, striving earnestly to glorify God, many of your neighbors will, by your example, be won to Christ.

Among us as a people a great neglect of opportunities has become common. In your association with unbelievers, do you keep your lips closed regarding the truth for this time? Do they receive no light from you as to the best means of serving and glorifying God? There is a world to be warned. Will those who in the past have felt no responsibility resting upon them now realize that they are working either for or against Christ? Will you not let your light so shine before men that they, seeing your good works, may be led to glorify the One who gave his life in order that you might not perish, but have everlasting life? The Lord will help you if you will act your part intelligently.

An Open Letter

A. SMITH

SATAN is waging a bitter warfare against those who keep the commandments of God and the faith of Jesus. But there is no way by which he can so effectually damage the cause of God as by the professed friends of the truth. Brother, sister, your name is doubtless on the church-book, and you are known as a Seventh-day Adventist. But I hear you speak disparagingly of our people in general and of the action of conferences, of ministers, and of workers in particular. You sometimes compare our people unfavorably with other churches, especially with those who make professions of holiness while they trample the Sabbath underfoot. But I never heard you make any specific confession or admission of your own misdeeds; nor have I ever heard of your going in the spirit of love to those whom you criticize, telling them the things you have said about them, and endeavoring to save them.

Do you blame me, therefore, for thinking that you feel that you are better than your brethren, and more holy than others?

Perhaps you sometimes absent yourself from meeting because there are wrongs existing in the church. But if you are better than your brethren, your presence and influence are greatly needed by the church. Is it not true that you are certainly losing your love of the truth? You are in a place where some fanatical movement may pick you up, and sweep you away from the foundations of our faith.

Christ is the Organizer and Controller of the forces carrying the third angel's message. To speak disparagingly of his agencies is to interfere with his work and disobey his command. James 4:11.

But is it not true, you ask, that mistakes are made by ministers and other workers, and even by conferences?—Yes, even as mistakes are made by you. But if you have a duty to correct them,

see that you go about it in Christ's appointed way. Cultivate confidence and brotherly love as you would cultivate choice plants in your garden or conservatory. Get into the habit of speaking of the commendable things in your brethren. Eph. 4:31; 5:1, 2.

Grandville, Mich.

History of the Jewish Priesthood—No. 4

Its Functions

J. O. CORLISS

THE position and labors of the Levites were so interwoven with those of the priests that it is perhaps well to present the true relation of the two orders. While the priests were descended in family from Levi, and so were properly tribal Levites, yet the official priests and Levites were distinctly segregated in their relation to the sanctuary and its services. The two offices were in no sense similar or interchangeable; and yet in one case, to be called up later, we find a Levite acting the part of a priest, under certain circumstances.

The sons of Aaron were four in number. After the death of Nadab and Abihu (Lev. 10:1, 2), Eleazar and Ithamar were the only legitimate priests, and through their families the priesthood was perpetuated. Num. 3:4-10. Upon the sons of Moses, however, fell the labors of Levitical duties. Verses 14-24. In the removal of the sanctuary from point to point during its wilderness sojourn, only the priests were permitted to enter the holy enclosure, to prepare the parts for removal. No Levite was permitted to touch any one of the sanctuary vessels, until after they were covered, and then only to bear them to their designated destination. Num. 4:5, 15, 20.

From the time the tabernacle was erected at any spot the Levites seem to have been held responsible for its safety, and so were permitted to carry weapons of defense. 2 Kings 11:6; 1 Chron. 23:32. On one occasion, at least, when a king was to be crowned, we find all the Levites, besides many common people, with weapons in hand, guarding the sanctuary service while the coronation of the king was taking place. 2 Chron. 23:7-10.

In fact, the Levites were the priests' appointed servants, to do the manual work of the sanctuary. Num. 8:19. It was theirs to provide the showbread, to make ready the meat-offering, to bake the unleavened cakes, and to cleanse, from day to day, the courts and chambers of the Lord's house, and all the vessels thereof. During the national morning and evening sacrifice by the priests, the Levites were to stand by, and offer the formal words of praise and thanksgiving. At all the set feasts, such as the new moon, and on the Sabbaths, they were to burn the sacrifices, to any number, as ordered by the priests. 1 Chron. 23:28-31.

A curse was early pronounced upon Levi and his brethren, because of their

cruelty. Said his father: "I will divide them in Jacob, and scatter them in Israel." Gen. 49:7. The beginning of this fulfilment may be reckoned from an apparently insignificant incident. Indeed, to the casual reader, the record of the event would seem almost non-essential, and altogether a chance account. The principal figure in the chronicle is a young Levite who, for some unknown reason, left his home in Bethlehem to find a place for himself. Going northward, he found a resting-place at the house of Micah in Mount Ephraim.

It seems that Micah had, by a strange occurrence, been made ready for the outcome of his meeting with the Levite. Some time before, he had stolen a lot of silver from his mother. Becoming conscience-stricken, he had returned the metal, and his mother had a part of it made into two images, one graven and the other molten, which were then placed in Micah's "house of gods." He added to these an ephod, and teraphim, and then made one of his sons priest over his house. Judges 17:1-5. Apparently these images were statues, or standing pillars (Hosea 3:4), and with the teraphim mask, and covering ephod, were used as oracles by which to divine, or interpret dreams. Zech. 10:2. These appurtenances of worship, however, were finally abolished by King Josiah. 2 Kings 23:24.

Upon meeting the young Levite, Micah made him a proposition to live with him and become his priest, on the promise of board and clothes, and ten shekels (about six dollars) each year. The undeveloped state of society of that time is to a certain extent revealed by the alacrity with which the Levite closed in with Micah's offer, and his consent to be irregularly set apart to his work by the hands of one in no way connected with the tribe of Levi. Judges 17:7-12.

The fact that at that time no king reigned in Israel, and every one did nearly as he pleased, accounts for much that marked the period under consideration. The inheritance of the Danite tribe had not been assigned them, and they sent out advance agents to select a part of the country desirable to dwell in. The five selected men left their coast dwelling, west of Judah, for the far north, and when lodging at the home of Micah, in Mount Ephraim, they detected, by his peculiar voice, the young Levite. Learning of his position with Micah, they asked and received his blessing in behalf of their venture.

Having located a tribal home in the north of Palestine, they returned, and induced their brethren to go with them to possess it. They were accompanied in their second journey by six hundred men of war, and upon reaching again the home of Micah, the five men informed the others about the young Levite, and it was determined to take him with them to the north. While the warriors stood with weapons in hand before the gate, the five went in, and carried away in advance the images and their belongings. The Levite was then induced to accom-

pany the warriors, on the promise that he should be priest to a whole tribe, instead of to a single family.

Arriving at their desired location for a home, the Danites built a city, set up the images, and made the Levite their priest. His name is revealed to us with the record of this later act, which before had not been mentioned. Judges 18:30. This text gives his name as Jonathan the son of Gershom, and a grandson of Manasseh. It has been discovered, however, that his tribal relation is not correctly reported here. The word *Moseh* in the Hebrew text was, by the insertion of a single letter, changed into Manasseh. In 1 Chron. 23:15, 16, we learn that *Shebuel*, the son of Gershom, was the grandson of Moses. Jerome says that this man was Micah's Levite. The priesthood thus established at Laish in Dan, continued through the posterity of Shebuel, or Jonathan, until the captivity of the country by the Philistines. 1 Sam. 4:2-11; Ps. 78:60, 61.

But the taste of independent worship by the people of Dan was not forgotten. When Jeroboam became king of the ten tribes, a golden calf was set up in Dan for the people to worship, and priests were set apart from the lowest of the people. Jehovah was lost sight of, and the great sin of Samaria came to be recognized by the oath of the people: "Thy god, O Dan, liveth." Amos 8:14.

Mountain View, Cal.

Christian Courtesy Versus Worldly Politeness

JAMES D. MONTGOMERY

ABRAHAM, the father of the faithful, the friend of God, was a man of courtesy. He was not simply a man-pleaser, a time-server, nor yet a man of worldly policy; he entertained angels unawares. Sitting at the door of his tent one day, he beheld two strangers approaching, and without hesitation ran to meet them, and, bowing before them, entreated them to stop and partake of his hospitality. They accepted, resting in the shade while their courteous host made simple preparations for their refreshment. In this act of hospitality we note the unselfishness of Abraham—and unselfishness is the foundation of genuine courtesy. The selfish man can not be courteous; at best he can only be polite.

In this incident the recipient of the courtesy and hospitality of Abraham was the Lord himself; but to Abraham he was merely a wayworn traveler in need of kindness, and his courteous spirit generously responded.

Lot, the preacher of righteousness, whose righteous soul was vexed by the wickedness of the people about him, was a man of courtesy. Two angels presented themselves before Lot as he sat at the gate of Sodom at eventide; "and Lot seeing them, rose up to meet them, and he bowed himself, with his face toward the ground. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night,

and wash your feet, and ye shall rise up early, and go on your ways;" and "he pressed upon them greatly; and they turned in unto him." Gen. 19:2, 3. Evidently Lot also entertained angels unawares at the first, but it was afterward revealed that it was the Lord Jesus himself who suffered the courteous Lot to minister to him and to his companion.

On the other hand, we have several examples of the art of polite intercourse, and it invariably carries the stain of self-serving with it. Take the suave Haman, when he appeared before the king and queen. How polite he was, how he bowed and scraped before them, all the time with his mind upon some favor he expected in return! Think of him a little later on, as he passed through the gate, and saw the humble Mordecai refusing to bow before him, and see how quickly the polish slipped from his demeanor, and the scheming of the murderer took its place. This is the great difference between true courtesy and worldly politeness. Christian courtesy, like charity, "is not puffed up," "seeketh not her own," but is kind to friend and enemy alike. Worldly politeness is kind to only friends, or to some one from whom a favor is expected.

Sanballat and Geshem were very polite to Nehemiah, inviting him to a conference in a village of the plain of Ono; but, says he, "they thought to do me mischief." The same thought of selfishness underlies all acts of politeness where the element of policy is the motive.

Ahab was very polite to Elijah when he inquired, "Art thou he that troubleth Israel?" but it was the element of fear that took hold upon him because of the prophet's God, that inspired the wicked king's polite policy.

When Ahaziah fell down through the lattice, and injured himself, he sent messengers to inquire of Baalzebub, the god of Ekron, whether he would recover of his hurt. Elijah was commissioned by the angel to go and meet the messengers, divert them from their mission, and bring before the king a reminder that the God of heaven ever rules in the kingdom of men. When Ahaziah saw who had sent the word to him, he sent fifty soldiers with their captain to invite the prophet down to the house of the king. This captain was not very polite when he came into the presence of Elijah, and he said, "Thou man of God, . . . come down." Fire came down, and devoured the captain and his fifty where they stood. Another troop of fifty, with their captain, were sent with a message to induce the prophet to come down. "O man of God," he said, "come down quickly." Fire consumed him and his men also. The third captain with his fifty was very much awed at the fate of those who had undertaken the same mission before him, and, falling upon his knees before the prophet, he entreated him to spare his life and that of the men who were with him. His attitude bears the stigma of fear and self-preservation; but the angel told Elijah to

go with him, for he would not attempt to harm him.

How different is the grace of courtesy, which is self-denying and retiring, yet greets you with the hearty shake of the hand and kindly beaming of the eye, and makes you know that this is one whom you can trust! The courteous person desires your welfare; he seeks not his own; he is interested in you, and you can not mistake his motives. On the other hand, in the merely polite man you meet the patronizing manner, the averted eye, and you feel that he is after your trade, or your vote, or your patronage, in some way advantageous to himself.

Let us cultivate courtesy of habit and manner; not the veneer of mere polish, but the deep-seated grace of courtesy. We can do it, for Christ will help us. Let us set our heart upon it, and thus greatly increase our usefulness.

Newark, Ohio.

The Second Person of the Godhead—Jesus Christ

M. E. STEWARD

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

CHRIST had an existence before he came to earth.

1. He had glory with the Father "before the world was." John 17:5.

2. "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh and dwelt among us." John 1:1, 14.

3. Christ was with the Israelites in the wilderness. 1 Cor. 10:4, 9. Jesus Christ united humanity to divinity.

1. "Great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16.

2. "Unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom." Our Redeemer is a union of the divine and the human, and will ever remain such; for he will rule on the throne of David "from henceforth even forever." Isa. 9:6, 7.

3. Jesus took upon himself our nature that he might be capable of death. And that he might be a "merciful and faithful high priest," he "was in all points tempted like as we are, yet without sin." Heb. 4:15. He patiently endured the utmost cruelty that men and devils could suggest. "Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

Christ is like unto the Father.

1. "He that hath seen me hath seen the Father." John 14:9.

2. He "is the image of the invisible God." Col. 1:15.

3. "I and my Father are one." John 10:30. Christ is one with God morally, mentally, and in purpose in the very

same sense in which he prayed that his disciples might be one. John 17: 21.

The Son of God was perfect.

1. He kept all his Father's commandments. John 15: 10.

2. He was "made perfect through sufferings." Heb. 2: 10.

3. "In the character of Christ was blended such majesty as God had never displayed to fallen man, and such meekness as man had never developed. Never before had there walked among men one so noble, so pure, so benevolent,—he was quick to catch the first intimation that help was needed,—so simple, so full of plans and purposes to do good to humanity. The majesty of heaven clothed himself with the humility of a child. Meekness and gentleness were the distinguishing characteristics of Christ. Christ's favorite theme was the paternal tenderness and abundant grace of God."

Our Saviour is —

1. Omnipotent. "All power is given unto me in heaven and in earth." Matt. 28: 18.

2. Omniscient. Equally with the Father in Christ "are hid all the treasures of wisdom and knowledge." Col. 2: 2, 3.

3. "The Father . . . hath committed all judgment unto the Son." John 5: 22. His voice will raise the dead. John 5: 25. He is the heir of all things. Heb. 1: 2.

Jesus is our Substitute, our Advocate, our Redeemer.

1. When the human race fell in Adam, immediately Christ stepped into the sinner's place to accomplish three things: (a) To fulfil all the claims the law had on the repentant sinner; (b) to restore both spiritual and physical life, with everything else that was lost in the fall; (c) to save believing, obedient man eternally. Every human being is indebted to Christ for *everything*.

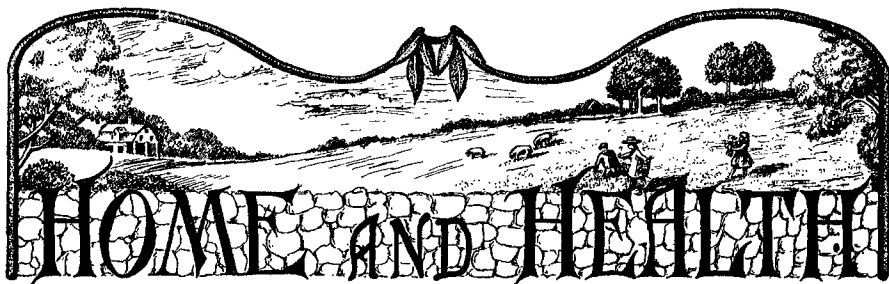
2. Christ is more than a Saviour from Adam's fall. "Where sin abounded, grace did much more abound." Rom. 5: 20. Jesus not only secures the sinner's pardon, but gives him grace to keep from sinning. And he can and will so transform the nature that every thought and impulse will be pure, unselfish, and heavenly.

3. Wonderful love will give to the faithful child of God, who endures to the end, eternal life,—a life that measures with the life of God; ever uplifting, expanding, and strengthening the faculties to perceive, understand, and appreciate; unutterable and ever-increasing happiness! The saints are "the riches of the glory of his inheritance," and ever will be.

Sanitarium, Cal.

