

Monday, January 5, 1911



The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., January 5, 1911

No. 1



LUTHER

NOT his the dreamer's lot, idly to dwell
In pleasant fields, far from the strifes of men
Who vex their souls with trifling why and
when,

And in the marts of Fame their conscience sell.
Nay, he had drunk from life's pure, sparkling
well,

And felt the rapture of the life divine,
And with his eyes anointed held the shrine
Of God's great glory, which he fain must tell.

Long years he labored in the realm of right,—
The deathless right,— and fought for con-
science free

From priestly bondage, while blind error's night
He flamed with heavenly truth, that all might
see

The way to God, and, like him, fearless stand,
A freeman in God's faithful band.

GEORGE E. TACK.

Baltimore.



Facsimile of January Cover

January Number

LIFE AND HEALTH

THE NATIONAL HEALTH MAGAZINE

The Mothers' Counselor and the Babies' Friend

The January number of *Life and Health* brings to the public some very timely instruction upon many important health topics, prominent among which is

The Present Infant Mortality

Shown to Be Not Necessary—Result of Ignorance

This great number of *Life and Health* contends that no question is of more importance than that of the prevention of the many unnecessary infant funerals; and that the one essential thing necessary to save infant life in this country is

Proper Instruction to Mothers

Ninety per cent of the babies dying before the end of the first year are bottle-fed.

The business of rearing a baby must be classified as an "extra-hazardous occupation."

January Issue Sentiments

- "A square deal for every baby."
- "Let conservation begin at home."
- "The child is the greatest national asset."
- "Nations are gathered out of nurseries."
- "Every parent knows not how to bring up a child."
- "Neglect of children is not only criminal, it is suicidal."
- "Infant mortality is the greatest sensitive index we possess of social welfare."
- "We must look to the mothers of our country for the country's welfare."

Every mother ought to read the January issue of Life and Health, and every person interested in the physical and spiritual welfare of the coming generation should assist all mothers to secure it.

Order a liberal supply of the January *Life and Health* of
Your State Tract Society
DO IT NOW

Watch the Light Flash

At Every Flash a Baby Dies
 Somewhere in the Civilized
 World



(Electric Bulb, Flashing Every Ten Seconds)

One death every 10 seconds
 360 deaths an hour
 8,640 deaths a day
 3,153,600 deaths a year
 One Half of This Loss Is Preventable

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. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 5, 1911

No. 1

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

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

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

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

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

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

General Articles

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

My Refuge (Ps. 91:15)

MRS. L. D. AVERY-STUTTLE

ONE day across my path there stalked
A hideous specter dark and dread;
My heart was chilled; he only mocked;
I dared not raise my coward head.
My soul seemed crushed; I could not sing;
My life—a wasted, worthless thing.

And then a mocking voice I heard:
"Give up, give up thy faith in God!"
The night winds caught the awful word,
And echoes sounded it abroad.
The starless heavens gave no light;
My day had turned to blackest night.

Then to the specter grim I turned:
"Tell me, I pray thee, what thy name?"
With withering stroke my form he spurned
As quick the doleful answer came
(His smile was such as demons wear):
"Mortal, my name is dark Despair.

"And I am come for thee; thy soul
I claim as mine; thou needst not pray;
Thy sins like 'whelming billows roll;
Thou'st sinned 'gainst Heaven every day;
'Twere only vain to plead His grace;
Behold, thy God hath hid his face.

"See; he afflicteth thee; behold,
Thy best beloved lies low in death;
He gives thee neither friend nor gold,
And cutteth short thy flickering breath.
'Twere vain to seek his favor; see,

Though thou hast sought to serve him, he
Hath sent no word of cheer to thee."

I thought to pray: my throat was bound,
My tongue was parched, my strength was spent;
My quivering lips gave forth no sound;
Black grew the very firmament.

And then the specter stooped to throw
His inky mantle round my heart;
His shadow blacker seemed to grow;
I could not bid the fiend depart.
In cheerless, hopeless misery
I crouched before him helplessly.

Then, sudden, through the heavens afar,
I saw a rugged cross shine out,
And through the gleaming gates ajar
I heard a thousand voices shout:
"Behold the love that died for thee!
Behold the cross of Calvary!"

Then quick the demon took his flight;
Before that cross he could not stand.
My darkness changed to beaming light;
I reached and grasped my Saviour's hand.
By dumb Despair no more oppressed,
I found sweet peace and joy and rest.
Lansing, Mich.

Words to Our Workers (Concluded)

MRS. E. G. WHITE

BE determined not to please the enemy by allowing words of unfavorable criticism to lead you to retaliate, or to depress you. Make the enemy's efforts a failure so far as you are concerned. Then the Lord will draw near to you, and will give you a rich measure of love and peace and joy, so deep and full that even in the midst of the trial of your faith, you can bear triumphant witness to the truth of the word of promise. You will have a sense of the divine presence. The eyes of your understanding will be enlightened, and the truth that at times you have seen but dimly, you will then see clearly. You will be able to tell the story of the cross with a deep appreciation of the Saviour's love; for this love will have melted your heart. You will bear about with you in the daily life the witness that Christ is formed within, the hope of glory.

Our Burden-Bearer

Look constantly to Jesus. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection, they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and to help passes all comprehension. Open the door of the heart, and let Jesus enter, to fill your life with his peace, his grace, his joy. Then

you can say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words, Wisdom's "ways are ways of pleasantness, and all her paths are peace." They may meet with trial and difficulty, but their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright.

The Source of Strength

We must live by the moment, and every moment we are to watch. We can not tell when the hour will come for our probation to close, our work to end. We know that often those who go out from their homes never return again alive; therefore, when you arise in the morning, rise with the praise of God on your lips, and when you go out to work, go with a prayer to God for help. If you have a large amount of work to do, then you have need of much prayer as well. If you have heavy burdens, then you are to seek the throne of God with greater earnestness; and as you seek after God, he takes your hand and lays it in his own.

Wait for a leaf from the tree of life. This will soothe and refresh you, filling your heart with peace and joy. Fix your thoughts upon the Saviour. Go apart from the bustle of the world, and sit under Christ's shadow. Then, amid the din of daily toil and conflict, your strength will be renewed. It is positively necessary for us to sit down sometimes, and think of how the Saviour descended from heaven, from the throne of God, to show what human beings may become if they will unite their weakness to his strength. Having gained renewal of strength by communion with God, we may go on our way rejoicing, praising him for the privilege of bringing the sunshine of Christ's love into the lives of those we meet. Those with whom we associate will be helped as they come within the sphere of our influence. In listening to our words and watching our actions, they will be strengthened to press forward in the heavenly way.

Measureless Results

Heavenly intelligences are waiting to co-operate with human instrumentalities, that the world may see what human beings may become through a union with the divine. Those who consecrate body, soul, and spirit to God's service will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the life of his life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us, we may achieve victories which, because of our defects of character and the smallness of our faith, may have seemed to us impossible. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.

**Duty Toward the Homeless and Destitute**

G. W. AMADON

1. WHAT did God say concerning widows and orphans?

"Ye shall not afflict any widow or fatherless child." Ex. 22:22.

2. If injustice was done, what would be the sure result?

"If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry." Verse 23.

3. How does the apostle James define pure religion?

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

4. What does the psalmist say of those who have a tender regard for the poor?

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Ps. 41:1.

5. In referring to the way he dealt with the needy, what does Job say?

"I was a father to the poor: and the cause which I knew not I searched out." Job 29:16.

6. What does the Bible say of those who excuse themselves from coming in contact with cases of poverty?

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Prov. 28:27.

7. What strong language does Job use in mentioning his general course toward the poor?

"If I . . . have eaten my morsel myself alone, and the fatherless have not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; . . . then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." Job 31:16-22.

8. What do the Scriptures say of those who are blessed with the good things of this world, and yet do not minister to the wants of the needy?

"But whoso hath this world's good, and seeth his brother have need, and

shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

9. In interpreting Nebuchadnezzar's remarkable dream, what counsel did Daniel give the proud monarch?

"O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." Dan. 4:27.

10. What does God say of those who have a thoughtful regard for the poor?

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17.

11. In what way will God reward the soul of the liberal?

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38.

12. What did God anciently say concerning the existence of the poor in his land?

"The poor shall never cease out of the land." Deut. 15:11.

13. What does the Saviour say on the same point?

"Ye have the poor always with you." Matt. 26:11.

14. Anciently, what general law did God establish respecting the poor?

"Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:11.

15. What did the Lord say about giving to the poor with a grudging spirit?

"Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him." Deut. 15:10.

"God loveth a cheerful giver." 2 Cor. 9:7.

16. In what way does the prophet Jeremiah speak concerning God's care for orphans and widows?

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Jer. 49:11.

17. What does the psalmist say of those children who are abandoned by their parents?

"When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10.

18. How does God sustain widows and orphans and homeless children?

ANSWER: By moving the hearts of others to carry out the principles of the second great commandment, "Thou shalt love thy neighbor as thyself." Matt. 22:39.

19. What does God plainly say of the liberal soul?

"The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25.

20. In a prophecy of the last days what does God say will be particularly acceptable to him?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?" Isa. 58:7.

21. When the Lord's people do this in the right spirit, what will be the result?

"Then shall thy light break forth as the morning, and thine health [temporal and spiritual] shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Isa. 58:8, 9.

22. In speaking of the closing work of the gospel, what does the Saviour say to his people?

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he cometh from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:32-36.

23. What is alms?

Webster says: "Anything given gratuitously to relieve the poor; as money, food, or clothing; a gift of charity; charity."

24. Does not the language of the Saviour quoted above, prove that when the gospel message is closing, much will be done for needy orphans and widows by the church?

25. In the scenes of the judgment what will the King say to those on his right hand?

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40.

Battle Creek, Mich.

**History of the Jewish Priesthood—No. 6****Its Dependence Upon the People**

J. O. CORLISS

IN separating the Levites from among the other tribes for the service of God, they were also deprived of all inheritance in the country of their residence. Deut. 14:29. This was a wise rule, because it tended to simplify their lives, and to give them an individual purpose in their calling. Had they been required to provide a support for themselves and their families, their devotion to religious work would have been inconstant, and therefore detrimental to the religious interests of the people.

On the other hand, the people for whom the Levites lived and labored were required to provide for the sustenance of the Levites, so that their entire time

could be devoted to the special work to which they were called. The people were especially enjoined not to forget the needs of the Levites. Deut. 12:19. A specific regulation was approved, by which each householder in all the tribes might contribute his share of this support, and that none might be exempt from the general requisition. This, too, was just, inasmuch as the services of the Levites were open to all classes, high and low, rich and poor alike.

This regulation included, first of all, a tenth part of all that was raised in Israel. Num. 18:20, 21. These tithes of the land's increase were mostly carried, in kind, to certain storehouses, where officers were appointed to receive the tithes, and apportion them out to the Levites according to their needs. Neh. 13:12, 13. At one time this custom had fallen into decay, and the inevitable result followed; namely, the Levites were obliged to seek their living in the fields. Verse 10.

The tithes thus received by the Levites were counted as an heave-offering, or an oblation lifted up unto God, by the people. Verse 24. The Levite (descended from Moses), being the first removed above the people, was supposed to offer a tenth from his portion received, as another heave-offering, this one to be lodged with the anointed family of Aaron. This second heave-offering was counted to the Levite as if it had been his own increase of the threshing-floor or the wine-press. Verses 26-30. Failing to offer the tenth of the tithe he received, the Levite became guilty of sin, by the use of that which came from the people to him. Verses 31, 32.

Besides this secondary heave-offering from the Levites of the people's tithes, the priests, because of their heavenly anointing, were given charge over all other offerings of the people, and to them fell all that part of the sacrifices reserved from the fire, such as trespass- and sin-offerings, the wave-offering, also the best of the oil, wine, and wheat, the first-fruits of which were offered, and were partaken of by the entire family of each priest, provided they had in no way become unfitted to do so. Num. 18:8-19.

It has been stated that the Levites had no inheritance in the land of Israel. While no one portion of the country was set apart for their tribe, they did have no fewer than forty-eight cities assigned to them for places of abode. These cities were located in various parts of the country and among all the tribes. Some tribes gave more of their cities for this purpose, and some fewer, according to the number each possessed. Num. 35:7, 8.

Each of the cities thus controlled by the Levites had suburbs of large extent. These have been estimated to include enough land for each Levite to occupy fifteen acres. Num. 35:2-5. Besides area enough for family gardens and vineyards, the rest of the land was devoted to grazing purposes. But while so large a tract was allotted to these sanc-

tuary workers, and they were permitted to dwell there two weeks out of every three, yet this plan was not designed for their financial profit. One object in the home labor was to provide good health and a clear mind for direct contact with the people; their cattle industry was for the advancement of God's work in another way.

When the Levites were separated from the other tribes for the special work of the sanctuary, they were thus selected in the place of the first-born of all the other tribes. With them were also dedicated to the Lord all their cattle, instead of the firstlings of cattle belonging to the other tribes. By this plan the Levites provided, from the cattle on their ranges, all the daily national offerings required. Num. 3:41. It was for this reason that they were given such large scope of lands for grazing purposes. Joshua 14:4. So whether the Levites were at the sanctuary or in the cities allotted to them, they were constantly employed in the interests of the sanctuary work.

Matters did not always move smoothly, however, between the priests and the Levites. As in every other age, there came times when the latter thought the former were not conducting their affairs of office properly. One special revolt against the priests was led by Korah, a Levite of considerable renown. Conspiring with three others of the tribe of Reuben, the four men succeeded in winning the good offices of two hundred fifty leading princes of the nation for the overthrow of the controlling priests.

Their plea was that the congregation was already holy, and did not need the ministrations of the priests, by which they became so greatly lifted above the rank and file of the people. Num. 16:3. It soon became evident, however, that these men were reaching to obtain the very office they decried. Regardless of the organization ordained of God, they were ready to destroy the existing order, that they themselves might assume the responsibilities of leading the people. They had so deceived themselves about the situation, and had so far secured sympathizers for their cause, that they were willing to risk their standing with the people in the hope of vindication, by simply renouncing the priestly administration.

But when a priestly test was offered by Moses, they at first refused to come forward and take the censers offered them. They excused themselves on the ground that they feared Moses desired to bring them out in the open, where he could kill them without reserve. Moses, however, pressed the matter, saying that since they had sought elevation to the priesthood, it was at least unbecoming to hide behind such unwarranted assumptions.

Korah and the leaders in his rebellion were finally induced, probably from shame, to accept the challenge, and were removed quickly by the Lord's hand, through the earth opening where they stood and engulfing them. The two hun-

dred fifty princes who had sympathized with these leaders were then devoured by descending fire, in the presence of all the people.

This was but the same old story, which was first manifested in the case of Satan, of reaching for power not delegated by God, in order to stand above others, and to rule over them. Isa. 14:13, 14. It is strange that men have not even yet learned to let God direct his own people in his own way, but are still willing to lead attacks against heaven's organized work. As in the case of the Levite Korah, such efforts are generally backed by overweening ambition to fill the place, and to take over the power, of the antagonized. The entire eighteenth chapter of Numbers is profitable for consideration by all such.

Mountain View, Cal.

The Two Laws

M. E. STEWARD

One is substance, the other a shadow.

God has had a law for the human family every since their creation.

1. Adam disobeyed God's law, and brought death, which was the penalty of transgression, upon all his posterity. Rom. 5:13, 14.

2. The Creator provided a Saviour for man, one who should endure the penalty of disobedience in man's place.

3. This substitute, this Saviour, did not immediately appear and suffer for man. The Lord intervened a system of sacrifices, which should represent Christ and his atonement for man. This system was governed in every detail by a code of laws, which is known as the ceremonial law.

Difference between the original law of God, and this secondary, ceremonial law:—

1. The law of God is the ten moral precepts. The ceremonial law "stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9:10.

2. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. "The law of the Lord is perfect, converting the soul" (Ps. 19:7); but the ceremonial law could never "make the comers thereunto perfect." Heb. 10:1.

The scope, or range, of the moral law:—

1. The moral law of ten commandments includes everything that pertains to man's life. Matt. 5:21-48.

2. This law, being "perfect," is immutable; nothing can be either added to, or taken away from, one of its ten commandments.

3. "Christ is the end of the law for righteousness [not for transgression, which would be the case if the Saviour abolished the law] to every one that believeth." Rom. 10:4.

Who are the subjects of the moral law of God?

1. Every human being is required to

obey it; "all the world." This was said to Gentile believers after the death of Christ. Rom. 3:19.

2. Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29.