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THERE are occasions when speech is golden, rather than silence, and when an encouraging word would be of more value than the richest material gift. Some persons are far too much afraid of the effect of a little generous and well-timed praise. They would keep all their flowers in an ice-house. Letting a little sunshine upon them at times would not be amiss.—*Dr. A. Thomson.*



The Relation of Food to Health and Morals

D. H. KRESS, M. D.

God has our eternal interests in view, and is anxious to co-operate with man in his efforts to develop character that will be without spot at his coming. To attain this it is not only necessary to pray, but we must co-operate with God; he can do nothing for us without our co-operation. Our power for working out our salvation is of God, but all the responsibility rests with us. Whether or not our prayer for the development of Christian character is answered, depends upon ourselves. Those who are waiting for a magical change to take place in their character some time in the future, without a determined effort on their part, will be disappointed.

Many mothers are praying for the conversion of their children and husbands, yet they place upon their tables a feverish or indigestible diet, which tends to strengthen the animal passions, keeping up a constant irritation of the nervous system, making them impatient and irritable, and thus lessening their power to receive truth. These prayers are not answered because these mothers are not working together with God for the salvation of their loved ones. They are despising the very means that God would use to answer their prayers. The desires of the flesh, our appetites and passions, must be kept under control, and brought into subjection. We can not do the things we would naturally like to do, nor even eat the things we would like at times. We must be governed by an enlightened conscience and reason, and not by taste, and abstain from all fleshly desires, which war against the soul. It is through the appetite that Satan gains control of the mind and the whole being. To surrender to the control of the appetite, is to surrender to the control of Satan, and corruptions of every kind are sure to follow.

Solomon ate and drank at improper periods, and simply to gratify appetite, and it was this which led to his fall. It was the gratification of appetite which caused him to depart from the Lord, and enter into unholy marriage relations with idolatrous women,—a step that brought disgrace and unhappiness upon himself and the land which he ruled. Later in life, when he realized the cause of his fall, he said, "Blessed art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness."

We learn from this that we should eat

at proper times, not when we may feel like eating, but have proper periods for eating, and not let a morsel pass the lips at any other time. The purpose of eating is here stated also,—"for strength." Often people sit down at the table and ask such questions as these: "I wonder if a little of this [something they like very much] will hurt me;" "I wonder if I can eat just a little more, or make a certain combination, without receiving injury therefrom." When a man goes into business, he does not say, "I wonder if I will lose by engaging in this enterprise," but, "Will I gain by the transaction?" If he can not see some gain ahead, or some prospect of gain, he will have nothing to do with it. This is the way we should reason in regard to the food that we eat. We should not ask whether the quantity, quality, and combination will do harm, but, "Will it do me good?" "Will it give me health and strength, wherewith to glorify God?"

Peter presents to us the ladder of true sanctification. The base rests upon the earth; the topmost round reaches to the throne of God. "And beside this," he says, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." If we do these things, we shall never fail.

Many are content to remain upon the first round of the ladder, and think this is all that is necessary. "Only believe," say they; but the apostle says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance." Faith, the first step, gives us access to divine grace, through which we are enabled to take the steps which follow. Others attempt by one effort to reach the topmost round. They are not content with God's appointed method, but seek to climb up some other way. As a result, they fall. They fall simply because they do not climb the ladder round by round. The apostle assures us there is no need of falling. We may have an abundant entrance into the everlasting kingdom of our Lord. He has clearly pointed out the way, and none need err.

It is impossible for us to overcome impatience in the way in which we have been trying to overcome; but if we return to the Lord's way, we shall not find it so difficult. The Lord says we must add to temperance patience. We can not expect to be patient without first being temperate. It is impossible for an intemperate man to be patient; we find

we have been attempting an impossibility. It is not at all surprising that we have failed.

Through intemperate habits, the organs of the body, including the brain, become enfeebled; poisons which are taken in the food, or which are formed in the body because of bad combinations, or eating to excess, even of wholesome food, produce a feverish condition of the blood, and irritate the brain. The result is that when little trials come, that ordinarily would not be noticed, we become irritated, and speak bitter words to those we love, thus bringing unhappiness into our homes. We make many resolves to be more patient, but never think of removing the cause of our impatience. We fall because we have neglected one round of the ladder. When we practise temperance, we shall not find the next step so difficult, and God has given us health reform as an aid in reaching the round of patience. We can not reach it, and at the same time despise the means God has ordained whereby we may reach this state. Knowledge must precede temperance.

The great majority of Christians are continually violating the laws of health in regard to eating and drinking, and know not the injurious effects of this upon their physical and moral being. They do not know that these things so benumb the brain that solemn truths lose their sacredness, and true character-building is made impossible. Satan, however, is aware of this; he knows the effects of eating and drinking upon men; therefore his studied work is to keep men in ignorance in regard to these things; but it is the work of the reformer to enlighten men, to make natural law plain. This brings him in direct contact with Satan and his work, so we are not surprised that Satan should try in every way to silence his voice.

We are living in the time spoken of by the prophet, when knowledge would be increased; therefore we must gain a practical knowledge of the principles underlying all our actions.

Takoma Park, D. C.

The Sensitive Child

"THEY are both very attractive children," I observed to their aunt as they left the room.

"Most people prefer Pauline," she said, suggestively. "Annis is less open-natured, more deceitful, though I can not make their mother think so."

The little girl certainly appeared shy and retiring, but there was not a trace of slyness or deceit in her sweet, honest little face. I wondered where the trouble lay.

Next morning, while at some rough, outdoor play, each child tore her dress.

"Now, what will your mother say?" exclaimed the aunt.

"I don't care what she says," answered Pauline, with an independent toss of her head. But Annis, her face crimson, stole quietly to her mother's room, and began sewing up the ugly rent.

"Didn't I tell you so?" said the aunt.

But the truth of the matter was that Annis was very sensitive to unpleasant conditions. She gave up her honest rights rather than fight for them; and when Pauline and the little brother emphatically settled their frequent disputes, she would hasten to another room, where she could not hear.

"I don't like fussing," she confided to me one day. "I don't see what makes them so ugly. It does not do a bit of good; for they have to mind mother in the end. Why can not people be pleasant?"

The sensitive child is not difficult to manage, but certainly needs careful handling. There is usually a strong imagination, an active conscience, and a deep-seated affection in his nature, and it requires stimulating rather than repulsing. There is often something very fine, and susceptible of great possibilities, in the sensitive child, yet these children are more often ruined by rough handling than any others.

"I am not come to destroy, but to fulfil," should be the watchword of the mother of sensitive children. Do not repress them by sharpness or lack of sympathy into reticence or deceitfulness. It is difficult for some mothers to realize how hard they make it for their children to be quite truthful and frank. This nature is not less truthful, but it is more easily induced to deceit by its dread of any unpleasantness. When the sensitive child must be reproved, speak gently and kindly, remembering that its capacity for suffering is very intense. If stimulated and strengthened in youth, the sensitive child often grows into the noblest manhood and womanhood.—*Alice M. Ash-ton, in the Housewife.*

True Education

"EDUCATION" is a word that is much misunderstood by most people. They think of it as a matter of books, of study, of schools. They have an idea that it comes from a knowledge of the accumulation of facts about the world and its doings which has been made common property by the printing-press. And yet it is possible to conceive of a well-educated person who has never opened a book or attended school. "Education, in the true sense," says James Freeman Clarke, "is not mere instruction in Latin, English, French, or history. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility." Home life educates; intercourse with friends and neighbors educates; travel educates; life from first to last, with its ups and downs, its joys and griefs, educates. For "education," derived from two ancient words signifying "out" or "forth," and "lead" or "draw," means simply a "leading forth" or "drawing out," nothing more and nothing less. It does not mean an unfolding of the powers of the mind alone (there is absolutely no basis for that common misunderstanding), but a drawing out and an unfolding of all those

powers of head, heart, and body that will best help to develop the understanding, train the temper, cultivate the taste, and form good habits and good manners.

Education in this proper sense means learning to do things rather than reading about doing them. This meaning ought to be universally understood; for, as former President Roosevelt has lately said: "There is too much belief that education is purely a matter of books. I have met people with an excellent literary training whom I regarded as wholly uneducated in all the essentials of life; and on the other hand, I have met people thoroughly versed in these essentials who were shaky in their spelling." In short, real education is always practical. It is not an end in itself, but a means to an end. It is not merely the acquiring of knowledge, but the application of knowledge to the best advantage in every-day life.—*Edward W. Bok.*

Inventions and Vocabulary

WERE George Washington to be suddenly restored to life, and dropped down in any busy American community, he might have some difficulty in carrying on an ordinary conversation; and it would certainly require hours of study to bring himself to an understanding of what are now the merest commonplaces.

Until the matter could be explained to him, he would not know what was meant by the word telephone; and automobile would be as Sanskrit to the father of his country. Drawing on only those every-day conveniences that no longer attract passing attention, he would have to be shown before he could understand phonograph, street-car, aeroplane, air-ship, ocean liner, Pullman car, motor, incandescent light, gasoline, sky-scraper, asphalt paving, cotton-gin, sewing-machine, trunk line, searchlight, armored cruiser, fountain pen, repeating arms, radium, X-ray, appendicitis, postage stamp, telegraph, suffragette, express, San Francisco, Klondike, breakfast-food, and thousands of other terms that have been developed with modern inventions. And George Washington did not live so very long ago at that!—*Columbus Dispatch.*

Play, Work, Rest

WE need, all of us, play-time and rest-time quite as really as work-time. Our American habit is to exalt work as if it were the only god, to frown upon play as if it were merely for the juveniles, and to ignore the need of rest. So it happens that sometimes our loving Father, seeing that we require rest and refuse to take it, sends us an opportunity which we label "illness" or "infirmary." Let us accept the privilege of rest as cheerfully as the obligation to labor, and the recess, when we go out to play. There are times when rest is more than mere physical recuperation; it is intellectual and spiritual strength and invigoration.—*Selected.*

THE WORLD-WIDE FIELD

Southern Siberian Meeting

MRS. J. T. BOETTCHER

THE second Siberian meeting was held July 1-4, at the settlement called Petropanloosk, which is located in the Attai Mountains about thirty miles from the Tartar town of Kokpaktinsk, almost on the border of China.

The city of Omsk, a thousand miles or more away, is the nearest railroad station; but the river Irtysh, eighteen hundred miles long, is, in summer, navigable almost its entire length. We took the boat at Omsk, and were surprised to find ourselves on board a ship built according to the American style, about as large as the steamers which ply our Northern lakes, and furnished with all modern improvements, such as electric lights, electric fans, and bath-rooms.

As the river in most places is not very wide, it seemed like taking a sea voyage overland, with no danger of getting seasick. The contrast between the modern ship and the country itself was very striking. On one side of the river are the Cossack-lands, with now and then a primitive town or village, devoid of anything that looks like comfort; and on the other side live the Kirghizen in their dilapidated mud huts.

But even to this far-off country, Russian and German emigrants are finding their way, and bearing severe hardships in trying to establish new homes for themselves and their children. The third-class passengers of our ship were largely composed of these "home-seekers." These brave men and women are also bringing with them a part of Western civilization. At almost every port, our ship unloaded American farming machinery of all sorts,—hay-rakes, self-binders, mowers, etc.

At the ports, while the boat was stopping, we often got out and mingled with the people, and sometimes Brother Loeb-sack talked with the Russians, and left them one of our Russian papers. As we left, we could see the people gathered in a group back on the shore, while one of them read aloud from the paper.

It took us five days to go from Omsk to Semipalatinsk. As our steamer did not go any farther than this place, we were obliged to transfer to a smaller boat. The heat was intense, the thermometer in our cabin often registering as high as 106° F.

Early in the morning, while we were still lying at anchor, we heard some one going through the corridor, and saying, "Are there any Germans aboard this ship?" We thought at once it must be one of our brethren searching for us, so we called out, "Yes, here we are!" There were three of them, and they had

come fifty miles to see us, knowing that our boat would stay some time in the harbor.

We had expected that one of them, Brother Title, would go on with us to the meeting; but he told us that the drought was so great, and the times so hard, and he was needed so much at home, that he had decided he could not possibly go. My husband began to tell about the progress of the cause, and of how the Lord had blessed the people at the previous meeting, explaining to him that his soul was as much in need of heavenly showers as was his land in need of rain. Tears came into his eyes,



GROUP OF OUR FIRST SABBATH-KEEPERS IN PERSIA. THEY LIVE JUST OVER THE RUSSIAN BORDER

and in a few moments he said, "Forgive me; I will go with you to this meeting." He did go, and as an ordained local elder will help carry forward the work in this part of Asia. Brother Title is a man of ability, speaking both German and Russian well. He has been in the truth about eighteen years.

After spending a week on the river Irtysh, we left the boat at Ust-Kamenogorsk, and took the Kirghizen stage to Kokpaktinsk, one hundred fifty miles through the Attai Mountains.

These stages are very curious affairs; they are small, carry only two passengers, and have no springs nor seats. They have four wheels, with poles stretched across the axles. Fastened upon these poles is a big willow basket, in which the travelers sit. Sometimes the basket is made of wood, and has a low top. They are not very comfortable vehicles. It was an exciting ride, as these Kirghizen horses go very swiftly. Up-hill or down-hill, it seemed all the same to them; nor did they stop for ditches, stones, or small rivers. We tried to explain to the driver that we did not care to ride so fast, but he did not seem to understand.

At the stage stations, which were about twenty-five miles apart, we changed horses, wagons, and drivers with very little delay; nor did we slacken our speed when night came on. After losing our

way several times, and tipping over besides, we stopped at a station for three hours, until daylight dawned.

We were twenty-four hours going from Ust-Kamenogorsk to Kokpaktinsk, one hundred fifty miles. Just as we were driving into the Tartar town of Kokpaktinsk, we saw some Europeans with their modern wagons and horses camped upon the steppe. My husband said, "That must be the brethren come to get us!" So we halted, and called to them. He was right; and they were rejoiced to see us, as they had been waiting two days. It was a pleasant change from that stage into a comfortable two-seated phaeton to ride the remaining thirty miles.

Our way lay across the steppes, with no villages, nor settlements, only now and then a Kirghizen tent and herds of cattle. The bare, lonely mountains rose high on both sides; everything was very still, far away from the noise of cities, trains, boats, and automobiles, or any of the confusing bustle of civilization.

When we arrived at the settlement in the evening, there was great rejoicing to see the friends who had come so far. Petropanloosk is composed of Germans and Russians who have emigrated here from Russia, having obtained a large tract of land from the government. But the land is stony, the soil poor, and for two years they have been suffering for lack of rain. For many, many miles there is not a single tree, and at best the land must be irrigated. Cattle thrive in these mountains and valleys. The Kirghizen shepherds are used to a very limited diet, but the settlers are suffering for the common necessities of life, to which they have been accustomed in their former homes. The children especially are suffering, and diphtheria has claimed many victims. One child died from this disease the day we came. Some had smallpox, and a great many, both old and young, had very sore eyes.

More than half of the settlement are Seventh-day Adventists. They told us, with tears, that they had sometimes feared they would never again be visited by a minister of the gospel in that far-away land, so difficult of access. Having no organized church and no ordained elder, they had not been able to celebrate the ordinances.

As they had no regular place of worship, they had erected a tent for this

special occasion. On account of the prevailing contagious diseases, we were very thankful to have the meetings in the open air. They were so hungry to hear the word of God that they wanted meetings day and night.

About thirty children attended the children's meeting. They have no school, but many of them can read, and it was a pleasure to hear them sing so many beautiful hymns, and relate the Bible stories. Old and young seemed anxious to learn, and we tried to help them physically as well as spiritually, instructing them in the simple treatment of common diseases.

We thought best not to sleep in any of the houses, but curtained off a spot between two houses for our room. We carpeted the ground with fresh-cut hay, and at night we pushed the hay together in a pile, upon which we spread our blankets, and had a good bed, breathing the clear, invigorating mountain air all night. When the wolves came too near, the dogs set up such a howling that we could not sleep; otherwise it was ideal.

The Spirit of God came into the meeting, souls were converted, and those who had become weary and discouraged were refreshed. At the close of the meeting, eight Russians from the settlement were baptized. A church of forty-one members was organized, church officers were elected, and an elder and a deacon were ordained. Now we trust they will be able to carry forward the work about them, even among their Mohammedan neighbors. They also decided to establish a church-school.

If the drought continues, they may move farther toward China. Theirs is a life full of hardship, such as few of us are called upon to endure. How little one half of the world knows how the other half lives! Yet God is using such people to pioneer the truth into distant lands. It was touching to see how loyally they endeavored to do their part toward raising the \$300,000 Fund.

It was a sad parting as we rode away that morning in July. The people decided to take us themselves in their comfortable wagon as far as Semipalatinsk. They knew a more direct way through the mountains, so that the distance would be only about two hundred twenty-five miles. Thirteen brethren, with their horses and wagons, accompanied us. There was no road this way through the mountains; most of the time we were riding through the valleys, the great summer pasturing ground of the Tartars and Kirghizen. Immense herds of cattle and camels were grazing there. The shepherds' tents were scattered about all through the valleys, and both people and cattle were astonished and startled at our sudden appearance, disturbing the almost unbroken silence of their home. But the inmates of the tents were always friendly and hospitable, inviting us into their tents, and letting us look about as much as we pleased.

When night overtook us, wherever we were, we made our bed on the ground

and slept unmolested, with never a cold or a bit of rheumatism. After leaving the mountains, it was often quite difficult to find water for ourselves and the horses, and if we did come to a well, the water was often salty as well as extremely dirty. There was never a tree under which we could seek shelter from the burning sun during our noon-day lunch, and our wagon had no top. But we arrived safe and well in Semipalatinsk, and found our ship, the "Attai," waiting in the harbor.

Looking back upon our journey, which was not always easy, our hearts are filled with gratitude to God for his protecting care, and we consider being able to visit these lonely brethren and sisters one of the great privileges of our lives.

Riga, Russia.



Our Work in the Chasu Language

B. OHME

THIS year has been an eventful one for our work and people in the Pare district. Three books have been presented to them in their own language. The few who trouble themselves about this people often think that it is hardly possible for them to have a correct language. Such would be astonished if they would examine the Chasu, and see how beautiful, well-sounding, and artistic it is. They have a good selection of words, exact rules, plenty of proverbs, witty sayings, and metaphors. A thorough study of the language of the Pare people has shown us that we can express all our thoughts in it. Even the things which were quite strange to the native until civilization brought them to his view, find names in his language, so that it is not at all necessary to use foreign words for them.

The people have kept their language free from any impurity, and have guarded against the mixture of other tongues, which would spoil the beauty of it. We have therefore been careful, as we endeavor to convert the people to Christianity, not to introduce foreign words. It is possible for us to express all Bible and Christian thoughts and ideas in their own tongue.

In spite of its richness and purity, it had never become a written language. With the Lord's assistance we have been able to reduce it to writing; that is to say, with the help of the Latin letters, and the pronunciation of the natives, we have been able to write what is spoken, and have taught the black man to understand the signs on the paper, so that he himself can read and write his own language.

Thus we could give the people three books, knowing that the same would be of great assistance to us in our work of elevating them from sin, and helping them to learn those things which enoble mankind.

We are glad to have a primer which we can use for the children as well as for the adults. This book has been prepared by Brother A. C. Enns. It is a

neatly bound volume of eighty-eight pages, introducing the script, first, with pictures, which represent what is written; farther on are the printed letters, with names and easy sentences; then short stories to be read; proverbs, names of the days of the week, names of the months, etc.; and also the first multiplication tables. It is a book that has long been necessary for our teaching, and was received with much joy by the natives. The composition of it was not so simple as might be expected, since so many of the consonants sound alike, and we had to use the intelligent young people as language teachers, so that we could have an exact representation of the spoken language in writing.

"*Kitabu yedi yakwe Mateo*," the Gospel of Matthew, which has been translated by Brother E. Kotz into the language of the Vaasu (Vapare), is a book that will be of the greatest use to us in teaching, as well as a good text-book for the native teachers. It will also be a great help in the daily worship of our native Christians. The people have gladly welcomed this little book. It will be spiritual food for them.

We hope soon to have a fourth book in this language; namely, the whole of the New Testament, which Brother E. Kotz is translating. May the Lord shower his richest blessing on these books and the teachers, that all the Vapare may hear that the Saviour died to redeem the heathen. And may they have the privilege of being heirs with him, according to his promise.

Post Schirati, Victoria Nyanza, German East Africa.



Crying Need of Gospel Herald

THE most fully occupied province in China has one missionary to every 40,000 people, while five other provinces have only one missionary to every 100,000, and no fewer than four provinces have one missionary to every 250,000. That would mean twelve missionaries for the whole city of New York, twelve more for the rest of the State of New York, and between three and four hundred for the United States. Out of 1,971 walled cities in China, only 527 are occupied, or twenty-seven per cent, leaving 1,450 great cities without a single missionary. The aboriginal tribes of China, numbering 6,000,000 people, have no missionary.—*Missionary Review.*



"IN magnificent Buddhist and Confucian temples the grass is growing up, the idols are tumbling to decay. Missionaries are frequently offered these cast-off temples for schools and preaching-places; the old religion has gone. What will the evil spirit find, after being cast out, and wandering in desert places? If he finds the place empty, nothing is more certain than his early return with seven other devils worse than himself. These others are already entering into all the Orient. What a demand for obedience to the great commission!"



WASHINGTON, D. C., DECEMBER 22, 1910

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Editorial

WE reproduce here the notes that filled and turned the first column of our first paper, the *Present Truth*, brought out by James White, at Middletown, Conn., July, 1849:—

"Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1:12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth." John 17:17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth." 3 John 4.

Error darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or love, "rejoiceth in the truth." 1 Cor. 13:6. "Thy law is the truth." Ps. 119:142.

DAVID, describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noonday, so that "a thousand shall fall at thy side, and ten thousand at thy right hand," says:—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Ps. 91:4.

The storm is coming. War, famine, and pestilence are already in the field of slaughter. Now is the time, the only time, to seek a shelter in the truth of the living God.

IN Peter's time there was present truth, or truth applicable to that present time. The church has ever had a present truth. The present truth now is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostle's day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing and publishing the present truth for the scattered flock;

but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of Almighty God," is my prayer.

THESE pioneers saw and understood the necessity of quickly carrying the message of truth to the world. The vast scope of the field itself was but dimly seen; and from year to year it has opened before this people, always with its call to stretch every nerve to press the battle ever onward. The same message that began the work, and that has built up the cause of present truth in many lands, will finish the work. The divine sign-post points us straight on, without delay, toward the unwarned fields. Those notes of July, 1849, were written a long time ago. We have delayed doing the work committed to us. It is the Lord's plain command to go into all the world with the message; "and then shall the end come."

An Apt Retort

ONE of our Hungarian brethren was traveling by stage-coach in Transylvania, farther Hungary. He was a colporteur, if I remember correctly the story told by Elder J. F. Huenergardt, president of the Hungarian Conference. With our brother, as fellow passenger, was an intelligent gentleman who was inclined to be scornful of the brief history of the Seventh-day Adventist denomination.

The following conversation took place:—

Stranger: "The Adventist religion can not be very old; for I hear that the first Adventist preacher is still living."

Our brother: "Yes; the first Adventist preacher is still living. Yet the Adventist faith is thousands of years old."

Stranger: "How can that be?"

Our brother: "The Bible says that Enoch also, the seventh from Adam, preached the coming of Christ in glory and power. And Enoch is still living, and will never die. He was translated to heaven without seeing death."

The retort came with such aptness and in such a spirit that the gentleman was greatly impressed with the thought. He dropped all his tone of banter and of indifference; and the further conversation left him with a spirit apparently of genuine inquiry to know more of this ancient faith of the coming of the Lord in power and glory.

It is a gift to be coveted and sought

for, this gift of speaking just the word in season. We see it in Christ's method; and the secret of it there was in the word of God hidden in his heart. The more familiar we are with the Scriptures, the more readily may we take advantage of the flying opportunity.

It means much to "be ready always"—at the instant—"to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." W. A. S.

The Value of the Week of Prayer

OF what value has been the recent week of prayer to Seventh-day Adventists? The answer to this question must be determined, not by the good resolutions which have been made or the new purposes which have been formed, but by the manner in which these resolutions and purposes shall find expression in the life in coming days. It is a good thing, when the heart is tender, to form resolutions for right-doing. It is a good thing, under the influence of the Spirit of God, to pledge the service of the life to his cause. But even better than the resolving is the carrying out of the resolution.

Says the wise man: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"

The pledges and purposes and resolutions of the heart are noted by the angel of God. He makes an account of them in the great record book of heaven. Let us be true to the entry which is made. Let us not say by our lives before the angel of God, that it was an error.

The coming year, bright with promise, lies before us. God is waiting to be gracious to every soul. He extends his hands with loving tenderness, inviting the backslider to return, the sinner to give his heart to him. Let us place ourselves in his hands, for him to choose for us our future. In doing this we are safe, whatever may betide. Let there come cloud or sunshine, let there enter into our experience the sweet or the bitter, pleasure or disappointment, we have committed the keeping of our souls unto the great God, and he will see to it that every experience is turned to our advantage in the end.

With what assurance, then, may we step into the portals of the new year! With what confidence may we seek to weave into practical life experience the impressions which the week of prayer

has brought us, and the good resolutions and purposes which we have formed! But in order for this experience to be ours, we must make every week a week of prayer, every day a day of consecration, every hour an hour of constant abiding in him.

We shall need constantly to keep our experience up-to-date, to keep our sins forgiven every day. Every night we should have the consciousness that God accepts us, that we are his children. Every morning we should arise from the failures of the day before; and with forgiving grace, with lessons learned from the past, and with new consecration to God, go on to new victory. This daily living, this constant spirit of consecration, will make the coming year one of blessed experience, and will make the influence of the week of prayer far-reaching and effective in the accomplishment of what God designs.

F. M. W.

The World's Christian Citizenship Conference at Philadelphia

The World Awakening

ONE OF the most striking addresses of the conference was that given by Rev. C. A. R. Janvier, of India. He spoke of the way in which the East was "hustling," as evidenced by "an imperial parliament in Turkey, an imperial parliament in Persia, an imperial parliament sitting last month in China, which makes it look as if the beginning of the great millennium is near." As an illustration of the awakening of China, he instanced a journey from Peking to Hankow, which a few years ago required forty days by ox-cart, but is covered now in thirty-six hours by train. The city of Peking now has ten daily papers, and the whole empire seems to have its face turned toward a new life. These changes in China, Japan, India, Siam, Persia, and Turkey he attributed to the work of the Christian missionaries, and the placing of the Bible in the hands of the people. "This unrest in all this region," he said, "is the most tremendous, critical, and suggestive situation that this old world has ever seen; and it means to the Christian church such a call as you and I must be deaf indeed to be unable to hear. . . . God in a marvelous manner is not only preparing the way for a tremendous movement for the kingdom of Jesus Christ, but he has chosen his instruments, and has marked those instruments as those by which Jesus Christ is to be enthroned."

These missionaries in foreign lands recognize that there is a mighty force at work in the earth, and they realize that it is vitally connected with the progress of the gospel work. It is the purpose of the National Reform Association and its

allies to make these missionaries believe that in this movement God is endeavoring to have the nations crown Jesus Christ as their king. If the zeal and activity of all the foreign missionaries of the great denominations can be turned into a propaganda of such a character, it is not difficult for a student of prophecy to see that the great swing of world events will very soon be toward that oppressive régime of state-churchism of which the Revelator warns the world.

That this missionary felt he was taking part in one of the greatest undertakings in this world was shown by one of his closing statements. He said: "You and I of the British and American nations have a responsibility, which, if we do not meet, we shall answer for one day before the great white throne of the King of kings."

Character of the Lord's Day Act

The question of the Canadian government's relation to Christianity was discussed by Mr. John A. Patterson, an attorney of Toronto. He prefaced his remarks by stating that he came from the greatest monarchy in this world to the greatest republic the sun ever shone on; that he was not shaking hands across a gulf, "because there was no gulf between them, and had not been for ninety-eight years, and never would be again if the Christian men on both sides did what was expected of them,"—a declaration, virtually, that men possess in themselves the ability to bring peace to this troubled world.

The speaker declared that Parliament could not make right; that its business was to protect original rights; that "rights do not rest upon the infallibility of the majority;" and yet he held aloft the Dominion Sunday law as a thing of which Canadians should be proud, declaring it to be "the best Lord's Day act the world around." That Lord's Day act takes from the minority one of those "original rights," which "Parliament could not make;" and the passage of such an act is a plain assumption of the "infallibility of the majority" in the matter of men's religious rights. Consistency is impossible where one attempts to defend religious legislation, and at the same time pose as an advocate of religious liberty. This fact was again demonstrated in the following:—

It (the Lord's Day act) does not by its provisions inculcate any religious observances. The growth of intellect and religious freedom has widened the scope of men's consciences. Our Lord's Day act enforces a civil rest day. It then gives opportunity for the ministers of religion to convince their fellow men to take the civil rest day, guarded by human law; and as it is a day for voluntary worship and quiet devotion, while rendering to Caesar the things that are Caesar's, they are more evenly privileged to render unto God the things that are God's.

Note the position: The provisions of the Lord's Day act do not "inculcate any religious observances;" but the Lord's day itself is a religious observance; and when it is enforced, a religious observance is enforced. There is no escaping the conclusion. Furthermore, the state compels all men to rest, and the next thing is that "the ministers of religion" have an opportunity to work with the persons whom the state has made idle. It requires no acuteness of intellect to see that the state has made them idle in order that the "ministers of religion" may work with them. The laborer can see this as well as the minister can, and is not likely to be much moved by such parliamentary evangelism. This statement of the Toronto attorney brings to mind that statement of Neander's concerning the operations of an apostate church, which finally ended in the establishment of the Inquisition: "In this way the church received help from the state for the furtherance of her ends."—*History of the Christian Religion and Church*, Vol. II, sec. 3, part II, div. 3, par. 5.

The Friends and Enemies of the Act

The following statement of Attorney Patterson shows very plainly who are the friends and who the opposers of state-churchism in Canada as well as in the United States:—

The Lord's Day act . . . was passed against the embattled strength of the railways, mining corporations, Jews, and Seventh-day Adventists; but with the support of the labor unions, and (what we did not expect) the efforts of the prelates and dignitaries of the Roman Catholic Church. The passing of the act was one of the miracles of modern times. With the active help of the Roman Catholic premier, that act was passed.

Leaving out the corporations, whose interests of course are clearly and only commercial, we have on the one side two bodies of religious people, the Jews and the Seventh-day Adventists, and on the other, Federated Protestantism, Roman Catholicism, and labor-unionism. These are the forces which are to face each other on this question until the consummation. When the great decision of that question comes before the whole world, it will not be merely by the co-operation of the Roman Catholic premier, but by the co-operation of the Pope himself, that the passing of a Sunday law for the world will be accomplished.

When one goes to the length that this attorney has gone, it is not difficult for him to accept the whole program of church-and-state union, as was evidenced by his purpose to have not merely the Bible read in the schools of the realm, but to have religion taught in all the schools.

In harmony with these principles spoke the Rev. A. Carman, D. D., LL. D.,

general superintendent of the Methodist Church in Canada. He declared that if Canada was to be saved, she must be saved from the Sabbath of southern Europe. "We must save our young men," he said, "from the viciousness of many activities." The advocate of Sunday laws seems to forget that idleness is the curse of kingdoms; that "Satan finds some mischief still for idle hands to do;" and that "an idle brain is the devil's workshop."

Program for United Action for Christian Citizens in All Countries

The whole purpose of the Christian Citizenship Conference was to set before the delegates from all countries a declaration of principles and program of action which had been prepared by the National Reform Association. This matter was presented by Rev. T. P. Stevenson, editor of the *Christian Statesman* and corresponding secretary of that association. As it contains what National Reform stands for and is to work for in all the world, we give it here:—

Nations are rewarded and punished and sometimes destroyed according to their moral conduct.