3. The subjects of the law are all accountable creatures, in time and in eternity. Jer. 10:10.

The continuance of the two laws:—

1. The moral law will never pass away. "All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8.

2. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. There are prophecies to be fulfilled in the eternal ages.

3. The ceremonial law ceased at the cross by natural limitation, just as a shadow ceases when it reaches its substance. Being instituted to prefigure Christ and his work of redemption, it had no office after Christ appeared. Heb. 9:9-12.

Mountain View, Cal.

Young Men Wanted

T. H. JEYS

As I go about from place to place, I frequently see the above heading in prominent letters, followed by the explanation that young, able-bodied men of good character are desired for the United States army or navy. Then follows information concerning wages, board, clothing, privileges, opportunities for promotion, etc. All this is because this government needs soldiers who can be trained, drilled, and marched against the enemy in case of war.

The King of the universe has declared war against the principalities and powers of evil, against spiritual wickedness in high places. He, too, is calling for volunteers. **YOUNG MEN WANTED!** is written high in the conditions which now obtain in this great controversy. Life enlistments only are to be accepted. To all who now enlist, exceptional advantages are offered. The conflict, so long continued, is about to end. A great triumph is to be enjoyed by those who have participated in the war. Whatever advantages past ages have offered are here and now increased and magnified.

No doubt exists as to the final result of this conflict. Those who join this army now, and prove faithful soldiers, are sure of promotion. To them it will be given to "follow the Lamb whithersoever he goeth." While the wage at present is not always great, the arrangement is such that all rewards are cumulative; and inasmuch as the time is near for the war to end, this feature should be carefully noted. Food and clothing are guaranteed. "Bread shall be given him; his water shall be sure." "In the days of famine they shall be satisfied."

While Satan is offering inducements of wealth, fame, honor, and earthly preferment, would that our young men might see the wisdom of heeding the

divine call for enlistment in the higher and better war.

Campobello, S. C.

Departing and Being With Christ

S. THURSTON

"FOR I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better." Phil. 1:23.

To some the foregoing scripture seems "hard to be understood," and "they that are unlearned and unstable" wrest it, "as they do also the other scriptures, unto their own destruction." 2 Peter 3:16. Allow me to illustrate this text.

We will suppose that Mr. Simon resides in Los Angeles, and has a son George, living in Chicago. The eldest son, who resides with the father, is about to be married, and very elaborate preparations are to be made for the wedding. George receives a cordial invitation to attend. He feels worn with cares, and desires to depart, and be with his elder brother. But his business needs him; so he is in a strait betwixt the two. But he decides to go. He steps into a car of the overland train at Chicago, lays off all cares, and begins to rest. The next day after his departure, Harry Dunlap calls at his place of business, and inquires for George Simon, and is informed that he has gone to Los Angeles. But is he in Los Angeles?—O, no! he is in the car, where he remains until he arrives at his destination a few days later.

His elder brother is anxious to see George, so he meets the early train at the station at the end of the journey, and quickly passes through the car, and readily finds George, who is sleeping. He says: "George, awake!" What a happy meeting! George bids a glad farewell to the dusty car, and with his elder brother steps into the finest automobile in the city; and they speed along until they reach the gates of the father's home. And, lo, there is the father, with friends and neighbors, waiting to welcome George to the land of sunshine, fruits, and flowers!

So with weary Paul, lashed, stoned, and imprisoned, all for Christ's sake. He desired to depart, and be with Christ, his Elder Brother, which was far better. And yet the gospel work had need of him; so he was in a strait betwixt the two. When he did depart this life, he went into the dusty grave, and his life was hid with Christ in God. Was Paul with Christ the day he departed this life?—O, no! no more than was George Simon in Los Angeles the day he departed from Chicago. So with Job: when he departed this life, the grave was his house, in which he waits until his change comes; then the Lord will call, and he will answer. Job 17:13; 14:13-15. Just so with Paul, who believed and taught this same truth. 1 Thess. 4:13-18. Christ also taught the same thing. John 5:28, 29.

Yes, dear reader, Paul will remain in the grave until the wheels of time roll

the car of salvation on to its journey's end. Then Christ, who is his life, will appear, and Paul will appear with him in glory. Col. 3:3, 4. O, what a happy meeting that will be, when Christ, our Elder Brother, will come to awaken not only Brother Paul, but all the righteous sleepers of all ages! How his voice will resound o'er land and sea, when he says, "Awake and sing, ye that dwell in dust!" Isa. 26:19. And what a chorus of voices will respond to that call, as the sleepers come forth, bidding adieu to the grave, singing the song of victory, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

What visions of glory will encircle the heavens in that eventful day! Not the best motor car in Los Angeles, but the chariots of fire, brought by our Elder Brother from the livery of heaven, with all the holy angels, to gather and escort the repentant sons and daughters of Adam to the home of the Father, in the paradise of heaven, forevermore to be adopted as sons and daughters into the family of God. How those chariots will speed on, gilding their fiery pathway with glory, until they reach the gates of the celestial city, the Father's home, in the fatherland! No words can describe the added visions of the glory of heaven, the immortal crowns of glory, the marriage feast, the glad welcome from the Father and the heavenly family gathered from every star-gemmed province in the whole universe of God. All will be there waiting and watching for the Chief Shepherd as he comes home, bringing the one lost sheep, this one lost world. What music, what hosannas of rejoicing, as he nears the gates! What a procession as they march up the broad, golden avenue to the marriage supper, the wedding feast!

Summerland, Cal.

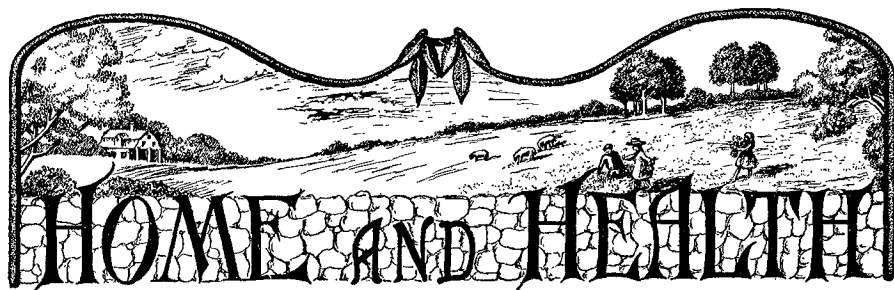
The Importance of Prayer

MRS. RUTH SCOTT

To any who may have become discouraged, I would say, Take heart; there is more than one footprint on the sands of time to prove that some forlorn and shipwrecked soul has traversed the way before you, and has come off conqueror through the Beloved.

When temptations come in like a flood, till they seem so fierce as to sweep our very feet from beneath us, we must pray, and keep on praying. We shall have times of great trial. Again and again we shall be perplexed, harassed, troubled, distressed,—but never shall we be forsaken if we believe in God. Let us take him at his word, and carry every trial and discomfort and threat of evil straight to his feet. Let us trust him with all the intricate problems of life. In God's own good way we shall some day receive the blessing desired, and know for ourselves the joy and sweetness of that triumph. We are near the time when we shall have to know for ourselves the power of prayer, in order to face bravely the conflict before us.

Perrysburg, Ohio.



Behold, What Love!

WORTHIE HARRIS HOLDEN

AMAZED I view the cross of shame,
The cruel crown of thorns,
The Uncondemned there glorified,—
For grief the Gift adorns.

Again I gaze in wonderment,
And hear my Saviour's plea;
His pierced hands, the blood he shed,
Now intercede for me.

Behold, what love our God bestows
To call us sons of God!
Our triumph is his sacrifice;
Our life, the path he trod.

Our altar is his cross to bear;
Our joy, to own his shame;
Our hope, till Christ in glory comes,
To laud his matchless name.
Portland, Ore.

Some Simple Remedial Agents

A. B. OLSEN, M. D.

Most people suffer from chronic constipation at one time or another; for it is one of the most common of all digestive disorders. Constipation is more a symptom than a disease, usually indicating general inactivity of all the organs of digestion, and more especially of the intestinal tract. The patient's kidneys, too, are often sluggish, and his skin is dry.

The causes of constipation are numerous, yet they can be classified briefly under six heads; namely, a sedentary life, errors of diet, the use of opiates and other drugs, indiscriminate medicine taking, neglecting the calls of nature, and special diseased conditions.

Exercise is essential to sound health. The wise advise of Paul, "If any would not work, neither should he eat," contains the truth in a nutshell. In order to use the food eaten to the best advantage, physical activity is necessary. The stomach and bowels are muscular organs, and general exercise of the body serves to stimulate them to activity.

On the other hand, a sedentary life, with close confinement indoors, tends to languor and general inactivity of the body and its various organs, including the digestive system. Dyspepsia soon follows, as well as constipation, dull headache, feelings of depression, despondency, and general discomfort. If to the sedentary life we add a concentrated diet and overeating, the condition is much aggravated.

Alcoholic beverages and tobacco, as well as tea and coffee, have a bad effect

upon the stomach and bowels, and lead to digestive disturbances. They are stimulants and not foods, and those who wish to attain the highest degree of physical efficiency will do well to avoid them.

The habitual use of purgatives and laxatives is productive of evil. It is unnatural to be always swallowing some obnoxious pill or bitter draft after the meal. Don't think that by so doing you are insuring digestion; for in the majority of cases the reverse condition is likely to result.

Then there are such disturbances as chronic catarrh, stricture, and partial paralysis, all of which produce constipation of a very obstinate nature.

Normally, in the case of most people, the bowels should move once a day. If the contents are retained longer, some of the effete matter is absorbed into the system, and soon causes trouble. The blood and tissues become clogged, the natural functions of the different organs are interfered with, the breath is foul, and the mouth has a bad taste.

Now what can be done to remedy the evil?—Remove the cause by changing the habits of life. Insist on two hours of brisk exercise out-of-doors daily. Drop purgative pills and cathartic medicines. Drink from two to four pints of water every day. Maintain regular habits. Have a regular time for going to stool. The morning hour, soon after breakfast, is a good time.

The diet should consist largely of fruit, both fresh and stewed. Fresh apples, oranges, bananas, and grapes may be considered as mild, natural laxatives, and can be taken in abundance. Stewed prunes, apples, raisins, and apricots, baked apples, steamed figs, tinned fruits, dates, etc., are all excellent for constipation. It is well to use the coarser breads, made with brown or whole-meal flour.

Still, with all these aids, chronic constipation will often require local treatment, and for this purpose we would recommend warm-water enemas. To give the injection one should have a fountain syringe, which can be obtained from any chemist. From one to three pints may be taken at a time. In obstinate cases a little pure Castile soap may be added to the water; and the bowels may also be kneaded by an attendant to assist their action. Repeat the operation until the bowels are well cleaned out. The enema may be taken daily in diminished quantities until the bowels act naturally.

Caterham, England.

Neglected Training

O. B. KUHN

"PARENTS are entitled to a degree of love and respect which is due to no other person. God himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children."—*"Patriarchs and Prophets,"* page 308.

"The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but . . . it also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."—*Ib.*

"Even after they are of age, children are required to respect their parents, and to look after their comfort. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them."—*"Testimonies for the Church,"* Vol. I, page 217.

"Heaven has placed a fearful responsibility upon parents." Children must be taught that they are not their own, for they are bought with a price, and that "every physical and mental capability should be carefully preserved, and put to the best and highest use, to advance the glory of God."—*Id.,* Vol. V, page 115.

"Religion lays the soul under the greatest obligation to her claims, to walk by her principles. . . . The claims of religion point to the glory of God. You are bound, by your baptismal vows, to honor your Creator, and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ." "Religion should dictate and guide you in all your pursuits, and should hold absolute control over your affections."—*Id.,* Vol. III, pages 45, 47.

If children are thus taught to have an eye single to the glory of God, they will not, when they enter the years of manhood and womanhood, suffer love-sick sentimentalism so to blind their vision that they can not discern the high claims God has upon them as Christians. No motive will be sufficient to move them from the straight line of duty; they will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move them aside from truth and duty. They will not sacrifice duty to inclination. See *"Testimonies for the Church,"* Vol. III, pages 44, 45.

It is neglect of such training and teaching that permits Satan to weave "his meshes about them in unwise attachments and poor marriages."—*Id.,* Vol. V, page 114. "They see no danger, and do not guard against his devices. He prompts them to fasten their affections upon one another without seeking wisdom of God, or of those whom he has sent to warn, reprove, and counsel."—*Id.,* Vol. V, page 106. Satan sees

that this is the most successful way to "allure them from the path of holiness."—*Id.*, Vol. V, page 115. "The minds of the youth run in this channel because Satan leads them there, making them believe that they must be married in order to be happy, when they have not the ability to control themselves or support a family. . . . This is one of the alluring snares of the last days, in which thousands are ruined for this life and the next."—*Id.*, Vol. V, page 123.

"Most of that which the youth of to-day term *love* is only blind impulse,"—unsanctified passion,— "which originates with Satan to compass their destruction."—*Id.*, Vol. V, page 109. "Imagination, love-sick sentimentalism, should be guarded against as would be the leprosy."—*Id.*, Vol. V, page 123.

"There are men . . . whose lives God would accept and make full of usefulness on earth and of glory in heaven, but Satan is working persistently to defeat his purposes, and drag them down to perdition by marriage with those whose character is such that they throw themselves directly across the road to life."—*Id.*, Vol. V, page 124. "There are many of the young whom God would accept as laborers in the various branches of his work; but Satan steps in and so entangles them in his web that they become estranged from God and powerless in his work."—*Id.*, Vol. V, page 105. "Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance."—*Id.*, Vol. V, page 110.

"Unsanctified marriages are filling up the ranks of Sabbath-keepers."—*Id.*, Vol. V, page 122. "Anciently, children were not permitted to marry without the consent of their parents. . . . It was considered a crime for children to contract marriage upon their own responsibility."—*Id.*, Vol. I, page 218. Isaac accepted and loved the one chosen by the Lord through his delegated authority.

Disobedience to the fifth commandment is one of the special sins of the last days, and is a sign of the end. 2 Tim. 3:1, 2, 5.

If, in ancient Israel, this question was considered of so much importance, how much more significance and importance should be attached to it in these last days of God's closing work! Should not the youth consult godly parents and the church before taking one step that would lead to a matrimonial alliance? If they are led by truth rather than error, they will obey their parents, and sacredly regard the voice of the church. See "Testimonies for the Church," Vol. V, pages 107, 108.

"The sincere Christian will make no plans that God can not approve." Those who consecrate their "whole spirit and soul and body" to the work of God will never unite their interests with another in marriage unless the glory of God can be advanced thereby. Who is better fitted to choose life companions for the youth than those whose delegated authority makes them capable through the wisdom of God,—God-fearing parents?

"Pure and holy affection is not a feeling but a principle. Those who are actuated by true love are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely."—"Ministry of Healing," pages 358, 359.

Love Affairs in Schools

"THIS magazine," says Edward W. Bok, writing in the *Ladies' Home Journal* for October, "is in constant receipt of letters from school-teachers and principals, asking if some word can not be written to awaken parents to even a partial realization of the appalling conditions that exist among the pupils of their schools, especially of those schools which boys and girls attend, and of which the parents are in absolute ignorance. These teachers feel their helplessness, in that their authority is limited to the time in which the children are at school.

"Every teacher lays emphasis on the universal commonness of love affairs between pupils, of which the parents are absolutely ignorant. The preoccupation of these young people with each other is often so great as to interfere seriously with school duties, and the parents wonder why their children's study averages are so low. These lovers, say the teachers, go to and from school together, and have still better opportunity for intercourse if they travel, as so many do, by train or by trolley-car. Clandestine interviews are arranged far enough away from the school to escape its authority. Social clubs and so-called literary and dramatic societies, of which both sexes are members, are popular because of the facilities they afford for intercourse. Social affairs at places other than at the school are arranged at school, and permitted by unsuspecting parents. Picnics, expeditions for gathering botanical specimens or nuts or leaves, are arranged under the guise of 'nature study.' The parents never think of asking whether these excursions into the woods are chaperoned, or, if so, if they are adequately chaperoned. Children are allowed to go to other children's houses when the mother is not present; they are permitted to stop on the way from school at ostensibly protected places; and in seemingly a hundred or more ways the ingenuity of the young is taxed to the utmost to secure unchaperoned intercourse between the sexes, with resultant conditions, as all those teachers are unanimous in saying, that would be appalling to hundreds of so-called careful parents.