The Lord Jesus Christ has been appointed by the Father the moral governor of the world. Nations, therefore, like all other moral beings, are under his authority, and bound to obey his laws; but his government is a government of mercy, not of wrath; for salvation, not for destruction. He offers himself to the nations of earth as their Saviour, and entreats them to accept his grace and yield to his authority, that they may escape the doom of impenitent, disobedient nations.

The Word of God is a revelation of the will of Christ, and is, therefore, in so far as it relates to national life, a definite obligation to nations and governments. The nation to which the Word of God has come can no more escape the responsibility created by that fact than can the individual man. It has the liberty to accept the offer of the forgiveness of national sins and of divine guidance in the conduct of national life; and it is placed under infinite obligations to regulate its action toward its own citizens, the citizens of other nations, and to the principles and laws set forth in the Word of God. This does not contradict, but sustains and supplements, the teachings of history and of all sane political philosophy.

The nation which accepts and is guided by these principles will receive the forgiveness of national sins, and will enjoy the favor and blessing of God. Therefore these principles are vital to national welfare. It follows, moreover, that every nation which accepts these principles ought to make acknowledgment of them.

Every Christian nation under the law of self-preservation ought to teach these principles to its citizens. . . . If a nation may thus informally and indirectly educate her citizens, her right to inculcate these principles directly and formally in the schools which she establishes for the training of her future citizens, is a right unquestionable. The right of a

Christian nation to transmit and perpetuate her Christian character and institutions is identical with her right to possess such a character and establish such institutions. The principle which would forbid the one would forbid the other.

The Program

It follows, first, That it is the duty of Christian citizens to publish and uphold these principles. Christian citizens in all countries ought to publish these principles, and endeavor to persuade their citizens of their truth.

2. The church, through her missionaries, literature, and schools, is a great agency for teaching these principles to the world, and in doing this work, she is rendering invaluable service to the nation.

3. When these principles have been proclaimed among any people, and accepted by any number of citizens, it becomes their duty to get together as citizens, and make these principles dominant in the life of their respective nations.

4. The nation and the family of civilized governments recognize in their laws the vital place which the nation has in the family. In order that these laws may serve the united group, the family, they ought to conform to the moral laws of the Christian religion.

5. Christian citizens in all countries ought to uphold the right of the state to educate its citizens, and to inculcate these principles of Christian truth which relate to national life, and which have marked the character and institutions of the nation.

6. The claims of any citizen, or of any minority of citizens, to the right to lay a veto on the free action of the state in this matter ought to be earnestly resisted.

7. The public school ought to be used as the most efficient instrument in the possession of the nation for the uplifting of the nation through the establishment of right moral character in all her citizens.

8. *The Observance of the Lord's Day.* Christian citizens in all countries are urged for the sake of the national welfare to show by their example their belief in the definite appointment of one day in seven as a day for rest and worship, to uphold the laws which safeguard it, to conform their social usages, the usages of their governments, and the operation of all public utilities, to this beneficent arrangement of their Creator.

9. *Righteous Men for Civil Office.* We ask Christians of all nations to consider whether any man who does not fear God and has no regard for his moral laws, can be safely elected to civil office. . . . Indifference to the moral character of those elected to civil office contradicts the voice of God, who, as the Author of civil government, has prescribed the moral qualifications of rulers: "He who ruleth must be just, ruling in the fear of God." We appeal to good citizens in all countries to withhold their suffrages from men whose character shows them to be unfit to deal with the moral and religious interests of the people.

10. *Congress of Peace.* We urge the Christian citizens of all nations to work together for the abolition of war, for the establishment of courts of arbitration, international justice, the adoption of treaties whereby all disputes shall be

referred to such courts for settlement; the disarmament of private citizens.

11. The manufacture and sale of instruments of death ought to be restricted by law.

That is to be the curriculum of this new school of the nations, who, through the instruction they are to receive from their missionaries, are virtually to sit at the feet of the National Reform Association for a post-graduate course in national religion. When every heathen nation of the world has had some kind of a national religion, it is like carrying coals to Newcastle for American and British and German Christian missionaries to go into their midst now, and teach them the need of a national religion. Of course it is the idea of the promoters of this plan that Christianity as a national religion will be far better than the systems they have had; but it must be remembered that when a divine religion is made dependent upon the enforcement of human law, that moment that religion descends to the same plane which every heathen national religion has occupied. It is left of all divinity, and stands where they all have stood.

The fallacy of the reasoning that, because God has spoken to groups of peoples, inviting them to turn from their sins and accept his proffered salvation, therefore nations are moral beings, possessed of moral characters, for whose salvation Christ died, ought to be apparent to every thoughtful individual. Nations are made up of individuals, for each one of whom Christ died. If half of those individuals are finally lost, and half of them are finally saved, then we have the peculiar and distressing anomaly of a "moral being" half saved and half lost, and to remain so forever. And yet such a proposition is considered of sufficient importance to be placed first among the principles which men have been gathered from all quarters of the world to study and accept and promulgate in the various nations of earth. In fact, the idea that nations are moral beings, and may be saved or lost as individuals are saved or lost, is the pillar on which the whole temple of National Reformism is built. Acknowledge that premise, and the rest follows naturally. How important it is to know, therefore, what disposition the Ruler of the universe intends to make of the governments of earth when he comes in the clouds of heaven. "Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." Rev. 19:15. "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

Between the program which the National Reform Association has mapped out for the whole world and the program which Inspiration has outlined, there is no smallest note of harmony. As the Bible is true, the National Reform program is entirely out of harmony with revelation; and with the records of history before us, we must declare that it is also out of harmony with reason.

We must not fail to notice paragraph six of the foregoing program. In that is hidden the dragon features of the power which that program is to develop. By that it is proposed that the state shall have the right to override every right of the individual if it shall choose so to do. That would scatter to the winds every guaranty of religious liberty for the individual, and put the whole world back again into the distressing conditions against which protested Savonarola, Luther, Huss, Melancthon, and Wycliffe; that is, the rule of the ecclesiastical hierarchy over again, with the state as the subservient tool of the church, to enforce its dogmas and punish the objects of its anathemas.

Note, by paragraphs five and seven, that the public school, supported by general taxation, is to be used as the instrument for the propagation of these religious-political tenets. Note, by paragraph eight, that the welfare of the nation is made to depend upon the keeping of Sunday; that in paragraph nine the spirit of our national Constitution, which makes every citizen equal before the law, and equally entitled to offices of public trust, is attacked and nullified, and that a religious test is specifically provided for applicants for public office.

Were such a program designed for one nation only, it would not be so serious; but when it is proposed that the nation which, above all others, has stood for the inalienable rights of man, and has been the schoolmaster of the world in that branch of education, shall face square about, and teach the world to take up again the discarded program of darkness, the proposition becomes a serious one. But that is the proposition; and the prophecy indicates that it will be carried out.

C. M. S.

General Conference Committee Council

November 23 to December 4

Third Report

QUITE a number of recommendations were passed relating to transfers of laborers within the North American fields. The general aim was to draw workers from more fully manned fields into the more populous centers. We are not able to print these recommendations, as there has not been time as yet to hear from those concerned.

Ministerial Institutes

The following memorial was presented by the Atlantic Union Conference Committee:—

In view of the very urgent calls which are coming to us in the East to enter the large cities without delay, and proclaim the truths of the message, and knowing well that our ministry, that is expected to do this work, feels altogether unequal to the task without special preparation; we, therefore, would request the General Conference to appoint in the East, the coming winter, a ministerial institute, which will include in its plan the Atlantic Union Conference, and would request that such institute be held at some point in the State of New York, and would favor the last of March and first of April as a time suitable to our field. The length of such institute, the definite place where held, and help for the same, we would be pleased to have the General Conference arrange for.

In considering the memorial, it was arranged that a ministerial institute for the Atlantic, Columbia, and Canadian union conferences should be held at Philadelphia.

By request of the Southern and Southeastern unions, it was agreed that a ministerial institute should also be held in the South.

Soliciting Funds

The following action was taken with reference to solicitation of funds among the churches by representatives of independent or partially self-supporting enterprises outside the conference:—

Voted, That in cases of solicitation of money among churches in a conference by solicitors representing independent or partially self-supporting enterprises in other parts, we advise that as far as possible such solicitors be accompanied by some conference worker, the basis on which money is raised and the division of funds to be arranged in counsel with the conference officers.

Support of Sick or Aged Laborers

Much study was given in the council to the question of the support of sick and aged laborers in the cause, and widows or orphans of laborers falling in death. The following plan for the systematic discharge of this duty was adopted:—

Sustentation Fund

Whereas, The Scriptures plainly teach—

1. That Israel, in the wilderness, under the leadership of Moses, was the recognized church of God (Acts 7:30);

2. That the Lord chose the Levites for the ministry of his church (Num. 3:6, 7);

3. That the service of the sanctuary and the congregation was to be their sole occupation (verse 9);

4. That, because of their appointment to the Lord's work, they were his people, and he was their portion, in a special sense (Num. 3:45; 18:29);

5. That because of their special relationship to God, and the service they were to perform, the Levites were not given an inheritance in the land, as were the other tribes (Deut. 10:8, 9);

6. That instead of giving them a por-

tion of the land for their inheritance, the tithe of all Israel was given to the Levites for their inheritance (Num. 18:21-24);

7. That this inheritance was given to them as a reward for the service they rendered to all the people (Num. 18:21, 31);

8. That all the people, including the Levites, were to rejoice in this arrangement (Deut. 12:12);

9. That the people who had inheritance in the land were not to forget nor forsake the Levites who had none (Deut. 14:27);

10. That even to this day the tithe belongs to Christ, our great High Priest, for the support of those whom he calls to the gospel ministry (Heb. 7:4-9; 1 Cor. 9:7-14); and,—

Whereas, The adoption of this plan by Seventh-day Adventists provides a prompt, regular, and adequate support for the ministry; and,—

Whereas, In the application of this plan, no regular, well-defined arrangement has yet been made for the care of laborers who, because of serious sickness, permanent illness, or old age, are unable to render full or even partial service, nor for the widows and children of those who fall in death at their post of duty; therefore,—

Resolved, That we hereby adopt, and recommend to all our conferences, the following plan:—

1. That we maintain a permanent fund, to be known as the Sustentation Fund, for the support of sick and aged laborers, and the widows and children of deceased laborers.

2. That the resource of this fund be the tithes of all our people.

3. That each local and union conference and the General Conference pay monthly into this Sustentation Fund an amount equal to five per cent of their total tithe receipts, these remittances to be made through the regular channels.

4. That this fund, for the North American Division and the mission fields, be kept by the treasurer of the General Conference; for the European Division, by the sub-treasurer of the European Division; and for separated union conferences, by their several treasurers.

5. That allowances from this fund be made by vote of the following committees: (a) For the North American Division and the mission fields, the General Conference Committee in North America; (b) for the European Division, the European members of the General Conference Committee; (c) for the separated union conferences, their respective committees.

6. That the benefits of this fund shall be extended to the disabled laborers of our cause whose remuneration has come from the tithe or mission fund while in active service; and such workers in the various departments of our cause, whose remuneration has been on a missionary basis, as may legitimately be included under this head.

7. That the resources of this fund shall not be drawn upon for temporary sickness or disability, it being understood that all conferences shall care for their workers for a period of at least six months.

8. That all applicants to this fund shall furnish the disbursing committees satisfactory evidence that they are entitled to support, and also as to the amount that will be required.

9. That in order to secure uniformity, accuracy, and justice in making allowances, blanks be prepared by each separate general division, which, when filled, will give the committees the information they will need for making a proper and equitable distribution of the fund. This blank to be signed by the applicant, and the president of the local and union conference in which the applicant resides.

10. That when an allowance is fixed by vote of the disbursing committee, an order shall be given to the treasurer of the fund to make monthly remittances of said allowance to the party named until said allowance is changed or discontinued.

11. That the disbursing committees be charged with the duty of aiding the beneficiaries of this fund in locating where conditions will be most favorable for their restoration to health, where living will be most economical, where they can do the most to help maintain themselves, and where they may render the best service possible to the cause.

12. That it be understood by the beneficiaries that the allowances from this fund are cheerfully made, and by the disbursing committees that the fund is the inheritance of the beneficiaries.

13. That decisions regarding applications be made promptly, thus avoiding delay, suspense, and possible suffering.

14. That any surplus funds on hand, above five thousand dollars, be appropriated annually to the General Conference for mission fields.

15. That this plan become operative as follows: (a) The local, union, and General Conferences to begin paying the five per cent into this Sustentation Fund from Jan. 1, 1911; (b) each conference to continue from ordinary funds the support of its disabled workers during the month of January, as aforesaid; (c) the disbursing committee of the Sustentation Fund to assume responsibility for the support of those coming under this fund from Feb. 1, 1911.

Calls From the Mission Fields

There was a long list of calls for workers for the mission fields on the council agenda paper. These were often referred to, but in most cases the detail consideration had to be left for later study, and for action as the mission funds may permit. The first thing, it was agreed, was to increase the supplies, so that deficits may be made up as quickly as possible. Then, one by one, the workers may again be moved on toward the most destitute posts.

As full reports and financial calls from the fields are not yet in, and as there will be no spring council, it was voted that members in Washington and near-by points meet early in the year to make up estimates and appropriations for 1911.

From all parts of the world come good reports, and notwithstanding the fewness of the laborers, the work constantly moves forward. These reports and evidences of God's prospering hand in the work greatly cheered all hearts in the council. The plans for drawing resources of men and means into populous cities, and for continuing a forward pol-

icy in the work for the regions beyond, commanded the devotion of all hearts throughout the council.

W. A. SPICER, *Secretary*.

The Sustentation Fund

A Plan for the Support of Sick and Aged Laborers, and the Widows and Orphans of Deceased Laborers

IN this week's report of the General Conference Committee Council, just held in Washington, will be found a plan adopted by the council for the care of sick and aged laborers, and the widows and orphans of deceased laborers. This arrangement deserves special mention in the REVIEW, and it should receive most careful study by all our people.

This is the first definite, complete plan ever outlined and adopted by us for the adequate support of our laborers who, for various reasons, are unable to continue active service in the cause. This provision should have been made long ago. The men who have served as presidents of the General Conference have felt the need of some such provision, and have endeavored to impress upon those occupying positions of responsibility the importance of rendering to sick and aged laborers and dependent widows and children, the prompt and adequate assistance they ought to have. At different times this matter has received attention in the sessions of the General Conference. Resolutions have been adopted expressing belief that the tithe is the inheritance of broken-down laborers who have been faithful and efficient in their work, and urging conference officers to give prompt, sympathetic attention to all cases of need.

But notwithstanding all this, it has been well known by our men in leading positions of responsibility that there has been serious neglect in many cases, which has caused deep sorrow, and in some instances much physical suffering.

As our work has grown and spread over the world, the number of our laborers has multiplied, and the number of permanently impaired laborers has greatly increased. The situation thus created has forced upon the minds of many the conviction that some definite, feasible arrangement ought to be made by which broken-down laborers could, without delay, anxiety, or humiliation, receive the support they need. It was this conviction that led to the adoption of the plan which is given in this week's report of the council.

Every feature of this plan received a most searching investigation and the fullest discussion before its adoption. The council spent an entire day on the plan before passing upon it. The question of providing a definite fund received special attention, and the following action was finally taken:—

"That each local and union conference and the General Conference pay monthly into this Sustentation Fund an amount equal to five per cent of their total tithe receipts, these remittances to be made through the regular channels."

Before the council convened, we had secured from all the union and local conferences in North America the names of all the sick and dependent laborers who were receiving support, and the amount that was being allowed to each. This enabled us to form a very close estimate of the total amount that would be required to meet these needs each year. From this information, it was found that five per cent of the tithes received by the conferences would be sufficient for this fund; so in specifying this amount, the council was acting upon fairly good information.

Another question that received the most thorough discussion was the proposal to pay this per cent of the tithe into a general fund, to be kept at the General Conference treasury department. At first many of the brethren felt that it would be better to have this money held by each local or union conference, and disbursed by their regular committees; but after a careful study of our administrative plans, and of many experiences through which we have passed in our endeavors to provide prompt and sufficient help to those who have broken down in their labors, it was finally agreed that the most satisfactory arrangement that could be made would be to have a general fund to be disbursed by the General Conference Committee.

If our ministers were never transferred from one conference to another, it would no doubt be better to have each local conference keep its own funds, and take direct care of its sick and aged workers. But our system of work leads to the transfer of our laborers to all parts of the country. A minister located on the Atlantic Coast this year may be transferred to the Pacific Coast or to Canada or the South next year. And it is possible that within a few weeks or months after his transfer, he may break down. This often happens, and then there generally follows extended correspondence as to what conference is responsible for his support. The conference to which he has recently been transferred claims that inasmuch as he had given his life to the conference from which he was sent, that conference should support him. On the other hand, the conference from which he has been transferred claims that after the transfer he is no longer its minister, and that it is the duty of the conference to which he has gone to support him. In some instances this sort of discussion has continued so long that the laborer has not only suffered for the necessities of life,

but has been so humiliated that he could not receive the help finally given without feeling that he was unwelcome to it.

In other instances disabled laborers have felt that they needed a more favorable climate than the one where they were being supported, but it has been almost impossible to transfer them without creating difficulty regarding the continuance of their support.

The laborers in our ranks hold themselves ready for service anywhere. They respond to the call of conferences very much as the soldiers of the government answer the call of the nation. But when soldiers become disabled, they receive prompt and necessary care. Our disabled workers should receive as thoughtful consideration.

Thus when all phases of the question of providing prompt and hearty support for all our laborers who are deserving had been carefully considered, it was decided by the council that it would be best to have one fund in each general field, and have its disbursements made by the general committee of the same.

If the plan agreed upon is adhered to by all parties concerned, every deserving laborer drawing support from the tithe while able to render useful service, should receive cheerful, adequate support when he becomes disabled. A standing committee of three members of the General Conference Committee has been appointed to conduct the necessary correspondence in gathering information of every kind which will be required to enable the general committee to do intelligent work in disbursing the funds. By this arrangement it is hoped that prompt action can be taken, and justice done in every case requiring attention.

In closing I wish to request every reader of the REVIEW to study with care this plan as it is given on another page in the report of the council.

A. G. DANIELLS.

Note and Comment

Is Death a Friend or an Enemy?

If we seek an answer to this question in the popular theology of the day, we shall be led to conclude that death is the greatest friend of the Christian. In old-time hymnology it was declared that "death is the gate to endless joy." And in the large majority of funeral sermons we hear it stated that the spirit of the departed is already in the courts of glory, or in the companionship of angels, and is looking down with sympathy upon the scene of sorrow. In direct line with this teaching are the words of Chas. M. Sheldon in the *Christian Herald* of December 7:—

Let us not fear Death. He can not harm us. Life is the only thing to fear. Life is what does things. Death does nothing except emphasize life. What a friend this is to humanity! Some of us would live for years without a sober or happy thought of God if Death did not now and then beckon some one we know out of our presence into his. Then, as this acquaintance, this friend of ours, that baby, that child, that life companion, goes in through that glory gate, we look, and God is there, and we have to think of him for a while. The money-making, the pleasure-seeking, the power-craving drop their clutches off of us for another brief moment, and God has a chance at us again. Death has reminded us of him.

It is true, as Mr. Sheldon says, that the experience of death may emphasize the importance of life. It may lead men to think of God; but it is not the doorway to celestial glory. This view of death does not accord with the declaration of Holy Writ. The apostle declares, "The last enemy that shall be destroyed is death." The hope of the Christian bridges this yawning chasm. It leaps from the life which now is to the life beyond the tomb, to the glorious resurrection at the second coming of the Lord Jesus Christ. In that day and through that event will the righteous dead enter upon their blessed reward. See 1 Cor. 15: 51-55; 1 Thess. 4: 16-18.



How to Fill the Churches

COMMENTING upon the growing tendency of professed Christians to absent themselves from the house of God, Robert Wilson Yourd, in the *United Presbyterian* of Nov. 1, 1910, says:—

It is a serious problem confronting every minister to-day. But neither moving-picture show nor the sensational methods advocated by many will meet the need of the hour. That need is for the old, pure gospel of two thousand years ago, preached in the spirit and in power. Give me the cross, and you may take the rest. The cross is the center of it all. Take away the atonement, and sinful men have no interest beyond the day in the preaching of the gospel.

Among some of the reasons for this spirit of worldliness the writer enumerates the following:—

An increased substitution of form for worship. The movement in many of our churches to-day toward ritualism in aping the Episcopalians, should be condemned. What we want is not "a more impressive service," but more of the spirit of true devotion and worship in our hearts. The "rags of popery," as the gown has been called, lends nothing to the worship of God. The warbling of singers with no heart in their words can not minister to his praise.

Another writer in the same number, J. M. Aikin, M. D., says:—

In all too many instances our church services are made to conform to the present day "intellectual" and "esthetic" tastes of man. Culture so refined as to eliminate a "sanguinary the-

ology" from the pulpit, and the deliverance of lectures on social, political, or business problems, drives men from our church pews. Men are surfeited with these during six week days, and desire spiritual food on the Sabbath.

These statements, as do many others, only emphasize the need of a revival of plain, simple, gospel preaching. While the professed gospel ministry may be largely at fault for the decline in spiritual life so manifest throughout the world, the causes are deeper rooted and more far-reaching than this. The professed church of Christ to-day is now in the grasp of a great spiritual declension. Sin in its myriad forms, with consequent departure from God, has made fearful inroads even among professed Christians. It is in the condition which the Scriptures of truth declare will exist just before the coming of the Lord. It is the time when men are lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. By these conditions we are to be admonished to greater earnestness in the things of God; and while others around us are losing their connection with divine power, we are to put forth the more earnest effort to maintain our Christian integrity.



Too Much of It

THERE is a rising feeling among some of the friends of the plan that the cause of church federation is being overdone. Speaking of the recent Episcopal convention, and the proposal it made for universal church unity, the *United Presbyterian* of December 8 says:—

What is contemplated by the proposed universal congress? Christian unity is a very indefinite term. Is it proposed to work for the organization of all Christian bodies in one organization? Such a union, beautiful in words, is altogether impracticable, and if accomplished, would be a blight on the church of Christ. The idea is without a single stone of foundation in the New Testament. There is wonderfully little said about the visible organization of the church, but very much about the church as the kingdom of God. The inspired history shows strong bonds of love, but nothing of episcopal powers centered on one person. Such concentration of power as a world-wide organization would soon lead to a despotism which finds its illustration in the Roman Catholic Church. Anything less than that is simply federation. That we have on as broad a basis as can be safely adopted at the present time. What more could a million-dollar fund bring about? The proposition comes from a quarter that does not give any encouragement to hope for good results. Until the Protestant Episcopal Church recognizes non-Episcopal ordination, it is useless to talk about church unity in anything more than brotherly love and simple co-operation. What we need now is spiritual endowment and burning zeal for the kingdom of God. All else will take care of itself.



Looking for Christ

L. D. SANTEE

My hope, my heart, my treasure, are in heaven,
Whence Christ my Lord will come to claim his own.
A crown of life will to the saints be given,
A heavenly mansion in the Father's home.

The azure dome the Bridegroom is unfolding;
Still months and years roll onward as before;
And though I gaze with eager eyes beholding,
No tidings come from that far, shining shore.

The fleecy clouds drift slow across the heavens,
But in the blue I see no angel band;
No vision to my longing soul is given,
No scenes of brightness from the better land.

Tearful, I'm waiting for some glad revealing,
When chains of earth no more shall bind me down,
When Christ, the secret of the heavens unsealing,
Will bring each waiting one a robe and crown.

His promise stands, his waiting church receives it,—
The Lord will come in his appointed time!
This blessed truth, if we will but believe it,
Lingers to cheer us like some sweet old rhyme.
Moline, Ill.

Arkansas

HOT SPRINGS.—As is generally known, Hot Springs is a popular health resort. Special provision has been made for caring for the large crowds that come to this place on holiday occasions, and for the nearly one hundred fifty thousand guests who visit the place in the course of a year. All classes of people are represented. The regular population is nearly fifty thousand, many of whom spend their entire time caring for the visiting invalids.

The third angel's message has been introduced in Hot Springs, and there are a number of Sabbath-keepers, but they have no meeting-house in the city. Elder and Sister A. P. Heycock are looking after the interests of the work as well as their years will permit; but they need help. The holiday occasions should be taken advantage of for the presentation of the truth to the vast crowds that visit the city. Especially should the visiting sick have a reasonable opportunity to study the truth. They have much time to read, and book-sellers are kept busy.

On a recent visit, I found Brother and Sister Heycock praying that the Lord would help them to take advantage of a good offer for a meeting-house. A church building belonging to one of the denominations was found too small for the congregation, so they are building a larger one, offering their former building for sale. The church is a frame structure, twenty-four by forty feet, in good repair and conveniently located on a suitable street. It is offered for twenty-two hundred dollars, the lot alone, in its good location, being worth close to one thousand dollars.

Here is a choice field for sowing the seeds of truth. For any information regarding the place, address A. P. Heycock, R. F. D. 2, Hot Springs, Ark.
L. F. HANSEN.

Louisiana

THE work in this State is going forward nicely this winter, as the following notes from the workers will indicate:—

"Two new believers are to be baptized in New Orleans next Sabbath."

"We have organized our home missionary society here in New Orleans, and are planning to give the truth to our large city. We are arranging to use a great deal of our literature in connection with our work."

Another writes: "I find more interested ones than I can visit and read with."

Still another says: "I now have sixteen readers. Many of them are very intelligent, and manifest a good interest. It is truly encouraging to give readings to such people."

The Sabbath-school, Missionary Volunteer, and conference secretaries report increasing interest in their departments.

A brother recently came to the truth, once a professor in a denominational college, and now sixty-five years of age, is having unusually good success selling our books in one of our large cities. He writes that he praises the Lord morning and night for the privilege of helping to carry this precious message.

Louisiana offers the best kind of field for the canvasser.

E. L. MAXWELL.

Argentina

OUR conference will be held November 2-12. We have arranged it a month later than usual, that we may have Elder L. R. Conradi with us. At that time we expect to go over the situation in Buenos Aires very carefully. We must form better plans, that we may become more aggressive in our medical missionary work.

We are making efforts to secure funds for a church building in this great city. We have nearly five thousand pesos, or about twenty-two hundred dollars: but

that will not even buy a lot in the location we desire. We shall need twice that amount for the chapel, and a few rooms for a mission family. At our coming conference, we are hoping to make the condition here appeal to our brethren from other parts of the conference; that is one reason why we wish the meeting held here, as Buenos Aires is considerably out of the center of membership.

Our financial condition has greatly improved. A year ago the conference was in debt about six thousand pesos: but we have been prospered so that we have a small surplus now, besides having another minister in the field.

C. E. KNIGHT.

Solusi Mission

NEVER in the history of the old Matabeleland Mission Station has the work been so prosperous as during the past year. Eighteen months ago our boarding students numbered between forty-five and fifty at the most; to-day we can report one hundred three boarding students, and the usual number outside. Our buildings are all crowded, from the church building to the last corner for sleeping. We are forced to enlarge. Therefore we began this month to make brick for more buildings. We want to make one hundred thousand brick if possible, before the rains and the planting season come on.

Besides the home-school work, we have eight out-schools. These do good work, and feed the home school. Excellent work is being done, and I do not see how the interest could be better. The spiritual interest in the home school is also high. Many are asking for baptism. We shall start a class soon for that purpose. More girls are attending our schools than ever before. We are glad for this, although it means more work for us. The girls are much harder to control than the boys. Having always been slaves at home, when they do break loose from that restraint, they become proud and stubborn. It takes patience to hold them. But the girls must have a share in the gospel. When consecrated, they become good workers.

The health of our mission workers was never better than the past year. The white workers have all kept exceptionally well, notwithstanding the continual strain, and there has not been the usual fever among the natives.

Mrs. Sturdevant and I had a very narrow escape, July 4. While on our way to Bulawayo, thirty-three miles distant, our horse stumbled and fell, throwing us both from the cart. I landed upon my feet, and so was not hurt, but my wife did not fare so well; her fall fractured three ribs, jarred the lungs and brain, and bruised her body quite badly. We were ten miles from town, and had to ride that distance before help could be obtained. It was a very painful ride, yet she bore it bravely, and I got her into the hospital as soon as I could, where all possible help and kindness were shown her. As soon as she was able, I brought her home, and now she is able to enter again upon her duties, though not without pain. This was a severe trial, as she is the only white woman on the place.

The Lord has also provided for the temporal needs of our mission. Our

crops were fair, though not the best. Our corn crop was good; other produce, such as potatoes, beans, and peanuts, was not nearly so good as in the past. We shall have plenty of food for the mission, but not so much to sell this year as formerly.

We earnestly entreat the prayers of our people that we may have grace, courage, and strength to continue till the work is finished, and Jesus comes to redeem his people. We earnestly desire a part with them then. Our interests are also with our brethren in all parts of the world, and our daily prayers ascend to God for them.

M. C. STURDEVANT.



Walla Walla College Harvest Ingathering Campaign

THE Walla Walla College teachers and students feel it a privilege to identify themselves with every missionary movement inaugurated by our people. Accordingly, the recent Harvest Ingathering campaign received their earnest consideration and hearty support.

Thursday all school work was laid aside, except in the normal department, and about one hundred twenty-five teachers and students spent a day in visiting the people in the city of Walla Walla and ten of the surrounding towns, telling them about our work in foreign fields, and soliciting donations in its behalf. Those visiting the outlying towns spent both Thursday and Friday in this work.

Before going out with the papers, one period of the daily program for three days was spent in the study of the Harvest Ingathering number of the REVIEW and also in a study of the methods of presenting the paper, and of soliciting gifts from the people. The Missionary Volunteer society took the burden of this effort, and planned and carried forward the work in a very commendable way. Those taking part in this work were divided into bands. For each band a leader was appointed, who distributed the members in such a way that the territory assigned was thoroughly worked.

The church missionary societies of College Place and Walla Walla co-operated with the Missionary Volunteers in carrying forward this missionary campaign, and each received a great blessing in so doing.

On Friday evening a meeting was held to hear reports from the workers. The earnest words of praise and appreciation for an opportunity of service for the Master in behalf of the foreign missions indicated plainly that God had richly blessed those who had taken an active part in the work. Some who had not received anything in the way of gifts from the people testified that they had been greatly blessed by the Master with the gift of his Spirit and presence with them as they visited the people, and told them what God is doing to save souls in heathen lands. Many reported that they had found persons who were interested in the truth and desired to read our literature, and some wished to have Bible readings held in their homes.

The work of the day opened to them doors of opportunity for missionary work, which they plan to carry on during the school year. Truly the entering into this missionary campaign with heart

and soul has brought a rich blessing to the college, and has resulted in a still greater measure of the missionary spirit in our school. It also helps to better qualify for efficient service those of our number who will be called to go to distant fields. While we appreciate the help the gifts received will be to the foreign mission fields, we also greatly prize the blessing received by the school. Such service makes the school more like what God desires it to be, an institution baptized with the missionary spirit, because its teachers and students have more of the spirit of Him who went about doing good.

The gifts received by the members of the Missionary Volunteer society amounted to about two hundred dollars, which is considerably more than was received last year. This is partly due to the fact that a better preparation was made before going to the people, and partly to the better organization of the work in general. The people received the workers more favorably this year than last. As it becomes known that our people are sending men and means to convert the heathen in distant lands, the people of the world respond more liberally to our pleas for help.

Walla Walla College teachers and students have pledged themselves to help carry forward every missionary effort which has for its aim the carrying of the gospel to the whole world in this generation, and their faces are not so deeply buried in books that they can not change their program, and drop their work for a day or two now and then, to second and support every movement that will result in lifting the burdens and gladdening the hearts of those who are laboring for souls in foreign fields.