"It is difficult to see just what more this magazine can say on this subject than it has said, although none so well as this magazine recognizes the need of the right word. It has repeatedly warned parents of the existence of these and similar conditions, of which their children are a part; but the rejoinder has invariably come back: 'That may be true of other children, but not of ours. We know our children, and naturally you can not and do not.' Before such blind faith the weightiest argument falls. Now and then a horrible exposure of

conditions among school-children comes to the surface, and the heads of parents are bowed in shame and humiliation. But even then it never occurs to the parents who read and hear, and whose children happen not to be directly concerned, to consider whether their own children may not be involved in similar conditions. It has, perhaps, been brought home to no other magazine as it has to this periodical—the pitiful and criminal ignorance which exists to-day among parents as to the appalling practices that are going on of which their children are a part. The facts can not be printed: that is impossible. The teachers acknowledge that they dare not speak; for where they have done so, they have either met with rebuff from the parents, censure from their superiors, or have lost their positions. The average mother is fully content to believe that all is right with her children, however much may be wrong with other mothers' children. And there the matter stands—with our duty, as we see it at least, fully discharged, so far as it lies within our limitations. The solution lies with each individual parent. The teacher stands helpless before unmentionable conditions."

The Comfort of Cheerfulness

CHEERFULNESS is an indispensable feature of a desirable home,—cheerfulness even when dark clouds are passing over it, and sorrow is an occasional visitor. Bright faces are better than sunshine; good temper is a white-winged angel seated on the hearth. Gratitude for all the good things, and a happy way of taking the cross things, is a sweet fruit of religion, while a spirit of discontent, with its gloomy moods, sour faces, and perpetual naggings and complaints, slowly destroys all the best feelings and affections, and makes a home as uninviting as the cheerless streets, and as terrible as a haunted house.

Finally, remember that unless "the Lord build the house, they labor in vain that build it." The wisdom of the wisest mother will fail, if it be not the wisdom which comes from above; and the most careful and unselfish ministry will have disappointing results if it be not directed and sustained by unceasing prayer. The best and happiest homes are always those in which Christ is the unseen head, and his peace rules in all hearts.—J. G. Greenbough.

Two Wishes

"O, DEAR!" said one girl to another, "don't you wish you never had to do anything that you didn't like?" The other thought a moment. "I don't know," she said; "I think I'd rather like everything that I have to do." These two wishes showed the difference between the two girls. Instead of wishing that you were never obliged to do anything but the thing you like, try to like everything that you are obliged to do. That is the spirit that makes happy, successful workers.—*Selected.*

THE WORLD-WIDE FIELD

Biennial Meeting of the India Union Mission

J. L. SHAW

THE fourth biennial meeting of the Indian Mission field was held at Lucknow, North India, October 21 to November 3. Workers from thirteen mission stations located in different parts of India and Burma, and representing eight different languages, were in attendance. For months our workers and isolated Sabbath-keepers had been looking forward to this meeting. Some came as far as eighteen hundred miles, that they might have the benefit of this occasion.

The presence of the Holy Spirit was

includes Bengali, Oriya, Santali, and Assamese language areas. North India comprises Hindi, Bihari, Rajasthani, Punjabi, and Sindhi language areas. West India comprises Marathi and Gujarati language areas. South India comprises the Tamil, Telugu, Kanarese, Malayalam, and Singhalese language areas. Burma includes the country of that name.

Reports of work in various parts of the field show a steady advancement in the different vernaculars in which work is being carried on. The mission among the Tamils has baptized twenty persons during the past year; the dispensary has been treating from fifty to one hundred patients daily; and a school of one hun-

has been opened at Meiktila, North Burma. Sixty pupils attend. Several thousand rupees have been given to the school by interested Burmans and others, for the purpose of providing buildings and facilities necessary for an industrial school. Elder H. H. Votaw and wife, Elder R. B. Thurber and wife, Brother R. A. Beckner and wife, Dr. Ollie Tornblad [formerly Oberholtzer], and Miss Mary Gibbs make up the list of workers in Burma.

Among the Hindustani people, considerable work has been done in producing literature along evangelical and health and temperance lines. Three canvassers have been engaged in selling tracts and pamphlets, and good results have followed this work. Two training-schools have been conducted,—one in Mussoorie for men, and one in Dehra Dun for women and girls. Eight persons have been baptized. Two dispensaries, one at Mussoorie and the other at Najibabad, have treated a large number of sick people.

The Garhwal school was opened a year ago, and has sixty students, most of



GROUP OF WORKERS ATTENDING THE INDIA MISSION CONFERENCE AT LUCKNOW

manifest from the first. Prof. W. W. Prescott conducted throughout the entire meeting a very helpful line of Bible study, which was much appreciated by all. Only those who are continually fighting against the false ideas of paganism know how strengthening and inspiring is a study of the Word of God with those of like faith. Professor Prescott's studies seemed especially adapted to present needs, setting forth as they did the place of Jesus Christ in the doctrine of present truth. We are sure our workers in India feel as never before like "knowing nothing among" the peoples of India "save Jesus Christ, and him crucified." Our hope of winning souls in this land lies in holding forth Jesus, who of truth is the all and in all.

India, Burma, and Ceylon were set off as a separate union mission field, to be known as the India Union Mission. This great field has five divisions,—Bengal, North India, West India, South India, and Burma. It seemed wise to follow language areas quite largely in making the division of the field. Bengal

dred eleven has been organized. The mission now owns a substantial bungalow, located in a healthful place, for its workers. We now have Elder J. S. James and wife and Elder G. G. Lowry working for the Tamil people.

The workers in the Marathi language have not yet found a suitable location for a mission. Several places have been under consideration, and definite decision as to a location was to follow this conference. Several English-speaking people living in that part of India have recently become interested in the truth. A Sabbath-school has been organized. A day-school for native children, attended by twenty-eight pupils, has also been started. Elder G. F. Enoch and wife and Brother A. G. Kelsey and wife comprise our workers for the Marathi people.

The advancement of the truth in Burma presents many encouraging features. The church in Rangoon is growing. In tithes and offerings these believers present a worthy example. During the last year a school for Burmese boys

whom are boarders. A suitable house for our workers has been built on land donated by the government. Two dormitories are now under process of construction. Our mission located among the Garhwal people is very fortunately situated. Being in the mountains, the hot weather is never oppressive; and as it is somewhat remote from other mission stations, no counter-influences from other societies are experienced. In close proximity to the present location are excellent openings for mission work, and from the near-by villages come urgent requests from parents for the admittance of their children into the school. Brother L. J. Burgess and wife, Sisters Bertha Kurtz, Belle Shryock, and Mrs. O'Conner constitute our European force of workers among the Hindustani people. Elder S. A. Wellman and wife are studying the language; but owing to his doing editorial work on the *Oriental Watchman*, he has not been able to put in full time in language study.

The reports from Bengal, where our

work first began in India, show marked evidences of advancement, especially in East Bengal. One hundred Sabbath-keepers are reported from that part of Bengal. Twelve Sabbath-schools were organized the last year. Workers have had good success in selling the monthly journal, *Signs of the Times*, started two years ago. It now has a circulation of twenty-five hundred copies monthly. Aside from East Bengal, mission work is now being successfully carried forward at Calcutta, Karmatar, and Babulmohal. Each station reports several baptisms and interesting experiences showing the advancement of the work in Bengal. Our present force of workers consists of Brother L. G. Mookerjee and wife [Sister Mookerjee has since died], Brother A. G. Watson and wife, Brother W. A. Barlow and wife, Brother R. A. Leech and wife, and the Misses Della Burroway, Louisa Scholz, and Caroline Brunson. Elder French and wife are now joining the Bengal force.

Bengal has been the field of our largest effort in India. More work and money and sacrifice have been put into this field than in any other part of India. Here, too, we have buried Elder J. C. Little, who died August 10. A memorial service was held during the conference in his memory. As fellow laborers, all felt it a privilege, though it be in sadness, to pay this last tribute of esteem, love, and affection for our comrade, who fell while courageously standing at his post. He filled a large place in the hearts of the Indian workers and in our work in India.

The medical work carried on at Mussoorie and at various mission stations makes very manifest the importance of this work as a factor in evangelistic work in India. Owing to the unsuitable quarters now occupied by the Mussoorie Sanitarium, action was taken providing for the purchase of a property suitable for sanitarium work. A resolution was also passed for the opening of a school for the children of missionaries and other English-speaking children of Sabbath-keeping families in India. The publishing work also received consideration.

A number of helpful papers on various phases of the work were read by different workers. These, with the discussion growing out of them, formed an important and instructive feature of the conference, giving the combined experience of different laborers in meeting conditions which obtain in climate, customs, languages, literature, and religious beliefs of the people among whom work is being carried forward. Experience in India, as in every other land, is a valuable asset.

As we looked into the faces of the earnest and substantial company of workers convened in conference, our minds went back fifteen years, when one lone worker, Sister Georgia Burrus, who was forbidden by her physician to come to India, landed in Calcutta without any visible means of support. Since then God has provided, the health of this sis-

ter has been wonderfully maintained, other workers have come to the field, and money from thousands of believers in America and other lands has been given for the work in this field. Now our mission force, counting the wives of missionaries, numbers more than seventy, not including native workers, of whom there are about twenty-five. For what God has wrought during these fifteen years, so much of which has been spent in wrestling with unknown conditions peculiar to a heathen, tropical land, and for the souls who have found the way of truth during these years, we feel profoundly thankful, and give God the praise.

Of the calls for more men and means to strengthen the work already begun, and to fill the numerous openings many times before presented, we can at this time say nothing.

Near the close of the meeting four persons were baptized by Elder W. W. Miller in the Gunpti River.

Mussoorie, India.



From China to Sweden

J. J. WESTRUP

WHEN we left Seattle some years ago, it took us twenty days to reach Shanghai. I remember that then we said to each other, "We are now so far from our native country [Sweden] that we shall hardly again see our dear parents and relatives." In the meantime, the Trans-Siberian Railroad has become a reality; and when we were ready to go home on furlough, we found that we were only about one day farther from our native land than we were on leaving Seattle. It took us twenty-one days from Chowkiakow, China, to Maluo, Sweden; but we were delayed by flood one day in going from our mission station to the railroad, and stayed in Peking two days and in Moscow two days. Hence we covered the eight thousand miles in about sixteen days.

The sunny September weather made it a pleasant trip, although being shut up in the train for so many days is rather tiresome. We rode on the Chinese railroad to Mukden, and from there to Changchun on the Japanese railroad. At Changchun we boarded the through train, and it took us eleven days to go from there to Moscow. On this stretch we passed through fifty tunnels. The railroad makes many curves. The second track was completed for thousands of miles. Siberia is a fine country in the summer, having a great deal of level, rich land and plenty of forests. Many are immigrating into this land.

We knew that Moscow and St. Petersburg would be hard to pass through, on account of the language. Hence we prayed to God every day to help us in those two places. And the Lord led us so plainly that we could see that he had heard our prayers. Arriving in Moscow, we had to transfer to a station in another part of the city. As we were unable to speak the Russian language, we resorted to signs, and thus succeeded

in getting the driver to understand. We arrived safely at the St. Nicholas station, where we had to wait all day for the evening train. Here we checked our hand-baggage, planning to go out in the city to find a restaurant, and try to make some one understand what we wanted. As Mrs. Westrup and I were checking the baggage, a gentleman came along and began to talk with Joseph. Joseph felt so happy to think that he had found one in that great city who could speak English, that tears of joy came into his eyes; and he asked the man to come and have a talk with us.

It did not take us long to ask him if he knew where any Seventh-day Adventists lived. "Yes," he said, "I have a friend who is porter in Hotel du Bazar Slavé, who is a Seventh-day Adventist. He is a good man, an earnest Christian. He does not work on Saturday, and keeps it strictly. I will help you find him." We stepped into the hotel's omnibus, and soon met Brother Herring, who received us heartily. As soon as he learned that we were Seventh-day Adventist missionaries from China, he took us to Elder O. Wildgrube's home, where we stayed Sabbath and Sunday, preaching four times, Elder Wildgrube translating. As I told them how remarkably God is opening the way for us in China, and how many are accepting the message, the Holy Spirit's presence was manifest, and many eyes were filled with tears.

On the Sabbath (Sabbath-school and preaching lasted three hours) we had a prayer-meeting following the service, when I again spoke about the importance of prayer, emphasizing the thought that we always win our victories on our knees, hence we ought to pray in all trying times. Many of the brethren wept and prayed. Our hearts have been with those dear brethren ever since, and our prayer is that they may stand firm unto the end, and that they may have the crown of life. There are some forty members. While they have liberty to preach in Russia, still the established church is using every method to annoy and persecute. It is against the law to invite people to meeting, or even to tell them when and where the meetings are held. Elder Wildgrube had some cards printed, stating when and where they held meetings, and has distributed some; for this he has been accused and must go to court. If the case turns against him, he and his evangelist may be condemned to prison for a whole year—and the Russian prisons are fearful. He and his evangelist and family certainly need our earnest prayers.

Elder Wildgrube wrote to our two evangelists in St. Petersburg, who met us at the train; and Brother Herring wrote to a porter, who helped us get our passport viséed. On account of the cholera, we stayed in St. Petersburg only a few hours. Here they have some eighty members.

In Helsingfors we inquired for and found Sister Wickholm, who has charge of the work, where there are some eighty members.

We have had blessed meetings with our relatives, and many tears of joy were shed. Our visit with them was of short duration this time, as we were anxious to get to the Nyhyttan Missionary School by the time it opened. The school lasts only six months; and when that closes, we shall visit at home again, and we believe that some of our dear ones will accept this blessed truth.

God has blessed us here at the school, and already some earnest souls are being filled with a purpose to go to the mission fields. On Sunday we go to other places near by, preaching the truth, and in the evening take part in the young people's meetings.

Nyhyttan, Sweden.

Sowing Beside All Waters

JOEL C. ROGERS

WHEN I think of the heathen populations of Central Africa,—no one knows the number,—the solemn question presses into my heart, "How shall they

deny that these latter were God's fore-runners of the last message?

Also in God's good providence, he has planted the seeds of this message clear around this continent. As a wise general, his advance forces are in position. How long shall we stand on the borders? Has not the time come to "close in"? Probably there are few of the leaders, now occupying these advance posts, who are not "constrained" to go on to the heart of the continent. What is necessary that this shall be done?

First, give us men and women to hold and increase the work already in hand. I feel impressed that the present is a time of special reason for advancing north and west from Nyasaland. Four of us who are now here have a working knowledge of the language used by millions to the northeast of us. Brother and Sister Konigsmacher are on the border of the great Portuguese country, with its densely populated districts, which is their natural field for extension. A new man and wife could take their pres-

A Memorial on Opium

AN imposing list of names of Christian leaders from all over the world has been signed to a memorial to the British government in regard to the opium traffic. This document represents the moral opinion of the world, as the names appended are those of leaders in all lands. The memorial declares: "We the undersigned, who as delegates from the various missionary societies of the world are in Edinburgh, attending the world's missionary conference, in view of the now unquestioned sincerity of the government of China in its endeavor to suppress the opium evil, beg to express to the government of Great Britain our earnest desire that China may be left entirely free with regard to the importation of opium, and that the government of Great Britain will take such other steps as may be necessary for bringing the opium trade to a speedy close." Then follow the names of a thousand or more prominent delegates and visitors. —*Selected.*



NYASA SCHOOLGIRLS IN REAR; UNTUTORED AND POORLY CLAD GIRLS FROM KRAALS IN FOREGROUND

hear this message?" And the answer comes in two Bible expressions: "The Lord gave the word: great . . . the army of those that published it." "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

In Bible times the wealth of a man was represented by his oxen and asses. The figure is still true, and there is literal truth in the words. Where the ox and the ass go, under direction of any Christian, there the gospel and civilization follow. We may speak, and we should, of the crisis and opportunity in the East. It is all true. It is a wonderful opportunity.

Just now a wave of Mohammedanism is creeping over Central Africa. But the gospel of Christ is the heritage of Africa's children. Why did Israel sojourn in Africa more than two hundred years? Why have all African tribes traditions of the great Bible events? Who sent Stanley and Livingstone to open Africa from side to side? and why? Who will

ent station, and free them for that important field. I want to go into the far north of Nyasaland, into virgin territory. But in order to do that, a man and wife of some experience must be found to superintend the old main station at Cholo. My wife is anxious to join me in the north country.

Elder W. H. Anderson is pressing on toward the Kongo State on the northwest of his mission, and Elder M. C. Sturdevant eastward in his large territory. These great fields, white to the harvest, must have some part of the Lord's army of publishers of his Word. They must also have a part of the oxen and asses represented in the houses and lands and earning power of the blessed home lands. Delay now is—shall I say?—"treason."

Malamulo Mission, Nyasaland.

If it is not possible to take hold by faith, it is possible to ask for the faith to take hold.

It is indeed very remarkable to see what wonderful changes have been brought about in a few brief years in Korea, leading the people away from their long-cherished worship of idols, to the service of the true God. "In 1888 it was death for a native to be known as a Christian. The preaching of the gospel was forbidden by law; and, set up by the wayside, tablets could be seen bearing such inscriptions as these: 'If you see a foreigner, kill him;' 'If you see a native reading the Christian Book, kill him.' To-day, we are told, the baptized converts number over three hundred thousand souls; all the laws against Christianity are repealed, and there is perfect freedom. When mission work began, no word suitable for 'God' could be found in the language; but fixing upon its nearest equivalent, the missionaries added to it a meaning which it had never had before. Through the advent of Christianity and modern ideas, some twenty-five thousand new words have been added to the language, and to-day fourteen hundred of the two thousand schools in Korea are conducted by Christians. Lack of space forbids more extended reference here to this miracle of modern missions."

TACT is that rare quality which ever acts wisely and discreetly. It is courteous and refined, and embodies many virtues. It is, from every point of view, a very desirable acquirement. It disarms prejudice and jealousy. With it, the politician can soothe the ruffled feelings of his opponent. In home life, it possesses a charm of manner which captivates all hearts. By its use, breaches are healed, the jagged edges of friction become smoothed, words of anger become words of love; and where discord reigned, there are harmony, peace, and happiness.—*Henry Lee.*



WASHINGTON, D. C., JANUARY 5, 1911

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Editorial

ALL the way along, since the advent movement began to proclaim the Sabbath reform, we have had to meet the growing disregard of the law of God. In repudiating the Sabbath, men must repudiate the standard of eternal righteousness, and the result is increasing lawlessness.

AND strangely indeed some have wrested scriptures in defense of lawlessness toward God. A scripture declares that no sinner can be justified by the deeds of the law, but by faith only; and thereupon it is argued that the believer is set free to transgress the law, to continue in sin! Whereas justification itself means being saved from transgression and made a doer of the law, by the faith of Jesus.

MEETING this line of attack upon the very heart of the gospel, the first copy of the *Present Truth*, our first paper, said (July, 1849):—

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Gal. 5:4.

This text is frequently quoted by the no-Sabbath teachers to show that those who are keeping the seventh-day Sabbath have fallen from grace. Now if we fall from grace for keeping the fourth commandment in the decalogue, do they not fall from grace for keeping the first, third, fifth, seventh, or eighth commandment in the same law? If we fall from grace by keeping the Sabbath commandment, we can not be restored to grace until we break it. And by the same rule those who are keeping the third, fifth, and eighth commandments, must dishonor their parents, swear, and steal, before they can be restored by divine grace.

I leave the reader to decide as to the justness of this startling conclusion. My desire is to hold up to view the no-Sabbath, no-commandment system in its true, hideous, and crooked form, that the reader may not be devoured by it. If we fall from grace by teaching the Sabbath, then Paul and all the apostles fell from grace by teaching the commandments.

“Children, obey your parents in the

Lord: for this is right. Honor thy father and mother; which is the first commandment with promise.” Eph. 6:1, 2.

This is the first commandment of the decalogue which has a promise annexed to it, and the first on the second table of stone. There is not a man or a woman in the world who believes that the apostles fell from grace for urging upon the Ephesians the claims of the fifth commandment in the moral law.

Neither is there a man or a woman who really believes that we have fallen from grace (for the sin of Sabbath-keeping, as some would have it) for keeping and teaching the fourth commandment. Those who give this impression do not really believe any such thing; but they seem willing to give this wrong impression in order to hide the Sabbath truth.

Seventh-day Adventists do not believe that any man can win salvation by keeping the fourth commandment. The man must be saved from his sins by the faith of Jesus before ever he can keep the Sabbath holy. But salvation itself, justification from sin, means the obedience of faith. The gospel of the way of forgiveness of sin and of obedience to God's holy law, through Jesus Christ, is the only gospel there is. Christ's one purpose in coming to die for men was to save them from the transgression of the law of God and its terrible consequences. “Thou shalt call his name Jesus: for he shall save his people from their sins.”

The Real Crisis

In Personal Christian Experience

THE hours of trial in Christian experience are not necessarily hours of crisis. Obstacles and difficulties oftentimes are the means permitted of God whereby we are driven to him for strength and power with which to meet them. Many a disciple has remained true to God and steadfast for right in the face of opposition, who later has succumbed to the spirit of indifference. The real crises in Christian life are those times in which there is a letting go of God, and in consequence a paralysis of spiritual power.

This paralysis may not be indicated by outward experience. There still may be maintained an apparent interest in church activities. The round of church service may be kept up, gifts to beneficent enterprises may be unlesened; but in the inmost heart there is a loss of that consciousness of God's abiding presence which the true disciple has come to know and appreciate.

When we find ourselves drifting with the current, the prey of indifference and spiritual slothfulness, then is the time we need to take warning of our condition, and cry mightily to God for a new awakening. Others may not recognize the drifting, the indolence, the letting down of the high and holy standard

in the sanctuary of the soul; but we may recognize it through the gentle monitor of the Holy Spirit, which will speak to us in the silent hours of communion with our Lord and Master. When we find ourselves in this condition, let us hasten to return. By sincere, earnest prayer, by quiet meditation, by study of the Word of truth, by renewed consecration of heart and life and service, let us seek again to enter into that close and holy communion with the blessed Master which it is our privilege to enjoy.

In the Church of God

Similarly, the real crisis in the history of the church of Christ is not necessarily the time of trial and persecution. Going back through the history of the past, we find that the fires of persecution have oftentimes burned out the dross and purified the church of God. The fierce onslaught of the adversary has led the church to humble itself under the mighty hand of God, seeking him for help and deliverance.

The time of real crisis in the church of God, as in individual Christian experience, is the time of apparent lack of spiritual power. The church may be engaged in great enterprises. It may operate, and operate successfully, large institutions; it may donate annually thousands of dollars to missionary and philanthropic work. All this is good. The church would be recreant to its trust if it did not do this; and yet it may even do this, and after all not possess that measure of quickening spiritual power which will enable it to fill its place in God's great purpose.

The power of the church in the first century was in its power of evangelism. It stood as a living witness to the world of the power of the gospel of Jesus Christ. It accomplished this for God in turning thousands of men and women from darkness to light. No less will this spirit of evangelism constitute the power of the church to-day. It will constitute the power of the Seventh-day Adventist Church. We sometimes point with pride to the achievements of the past; we tell of the many mission stations we have opened, of the thousands of dollars given to missionary enterprises, of the thousands of copies of books and periodicals distributed. These are all well and good. While we can thank the Lord for what he has enabled us to do, there comes to us the reflection that we should have done much more. But the doing of these things, in and of themselves, is not necessarily an evidence of the possession of great spiritual power by the church.

Is there going forth from our churches to-day the old-time spirit of missionary evangelism, which marked the churches of apostolic days? Is there in our

preaching a living, quickening power that reveals to men the sinfulness of sin, and leads them to throw themselves upon God's mercy for deliverance? Do we see the spirit of love in church fellowship? Do we see in our pulpit ministrations, in our missionary operations, in our general church activities, that demonstration of the spirit of power which should characterize this last-day movement? Here and there we may witness its manifestation, but generally it is too sadly lacking.

This movement to-day has reached a crisis in its history. It can no longer depend upon organization as such to carry forward its work. It can not build upon its past record of achievement. It can not fall back upon its institutions. It needs something more than these material means and agencies. It needs the quickening, vivifying power of the Spirit of God to transform human effort, to work in and through organization,—a power which shall go with convincing force, revealing the righteousness of the Lord Jesus Christ, and demonstrating to the world that the resources of heaven are back of this movement.

The great need of the church of God to-day is the Holy Spirit, which, in its train, will bring every other needed blessing. But the church of God as a whole can possess this spirit of power only as it is possessed by its individual members. It will take possession of the human heart only as that heart is fully dedicated to the service of God. Hence, the call of God to-day to this church, is the call to renewed consecration, a consecration of the personal life. God to-day desires to fill every heart, to control every life, to rule and reign in every individual experience. He must do this if this work shall triumph in the glory and power of his Holy Spirit. May every heart cry out to God for deliverance from sin and for the power of the Holy Spirit in the life. Only by the possession of this Spirit on the part of every believer and by the church as a whole, can this movement meet the mind of God and triumph at last.

F. M. W.

Sowing the Seed

"BLESSED are ye that sow beside all waters." Isa. 32:20.

We do not know just where the fruitage may appear. Our part is to sow everywhere. "The seed is the word." And truly, as we hear reports from all quarters of the earth, our hearts are inspired to cast in the seed on the right and on the left. The results everywhere and always come from the convicting, converting power of the living word.

In a report from South Africa, we are told of a teacher who heard the phrase, "The commandments of God, and the

faith of Jesus." Somehow the words kept ringing in the ear, and appealing to the heart with a power that gave no rest, until she surrendered to keep the fourth commandment.

Often a word dropped almost unthinkingly, is the word that proves the means used by God for the saving of a soul. Little efforts often bring great results. We continually meet with evidence that Providence often uses apparently roundabout means to win a way into the heart for the living word. The following experience was told by Elder J. F. Huenergardt, of Hungary:—

Not long ago I received a letter from a railroad man who had heard of the Sabbath through an unbeliever. He began to read his Bible and became convinced. When I visited him, he told me that he was ready to abandon his position in order to keep the Sabbath. This he soon did, and was happy that he and his wife could be received into the church. He labored with his relatives and sent them reading-matter. His father-in-law, who was also a railroad man, readily made a study of the truth and also became convinced. He declared that he would obey, but must wait a while yet. On hearing that his son-in-law was preparing to leave his position, he wrote him to postpone the matter. Somehow or other, the old gentleman, while getting the letter ready for the mail, unknowingly placed a blank paper in the envelope instead of the written sheet. When the young man received this, he could not understand what it should mean. In a flash the first few lines of that beautiful hymn came into his mind:—

"Nothing but leaves! the spirit grieves O'er years of wasted life," etc.

These he at once wrote down upon the blank paper, put it into an envelope, and sent it back to his father-in-law. When the old gentleman received the letter and read the lines, they made a deep impression upon him. Soon afterward he also was baptized.

So the Lord is working through great things and small things to gather his people from all nations, tongues, and peoples. We are thankful that we have a part in this great work and in this dark field. May our brethren and sisters pray for all those out in these needy countries where there is yet many an honest soul waiting for the truth.

There is a God in heaven watching over his work on earth; and as in faith we scatter the publications bearing his words, and talk of the truth as the opportunities come, we may know that the Lord and the angels will work to make the word effective. "It shall not return unto me void," he says, but "it shall prosper in the thing whereto I sent it."

We are seeing this demonstrated in all the world. The angels of God are flying to and fro over land and sea, and the Holy Spirit is being poured out upon all flesh. Seed-sowing done in one part may bring forth harvest in lands far away. Thus Elder Huenergardt reported further:—

A short time ago a Rumanian and a Servian, both able and intelligent men, accepted the truth in Canada, and returned to their native country to work among their people. We are glad they came, and hope they will not be the last to come over and help us.

The Lord has made bare his arm for the finishing of his work. We can read it in the workings of his providence as well as in the sure word of prophecy.

Now, let us go on sowing broadcast the seed of the kingdom. "Blessed are ye," says the Lord, "that sow beside all waters."

W. A. S.

The Promise of His Coming

HOPE for weary hearts burdened with this world's woe, joy for the sad ones who have lost the dearest treasures of the heart, consolation and comfort and peace for all who will have it, lie in the promise of our Redeemer's return. Trust in that hope makes hard ways easy, makes heavy loads light, and kindles fresh every day the fires of courage on the altars of loyal service. That hope puts into the lives of men an unquenchable purpose, and lifts despondent hearts out of the quicksands of doubt. In the light of that promise every detail of life's activities, every circumstance and environment, takes on new features, and wears a different hue. In that promise is the earnest of a new life, the guaranty of eternal consciousness in a kingdom of righteousness, peace, and satisfaction. That promise is a passport for the children of God out of the kingdoms of darkness into the kingdom of his dear Son,—the kingdom of light and liberty and life.

What a different aspect would this old world wear for the toilers, the sad ones, the afflicted, and the weary, if that blessed promise were stricken from the Book of God, and the human must lie down with the beasts in a common oblivion! The Christian can not contemplate such a contingency without a feeling of horror. The utter blackness of such a prospect must crush the soul of any individual who permits his doubts to make it real to him.

But He is coming again. Said Jesus: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Said the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Said the prophet Enoch: "Behold, the Lord cometh with ten thousand of his saints." Said our Lord himself: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Said the apostle: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

These are some of the many promises of his return, spoken by our Lord himself to his hearers, or to us through his prophets. Yet we are living in a day of which Inspiration speaks when it declares that men would be saying, "Where is the promise of his coming?"

The great deceiver has taught many to doubt the promises; he has taught others that this, that, or the other thing was the fulfilment of that promise, and in this last generation, through a system of educated clerical infidelity, he has caused many so to doubt the Word itself that its most emphatic promises have no meaning to them, no assurance of fact. These, then, doubting the Bible, ask themselves and their neighbors, "Where is the promise of his coming?" This is a scoffing inquiry; for it is based upon their belief that they have so undermined the Bible that these precious promises have no foundation in fact.

The Spiritist professes to believe that Christ has come in the darkened seance room; but ingenious investigators have caught some spirit mediums in fraud and trickery, and this confirms the infidel in his doubting of the promise. The Mormon believes he has founded the kingdom of Christ on the Western desert. The Christian and the infidel moralist both revolt against the idea that that system, built upon polygamy, has any claim to consideration as a kingdom of righteousness. Slovenly fanatics have sought to impersonate Jesus Christ, and to make their advent upon the scene fulfil the promise of our Lord. The New Theology has presented its claims, and Theosophy has set itself forth as the culmination of the divine promise. While all these have had their adherents, their chief business has been to bewilder minds, gender doubt, and make the promises of the Redeemer's return appear to many as a visionary fabric, a delusive hope.

These have had their day and deceived their thousands. But now comes the greatest stumbling-block of them all; for it has set itself up within the professed household of the Redeemer himself, and from that place of vantage, will do a more deadly work for this generation than they all. That is the Higher Criticism. It has shattered the Rock of truth (as many think) on thousands of pulpits, and left for the thirsty flock only the dry dust of its disintegration. Its deductions have, for many individuals, crumbled the very foundations of the Word itself; and when that goes, all that is built upon it goes with it. If the Rock of truth is submerged in the sea of doubt, the prom-

ises chiseled into it go down into the same flood. Therefore they can say, they who have helped to accomplish the undertaking, "Where now is the promise of his coming?" For them that promise has gone out; and in a seeming frenzied hilarity over what they have done, they appear insensible to the fact that they have cut loose the only rope that held them to the shore, and are drifting straight into the great maelstrom of everlasting ruin and oblivion. The lunatic laughs on the brink of a precipice, and springs out and down to his death. So do these when they make themselves believe they have destroyed the only hope the world has, and then exultantly spring out into the black abyss of eternity without hope and utterly without God.

The large success of such an undertaking must be an astonishment to angels. It is Satan's master-stroke in his war against God; and it was no doubt the development of this work which our Saviour saw when, nearly nineteen hundred years ago, he asked: "When the Son of man cometh, shall he find faith on the earth?" There will be faith at that time in spite of all that infidelity without the church and within can do. Said the Revelator of this very time: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The last message of mercy to this stricken world brings out two classes,—the faithful and the faithless; the believers and the scoffers; the commandment-keepers and the image-worshippers. The one looks for him, and believes the promise of his return; the other turns its eyes to, and places its trust in, a human being sitting in the temple of God, and showing that he himself is God.

"Where is the promise of his coming?"—In the infallible Book of our Father, as true as God is true; and in that promise lies the only hope of a world now shrouded in the gloom of Satan's machinations. That promise is worth more than worlds to us. It opens all the storehouses of eternity. It makes us heirs of God and joint-heirs with Jesus Christ in all the wealth of God's universe, and brings us into his household to sit down with him, and go no more out forever.

C. M. S.

To Mission Fields in 1910

As all our readers know, there has been necessarily a slackening up during the last year in the sending of missionaries to the lands abroad. The list for 1910 bears witness to the fact that the unusual number of recruits sent out in the two former years has made it necessary to hold back, and wait for still further increase of mission funds.