M. E. CADY.



Progress of the Message in Lower Japan

AFTER seven and one-half months of earnest work, we were compelled, on account of my wife's health, to seek a cooler place for the summer. Now we can see how the Lord was leading us.

Soon after reaching Nagasaki, an old Japanese lady began to keep the Sabbath. She has been present at every meeting from that time to this, and has just asked for baptism. As time passed, I learned something of her history, and found that she was once the wife of a daimio (feudal lord), and had long been a Christian.

There was once a noble Japanese whose title was "Wakasa no Kami." In the course of his duties as guard of Nagasaki harbor, he found a little Dutch New Testament floating on the water. He learned enough from its beautiful contents to fill him with a deep longing for more, so he sent a man to China for a Chinese translation.

All this occurred before Christianity had gained entrance into Japan. He was the first to accept Christ, and our aged sister is his daughter. She understands some things which we do not; for her faith was very precious to her in those early times, even during the days of great persecution. She is the oldest living Christian in Japan.

We are now holding a series of tent-meetings here in this illustrious old landmark in the history of Japanese missions. Our canvassers have been doing

quite well, but there is a great lack of suitable literature. The meetings were opened only one week ago, but we have already received the names of twenty-five inviting us to their homes to teach them, and several have asked for baptism.

Before opening the meetings, we distributed twenty thousand invitations, and the attendance is good in spite of bad weather. We gave one of the daily papers an account of our meetings, and the same day the leading reporter, an educated man, who said he and his family are Christians, asked Brother H. Kuniya to come and teach them. Then the typesetter became interested, and his family is studying to know the better way. A merchant came from his native island on business, and was staying in a small hotel near the place where we pitched our tent. He subscribed for the paper, has been taking all the time he could with us for study, and has invited us to open up work at once in his island of ten thousand houses, where Christianity entered for the first time last year. There are at present pressing calls for help from all points of the compass.

I hope this winter will mark such a grand change in our work in this country that no one will ever be tempted even to think that we have spent a dollar in vain for Japan. Our people are becoming thoroughly awake, and are working for souls from the extreme south to a thousand miles north.

I remember hearing, several years ago, the calls for the Orient, but I did not know how much the writers meant by what they said. But if you, my brethren, are ever called upon to stand in a place like this, you will know, as I have learned to know, what these calls mean. Japan feels the deep moving of God's Spirit as never before. We long to be always where we shall hear his voice when he calls.

W. L. FOSTER.



Alabama

SHEFFIELD.—Two months ago Brother Elliott and myself and wife came to Sheffield, and began a tent effort. The Lord has blessed our labors. We held forty-five meetings in the tent, and as a result eight have signed the covenant, and others are keeping the Sabbath. Many others are interested, and are still studying; we hope these will yet take a stand for the truth.

Brethren C. F. McVagh and E. G. Hayes were with us a few days at the close of the meetings, and their help was greatly appreciated.

We are now holding our meetings in an old church building, which we have rented for the purpose. Our Sabbath-school numbers twenty-four at present. Pray for our work in this needy field.

JAMES BELLINGER.



Field Notes

SABBATH, November 5, three persons were baptized and taken into church fellowship at Delta, Ohio.

As the result of meetings since the first of October, at La Harpe, Kan., eight are now keeping the Sabbath, and others are interested. At Sylvia two have taken their stand for the truth.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN

Secretary

MATILDA ERICKSON

Corresponding Secretary

Pass It On

HAVE you had a kindness shown?

Pass it on!

'Twas not given for thee alone—

Pass it on!

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears—

Pass it on!

Have you found the heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone!

Hold your lighted lamp on high,

Be a star in some one's sky,

He may live who else would die—

Pass it on!

Love demands the loving deed—

Pass it on!

Look upon your brother's need—

Pass it on!

Live for self, you live in vain;

Live for Christ, you live again;

Live for him, with him you reign—

Pass it on!

—Henry Burton.

Missionary Volunteer Day

THE General Conference Committee has appointed Sabbath, Jan. 7, 1911, as Missionary Volunteer day. Our churches everywhere are asked to give the time of the regular service for that day to a prayerful consideration of the young people's work. How the local churches can best enlist the energies of their youth in service, is a problem that merits much study. The youth of our denomination constitute the inexhaustible gold-mine of the church. The enemy is ever waiting to dash in to steal the precious nuggets. They must be speedily mined, assayed, and coined into currency that will be legal tender anywhere and everywhere in heaven's commerce for the salvation of men. Below is given the suggestive program for January 7. The general articles appear in this paper. The letters from the conference presidents and Missionary Volunteer secretaries will be sent direct to each church. Let no church nor company fail to observe the day. It is those who co-operate with God in earnest, prayerful effort to whom the promise of Isa. 49:25 is given.

Program

SONG: "Christ in Song," page 548, new edition.

PRAYER.

SCRIPTURE READING: Joshua 1:1-11.

SONG: "Christ in Song," page 571, new edition.

PAPER: "How the Missionary Volunteer Work Aids in Supplying Workers."

PAPER: "Value of the Missionary Volunteer Work to the Conference."

SPECIAL MUSIC.

Greetings From Your Conference Missionary Volunteer Secretary.

A Message From Your Conference President.

SONG: "Christ in Song," page 604, new edition.

Report From Your Local Missionary Volunteer Society.

PAPER: "The Great Need of Co-operation in This Work."

SONG: "Christ in Song," page 544, new edition.



How the Y. P. M. V. S. Aids in Supplying Workers

In a letter recently received from a State secretary of the Young People's Missionary Volunteer Society, comes this report: "I am glad to tell you that seventy-seven young people were converted last year as the result of work done by the Missionary Volunteer department."

What does this mean? To me it indicates that the young people's societies in that State are alive; that the majority of the members are active, earnest, resourceful, and zealous in their Christian life. In fact, in the story of these conversions is found the answer to the question, How can the Y. P. M. V. S. aid in supplying workers? These seventy-seven young people have given their hearts to God because some one has been living the Christ life before them. Some one has been on his knees before the throne of grace, and has learned to pray the importunate prayer, which continues until the answer comes. Some one has *already* become a worker for God. The very efforts to win souls within the circle of one's own friends is an assurance to the leaders of our work that they may look to the young people's societies as recruiting stations for regular workers, because the act of prayer and entreaty for one's associates, to win them from the way of evil and lead them into the paths of righteousness, is in itself laying a foundation for a life of service in the home land or abroad, wherever the call of duty may demand. When one has tasted the joy of being a fellow laborer with Christ and the angels in saving souls from eternal death, the pleasures of earth become empty, unprofitable, and undesirable in comparison.

It was in the prayer band that John and Charles Wesley were freed from formalism, and found a gospel which could be understood and joyfully received by the common people. It was in the prayer band that the vision of the Christless millions was given to Judson and his associates, which materialized into the first foreign mission board in America. It is in these circles of prayer that one hears the call to service, and finds the Christian's secret of power for service.

How the Reading Course Becomes a Factor in Supplying Workers

The idea expressed in the words, "By beholding we become changed," is never more thoroughly fulfilled than during the plastic time of youth. At this period of life, the young person, perhaps without knowing it, is looking for a leader. He stands at the parting of the ways of life's journey, and the path he chooses in this formative period will largely be the future course of his life. It is at this time that a person reads with greater eagerness, and what he reads leaves a more lasting impression, than at any other time. The help that comes through carefully planned Read-

ing Courses is almost incomparable. If he, like many others, becomes a reader of the cheap and sensational novels which everywhere abound, he will have for the companions of his thoughts the unreal, unprincipled, and degenerate characters that go to make up these stories of fiction, and then, unconsciously imitating them, the things of real worth, and results achieved by honest daily toil, become distasteful, and he thus becomes an idle dreamer of impossible things, or, selfishly ambitious and cunning, he seeks his own advancement at the expense and sorrow of others.

If, on the other hand, the books which he reads contain the experiences of men and women whose lives have been a blessing to mankind and a glory to God, if he reads the story of a Bernardo or a Paton, he will be touched with the greatness of that life, and will find his pleasure in helping the unfortunate or forgotten ones. Thus day by day his character will be changed into the likeness of Him who left the ninety and nine to seek the one that was lost. As the young people read these lives of the truly great, their hearts are stirred, and their zeal is kindled; and the seed sown by these good books, falling into the virgin soil of these young hearts, watered by their tears of sympathy, and warmed by the sunshine of God's presence, will spring up and grow into a sturdy life of self-sacrificing service. A desire to go and seek among the Christless millions for the "other sheep . . . which are not of this fold," will show itself in every plan; and, seeking companions with like hopes and desires, they will enlist in the noble army of those who have gone to the front to hold up the cross of Christ in the midst of heathen darkness, until "there shall be one fold, and one shepherd."

Christian Help Work an Aid in Supplying Laborers

After one has prayed and worked for those nearest him, there comes a desire to push out and lay broader plans. In working for those outside of our own borders are seen the results of the influence of Christ, whose great heart of love beat for all humanity. If I were asked what would be a good beginning to encourage the young people toward a life of service for the Master, I could not think of anything better to answer than to say, Join the Christian Help band, and there get a real taste of the blessing of working for the indifferent and careless, the unfortunate and the outcast. In the prayer band, the Reading Course, and the Christian Help work, are found the natural way to develop in the young heart a love for the world for which Christ has died, and to implant within it an unselfish desire to place all upon the altar of service.

Would you become a laborer in God's cause at this most solemn but glorious period of earth's history which was ever given man in which to work? Would you become one of those who by self-sacrificing effort are daily living the prayer of the beloved disciple, "Come quickly, Lord Jesus"? Then be faithful in those lesser duties given you, accepting every opportunity which presents itself for helping some one else; and some day you will find that in these things God has been calling you and using you; and, having passed through the training-school of youth's service, you will be prepared for the larger re-

sponsibilities of life, and accepted for its greater duties.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment-seat;
O be swift, my soul, to answer him! be jubilant, my feet!
Our God is marching on!"

H. R. SALISBURY.

Value of the Missionary Volunteer Work to the Conference

THE primary object of Missionary Volunteer work is the salvation and development of our young people as workers in the cause of God. It is a training-school in which those who are young and inexperienced may become laborers together with God for the salvation of souls. With the love of Christ constraining them, our young people are being taught to labor not only for those not of our faith, but also for those who profess to be Sabbath-keepers. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world."

One part of the Missionary Volunteer work is to seek out the young people in the conference, and help them to qualify for service where they are. Instead of feeling that they must wait for a training in one of our schools before entering the work of the Lord, they are encouraged to consecrate themselves to God, and begin at once their training in service, by laboring for those around them. Thus they are entering upon the successive steps that lead toward the place that awaits them when they are fitted for it. Helpful Reading Courses are provided for them, that their minds may be developed along right lines, and strengthened for the greater problems of life. The young people who are taking advantage of their opportunities for self-culture, are having their minds prepared for a broader education in our academies and colleges. The Morning Watch Calendar, as an aid to systematic, personal Bible study and prayer, is cultivating in them a commendable spirit of devotion and consecration.

The organization of the Missionary Volunteer Department has created a training-school in which to enlist the young people where they are, in the army of the Lord, and give them an elementary training in his service. These young people are being inspired by a great purpose, that will enable them to "endure hardness as good soldiers" in carrying the message of truth to all the world in this generation. This work reaches, then, the *real base of supplies*,—the young people where they are. Relative to this we have the following instruction:—

"That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's service. Those who shall labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work. Let there be a class for the training of the youth as well. Young men and women should be educated to become workers at home.

in their own neighborhoods, and in the church."—*Stewardship Series, No. 1, page 8.*

As conference laborers co-operate with the Missionary Volunteer Department in carrying out this instruction, we shall see a mighty impetus given to the work everywhere; and in this local missionary work, our young people will receive a training that will fit them for broader fields of service.

The value of this department of work to the conference is apparent. Our young people are the greatest asset of this denomination. They must be sought out where they are, and their minds and talents directed from the worldly influences which surround them, to the idea of devoting their lives to the upbuilding of this cause.

But this work can not be done by the Missionary Volunteer Department alone. It can not be done by the secretary and his assistants. It can not be done by the young people themselves. This work needs the earnest co-operation of all our ministers, conference officers, and our brethren and sisters in all our churches. As our young people recognize the great fact that God has a work for each one to do in giving this message to the world, they are led to give themselves and their talents to his service. In every department of our work there is opportunity for strong, God-fearing young men and women to render valuable service to this cause.

In the great missionary campaigns with the special Harvest Ingathering number of the REVIEW, our Missionary Volunteers have gone forth with youthful zeal and energy, to circulate the "gospel of the kingdom," and solicit offerings from those not of our faith. In the home tract and missionary work the Missionary Volunteers may be depended upon to act their part in scattering the message-filled literature "as the leaves of autumn." Thus in every kind of work that is inaugurated by our conferences for the advancement of the cause of God, our young people are being trained to take their places as soldiers of Christ in the army of the Lord.

It is estimated that ninety-five per cent of the conversions and baptisms at our camp-meetings are from the young people. Here, too, they render helpful service according to their ability. In prayer bands and personal effort for other young people they exercise talents that will develop evangelistic workers in the near future. The value of this kind of work was manifested in the carrying out of well-laid plans for helping the young people at our last camp-meeting.

The Indiana Missionary Volunteers have made a beginning in some branches of work, which, if faithfully carried out, will bring good results, and hasten the work of giving the message in this State. They are placing the INSTRUCTOR in the public libraries, and sending *Liberty* to the young people's societies of other denominations.

The holding of short Missionary Volunteer conventions, in connection with the general meetings, has been of value to the conference, in that an increasing interest in this important branch of the work has been created, both among our laborers and among our lay brethren and sisters. They see in our young people an army of workers, from whom laborers for every branch of the cause may soon be drawn.

It is impossible to estimate the value that Missionary Volunteer work will be to our conferences when all our churches awake to their responsibility to train and develop the young people among us. May the Lord help us, as stewards who must give account, to take hold of this work in earnest, "redeeming the time, because the days are evil."

MRS. R. W. MCMAHAN.

The Great Need of Co-operation in This Work

THAT young people have an important part to act in the closing work of the gospel, must be clear to all; that they can not do their part of this work without hearty co-operation on the part of those who are older, must be equally apparent. "The Lord has appointed the youth to be his helping hand;" yet it is the duty of those who have been longer in the service to encourage, counsel, and train these younger workers. The work that our young people do, and, in fact, their salvation, depend largely on their being properly directed and encouraged.

Co-operation is an essential element in God's work. While there are many kinds of work to be done, requiring varied talents and experience, and while there are several departments of the Lord's work, the cause is one. "The eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." By all members and departments doing their appointed work, and with the active sympathy and co-operation of all other members and departments, the work will be quickly finished.

Co-operation in the Home

In no part of God's work are these principles more clearly illustrated than in our young people's work. The infant comes into the home a helpless and dependent individual; and God has endowed parents with ability to mold and control the child. It is the nicest work ever given to mortal man to train the delicate, growing mind for eternity. The child must be taught obedience to constituted authority; yet the will must not be broken but trained. And as the child approaches the age with which our Missionary Volunteer work has to do, and desires to do some definite task of his own, he should be encouraged and guided. This marks the development of one of God's greatest gifts—reason and individuality.

It is an important and solemn truth that character is largely made or marred by the home life. How important, then, that father, mother, and child, constituting earth's holy trinity of relationship, should co-operate in this sacred work of character-building! How important that the home should be a place where "love lives and reigns and trains"! How important that the members of this miniature home church should unite together in doing missionary work! Parents with such ideals as these will welcome any help which can be obtained from the church or the Missionary Volunteer Department, and will keep themselves informed on the plans of the church for the upbuilding and training of the youth. With parents and homes like these, the work of the church and of the conference will be comparatively easy.