Doubtless the full report of the treasurer for 1910 will show an increase of mission receipts over any former year; but each year the demands in the great mission fields of Asia and Africa and other parts increase by the expansion of the work within those fields, regardless of new workers sent out. This expansion in the fields, and the additional help sent out during the first three quarters of 1910, more than used up the increased gifts, and compelled a halt.

We hear from every side, however, that our brethren in the churches do not wish a halt called in the sending of laborers to the needy fields where the greater part of the world lies absolutely untouched as yet. Believers in the third angel's message call for a continuous and a strong advance until the leaven of this truth is planted all through this great mass of humanity. Without a doubt this will mean a larger number sent out in 1911 than in 1910. Yet if this is to be the case, the believers must continually bear the needs of the mission fields as a burden upon their hearts during the coming year.

But even in 1910 the list of outgoing missionaries was a large one. It is as follows:—

JANUARY

C. E. Weaks and wife, to India.
W. H. Lewis and family, to Sierra Leone, West Africa.
Howard Peebles, to Mexico.
K. Kaltenhauser, from Germany, to Abyssinia.
Miss Ethel Bonney, from Australia, to Fiji.
C. F. Innis and wife, to Panama.

FEBRUARY

P. C. Poley, from England, to India.
Howard Lee and wife, to Korea.
Miss Mabelle McMoran, to India.
Miss Nellie Wagner, to India.
J. E. Frazee, to Mexico.
Stephen Halusic and family, to Austria-Hungary.
Claude Tarr and wife, from Cape Colony, to the Maranatha Mission, South Africa.

MARCH

Albert Cochran, to Porto Rico.
G. D. Raff, to Porto Rico.
W. F. Mayer, to Cuba.

APRIL

N. V. Willis and family, to Guatemala, Central America.
Dr. M. M. Kay and wife, to China.
Miss Ethel Linge, to China.

MAY

Mrs. W. H. Anderson, accompanying W. H. Anderson (returning), to Northwest Rhodesia, South America.
Miss Laura Barr, to Bolivia, South America.
Richard C. Sisley, from Australia, to Java.

JUNE

L. E. Borle and family, to Switzerland.
John Osborne and family, to Ecuador, South America.
F. H. DeVinney and wife, to Japan.
I. H. Evans, to the Orient.

JULY

E. C. Silsbee and wife, to Northwest Rhodesia, South Africa.
J. W. Phillips, to Mexico.
Charles Martin, to Mexico.
Miss Eva Edwards, from Australia, to Tonga, South Pacific Islands.

AUGUST

Miss Mary Gibbs, to India.
Miss Elnora Reid, to India.
Mrs. G. B. Replogle and children, to join Dr. Replogle in Argentina.
Miss Libbie Allen (paying own expense), to Argentina.
I. P. Dillon and family, to Cuba.
Harry Bond, to Cuba.
S. A. Oberg and wife, to Danish West Indies.

SEPTEMBER

W. R. French and wife, to India.
Miss Adelaide Khouri, to Beirut, Syria.
Miss Rachel Wendell, to Jamaica, West Indies.
William B. Downs and wife, to Cuba.
Esta Miller and wife, to China.
Miss Gertrude Thompson, to China.
W. E. Gillis and family, to China.

OCTOBER

J. G. Pettey and wife, to Guatemala, Central America.
Mrs. Olive B. Hatton, to South Africa.
F. F. Oster, from Germany, formerly of America, to Baku, on the Caspian border, later to enter Persia.
O. Wallath, from Germany, to East Africa.
F. Winter, from Germany, to East Africa.
Miss J. Mertke, from Germany, to East Africa.
Miss Anna Liedtke, from Germany, to East Africa.
Miss Hermine Walz, from Germany, to East Africa.
Miss Augusta Ambrosius, from Germany, to East Africa.
G. A. Ellingworth, from Cape Colony, South Africa, to Nyasaland.

NOVEMBER

Roland Loasby, to the Bermuda Islands.
Robert Nelson, to Argentina, South America.
Dr. H. J. Williams and family, from Great Britain, to South America.

This makes seventy-seven workers, not counting children, who have entered the fields in 1910, considerably over an average of one departure a week.

Several on this list have gone on their own personal responsibility. They have, however, entered the fields in order to work with interests already established.

In this list we include those who have gone from Europe and the British colonies to the mission fields of the regions beyond. It will be noticed that the October departures, with three exceptions, were from Europe and South Africa. It is cheering to see portions of the field which a few years ago were calling for help from America, now joining in the training of workers, and in the sending of recruits to other lands. We shall see this development more and more each year that passes. By united effort on the part of the believers in all parts

of the world, the messengers will be sent into every dark corner of the earth; and all the history of God's work shows that the greater the interest any field takes in needy fields beyond, the greater the power and blessing given from heaven for the work in its own home territory.

Yet again this list for 1910 brings to us a new inspiration to pray and give for the finishing of this work. W. A. S.



Whom Shall We Believe?

IN Ford's Hall, Boston, Dr. Lyman Abbott, editor of the *Outlook*, recently preached on the subject, "Why I Believe in Immortality." According to the *Boston Journal* of December 12, he made the following statement:—

The question which has been asked for so many centuries is this, "If a man die, shall he live again?" I find it difficult to believe this body shall be buried in the earth and decay, and at some future date the spirit come to re-establish it, and that it will rise into new life. When that question is put to me, my answer is, "No. It does not live again." What I believe is, Man never dies. I believe the spirit immediately passes into its possession of the treasures of the other world.

This is the view held by Dr. Lyman Abbott, and not only by Dr. Abbott, but also by scores of other professed Christians at the present time. It is the view held with some modification by Spiritualists and theosophists. Now comes another equally great man, Thomas A. Edison, of electrical fame, and he declares his belief that death is the end-all of man's existence. According to current newspaper report, he is quoted as saying, "In regard to believing in a hereafter, I am from Missouri. Some one must show me." With Mr. Edison stand many other materialists of the present time, together with such men as Thomas Paine, R. G. Ingersoll, Voltaire, and others, of past fame.

Which doctrine shall we believe? The belief of Mr. Edison surely affords no comfort in this life, and no hope for the future. It makes of life, as expressed by Mr. Ingersoll, "a barren peak between the vales of two eternities. We look beyond the heights, and cry aloud, and the only answer is the echo of our despairing cry." From this cold, chilling doctrine, man instinctively turns to something affording greater comfort and hope.

The view expressed by Dr. Abbott is the more pleasing; but unfortunately this, equally with the view held by Mr. Edison, is in direct opposition to the statement of Holy Writ. If we attempt to trace Dr. Abbott's doctrine to its source, we must travel back through the mystic, winding labyrinths of Roman, Egyptian, and Babylonian mythology, back to the originator of all evil systems

of belief, the serpent, when he declared to our first mother in the garden of Eden, "Ye shall not surely die." The source of this doctrine is even older than the infidel sentiments of the other view; but in sharp contradistinction to both these errors stands the plain, simple teaching of the Word of God.

The apostle Paul tells us that "death passed upon all men, for that all have sinned." This death, according to the psalmist, robs man of complete consciousness. There is not merely a death of the body while the conscious entity wings its way to the spirit world; but all that composed man ceases to exist. That which thought before in life, at death ceases to think. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

According to Solomon, man after death ceases to love, to hate, to envy. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." And according to Job the dead man is utterly oblivious to all that occurs on this earth after his decease. "His sons come to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them." But the grave is not forever to be his house. Job asks, "If a man die, shall he live again?" He does not leave the question unanswered, but declares: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

This set time when God will remember the dead is at the resurrection at the last day. A multitude of scriptures prove this. One statement from our Lord will suffice: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Again we ask, Whom shall we believe? Shall we accept the spiritualistic view expressed by Dr. Abbott, the infidel belief expressed by Mr. Edison, or the statements of the Word of God? To him who takes the Scriptures of truth as the man of his counsel, there can be no question as to the finality of its authority, and the erroneousness of all counter-claims. We must take the Word of God or the word of man. "What is the chaff to the wheat? saith the Lord."

F. M. W.

Note and Comment

THE Ninety-Fourth Annual Report of the American Bible Society shows that "last year the total issues were 73,803 volumes more than in the year preceding, and almost 600,000 in excess of any previous year in its history. One notable event was the completion of the revision of the Gospels in Spanish. The variety of the work in this is shown by the circulation of the Bible in sixty-five languages. Who helps the American Bible Society helps one of the best agencies for the evangelization of the world."

THE population of the continental United States is 91,972,266, an increase of 15,977,691, or 21 per cent, in the decade, as against a gain of 13,046,861, or 20.7 per cent, in the preceding ten years. At the first census, in 1790, the population was 3,929,214, slightly larger than the number in the single State of Texas at the present time. In the decade just closed the Pacific States have gained 73.5 per cent; the mountain States, 57.3; the West South Central, 34.5; the East South Central, 11.4; the South Atlantic, 16.8; the West North Central, 12.5; the East North Central, 14.2; the Middle Atlantic, 25; and the New England, 17.2.

A Catholic Supreme Justice

IN speaking of the appointment of Justice White as chief justice of the Supreme Court, the *United Presbyterian* of December 22 says:—

There is little or no criticism in the newspapers, religious or secular, of the appointment of a justice who is a Roman Catholic by training and profession to the chief place in the Supreme Court. On all hands he is represented to be a man of fine character, and a judge of great ability, learned in the law and just. It is not difficult to see that the making of a choice for such a place, with the great numbers of able available men from whom to select, must be extremely perplexing. It is probable that the religious affiliations of the distinguished chief justice will in no way influence his conduct in his high office; but it must be confessed that, with a full knowledge of the teaching of his church as to its paramountcy over civil allegiance, there can not be that unreserved approval of the appointment which is to be desired.

National Religion

THE World's Christian Citizenship Conference recently held in Philadelphia comes in for no little criticism in journals outside of those directly committed to the principles held by Seventh-day Adventists. The *Lutheran Witness* of December 8, quoting the declaration of principles made by the conference regarding Christ as a moral governor, and his law as a part of the fundamental

law of the land, thus establishing in fact a national religion, says:—

Obedience to the law of Christ is not determined by outward works, but by the state of heart in him who does the works. The proper state of heart, however, can not be produced by any means at the command of a government. It is a matter between the individual and his God, and lies outside the province of a government. A nation can not "accept the grace of Christ" by act of Congress. Or does the conference, perhaps, think only of the will of God as revealed in the ten commandments? Should we not be able to declare the ten commandments the law of the land? If we proclaim ourselves a Christian nation, and make the ten commandments the law of the land, what shall we do to those who break the first commandment of the law of the land by worshiping false gods? Shall we fine them? Shall we imprison them? Shall we roast them a little over a slow fire?

The Divorce Evil

ACCORDING to the Scriptures, many in the last days would be without natural affection. This spirit is alarmingly on the increase, as seen in the broken family ties on every side. For years some of our large cities have had a court to deal particularly with juvenile offenders. Added to this there has been constituted in some of the large centers a court of domestic relations. The *Northwestern Christian Advocate* of December 7, speaking of this court in Chicago, says:—

This court will concern itself entirely with matters that relate to the family. The need for it has developed in the fact that an increasing number of domestic disturbances find their way into court, and judges whose minds are occupied in other matters find themselves unable to give proper attention to these cases. Consequently, following the precedent of the juvenile court, the municipal judges have decided to select one of their number to devote his entire time to cases concerning domestic relations. He will thus become an expert on family disturbances. The court will have jurisdiction over such matters as wife abandonment, child abandonment, neglect of children, truancy, unimportant breach-of-promise suits, and illegitimacy.

The great cause of the divorce evil, which is now assuming such alarming proportions, is the hasty and ill-timed marriages constantly being entered into. Marriages are formed on the impulse of the moment, oftentimes by boys and girls, and even by men and women, who are utterly incompetent to enter into such a responsible relationship. Caprice and fancy rather than true love form the inspiration to the majority of these unions. The result is that after a few weeks or months of married life, they are as anxious to effect a separation as they were to form the union in the beginning. No one of life's relationships should be entered into more thoughtfully and sol-

emnly than that of marriage. It is one thing to spend an hour or a day occasionally with one who may be counted a pleasant companion, with the full knowledge that the association can be broken at will, and quite another thing to enter into a union for life, involving association in all life's experiences. The motives prompting marriages, and the little regard placed upon the marriage relation, show the moral degeneracy of the age in which we live.

The Basis of Christian Unity

THE question of Christian unity is one which will not down. The spirit of federation has permeated every department of human endeavor. Many religious leaders are agreed that a church federation is essential to the future prosperity of the church, but widely differ as to the particular basis on which such a union shall be formed. It is gratifying to see from time to time expressions of clear thinking on this subject by those who are giving it consideration. A writer in the *Western Recorder* of December 15, quotes from a book recently published by Dr. Robert E. Speer. He represents Mr. Speer as saying:—

The supreme method of dealing with denominational differences is not adaptation nor absorption, but transcendence. . . . We shall rise to higher levels of Christian life, in which we shall find reconciliation of our theological differences, not by a restatement, which will balance them afresh, but by rising above them.

Upon this statement the writer in the *Western Recorder* comments as follows:—

The proposition of Dr. Speer, if it has in mind any actual union of denominations, suggests that we have reached or will reach a time in our theological thinking when we will throw overboard everything that other reverent students of the Word of God have not accepted. Or else that we will lock these inconvenient items of belief safely in the closet out of sight. . . .

Before the beginning of the Dark Ages in the Christian era, the world had for once a spectacle of a religious outward conformity on the part of Christendom. Denominational differences in religion were swallowed up. The world had the spectacle that it now seems to think it would be so edified if it could have again; and yet the period of outward conformity of religious differences was the exact time in which was ushered in the most corrupt period in the history of constituted Christianity.

The world does not need a religion in which the contents of Christian faith have been reduced to the least common denominator, or to an "irreducible minimum." On the contrary, we need to inculcate largeness and variety in the contents of Christian faith.

The divine principles enunciated by our Saviour in Matt. 7:12 constitute the true basis for Christian unity and fellowship.



Honolulu, Hawaii

I CAN never be sufficiently grateful for the encouragement and assurance which many of you have given me, that you will remember me in your prayers.

I reached home safely and well. A big feast had been prepared on my account. Japanese foods were served, with all sorts of liquor, and friends coaxed me to drink. I did not touch any of it, as I know it is a wrong thing to do. God is testing me whether I will remain true to his Word. Bless God, I will! Everybody went home with a peculiar impression. They wondered at the change that had come over me.

The first Sunday afternoon I spoke at the Japanese Christian church to a congregation of about two hundred. I gave my testimony as to why I became a Christian, giving the evidences of my faith. My father and some of my brothers were there. I have many calls to go out and preach and lecture, but as I have little money, I can not go as often as I want to.

My parents feel bad because of the work I have chosen, and not only they, but all my brothers and sisters and friends. I realize I was a great disappointment to them, and did not myself expect to become a missionary when I started out to America to obtain a business education. They are all ashamed of me for this strange change, and even scorn me.

My father seems willing to accept Christianity. This is a remarkable change in him. But he does not think he can accept it now, as he thinks he would lose his store; and he has no money to start anything else should he lose his business. The Japanese are Buddhists; and he thinks that should he turn to be a Christian, no one would patronize him.

Pray for my people, and for me, that my work may please the Lord.

YOSHIO TANIMOTO.

California

ORANGE.—It is with deep gratitude to God that I report the work in Orange. I left the San Diego camp-meeting before it closed to take up the unfinished interest here, and continued the meetings in the tent about three weeks; then rented a hall where the meetings were held for several weeks, with splendid results. The membership has increased from twenty-seven to forty-two; ten of this number were baptized, and at least two more are now ready for baptism.

About five weeks ago we purchased a lot, and three weeks later held our first meeting in our unfinished building. Yesterday the work was practically completed, and we are now holding our week of prayer meetings in it. This beautiful building, costing \$1,367, is free from debt. This seems a miracle

when we take into consideration the fact that the members are all dependent upon their daily earnings for a livelihood, and that this company was not organized until July 30.

We believe the Lord will make a short work in the earth, and that soon we shall hear the words, "Well done."

WILL F. HILLS.

Fourteen Months in South Africa

It is now fourteen months since I landed in South Africa. In order to place the book work upon a sound basis, earnest effort, coupled with hearty co-operation on the part of the conference laborers, has been required. For what has been accomplished we give to God all the praise.

Soon all our canvassers will be handling "Patriarchs and Prophets;" and when they have covered the field with that book, they expect to follow with "Practical Guide to Health." Steps are now being taken to have the latter published in the Dutch language. "Desire of Ages" has also been translated, and will doubtless be ready in the Dutch as soon as needed. Many copies of "Daniel and Revelation" and "Great Controversy" have been sold.

It may be interesting to know that representatives of seven nationalities are united in Christ here to push this "missionary work of the highest order." We have neither the time nor the disposition to boast of our birthplace or of our ancestors. Our motto is, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

Our oldest canvasser is about forty-eight, our youngest about fifteen, years of age. The highest value of orders taken in one day was \$120.20, and that by a young man of nineteen summers. The highest value of orders taken in any one week was \$405.80, taken by the same person. The highest value of orders secured the past fourteen months by one person is \$3,592.80, and still the same person obtained them. The next highest is \$2,659.14; the third, \$2,190.90.

Our entire book orders, so far as reported for these fourteen months, amount to \$30,692.10, and the periodical sales amount to \$4,017.17, making a total of \$34,709.27. The delivery reports, which do not give them in full, show that \$19,565.92 worth of books have been delivered.

Out of sixty-one weeks one canvasser worked fifty-four; another, fifty-one. Out of fifty weeks, another has been out in the field forty-eight.

Our tract societies are now in better position to supply us promptly with the books we need. This is an important item. We are seven thousand miles from the nearest publishing house, and are doing our work almost wholly upon the cash basis; that is, the canvassers pay for their books before ordering an-

other lot. Nearly all our ministers have sold some books, as they have had opportunity.

The *South African Signs of the Times*, a forty-eight-page quarterly magazine, has just been started, and is a credit to any country. It is filled with present truth, and is meeting with good sales, especially in Johannesburg, our largest city.

The Claremont Union College closes this week, and during the vacation, I expect to spend some time in the field, assisting the students who are hoping to make their scholarships for the coming school year. Though this is a new departure in this field, I believe that, with the Lord's help, they will succeed.

At the union conference committee meeting recently held, it was voted to hold a bookmen's convention in connection with our conference and camp-meeting and institutes in March or April, 1911. Doubtless it will be somewhat different from those held in America, but it will surely be a means of advancing our work here. We are grateful that the Lord is so richly blessing his work in this field.

G. H. CLARK.

Mississippi

WEST JACKSON.—The week of prayer has been a great blessing to us at Idylwild School. We have only a small school here of eleven boys and girls from thirteen to seventeen years of age. A good interest was manifested on their part from the very first reading; and as we came to the last reading, Sabbath, December 17, all could say, It is good to be here. With one exception, every child took part in the meetings, and consecrated themselves to God's service. Their prayers and testimonies showed an earnestness that is seldom seen in the youth to-day. When the time came for taking the annual offering, we held a little consecration service, and as we sang, "They Brought Their Gifts to Jesus," every heart was touched, and the Spirit for which we had sought was truly manifested, and all consecrated themselves to the Lord's work. The offering was taken, and found to be \$20.07. With this before us, we knelt in prayer and dedicated it to foreign missions.

Dear brethren and sisters, let us labor earnestly for the salvation of our youth, and help to prepare them for work in the Master's vineyard.

F. R. ROGERS.

Tennessee

BRAYTON.—The Lord has permitted me to spend a few months in the mountains of Tennessee. I am located on Walden's Ridge, about forty miles north of Chattanooga. It is a healthful place, the elevation being about two thousand feet. There appears to be no malaria here, and the pure air relieves asthma quickly. The water is very soft and clear. The people are kind and peaceable. They are poor, but there is no suffering from destitution, as there is work in the timber, although wages are low.

I have held a few meetings, and the Word of God is listened to with respectful attention. I hope for some fruit from my labors here. I have distributed some papers, and can use more.

ALBERT WEEKS.

Oklahoma

CHESTER.—The week of prayer has been a blessing to the believers at this place. Three adults took their stand for the truth on the last Sabbath, two coming from the Campbellite Church. One sister who has watched the progress of the message for fifteen years united with this people. May the Lord keep these dear ones faithful till the end.

R. W. SUFFICOL.

A Brief Training for City Work

FOR years there has been a pressing demand for a training-school that should furnish in a few months' time the most essential principles and methods necessary for the intelligent care of the sick and suffering, and at the same time equip the workers with a sufficient knowledge of the Scriptures so they could, as the opportunity was afforded, give interesting and helpful Bible readings. All through our ranks there are consecrated workers who are not situated so that it is possible for them to spend several years before they actively enter the harvest-field.

To give this class of workers the opportunity which they desire, and also in as short a time as possible to fit up workers who could go out quickly into the highways and lanes of the city, was what led the Northern Illinois Conference Committee and the trustees of the Hinsdale Sanitarium to join hands, the first of last October, in the establishment of a six months' training course for city medical missionaries. The conference became responsible for the Bible instruction, and the faculty of the Hinsdale Sanitarium for the medical training.

Sixteen earnest, consecrated women availed themselves of this opportunity, and joined this first class, and God has in a wonderful manner added his blessing to this effort. A stirring and practical Bible class is conducted each day by Elder M. H. Serns, who, with his wife, is located in the school. The following hour is devoted to practical demonstrations of simple treatments, bedside nursing, physiology, hygiene, etc. I have never seen a deeper interest in the class work, or more earnest study.

The classes are held late in the afternoon, so that the day may be devoted to the sale of our various magazines, the commissions on which make the students easily self-supporting. But, best of all, this work affords many opportunities to drop the seeds of truth into hungry hearts. Abundant opportunities have already been found for helping the sick and giving Bible readings.

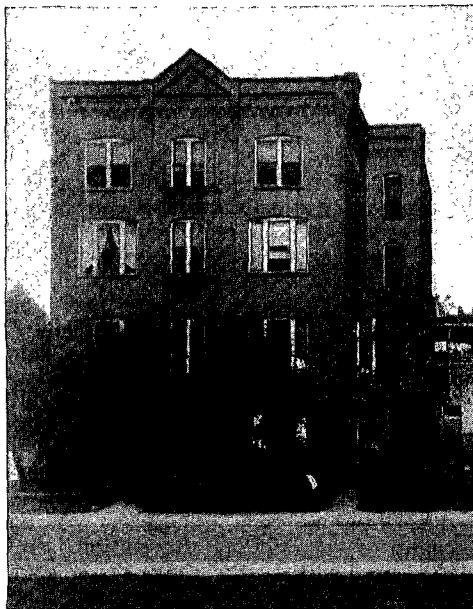
Two members of the class have been selling a thousand magazines a month. Another student has already been the means of bringing a sick woman into the truth. She is ready for baptism, and her husband has also become interested; and is praying for light. Another student is visiting nine different families, some of whom are earnestly studying the truth.

This is enough to indicate the practical character of this training course. There should be one hundred trained and consecrated workers in Chicago where there is but one to-day. This training-school has been established to fit up self-supporting workers for this

field; and after they have a good experience here, they can go out and help do a similar work in other large cities. The great masses in the cities must be warned of the coming crisis, or their blood will be on our garments. The time is short, and we must speedily enter these great centers of population.

April 1 we shall graduate our first class, and another class will be immediately begun. We have leased the old branch sanitarium on the South Side, and have renovated and refitted it from top to bottom. The training-school is held in this institution. Board and excellent accommodations are furnished for about three dollars a week; the tuition is free.

Those desiring to enter the next class



CHICAGO TRAINING SCHOOL BUILDING

should correspond at once with either Elder M. H. Serns, 528 Thirty-third Place, Chicago, or the undersigned, at Hinsdale, Ill.

DAVID PAULSON, M. D.

Special Course at Mount Vernon College

MOUNT VERNON COLLEGE offers a special winter's course beginning Jan. 3, 1911, and continuing twelve weeks.

Course of Study

The course of study will consist of the regular classes of the college for the winter term, with such special classes as may be necessary to adapt the course to the needs of field workers. Below we give a list of the subjects offered:—

Regular Classes

History of education, pedagogy, methods of teaching arithmetic, elementary astronomy, spirit of prophecy, English grammar, history of modern Europe, advanced English, bookkeeping, drawing, Bible doctrines, Old Testament by periods, major and minor prophets.

Special Classes for Field Workers

Topical study of Daniel and the Revelation, Bible workers' class, ministerial class, the Old Testament in the light of the monuments, essentials of English grammar, rhetoric and composition.

For Whom Intended

It has been the aim of the management to adapt this course to the needs of persons with limited time to spend in school. Young ministers and Bible workers, as well as those who plan to enter these branches of work, will find the special classes decidedly helpful.

The announcement, giving full information about the course, including an estimate of the probable expense, will be sent on application to the undersigned at Mount Vernon, Ohio.

S. M. BUTLER, President.

Ship Missionary Wanted in Peru

CALLAO, the main port of Peru, offers a splendid opportunity to do self-supporting missionary work among the sailors and passengers going and coming in the many steamships and sailing-vessels touching at this place.

During the month of October, fifty-eight vessels anchored in Callao, with a total of 3,780 sailors, and 2,171 passengers. These boats were from all parts of America and Europe, so one desiring to undertake this work should speak at least English, German, and Spanish. The latter could, if necessary, be learned after reaching the country.

Any one desiring to know more of the details may write to the undersigned at Casilla 1002, Lima, Peru.

A. N. ALLEN.

Field Notes

FIVE were baptized in the Spokane, Wash., church, recently.

SABBATH, December 3, six persons were baptized at Grand Rapids, Mich.

AFTER baptismal services five united with the English church at Milwaukee, Wis., recently.

AT the close of a short series of meetings in Galena, Pa., eight have promised to obey all the commandments of God.

AT Wakefield, Cal., two have recently decided to obey the truth; at Smith River five have taken their stand to keep the commandments of God.

AS the result of home Bible study, a lady in Gayville, N. Y., has begun the observance of the Sabbath. At Syracuse two were recently baptized, and at Elmira six.

ONE person was recently baptized at College View, Neb., who received his first knowledge of the truth through the Harvest Ingathering number of the REVIEW which was circulated last year.

AFTER a series of forty-five meetings at Sheffield, Ala., eight signed the covenant, and others are keeping the Sabbath. Many others are interested, and still studying the subjects that have been presented to them.

AT the close of the camp-meeting at Leesburg, Fla., the report comes that a company of thirteen have taken their stand on the Lord's side. At Jacksonville nine have been baptized; and at Sanford seven persons have decided to keep the Sabbath.

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

Missionary Volunteer Institutes

A CERTAIN church is said to have had this motto:—

"Every Member a Christian;
 Every Christian a Missionary;
 Every Missionary Trained."

That is the aim of the Young People's Society of Missionary Volunteers. As one means to that end, the General Conference has arranged for a series of union conference missionary volunteer institutes to be held this winter. It is hoped that these institutes will result in a deepening of the spiritual life of our youth, and in greater missionary activity. The Missionary Volunteer report for the year ending Sept. 30, 1910, is almost equal to that for the two preceding years. While this is very encouraging, we realize that with greater efficiency, better organization, and deeper consecration, a far greater work can be done.

We give below a general outline of the purpose and plan of these institutes:—

Suggestions for Union Conference Missionary Volunteer Institutes

I—Duration

About ten days.

II—Places

Probably in the union conference training-school.

III—Who Should Attend

1. Union and local conference Missionary Volunteer secretaries.
2. Delegates from each Missionary Volunteer society in the union, and from as many other churches as possible.
3. Young people of the training-school.
4. Union and local conference presidents and other conference and church workers who are especially interested.

IV—Purpose

- i. General—To make our Missionary Volunteer work more effective throughout the field.
2. Specific:—
 - (a) To increase the efficiency of Missionary Volunteer secretaries by instruction and counsel. Our young people's work is comparatively new. The mere appointment of secretaries does not bring results. There are frequent changes, so that we have very many secretaries who have had no experience. Perhaps few of us realize the great possibilities in this work.
 - (b) Instruction of the Missionary Volunteer officers and other young people from the local societies and churches.
 - (c) Instruction of students, workers, and others who attend, in Missionary Volunteer work.
 - (d) Training of new leaders, conference and local, from the classes spoken of above.
 - (e) Interesting the young people of the union conference in education and in the work of their training-school.

V—General Plan of Work

- i. Chapel Exercises: Talks on such topics as—
 - (a) Young People and Missions.
 - (b) Price of Leadership.
 - (c) Work of the Missionary Volunteer Secretary.
 - (d) The Missionary Volunteer Movement the World Over.
 - (e) Organization and Work of the Seventh-day Adventist Church.
 - (f) The Call for Bible Workers and Ministers.
 - (g) Reasons for Our Hope (Standard of Attainment).
 - (h) Alone With God (Morning Watch).
 - (i) The Value of Good Literature (Reading Courses).
 - (j) Series of Short Biographical Sketches of Missionaries.
 - (k) The Spirit of Prophecy and the Remnant Church.
2. Afternoon Classes and Round Table Discussions:—
 - (a) Missionary Volunteer Plans and Methods of Work: (1) Organization; (2) Duties of Officers; (3) Membership; (4) Relation to Other Church Activities; (5) Personal Work; (6) Literature Work; (7) Christian Help Work; (8) Giving; (9) Temperance and Other Reforms; (10) Junior Work; (11) Programs; (12) Camp-meeting Work; (13) Social Activities.
 - (b) Educational Features and Missionary Problems: (1) Standard of Attainment; (2) Reading Courses; (3) *Youth's Instructor*; (4) Libraries; (5) Institutes and Conventions; (6) Spiritual, Intellectual, and Practical Qualifications of Missionaries; (7) The Foreign Mission Seminary and Its Work; (8) Detailed description of the work of one or more of our missions; (9) Unentered Fields.
3. Evening Services:—
 - (a) Reception, with Program on Social Life.
 - (b) Stereopticon on Christ, the Great Missionary.
 - (c) The Home as the Foundation of the Young People's Work.
 - (d) News From the Mission Fields.
 - (e) The Blessed Hope.
 - (f) The Work of the Holy Spirit.
 - (g) Example of the Believers.
 - (h) Reports from Conference Missionary Volunteer Secretaries.
 - (i) Consecration for Service.
4. One or two meetings, with young men and young women separate, on social purity subjects.
5. Secretaries' councils.

VI—General Conference Workers

Meade MacGuire, H. R. Salisbury, and Matilda Erickson.

These institutes will really be schools of Missionary Volunteer methods. In the union conferences which are fortunate enough to have one of these institutes this season, the churches, and especially the young people, should make an earnest effort to receive its benefits.

M. E. K.

In all ordinary cases we see intuitively, at first view, what is our duty, what is the honest part. In these cases, deliberation is of itself dishonesty.—
Bishop Butler.

Study, Meditation, and Prayer

ONE of the greatest opportunities brought to our young people by the new year is that of entering on a systematic plan of Bible study and prayer.

The "Morning Watch Calendar" for 1911, with its "New-year's Resolve," its gems of thought, and a text for every day in the year, will serve as a daily reminder and an aid in the formation of this Christian habit. The close relation to the Sabbath-school lessons, and the sunset feature, make this little booklet especially valuable. The eagerness with which this aid is sought after is one of the hopeful signs of the quickening of spiritual life.

One thing perhaps above all others we need to learn in this hurrying age,—to "take time to be holy." Would you understand the Bible? Then remember that—

"The Bible is not an iron safe, to be opened by those who are keen enough to discover the combination; it is rather a rare and delicate flower, that must have a certain atmosphere before it can be induced to unfold its petals, disclose its honey cup, and share with you its perfume."

"The atmosphere of the Book is the atmosphere of prayer. When you have entered your closet, opened the window toward Jerusalem, and felt the heavenly breeze fan your cheeks, then the pages are transformed into a living voice, and the Book becomes indeed to you the Word of God."

If any have not yet obtained the "Morning Watch Calendar," let them order at once. The price is five cents. Envelopes for remailing on request.

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

Religious Legislation in Panama

FOR the past two months there has been a hard-fought contest over the passage of a Sunday-closing bill for the republic of Panama. It was a strong measure for the first of its kind for the Isthmian dwellers, proposing to close all factories and stores, and even to prevent washerwomen from washing in the streams. We are glad to report that it was defeated in the supreme court, the judges refusing to sanction it, after the national assembly had passed it over the president's veto.

Before the bill passed the legislature, we published articles against it in both English and Spanish, besides doing personally what we could against its passage. After the bill became a law, and was sent to the supreme court for the sanction of the judges, we sent to the judges, in Spanish, the following protest, which we have abridged in the English:—

TO THE HONORABLE MEMBERS OF THE SUPREME COURT OF PANAMA.

HONORABLE GENTLEMEN: As editors of *El Centinela de la Verdad*, a periodical

which is finding a broad circulation in the republic, and as citizens deeply interested in the welfare of this commonwealth, we beg to present the following protest against the Sunday-closing law, which was, in the month of October, passed by the national assembly, vetoed by President Arosemena, and ultimately passed over the president's head by the national assembly, and which is now waiting the sanction of the supreme court.