Co-operation in the Church

That the older members of the church, and church officers especially, should keep themselves informed in regard to our denominational young people's work, and should seek to co-operate with the young people in carrying out these plans, is so apparent that it scarcely needs stating. This would seem to be the very least they should do. But how often we find a lack of such interest and co-operation! Earnest efforts are being put forth by the General Conference and by the local conference Missionary Volunteer department to provide suitable Reading Courses, and to plan for Bible study, and missionary effort; yet how often these plans fall flat in the local church, for lack of earnest prayer, careful planning, and hearty encouragement on the part of church officers!

While as older members we should exercise care not to wholly do the work which the young people should do, because we might do it better, we should often be found in the young people's meetings, assisting by our presence, our prayers, and our words of encouragement. Young people are helped by words of approval. Sometimes it is necessary to reprove, but let us first commend. Go to the young leader who perhaps thinks he has made a failure, and cheer him with some words of warm approval. By so doing you may win for the church a good worker, whose efforts will bring many others to the fold. "Just an earnest whisper in the ear of a young boy or girl who has given some stammering testimony may decide the child's whole future."

Close acquaintance with the work of the Missionary Volunteer society will prevent the repetition of some blunders that have been made when the church came to select officers for the society. The present plan of electing officers is believed to be the best and safest; but the only way that it can be successfully carried out is that the church shall be intelligent about the work of the society, and that the young people shall be represented, or have a chance to express themselves, on the nominating committee.

Conference Co-operation

All that has been said concerning the co-operation of church officers in this work could be repeated concerning conference workers. As the minister, church-school teacher, Bible worker, or canvasser goes among the young people, he should be a storehouse of information on the young people's work, and should be filled with zeal to see the young people making a success in life. He should be able to advise the youth with reference to getting an education, and how they can act a part in God's work for this time. It is not sufficient to condemn the pernicious reading indulged in by many of our youth. We should present to them a better class of reading, and be able to show them that it is better and really more interesting. It is not sufficient that we should exhort the young people to have a knowledge of the Bible and denominational history. Let us help them to get started in the Standard of Attainment plan.

Aside from stirring up all the workers to co-operate in Missionary Volunteer effort, the conference can co-operate by appointing a wide-awake missionary

secretary, and by giving him opportunity to spend his energies in the solution of this tremendous problem. The conference president will see that such a secretary has opportunity to make use of the Missionary Volunteer literature provided for this work, and that his time and efforts at camp-meeting, that golden harvest-time of the year, are spent in active efforts for the youth. A conference Missionary Volunteer secretary is a necessary link between the General Conference Missionary Volunteer Department and the young people.

The conference that will actively and sympathetically co-operate with this Missionary Volunteer movement will have canvassers, Bible workers, teachers, and ministers for its own needs, and will have precious sons and daughters to give to the world-wide work.

M. E. K.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary
C. M. SNOW Corresponding Secretary

What One Dollar and Fifty Cents Will Do

It will pay for ten yearly subscriptions to either *Liberty* or *The Protestant*, which may be sent to separate addresses if ordered together at one time. These journals may be profitably sent to county and city officials, public-school teachers, lawyers, and other prominent persons.

Where any wish to furnish cash with which to pay for the journals, without addresses, the amount may be forwarded to the tract society secretary, and the journals will be mailed to a desirable class of citizens. If every Seventh-day Adventist would contribute \$1.50 to the work of sounding this warning message, the subscription list for these journals might as well aggregate hundreds of thousands as the slighter fifty thousand, which it numbers at present.

We must work while it is day; for the night cometh, when no man can work.

K. C. R.

A State Civic Congress at Canton, Ohio

A STATE civic congress was held at Canton, Ohio, November 27-29. Its progress was marked by much spirit and enthusiasm, and the central idea running through all the addresses was the unifying of the various denominations and civic organizations; then, by repeated and continuous demands upon our law-making bodies, to secure such legislation as would enable them to realize their hopes.

Many excellent things were said, and with the bulk of the reforms advocated we are in hearty sympathy. The one thing, however, which seemed to call out the most hearty applause was the least reference to "civic righteousness."

The true principles which underlie the work of all such bodies as this were so nicely concealed that many earnest Chris-

tian workers are likely to be deceived as to the real issue, unless those who do understand the principles involved arouse to the point of getting before them the Bible principles of true righteousness as well as religious liberty.

Few references were made to sabbath desecration, and no definite plans were laid for securing Sunday laws; but the impression left on the mind of your correspondent was that it would not be long before that matter would have earnest attention.

B. J. FERCIOT.

Work Now

It may have been forgotten by some that there is now in a committee of Congress, waiting to be acted upon, what is known as the Johnston Sunday bill. This measure has already passed the Senate, and only requires the indorsement of the House to put it in force.

The present Congress closes at noon, March 4, 1911, and that time will soon be reached. The Sunday measure may be sprung and voted upon at any time within the limit stated. Unless the country at large shall be stirred to protest, the quiet work being done by the Sunday-law advocates is likely to put the measure through.

Without doubt our people everywhere have an immediate duty to perform, in sending forward petitions of protest, and in writing to the congressmen from their respective districts, stating briefly why they ought to vote against all such religious measures.

To hold back the Sunday law from taking effect now, is to secure another year of quiet, in which to carry on the work assigned this people. Let us therefore be up and doing while the day lasts. Let no one excuse himself from taking part. If petition blanks are needed, send at once for them to your tract society secretary.

J. O. CORLISS.

Religious Liberty Notes

ELDER N. S. ASHTON, religious liberty secretary of the West Pennsylvania Conference, has taken a vigorous interest in the *Liberty* campaign, and is getting hundreds of subscriptions.

WE are indebted to Dr. B. J. Ferciot, of Canton, Ohio, for a report of the State civic congress recently held in that city. We hope our friends everywhere will treat us similarly when such gatherings are held near them.

THE friends of a "closed Sunday" are besieging the Los Angeles postmaster for closed post-office windows on the first day of the week, but are not having an easy victory. That federal functionary says the office has always been open on all days of the week, and will continue that liberal policy.

IMITATING the Carnegie Education Foundation, the churches of New York City have incorporated a Christian Unity Foundation, including the Protestant, Catholic, and Greek faiths. This is a new form of "church unity." A wealthy layman has offered ten thousand dollars to help on the project, "that the various Christian bodies may be knit together in more evident unity in the essentials of faith and practise and in one organized body."

A BITTER Sunday-law fight is on in Bismarck, N. D. Those opposed to such laws and ordinances are pushing the other side to the "logical point," which means closing up everything possible, and are hoping to make it impossible even to buy a newspaper, employ a hack or bus, or send a telegram.

INDIANA has been holding a church-union council, with representatives of the leading denominations in attendance. A presiding elder in one of the great denominations told the convention that he had found a place where his denomination was weak and another strong, and he advised his people to unite with that body. As he was a non-immersionist, he was asked if he would submit to immersion in order to further such a union. In reply he said: "I would submit to anything in order to keep the peace!"

FREDERICK BLISS.

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

Invitations From the South

THINKING that perhaps some of our canvassers in the North might be contemplating going South for the winter, several of the Southern brethren have sent invitations to be published in the REVIEW for such to come to their respective fields.

The first word is from Elder T. H. Jeys, president of the South Carolina Conference. He says:—

"We can not offer a premium or financial help from our conference funds, but we can offer some of the best unworked territory in the great Southland, and a hearty welcome to our field. Arthur L. Manous, 478 South Church St., Spartansburg, S. C., is our field agent." Brother Manous joins with Elder Jeys in sending this invitation.

The conference president and the field agent of Kentucky send a similar word of welcome from their field. Elder A. O. Burrill, the president, considers Kentucky a fine field for canvassers. Brother C. F. Dart, field agent, says:—

"I wish to ask if there are those who are coming South this winter to canvass? If so, I shall be glad to correspond with any who may be coming to Kentucky. We have a good territory, and a kind and hospitable people. All who come should bring recommendations from their home conference."

Brother Allen Walker, field agent for Florida, writes:—

"I would be glad to hear from any who contemplate engaging in the canvassing work in Florida this year, to arrange for territory for them, and help them get located. I do not desire to make a call for the canvassers in the North to leave their home fields for work in our conference, and should any feel impressed to come to this field, they should first arrange with their own conference authorities."

N. Z. T.

News and Notes

"HOW TO REGAIN THE FIRST LOVE" is the title of Home Missionary Leaflet No. 4. Have you read it? If not, ask your tract society secretary for a copy.

ONE of the chief burdens on the minds of the leaders assembled at the late fall council of the General Conference Committee was the extensive circulation of our tracts, periodicals, and books in the large cities of America.

WHAT preparations are you making for the fourth Sabbath home missionary service, to be held in your church Sabbath, December 24? For suggestive program and other information, see pages 19, 20 of the REVIEW for December 8.

BISHOP MIRAGLIA, founder of the Independent Catholic Church of Italy, recently ordered fifty copies of *Liberty* for distribution among his congregations. A few days later he ordered one hundred additional copies, and expressed his interest in our work and belief.

THE manager of the Pacific Press Publishing Association informs us that orders can still be filled for the back numbers of the Present Truth series of the *Signs* weekly. For the small sum of \$3.25 you can have the twenty-five papers in this series sent to five separate addresses. Send your list to-day to your tract society office.

IN order to assist in giving the message to our large cities, our publishing houses have agreed to add to all conference orders of ten thousand or more copies of any one magazine a bonus equal to one tenth of the number ordered. These orders, however, must reach the office of publication one month in advance of the date of issue. Otherwise our agents' orders would be greatly interfered with.

IN order to make our home missionary campaign a complete success, the REVIEW should be placed in every Sabbath-keeping family. Will you not urge the importance of this matter upon all heads of families not now enjoying its weekly visits? Some may be so poor that they can not afford to subscribe for a full year at a time. Such may pay fifty cents for a three-months' subscription, or ninety cents for six months. The church should pay for the subscriptions of destitute families. Let there be a general rally to this, our denominational news letter.

A RECENT political victory in a large city is credited wholly to a systematic literature campaign described briefly as follows: "The party's plan of campaign was unique. In the absence of a daily newspaper organ, they had printed each week, for the last six weeks, many thousands of copies of a four-page paper printed in English and German, in which their doctrines were expounded. These periodicals were taken in hand by twelve hundred men each Sunday morning, and it is said that every household in the county was supplied with a copy. Noon-day meetings at the factories and night meetings at various halls seven days of the week were also held for the last six weeks." Like efforts with our literature will be accompanied by victories for the cause of present truth. Join our "Tract Pocket League," maintain a good reading-rack in your vicinity, engage in the sale of our forty-per-cent

books during the holidays, or take an agency for one of our ten-cent magazines. Spread the literature everywhere, and God will bless your efforts.

WHILE looking up a place for a series of meetings, one of our ministers in the North Pacific Union Conference called upon a man who, learning that his caller was a Seventh-day Adventist minister, expressed himself as follows: "I know you people have the truth. I have read the *Signs of the Times* for years, though I never attended any of your meetings. If you ever come to this town to hold meetings, I have a hall that will seat about four hundred persons. You are welcome to it free of charge. Or if you find some other place, I am willing to help bear the expense, as I would like to see you come to this town." Some one sent the paper to this man. To how many persons are you sending it?

A. J. S. B.

The Summary

QUESTION: Am I in any way responsible for the gain or loss in my conference?

OWING to the limited space set aside for all the General Conference departments, it has been decided to publish hereafter only the combined sales of each of our ten-cent magazines in the union and local conferences.

It is encouraging to note that our magazine sales thus far during 1910 average 145,823 copies a month, as compared with 120,613 copies a month during 1909,—an average monthly gain of 25,210 copies during the past eleven months.

IN noting the comparative sales of each conference during this year and last, it should be remembered that last year the sales through subscriptions were credited to the various conferences in addition to the agents' sales, whereas our present plan is to report only the agents' sales by conferences.

FOLLOWING is a list of union conferences, showing gains: (1) Atlantic Union, 422; (2) Western Canadian, 164; (3) Columbia Union, 118. The following union conferences show losses: (4) Lake Union, 5,102; (5) Southeastern Union, 2,935; (6) Northern Union, 2,189; (7) Southwestern, 2,113; (8) Southern Union, 1,660; (9) Canadian Union, 799; (10) Central Union, 771; (11) North Pacific Union, 417; (12) Pacific Union, 352. We are glad to see the substantial improvement in the record of the Atlantic Union since last month; also that numbers two and three continue to appear among those showing gains.

It is true the winter season affects the sales to some extent. On the other hand, let us remember that more magazines and books are read by the people in the winter than in the summer. The long winter evenings are here, and the crops are harvested. The cold weather brings with it an added desire for reading and mental improvement. This increased desire for reading-matter is an invitation to our magazine agents in the cities and in the country villages, to supply the public with the best of Christian literature. Getting about in cities and villages is but little harder in winter than in summer; and in factory districts the magazine work can be carried on just as successfully one time as another.

THERE have been sold thus far during the year 1,604,057 copies of the ten-cent magazines, as follows: *Signs Monthly*, 318,500 copies; *Watchman*, 241,942; *Life and Health*, 514,735; *Liberty*, 128,329; *Protestant*, 55,902; *Temperance Instructor*, 210,930; *Christian Education*, 28,641; *Lys over Landet*, 26,884; *Tidens Tecken*, 33,626; *Zeichen der Zeit*, 24,569.

By a little patient effort and wise planning, many of our people can earn good salaries all winter, through the sale of our magazines. The profits are more than generous, and the returns are quick and sure and plentiful, provided one is willing to work a reasonable number of hours each day, as in any other vocation. For sample copies of any of these magazines, write your conference tract society secretary, who will be glad to furnish you with a printed canvass and other information which will help you to get a start in this pleasant and profitable work. Write to-day!

A. J. S. B.

Summary of Magazine Sales for November, 1910,

SHOWING the combined sale by agents in each union and local conference of the following ten-cent magazines: *Signs Monthly*, *Watchman*, *Life and Health*, *Liberty*, *Protestant Magazine*, *Temperance Instructor*, *Christian Education*, *Lys over Landet* (Danish), *Tidens Tecken* (Swedish), and *Zeichen der Zeit* (German). The subscription and foreign sales appear at the end of the report.