Be it understood that we do not for a moment question the motives of Mr. Patiño in championing the bill, nor of the honorable delegates in passing it; but we desire to call attention to some of the principles underlying the Sunday-closing law.

First: Honorable Judges of the Supreme Court, permit us to call your attention to the fact that it is not the function of civil government to create the rights of men (these are natural); but, according to Article XV of the great national constitution of Panama, to "protect" men in the enjoyment of these God-given rights. It is the natural right of every man to either work or not to work, to rest or not to rest, as he may choose, on any or all days of the week, provided that what he does shall not interfere with the rights of others.

Second: The Sunday-closing bill discriminates between citizens, by securing to one class the privilege of a "weekly rest," and at the same time denying to the other class the equal right to work. This, honorable sirs, is in violation of Article XVI of the constitution. Even though the law be framed in answer to the solicitation of the 350,000 citizens of the republic, and only one man enter his protest demanding his natural right to labor on every day of the week, the lawmakers are bound by the constitution of the republic to protect the rights of this citizen, according, at the same time, to the 350,000 citizens the same privilege to work or not to work. This is the guaranty of the constitution,—the office of civil government.

Third: Sunday is a religious day, a fact known alike to the citizens and honorable members of the legislature; and to enforce any religion, or any of the dogmas of any religion, by law, is beyond the legitimate domain of civil government. Every citizen has the right to be religious or not to be religious, as he may choose; and Article XLVIII of the constitution assures to him protection in the exercise of his right. Though all the people of Panama, both Catholic and Protestant, rest on Sunday as a religious duty, and seek legislation in its favor, and there remain a handful of Jews and Seventh-day Adventists who observe another day, and who can not conscientiously observe Sunday, it is the office of the government, in such case, to protect these citizens in their rights, as guaranteed by Article XXVI of the constitution. This same protection is extended to all the rest.

Fourth: We believe that laws are made for the lawless, and we heartily approve of all laws which provide punishment for crimes, such as theft, murder, or any act in which one citizen would trample upon the rights of another; but we protest against a law which defines as crime an act committed on Sunday which is legitimate on any other day of the week, or which

requires, by civil enactment, conduct on one day of the week which it does not enforce every day.

We do not murmur against the noble work of our lawmakers; we instead rejoice in the freedom granted us under this constitution, and we are jealous of any legislation which has the appearance of interfering with the equity and justice which the citizens of Panama now enjoy.

B. E. CONNERLY.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

D. H. KRESS, M. D. - - - Secretary
L. A. HANSEN - - - Assistant Secretary

Reports From Sanitariums

DR. W. E. BLISS, of the New England Sanitarium, Melrose, Mass., writes:—

"Our work is still onward. We have fifty-four patients in the house, which is phenomenal for just a few days before Christmas. Our prospects are bright for 1911. The work is growing so rapidly we can hardly keep pace with it. The week of prayer was a great help to us all. Every one seems to be of the best of courage."

R. W. Parmele, president of the Florida Sanitarium, Orlando, Fla., writes:—

"I am pleased to report that the work of the sanitarium is progressing satisfactorily. Our greatest need is more extended facilities. We do practically no advertising. We simply dare not; for we can not care for much more than we have as it is."

Dr. F. A. Loope, of the Wabash Valley Sanitarium, La Fayette, Ind., writes:—

"We are getting along very nicely, and the patronage is holding up well. The Lord has blessed us wonderfully. The family are all encouraged, and every one seems to want to do just the right thing. We are all of good courage, and wish an interest in the prayers of our people."

Brother J. A. Burden, manager of the Loma Linda Sanitarium, Loma Linda, Cal., writes:—

"Our work in Loma Linda is progressing nicely. Especially do we feel encouraged with reference to the medical school. While we are very much crowded for room, and have many things yet to develop, we can see the hand of the Lord thus far in guiding the work. Our teachers and students are of good courage. We have over forty students this year in the medical department; about one hundred eighty, I think, in the nurses' department; and thirty-five doing special work; besides this, we have a church-school with about fifty in attendance. So we have quite a large educational work already established at Loma Linda. The advance of the work will be according to the faith and confidence of the people to support it. One thing is sure, the Lord is leading. From year to year we can see how his blessing has gone before us. To illustrate: Our income from the patients in 1906, during the summer months, which are the lightest, was \$6,000; for five months in 1907, \$10,000; in 1908, \$14,000; in 1909, \$15,000; and in 1910, \$22,000. Our last year has been a

very good one. After paying all expenses and depreciations, we had a little over four hundred dollars' gain in the running of the institution. We are now finishing the girls' dormitory, which we hope to have ready to occupy by the first of February. It is a re-enforced concrete building, and will accommodate about 125 girls when it is completed. This will free the sanitarium building for guests. We have had to use some of these rooms this winter for students, and they are still so occupied."

Dr. W. A. Ruble, president of the Loma Linda Medical College, writes:—

"We are in great need of funds. We ought to get in touch with some people who can place annuities in the institution. We should have twenty-five thousand dollars during this year for our school. I do not see how we can complete the year without our laboratory. We have forty young people here to whom we have promised adequate facilities for taking the medical course. We should already be at work on the laboratory, but we have not the funds to begin it."

Special instruction has been given concerning Loma Linda as a place where workers should receive a training which will fit them to become medical missionaries. Some are to be trained as competent physicians and others as nurses, but all are to combine the evangelistic idea with their medical practise.

The Spirit of God has urged that this work should be taken hold of in faith, and the necessary buildings and equipment provided. In harmony with this admonition, the medical college was opened. We are glad that we now have a place where our young men and women of promise, who are ambitious to fit themselves for the greatest usefulness, may be encouraged to go. From this place, missionaries will very soon be sent forth into all parts of the world with the commission, Heal the sick, and preach the gospel of the kingdom. Money invested in this enterprise will yield returns.

D. H. K.

Our Sanitariums as Training Centers

OUR sanitariums are not merely medical institutions, they are missionary institutions as well. Not only are the sick to be healed and the gospel to be taught, but in these places young men and young women are to receive a training that will fit them for service in the home and the foreign field. We can not dispense with these training centers.

About ten years ago, on the arrival of my wife and myself in Australia, we took charge of what was known as the "Health Retreat," located at Coorabong, not far from the school. We called for young men and women to unite with us. When we left Coorabong to enter the new building located near Sydney, two years later, we numbered in all twenty-four. Five years later, when we were called to America, only one of the original number was left. None had forsaken the truth, and none, to my knowledge, had taken up private work. All had entered the field as workers. Some were sent to Java, some to Singapore, some to Fiji and to other islands of the Pacific. These workers are still engaged in aggressive and self-denying work in these needy fields. God has blessed them in their endeavors.

While our medical institutions may in some ways have been a cause of anxiety in the past, and while there may still be perplexities connected with them, good has been accomplished through them in fitting young men and women for missionary work in home and foreign fields. From these institutions we should be able to draw our very best workers to carry forward the work we are now called upon to do in the cities, and also those who are especially adapted to labor in foreign fields.

There is no reason why some of those who have received this institutional training should not in time become successful evangelists. When rightly conducted, instead of taking young men from the ministry, our sanitariums should give them an important part of the training for the ministry. Instead of taking women from church, school, and Bible work, they should give them the training which will qualify them to be of the greatest blessing and help in doing such work.

In future let us plan the work so that the missionary feature may be the predominating one among all the workers in these institutions. D. H. K.

The Training-School at the Glendale Sanitarium

IN answer to the call for workers in our cities, we have organized in connection with our sanitarium work at Glendale the Sanitarium Society of Missionary Nurses, under the auspices of which we have established in the city of Los Angeles a visiting nurses' bureau. We believe this will be a great help in doing the work the Lord has been calling us to do, as well as in giving the members of our training-school the experience in active missionary work that is so essential in the training of missionary nurses.

Our first step was to send Mrs. Dugane, a mature Christian nurse of long experience in visiting nurses' work, to Los Angeles. She began her efforts in connection with the tent-meetings and the Bible Training School, and soon found so many doors open to her that her hands were more than full. Then Miss Evelyn Lothrop, one of our graduate nurses, went into the city to help her.

Nov. 6, 1910, we presented the matter to our nurses, and organized the Sanitarium Society of Missionary Nurses. The constitution, having been drawn up by the members of the faculty, was unanimously accepted by the workers present. The society was organized as a part of the training-school, the members of the faculty to act as executive committee, and each nurse in training to be an active member of the society, having an opportunity at some time during the course to spend a few weeks in the city, going from home to home, giving treatments, and teaching the people.

The experience gained by our nurses in this way will be of inestimable value to them. Already we can see many evidences of the Lord's blessing, both in the effect the work has had on the spiritual condition of our workers and in what we have actually been able to accomplish. Our nurses are enthusiastic and delighted with the plan, each one eagerly waiting her turn for an opportunity to spend a few weeks in the field.

We find that there is no limit to our

opportunities for service, not only among the poor and needy, but also among the better classes, so that we hope to make this branch of our work self-supporting. Mrs. Dugane will remain in Los Angeles indefinitely, and as our field superintendent, will have general charge of our visiting nurses. We have at present four nurses in the city, but could use many more.

Our nurses and the members of the Bible Training School work together. As the nurse enters the home, she paves the way for the Bible worker, and we find that already our volunteer nurses' work is the means of leading many a family to the study of this last message. One whole family has accepted the truth since our work began. The following report shows in a general way what was done during the month of November:—

Homes visited	106
Treatments given (nominal fee received)	37
Treatments given (entirely charity)	39
Instructive calls made	56
Missionary talks given	40
Bible readings given by nurses.....	10
Money received for treatments given	\$22.30
Money received for nursing.....	5.00
Money received for car fare	8.05
Number of patients sent to the sanitarium	3

This work makes our demand for nurses much greater, and we find that we must start another nurses' class at once. This we hope to do soon after January 1. We desire a large class, made up of consecrated young women, whose only thought is to help carry on the work the Lord has given us to do; and we are hoping that a goodly number of our young people will feel impressed to answer this call, and will come to us, and enter heart and soul into this work. Address the undersigned at Glendale Sanitarium, Glendale, Cal., for further particulars.

BELLE WOOD-COMSTOCK, M. D.

Sanitarium Relief Campaign

Progress of the Campaign

A GOOD report comes from Brother Ernest Lloyd, missionary secretary of the Southern California Conference, showing that at the time of his writing, about four thousand books had been placed in nineteen churches in that conference. Brother Lloyd is following a plan in his own work that may offer a good suggestion to others. He writes:—

"We are doing our best to give this important work its full place, and it looks now as if that place will be a large one. Well, it's a good thing to be elastic in one's capacity for doing. Considering all the heavy demands that have come to our people during the past three months, I believe Southern California is doing pretty well; but we shall not boast. Others are working as hard, perhaps harder. Brother C. C. Morlan, our canvassing agent, goes with me each Sabbath to one of our churches, and the morning service is given over to this work. Other work keeps us busy through the week. I believe the Sabbath morning period is the only time

for this work to get the proper attention."

In Nebraska

Another missionary secretary who is devoting earnest work to the relief campaign is Brother M. E. Ellis, of the Nebraska Conference. He has special charge of this work, in connection with his other duties. We have received a neat folder of eight pages and cover, fully setting forth the plan of the campaign, to be used in connection with the special campaign week, December 17-24. We hope to present a report of the week's work later.

Praying and Working

One conference president, writing to the laborers concerning the campaign, says: "This is the most important campaign of the year. Let every one do all in his power to make it a success. Nothing is impossible to the man of faith. Talk courage, and pray the kind of prayers that amount to something. Then work like a saint to help the Lord answer them." L. A. HANSEN.

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

Alberta (Can.) Workers' Meeting

WE are in receipt of the program for the workers' meeting held at Lacombe, Alberta, Canada, December 30 to January 4. The topics discussed are of a very practical nature: The Qualifications of the Ministry; How to Meet Opponents; Ministers as Canvassers; The Duties of Church Elders, Deacons, Deaconesses, Treasurers, and Librarians; The Value of Our Church Papers; Use of Tracts and Missionary Papers in Winning Souls; The Fundamental Principles of Health Reform; Christian Education; Religious Liberty; etc. United, successful efforts are sure to follow a careful consideration of the many important details connected with this great work. It is said that the secret of the success of Napoleon was that he was "a master of details." A. J. S. B.

A Missionary Course of Study

A NEW departure in the training of home missionaries is disclosed in the recent decision of the California Conference Committee to give a special six weeks' missionary course in the Lodi (Cal.) Normal Academy. As stated by Elder S. N. Haskell, "This missionary course is for the purpose of developing both Bible workers and canvassers for our periodicals and books."

The reasons given for connecting such a course with the academy are as follows:—

"There never has been such a call for laborers, since my connection with the California Conference, as there is at the present time. We need men and women who are soul-winners, men and women

who understand the Bible; and it has been thought best that this missionary course be given for the benefit of those who have reached the meridian of life as well as for those who are younger. Our pioneer missionary to China went to the Healdsburg school after he was about sixty years old. And there are many individuals who have passed the meridian of life, who can yet be successful soul-winners in their own neighborhoods and in the cities."

The blessing of God will surely attend every effort of this kind to give specific instruction in home missionary methods. We rejoice to see this forward move in our conference by the Golden Gate.

A. J. S. B.

A Regiment of "Unquittables"

WE believe it is a step in the right direction to add to our forces a regiment of "unquittables,"—those who will greet January 1 with a prospectus, and canvass the whole year.

The enemy doesn't stop his work; and why should the Lord's servants? A farmer once remarked, "I have an excellent well, with two exceptions: it goes dry in the summer, and freezes over in the winter." This has sometimes been the trouble with the canvassing work. The Southeastern Union Conference has demonstrated that it doesn't freeze up in the winter, and we believe our workers are of the stuff that will not go dry in the summer.

Many of our loyal brethren and sisters should at once join the ranks of the "unquittables," and enter the field in this department to remain until the coming of the Master.

CHAS. THOMPSON.

NOTICES AND APPOINTMENTS

Addresses Wanted

ANY one knowing the whereabouts of Mr. or Mrs. Otto Erickson will confer a favor by letting me know. Last heard of at Alberta. Address Mrs. A. Kester, Kent, Wash.

Nurses' Training Class at Glendale Sanitarium

THE Glendale (Cal.) Sanitarium Training School for missionary nurses will start a mid-winter nurses' class beginning Jan. 15, 1910. A class of consecrated workers who have only a missionary purpose in view is desired. Direct all correspondence to Superintendent of Training School, Belle Wood-Comstock, M. D., Glendale, Cal.

"Our Little Friend" for 1911

Some of the Good Things It Will Set Before Its Readers

THE Sabbath-school lessons, the Bible stories, and the Bible band will be leading features.

"Uncle Ben's" interesting "Cloverfield" series will continue for several months. All who have read these instructive nature stories are delighted, they are so full of life and interest.

"Children of Other Lands" will be a bright, instructive series which we are planning to have follow the "Cloverfield" stories.

"Great Men of History and Lessons From Their Lives" will be interesting stories, especially for our boys.

"Stories for Girls, and Some of the Things They Can Do" will be helpful to all our girl readers.

"Thrilling Stories From the Lives of Missionaries" will make all ready and anxious to give to the needy mission fields, and to prepare to become missionaries themselves.

"Health Talks," a series of practical and simple talks suited to young readers, will be found valuable.

Interesting stories about birds and animals. Interesting items of news for the children will appear now and then.

"The Help One Another Club," whose members promise to do all they can to help some one besides their parents in some way.

"Mothers' Helpers." The name itself suggests its purpose.

"Fathers' Minute Men," a department for both boys and girls.

The S. P. C. A. (Society for the Prevention of Cruelty to Animals.)

All these departments, as well as our Missionary Department, have been growing in interest ever since the first of 1910, when they were started. Each one appears once a month.

These are not all the good things we shall set before our readers. There will be pictures and poems and stories, and articles telling how to make interesting and useful things.

What a good New-year's present *Our Little Friend* would make!

Fifty numbers and one double number in one year—only sixty cents.

Premiums offered our readers for two, six, and eight subscriptions, all sent at once for sixty cents each. Ask about them.

Write to OUR LITTLE FRIEND, Mountain View, Cal.

Annual Meeting of the Southern Publishing Association

NOTICE is hereby given that the third annual meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held Monday, Jan. 23, 1911, at 10 A. M., at the Seventh-day Adventist church, on Twenty-third Ave. N., and Seifried St., Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

C. F. McVAGH, *President*;
L. A. SMITH, *Secretary*.

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*.

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.—At the Madison Sanitarium, a competent hygienic cook, lady or gentleman; lady preferred. None but Seventh-day Adventist need apply. Reference required. Address Madison Sanitarium, Madison, Wis.

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.

PIANOS.—Good pianos for church, home, or school, direct from factory, at saving of nearly one third, freight prepaid. Address, for particulars, J. W. Donaldson, 197 Central Ave., St. Paul, Minn. Best conference references.

FOR SALE.—Four or five fine residences in the Seventh-day Adventist part of Mountain View, Cal., at very low figures, and on easy terms. Also some nice fruit farms. Write for particulars. W. W. Browne, Mountain View, Cal.

WANTED AT ONCE.—Single or widowed lady, between ages of thirty and forty years, to keep house for family of six. Must be good Seventh-day Adventist and kind to children. Address S. W. Chadwick, 635 Valley St., Minot, N. D.

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.

FOR SALE.—Property in Fernando, Cal., facing academy and church-school. House has seven rooms, bath, closets, porches, cellar. Lot 60 x 180 feet. Fruit, barn, cement walks, and wash-room. My former home. Address R. S. Owen, Loma Linda, Cal.

FOR SALE.—Ripe Olives; pure extracted honey; corn and white cooking oils; pure olive oil. 20 gallons olives or equivalent weight in mixed shipments goes to the East for \$2.85, the minimum charge. Address W. S. Ritchie, Corona, Cal.

WANTED.—Married man and wife to work on farm by the year; both must be strong. Man must be good farmer and horseman. None but good Adventists wanted. Write, giving particulars, also wages wanted. L. E. Camp, Chamberlain, S. D.

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

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

FOR SALE.—Two acres good garden and fruit land. House, barn, well, berries, apples, peaches, plums, prunes, pears, cherries, grapes. Seventh-day Adventist church and church-school two miles away. For particulars address Rollin T. Brooks, R. F. D. 11, Medina, N. Y.

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.—Size 12 x 16. 1,000,000 Beauties—4 new ones just came in. Spanish, Swedish, Danish, German, and English now in stock. 100 for \$5; 200, \$9. Father and Mother: 200, \$12. They lead all others. Express prepaid. Send two-cent stamp for further particulars. 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.

Publications Wanted

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

Mrs. Dora Terrell, Decatur, Ark., *Signs of the Times, Liberty, Youth's Instructor, and Life and Health.*

C. F. Campbell, 4 Ellis St., Lynn, Mass., denominational papers and tracts for reading-rack and hospital use.

John Cochran, Garden City, Mo., *Signs of the Times, Youth's Instructor, Little Friend, Life Boat*, and tracts.

M. S. Hubbell, Box 180, R. F. D., 1, Fort Smith, Ark., continuous supply of denominational papers for depot racks.

J. J. Jobe, Leesville, La., wishes to thank those who have sent him papers, and to say that he desires no more at present.

Maria Cartwright, Lincklaen Center, N. Y., desires to thank the one who has been sending her the REVIEW since the expiration of her subscription.

Obituaries

PLATT.—Brother Benjamin Platt died at Durand, Mich., Dec. 3, 1910, after a lingering illness of about five years. Some time before his death he found the Lord precious to his soul, and believed his sins were forgiven. He was twenty-five years of age at the time of his death. He leaves a wife, mother, sister, and other relatives to mourn.

A. R. SANDBORN.

LAMOND.—Ida Belle Welder was born near St. Thomas, Canada; was married to James F. Lamond, June 23, 1886; and died at San Diego, Cal., Dec. 8, 1910, aged fifty years and seven months. She leaves a sorrowing husband and daughter, who look forward to meeting her in the resurrection morning; two brothers and three sisters are also left to mourn. Sister Lamond was an earnest worker in the Methodist Church until about five years ago, when she heard and accepted the third angel's message.

W. M. HEALEY.

SIMS.—Eula Sims was born Oct. 18, 1890, and died near Addington, Okla., Dec. 12, 1910. She accepted the Saviour when twelve years old, and her consistent Christian life attested the genuineness of her conversion. Before her death she expressed her willingness to leave all with the Saviour. Words of consolation were spoken at the funeral service from Ps. 127:2. We sorrow not as those who have no hope; for we know the Saviour will remember her, and we believe she will come forth in the first resurrection.

H. L. WILCOX.

PALMER.—Wm. B. Palmer, born March 14, 1819, in New Brunswick, Canada, passed away at the home of his son, C. W. Palmer. Mr. Palmer was nearly ninety-two years of age, and was active until almost the last. He had taken an active interest in all the developments and advancements made during his long life. In 1855 he moved to Wisconsin, where he and his father were pioneer citizens. Seven years ago he came to Stark County, North Dakota, and took a homestead eight miles north of Gladstone. Besides his son at Dickinson, he leaves sons in Washington, also two sisters in Canada. Funeral services were held from the Palmer home. The remains were laid to rest in the Dickinson cemetery.

* * *

COLEMAN.—Died at the Madison (Wis.) Sanitarium, Dec. 7, 1910, Sister Annie M. Coleman, aged thirty-one years and six months. The deceased, whose maiden name was Annie M. Thilie, was born in Germany. Eleven years ago she was married, in Chicago, Ill., to Mr. M. Coleman. To this union was born one daughter. Mrs. Coleman was baptized a year ago, and joined the Seventh-day Adventist church at Merrill, Wis. In her death the church loses a worthy member and the community a kind neighbor. Words of comfort were spoken by the writer at the funeral service, from Rev. 14:13.

S. SWINSON.

(Signs of the Times, please copy)

ISELL.—Mamie Louise Isbell was born in Columbus, Ohio, April 1, 1882, and died in Battle Creek, Mich., Dec. 17, 1910, aged 28 years, 8 months, and 16 days. In 1896 she united with the Seventh-day Adventist Church, and has continued a consistent member and a firm believer in its truths. Having decided to give her life to missionary nursing, she took her training in the Battle Creek Sanitarium, finishing her course in 1907. Her parents, grandmother, two brothers, and two sisters, with a large circle of relatives and friends, are left to mourn. The service was held in the Union Grove church. Words of comfort were spoken from Mark 14:8, first part, by the writer, assisted by Brother A. H. T. Walker. The deceased was laid to rest in Green Lawn to await the resurrection morn.

JOHN FRANCIS OLMSTED.

WAIDLER.—Mrs. Henrietta Waidler, born in Germany, Oct. 15, 1844, died Nov. 29, 1910. About eight years ago Sister Waidler attended tent lectures conducted by Elder C. H. Edwards in the Bronx, New York City, and became interested in the truth, but through the efforts of her pastor, she stopped attending. While the writer was conducting meetings during the summer of 1909 in the Bronx, Sister Waidler again became interested, accepted the truth, and was baptized in September of the same year. Since that time she has rejoiced in the third angel's message. One week before her death she testified that the message was more precious to her every day, and she was rejoicing in the Lord, and was glad that she had found the truth. She was laid to rest in New Rochelle, N. Y., Dec. 2, 1910, to await the call of the Saviour.

J. J. KENNEDY.

BOYLE.—Owen Boyle was born May 28, 1844, in Scotland, and died in the San Pasqual Valley, near Escondido, Cal. He came to America at the age of eighteen. On May 6, 1870, he was married to Miss Anna Aitken, at Neelyville, Ill. After living in Illinois for a time, he moved to Kansas in 1873, residing at Dennis, for twenty years. In 1894 he and his family came to Escondido. With his companion, he accepted the faith of the Seventh-day Adventists in 1875. Whenever opportunity offered, he always spoke a word for his Master. His love for his Saviour was strong and tender, and his hope was bright until the end. He is survived by his companion, three daughters, and one son. Funeral services were conducted at the San Pasqual church, by the writer, from 1 Corinthians 15, one of his favorite chapters.

G. A. RAULEDER.

MANN.—Died at Addington, Okla., Dec. 20, 1910, Sister Susanna Mann (née Smithers), Sister Mann was born at Dunville, Ont., Sept. 28, 1859, and was married to John L. Mann in September, 1878. At the time of her death she and her husband were members of the church at Petoskey, Mich. They accepted the message some years ago, under the labors of Elder Sydney Brownsberger. Her husband and four children are left to mourn. The family had but recently come to Oklahoma, arriving at this place less than a week before her death. All that sympathizing brethren and sisters of like faith could do, was done to comfort and help the stricken family in this hour of trial. We laid her to rest in the Hastings cemetery to await the resurrection. Funeral services were conducted by the writer, assisted by Prof. H. L. Wilcox.

I. A. CRANE.

SHARP.—William D. Sharp was born in Connecticut, Jan. 7, 1830, and died at the home of his daughter, near Tremont, Ohio, Dec. 21, 1910, aged 80 years, 11 months, and 14 days. He was married to Sarah F. Porter, Aug. 15, 1851, at Greenspring, Ohio. To this union four children were born, all of whom survive.—Mrs. Arthur Rowe, of Battle Creek, Mich.; Arthur Sharp, of Los Angeles, Cal.; Mrs. W. L. Hutchins, of Tremont, Ohio; and Mrs. E. H. Gates, of Wahroonga, Australia. Brother Sharp accepted the truth of the third angel's message in 1858, under the preaching of Elders M. E. Cornell and J. N. Loughborough. He has ever been a staunch believer in the truths held by Seventh-day Adventists, and rests beside his wife, who died Aug. 24, 1910, in the blessed hope of a part in the first resurrection.

J. B. TALMAGE.

HALLOCK.—Norman Stevenson Hallock was born in Brockville, Canada, Oct. 8, 1832. Here, with his parents, he spent the early years of his life. When a young man, he went West, spending five years in Colorado and neighboring States. Before he first went to Colorado, he bought a farm in Jackson County, Wisconsin, where he settled his father and mother, having brought them here from Canada. March 15, 1865, he was joined in wedlock with Amanda Arnold. To this union were born nine children, seven of whom are living. With his wife he came to Clarke County in 1867, where he lived until May, 1908, when he moved to Loyal, Wis. In 1873, under the labors of Elders Decker and Olds, he and his wife joined the Seventh-day Adventist Church. To this faith they have adhered, and have taught it to their children, who also have found their pleasure with their parents. From the date of his conversion, Brother Hallock's life was one of unselfishness and love to family, friends, and strangers who came into his home. Dec. 19, 1910, he fell peacefully asleep in the love of his Master, at the age of 78 years, 2 months, and 11 days. Having loved his Lord, he loved him unto the end. The funeral service was conducted by the writer. Text, 1 Cor. 15:51-57.

W. H. THURSTON.

Death of J. H. Jennings

UPON investigation concerning the sad death of Brother J. H. Jennings, the evidence in the case leads to the conclusion that his death came by accident. He had been canvassing in Fayette County, upon a mountain, near a small village by the name of Quinimont. On the evening of his death, when he was about two and one-half miles from the village, he inquired if there was not a nearer way to Quinimont. Being informed that there is a path which leads down the mountain to Quinimont, and as the shades of evening were drawing on, he started on the fateful journey. Having traveled about half the distance, he came to a fork in the path, the one way leading around the edge of a steep precipice; and undoubtedly, as it was dark, Brother Jennings took the wrong path, and unfortunately slipped, and sliding a short distance, fell about twenty feet, landing on a narrow bench; then, rolling over, he fell eighty feet farther, onto the rocks below. His books and papers had fallen out of his grip, and were scattered over the rocks; one book lay upon the rock within twenty feet of the top, where he first struck, but all the other literature, with his grip, went to the bottom. A small sum of money and other articles were found on him. The accident occurred in a very isolated place, but fortunately his body was found the third day after his death, by two boys who were hunting. The remains were taken to Hinton, W. Va. Interment was made in the cemetery at that place.

Brother Jennings was well known throughout the West Virginia Conference as a faithful, consistent Christian. For more than fifteen years, he has done what he could to scatter the printed page, and to tell others of the soon-coming Saviour. He devoted much time to prayer, which was the secret of his success. We believe that he was ready for this unexpected call, and will come forth clothed with immortality at the voice of the Life-giver.

F. H. ROBBINS.



WASHINGTON, D. C., JANUARY 5, 1911

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THE convention of workers among foreigners in the United States is in session in Chicago. Last week Elder A. G. Daniells left Washington to attend this convention. He will visit other points farther west before returning.

WE learn that on December 13, Brother Henry Dirksen, of the West German field, formerly of the Foreign Mission Seminary, left for Baku, near the Persian border, to join Brother F. F. Oster, in preparing to enter Persia.

THE West Indian Union and Jamaica conferences are in session this month in Jamaica, West Indies. Representatives will be present from the various divisions of the West Indian and Central American fields. On December 25, Prof. H. R. Salisbury sailed from New York to attend these meetings.

THE recent council of the General Conference Committee made various recommendations as to transfer of laborers. We are able to report that Brother C. N. Woodward, long secretary and treasurer of the Southwestern Union, has accepted the call to work in the North Pacific Union. Elder W. H. Saxby, of the New Orleans city mission, has accepted a call to the East Michigan Conference. Elder E. L. Cardey, of Southern California, goes to labor in the New York Conference city work.

RESPONDING to requests from conferences in the Middle West, Brother L. A. Hansen, of the Medical Missionary Department, left Washington this week to spend a month or two in the field in the interests of the "Ministry of Healing" campaign. We hear from various parts of good work being done for our sanitariums through this campaign. Let every believer be an advertising agent, pointing the sick toward these institutions, and giving information as to the health principles for which they stand.

The Day of Special Prayer

THE call for the appointment of January 21, as a day of prayer and fasting, came from out of the working and praying of a subcommittee, during the recent council, which had before it the plans for supplying men and means for the unworked portions of the field. Out of the depths of the great needs pressing for immediate action, it was felt that a whole people must be asked to turn to God in special supplication. So, along with recommendations as to ways and means, they asked for the appointment of a day on which this people might seek God as one man for the power that is needed in actually pressing through every unworked region. This work done means the end. How quickly the Lord will finish the work when all we have and are is laid at his feet!

Pray definitely that workers may be raised up to carry the publications and speak the word of life to homes that are waiting, and that men and means may be raised up that the great city centers may be entered. Pray that special blessing and wisdom may just now be given conferences as they are unitedly seeking to shape their plans to turn a larger proportion of workers and funds into unworked and populous fields. Pray that power from on high, convicting, converting power, may attend every effort to tell the people that the end is at hand, and that the hour of God's judgment is drawing swiftly to a close. Pray that the constant inflowing of the Holy Spirit may keep each church and believer in watchful service as the work moves forward. The Lord will hear and answer.

A LETTER from one of the Southern States contains a note of courage, coming as a cheering and quick response from the field as a result of the far-reaching decisions of the recent General Conference Council. This writer says: "We are only a little company here, but we are enjoying this the beginning of the week of prayer. Offerings are already coming in. You see we can not wait until the close of the week of prayer. The decisions of the late council at Washington will bring courage and faith into hearts, and more tithe and offerings will flow into the treasury. Already I have heard it so expressed. I believe the treasury will not remain empty much longer."

Notes From the Treasury

THE heavy strain under which the Mission treasury has been laboring for the past six months is beginning to ease up. Money has been coming in more freely. During December there has been received, for mission operations, \$60,893.48, and on the \$300,000 Fund, \$13,867.48. This has been a great relief, and has enabled us to send out liberal remittances to the mission fields, which will be a cause of rejoicing among our brethren in distant lands. Let the good work go on until the treasury has been placed where the Mission Board will feel free to answer some of the many urgent calls with which it is besieged.

W. T. KNOX.

A Roll of Honor

As has been previously stated in the columns of the REVIEW, it was decided at the recent General Conference Council to request every local conference in America to contribute to the General Conference, in addition to the ten-cent-a-week fund, five per cent of the tithe receipts for the sustentation of the aged and infirm laborers; also a certain per cent of the tithe for the foreign missions, this per cent to be determined by the amount of tithe received by each individual conference.

The people generally are very much interested to know the results of this plan, and for their information a Roll of Honor will be maintained in these columns, giving the action of the conferences on these very important plans. Up to the present we have had reports from the following conferences, with their decisions:—

	Sustentation Fund Per Cent	To Mission Work Per Cent
Greater New York	5	10
Chesapeake	5	5
West Pennsylvania	5	10
Massachusetts	5	10
Maine	5	5
Cumberland	5	5
Florida	5	5
Georgia	5	5
North Carolina	5	5
West Michigan	5	25
New Mexico	5	5

W. T. KNOX.