	NOV. 1909	NOV. 1910	NOV. 1910
Atlantic Union Conference			
Massachusetts,	1727	2511	\$ 251.10
S. New Eng.,	501	902	90.20
N. New Eng.,	315	460	46.00
Maine,	1624	750	75.00
New York,	886	1529	152.90
Gr. New York,	2258	3437	343.70
W. New York,	945	770	77.00
Totals,	8256	10359	1035.90
Canadian Union Conference			
Maritime,	437	....	....
Newfoundland,	1	85	8.50
Ontario,	705	1041	104.10
Quebec,	186	....	....
Totals,	1329	1126	112.60
Western Canadian Union Conference			
Alberta,	159	146	14.60
Manitoba,	150	226	22.60
Brit. Columbia,	110	846	84.60
Saskatchewan,	105	34	3.40
Totals,	524	1252	125.20
Central Union Conference			
Colorado,	671	531	53.10
W. Colorado,	421	82	8.20
E. Kansas,	1893	476	47.60
W. Kansas,	...	775	77.50
N. Missouri,	511	1055	105.50
S. Missouri,	832	800	80.00
Nebraska,	1070	380	38.00
Wyoming,	99	81	8.10
St. Louis Mis.,	...	280	28.00
Totals,	5497	4461	446.10

Columbia Union Conference			
Chesapeake,	517	2336	\$ 233.60
Dist. of Col.,	927	870	87.00
New Jersey,	782	2170	217.00
Eastern Pa.,	2333	582	58.20
West Pa.,	1101	1016	101.60
Ohio,	6478	1258	125.80
Virginia,	310	1670	167.00
West Virginia,	206	76	7.60
Totals,	12654	9978	997.80
Lake Union Conference			
Indiana,	1727	714	71.40
E. Michigan,	3089	1411	141.10
W. Michigan,	3595	462	46.20
N. Michigan,	950	330	33.00
N. Illinois,	4306	3196	319.60
S. Illinois,	2045	454	45.40
Wisconsin,	1662	2161	216.10
Totals,	17374	8728	872.80
Northern Union Conference			
Iowa,	4135	3075	307.50
Minnesota,	3303	2006	200.60
North Dakota,	450	1500	150.00
South Dakota,	491	551	55.10
Totals,	8379	7132	713.20
North Pacific Union Conference			
Montana,	260	464	46.40
S. Idaho,	384	205	20.50
Up. Columbia,	2783	676	67.60
S. Oregon,	...	273	27.30
W. Oregon,	3473	1528	152.80
W. Washington,	2782	914	91.40
Totals,	9682	4060	406.00
Pacific Union Conference			
Arizona,	163	....	....
California,	8768	3446	344.60
S. California,	6380	3936	393.60
Utah,	58	126	12.60
Totals,	15369	7508	750.80
Southern Union Conference			
Alabama,	1808	280	28.00
Kentucky,	1379	1031	103.10
Louisiana,	1131	385	38.50
Mississippi,	570	706	70.60
Tenn. River,	1113	155	15.50
Totals,	5938	2557	255.70
Southeastern Union Conference			
Cumberland,	274	270	27.00
Florida,	886	125	12.50
Georgia,	1291	1875	187.50
N. Carolina,	433	441	44.10
S. Carolina,	293	975	97.50
Totals,	3177	3686	368.60
Southwestern Union Conference			
Arkansas,	888	348	34.80
New Mexico,	133	86	8.60
Oklahoma,	1742	1325	132.50
Texas,	2804	1652	165.20
W. Texas,	983	50	5.00
S. Texas Mis.,	...	....	....
Totals,	6550	3461	346.10
For. & Misc.,	12131	16166	1616.60
Mailing lists,	...	22321	2232.10
Grand totals	106860	102795	\$10279.50

Comparative Summary for Twenty-four Months

	TOTALS 1909	TOTALS 1910	VALUE 1910
January,	71094	89462	\$ 8946.20
February,	91812	116198	11619.80
March,	134206	132165	13216.50
April,	120582	183981	18398.10
May,	115145	174886	17488.60
June,	163545	193727	19372.70
July,	168689	222146	22214.60
August,	174136	152520	15252.00
September,	102033	120020	12002.00
October,	108571	116157	11615.70
November,	106860	102795	10279.50
December,	90681	....	....
Totals,	1447354	1604057	\$160405.70
Average number sold each month during 1910 145823			
Average number sold each month during 1909 120613			
Average monthly gain during 1910 over 1909 25210			

NOTICES AND APPOINTMENTS

Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. 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.

WANTED.—To rent, by experienced farmer, a good-sized, furnished farm. References given. Address J. M. Colburn, R. F. D. 3, Paw Paw, Mich.

SITUATION WANTED.—By young man and wife with one child on farm near church-school. Monthly salary; or farm on shares, everything furnished. Address Sam Scott, Stallings, Ill.

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, Kissimmee, Fla.

FOR SALE CHEAP.—A ten-room house on Ethan Allen Avenue, Takoma Park, Md., not far from Sanitarium and Review and Herald. One-half acre of land; seven peach and six apple trees in bearing. Address B. H. Welch, Takoma Park, D. C.

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.—Forty acres improved farm in southern Alabama, near Mobile; 157 fruit trees, house, barn, chicken-house, etc.; mild climate; no malaria; good neighborhood. If interested, address Henry J. C. Sprehn, 159 South Wellington St., Los Angeles, Cal.

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.

WANTED.—To correspond with good, strong Sabbath-keepers, who are interested in Vegetarian Restaurant and Cafeteria work. Can use several now. If you are interested, write to-day. Good home furnished. References required. Address Vegetarian Cafe, 43 Geary St., San Francisco, Cal.

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.

New, inspiring Scripture Post-Cards, beautifully embossed, illustrated Hymns, Holidays, and Birthdays, assorted, post-paid, 10 for 10 cents; 100, 90 cents. Elegant Floral Bible Mottoes (12 x 16), sample, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75; all prepaid. Particulars free. Waterbury Specialty Co., Brandon, Wis.

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 GUARANTY.—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.

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, 1911, at 1:30 P. M.

F. H. CONWAY, *President*;
J. J. DOUGAN, *Secretary*.

Publications Wanted

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

Mrs. V. V. Kelso, Lebanon, Mo., *Signs of the Times*, *Watchman*, *Life and Health*, *Little Friend*, and tracts.

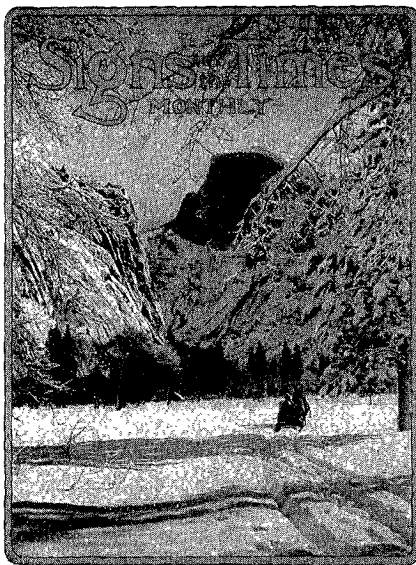
D. G. Swingle, 409 Harrison Ave., Scranton, Pa., *Life and Health*, *Youth's Instructor*, *Life Boat*, *Signs of the Times*, etc.

A Representative Number

THOSE of our people who wish to give the whole message—doctrinal, health, temperance, religious liberty—could not do better than circulate the beautiful January number of the *Signs of the Times Monthly*.

One writer vividly presents the signs which show the soon coming of our Lord. Another discusses the prophecies of Christ. The feature article is by the editor. Weeks have been devoted to preparing a resumé of the principal events of the year. This makes interesting, instructive reading. The purpose of this article is to awaken minds to a realization of the fact that most of these events are significant. Spain, Portugal, France, Germany, Mexico, Japan, the United States,—in fact, nearly all the nations,—have been busy making history during the past twelve months. This article of eleven pages should be read by every one—Seventh-day Adventists and others.

Dr. David Paulson tells us that "there are



FACSIMILE OF COVER PAGE

three million sick people in the United States all the time." If his dietetic suggestions are carried out, this number can be materially reduced. He also gives valuable advice on the treatment of colds and headaches. This article is worth many times the price of a single copy of the magazine.

This brief mention of the contributions will give some idea of the excellence of this number. Order a supply from your tract society at once, and sell them or give them away.

This is the gift season. What would you think of investing \$3 in five yearly subscriptions to this magazine for some of your friends? The agent's rate of 60 cents each will be accepted on five or more subscriptions.

In ordering, remember the prices: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. And do not forget to order through your tract society.

SIGNS OF THE TIMES.

Mountain View, Cal.

Greater New York Conference

THE ninth annual session of the Greater New York Conference will be held at the hall, 600 West 181st St., New York City, Jan. 24-29, 1911. The first meeting will be held at 10 A. M., January 24. It is hoped all the delegates will be present. At this time the officers for the ensuing year will be elected, and such other business transacted as may properly come before the conference.

To reach the hall take any uptown Broadway express-train of the subway to 181st Street Station. The hall is in the building just across the street from the subway exit. The entrance is midway in the building on the 181st Street side.

This will be an important session of the Greater New York Conference, as matters pertaining to city work will be considered.

It is hoped that each church will send a full delegation to the conference. For the Sabbath meeting it will be arranged to secure the Y. M. C. A. auditorium in Brooklyn, which is sufficiently large to accommodate all our people in general meeting.

R. D. QUINN, *President*.

Obituaries

HOUSE.—Donald Benjamin House, born at Trinway, Ohio, Jan. 27, 1906, died at McCook, Neb., Dec. 2, 1910, aged 4 years, 10 months, and 5 days. He was one of four children of Elder and Mrs. B. L. House. November 18, Donald was taken with scarlet fever, and two weeks later he died. The parents deeply mourn the loss of this dear child, but they find blessed comfort in the Saviour's precious promises. From Luke 18:16, one of the little boy's memory verses, words of comfort were spoken to a company of neighbors and friends.

E. L. Cook.

GLASIER.—Died at Horicon, N. Y., Oct. 24, 1910, Ellen P., wife of Edwin R. Glasier, aged seventy-three years. Thirty-six years ago Sister Glasier with her husband accepted the truth under the labors of Elder S. B. Whitney, and united with the North Creek church. Of her it can be truly said that she, being dead, yet speaketh. A large company of friends gathered at the funeral services, which were conducted by Elder Campbell, pastor of the Baptist church near her home. A devoted husband and two daughters are left to feel the loneliness of separation.

ELMER M. TYREL.

VERGE.—Died at Halifax, Nova Scotia, Nov. 21, 1910, after an illness of about three months, Brother Thomas Verge, aged sixty-eight years. Brother Verge, who had been a First-day Adventist, accepted the truths of the third angel's message thirteen years ago. By profession he was an artist of no mean order. Besides his widow, he leaves three daughters. The church of which he was a loved and honored member mourns with the family, all of whom are members. November 23, we laid him away to rest until the trump of God awakes those who sleep in Jesus. Words of comfort were spoken by the writer, assisted by Elder T. Black, from 1 Cor. 15:22.

L. D. LONGARD.

KAMMERZELL.—Lydia Rode Kammerzell died at her home in Farmington, Wash., Nov. 25, 1910, aged twenty-eight years, 2 months, and 24 days. She was born in South Russia, Sept. 1, 1882, and was married to Carl Kammerzell, Jan. 23, 1903. To them were born three children, one of whom now sleeps by her side. She was baptized when seventeen years of age, and at death rejoiced in the hope of the first resurrection. Her husband, two children, three sisters, two brothers, father, step-mother, and many friends are left to mourn. Words of comfort and admonition were spoken in German by Brother Chas. Trefz, and in the English by the writer, to a large audience in the Christian church.

F. A. DETAMORE.

BRENKLENNER.—Eliza Jane Lewis was born in Brush Valley, Westmoreland Co., Pa., Feb. 23, 1822, and died at the home of her son, in Columbus, Ohio, Dec. 4, 1910, aged 88 years, 9 months, and 11 days. She was converted while young. In 1841 she was married to Adam Brenklexer, who died sixteen years ago. Three sons and six daughters were born to this union. Sister Brenklexer also leaves forty-one grandchildren and sixty-nine great-grandchildren. She joined the Seventh-day Adventist church in Columbus twenty-one years ago, and lived a consistent Christian life till the end came, when, like a weary child, she fell asleep. The funeral was held in the Almeda M. E. church in North Columbus, the services being conducted by the writer, who spoke words of comfort from Ps. 90:12. Interment was made in the Walnut Grove Cemetery, near Worthington.

JOHN FRANCIS OLMSTEAD.



WASHINGTON, D. C., DECEMBER 22, 1910

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AFTER visiting the different mission stations in India and Burma, W. W. Prescott plans to sail from Bombay for home December 24.

PARTICULAR attention is directed to the program for Missionary Volunteer day on page 18. We earnestly hope that all our churches will arrange to carry out the program as suggested. Let church elders and all the older members of the church manifest their interest in the young people's work by seeking to make this special Sabbath service one of interest and profit.

BROTHER C. V. HAMER, secretary of the West Virginia Tract Society, writes of the tragic death of one of our canvassers in his State: "A very sad accident has befallen one of our most faithful canvassers,—one who has been long connected with the conference. Brother J. H. Jennings was found dead at the foot of a two-hundred-foot cliff, over which he had evidently fallen; how long he had lain there no one knew."

THE sad intelligence was received last week of the sudden death of Sister Grace Mookerjee at Calcutta, India, November 12. Brother and Sister Mookerjee recently spent about two years' furlough here in this country, this being her former home. They returned to India in August, 1908, where they have been meeting with success in work-

ing for the Bengali people in the great city of Calcutta. When the day of fasting and prayer was appointed last September in behalf of city work, these faithful workers joined with us in behalf of the needy multitudes in Calcutta. A faithful worker has fallen, and the sympathy of God's people will be extended to Brother Mookerjee in his affliction.

THE Mission Board is mailing the readings for the second Sabbath in January. This is an important number, and should be read in all the churches, Sabbath, January 14. In case transfers are made in church officers the first of the year, those receiving the readings will please see that they are placed in the hands of the proper persons, so that careful consideration may be given them on the Sabbath above mentioned. Will the ministers please note the importance of these readings, and give them consideration sometime during the services they hold with churches on this day?

BROTHER J. R. CAMPBELL, connected with the Barotseland Mission, South Africa, reports that in a trip down the Zambesi River he pegged out nine new out-stations. This country is thickly populated, and, unless these openings are filled at once, others will step in. They have only two native teachers available to send on from the home station at Pemba to fill these out-station schools. Elder Joel Rogers, on the east, in Nyasa, is also desirous of pushing on into the interior with more out-schools. Thus the work is expanding into Central Africa, where the population is densest, and the unnumbered millions wait for the message. Their hands need strengthening.

Sabbath, December 24

LET church elders, missionary leaders, and lay members unite in making the December 24 service the best yet. For suggestive program, see REVIEW of December 8. In many cases the suggestive program can be changed, or adapted to local conditions. Study the needs of your community, and devise simple yet effective plans whereby souls may be reached. Above all, pray that the Holy Spirit of God may actuate us, accompany us in the work, and prepare the homes of the people for the reception of the truth. "Who hath despised the day of small things?" "Not by an army, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:10, 6, margin.

A. J. S. BOURDEAU.

Secretary of the General Conference Medical Department

AT the General Conference Council recently held in Washington, Dr. D. H. Kress was appointed secretary of the General Conference Medical Department, and L. A. Hansen assistant secretary. Dr. Kress will continue to give special attention to the field interests of the Medical Department, and Brother Hansen, who has charge of the "Ministry of Healing" relief campaign for our sanitariums, will look after the financial interests as far as they refer to the Medical Department. It has been a matter of regret to the General Conference

Committee to have the Medical Department without an active secretary; but it has seemed impossible to avoid this. Dr. Kress is now in charge of the department, doing earnest work. It is desired that our physicians, nurses, and secretaries of the medical departments of our conferences throughout the field, shall get into immediate touch with the secretary of the General Conference Medical Department, and earnestly try to make the work of the department as efficient and as helpful as possible.

A. G. DANIELLS.

Special Course at the Foreign Mission Seminary

FOLLOWING the plan of last year, the Seminary offers for the present school year a special course of eighteen weeks, beginning Jan. 23, 1911. This course is designed especially for ministers and Bible workers. Special courses in Bible doctrines, prophetic review, history of the Protestant Reformation, Greek, English, pastoral training, and Bible work, as well as the regular missions, language and science classes, will be open to the special students. An effort will be made to adapt the work to the needs of those who come.

The work is not merely theoretical, but practical. We have an experienced Bible worker, who trains a class of young women in Bible work. They spend at least one day each week in practical work in the city of Washington. A new class in Bible work will be organized for the special students. A minister and teacher of long experience conducts in the same way a class for young men who are preparing for the ministry.

Regular tuition fees will be charged for this special course. The Seminary still has some opportunity for students to earn part of their way by working. All interested should write the undersigned at once, at Takoma Park, D. C.

M. E. KERN.

Notice to Nurses

THE Medical Department of the General Conference is desirous of obtaining the names and addresses of graduate nurses who are not at present employed, or who are engaged in private practise, and are desirous of connecting with the organized work. It frequently happens that our sanitariums are in need of such help, but do not know where to apply.

Consecrated medical missionaries are also needed in our large cities. The aim of the Medical Department is to combine more closely the medical and evangelical work in these cities. There has never been a louder call for such workers than at present. It is the eleventh hour. There is no reason why any should stand idly by, saying, "No man hath hired us." The command now is, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

In writing give your name, address, the sanitarium from which you graduated, and time of graduation. Also state the experience you have had since graduation, and what your desires are for the future. A line of recommendation from the president of a union or local conference should accompany the letter. Address the Medical Department, S. D. A. General Conference, Takoma Park, D. C.