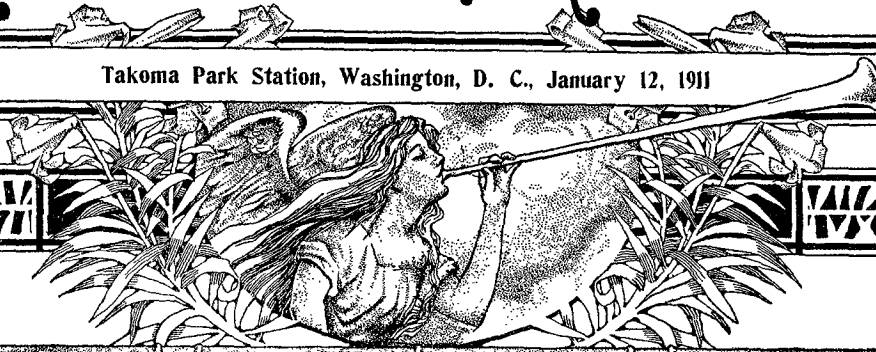


The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., January 12, 1911

No. 2



The Call of the New Year

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load
of care —
But fare ye forth with a song.

Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with
might —
So fare ye forth with a song.

Quit you like men, be strong;
There's a work to do,
There's a world to make new,
There's a call for men who are brave and
true —
On! on with a song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world
race —
Speed! speed with a song!

— William Herbert Hudnut.

BOOKS

For Old and Young

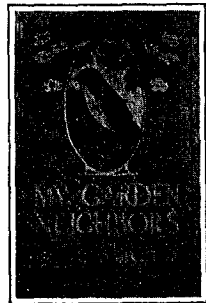
“**Gospel Order**,” a Brief Outline of the Bible Principles of Organization, by W. A. Spicer. This pamphlet, just from the press, which can be purchased for —

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

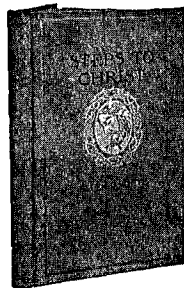


Boys and girls from the ages of eight or ten upward will greatly enjoy “**THE HOUSE WE LIVE IN**,” by Vesta J. Farnsworth. “The house we live in,”—the human body,—is pictured and described in this volume in a way which will carry the reader through its 218 pages in intense and sustained interest. Children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



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



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The Review and Herald

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VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 12, 1911

No. 2

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

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

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

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.

The Beautiful Hills

MARY VALLIANT NOWLIN

THE beautiful hills are far away,—
The Canaan hills in the land of day,—
And this is a sad, sad place to be,
This world of darkness and misery.
Of sorrow and pain there is so much,
And of broken hearts; and life is such.
And O, the crying that won't be still,
And the vacant places none can fill;
But ever the sweet songs come and go
Like the silvery sound of the river's flow.
Some day the moan of the bar will cease,
And our burdened hearts will find release.
Change may these hills that we look on
here

With every change of the changing year;
But morning comes, and the break of day

Now shows us the other hills away,—
The Canaan hills that forever stand
Firm fixed by God's own mighty hand.

O happy hills! O heavenly cheer!
O songs of peace that we scarce can hear
For babel voices of strife and care,
And the sound of grinding everywhere!
My spirit yearns, yea, it thirsts to be
Filled with thy fulness, flowing free
Like the potent move of the mighty tide
Out on the deep where the white ships
ride.

Come, fill me now, while I'm waiting
here,
That my song may reach (sweet, heavenly cheer)
Some who are weary and dumb with pain,
That they may hear and take heart
again,—

May hear and be glad, while they look
afar

Where a beacon shines, like a shining
star,

Of the distant land stretching far
away,—

Sweet home where the hills of glory lay.
There afflictions shall not rise again,
Nor voice of crying nor moan of pain.

O God! on that blessed glory shore
I long to meet with my loved once more.
Lord, I ask that those for whom I pray
May be where the hills of glory lay.
But I can not see. On roll the years,
With prayers unanswered, and blinding
tears.

But there comes once more the heavenly
swell

Of the songs of peace, and all is well.
From the crystal sea their pæans roll
Like the voice of God. Rest, rest, my
soul;

Life is but brief, and brief is its pain;
O loved and lost, we shall meet again.
The lifting mists of night's shadows show
The morning coming, when I shall know.
Arise; for surely the night is o'er.

All hail to the hills of the Canaan shore!
Arise and sing; for the dawning light
Will show us the heavenly hills in sight.

Takoma Park, D. C.

The Home School

MRS. E. G. WHITE

PARENTS have been given a wonderful work to do. The home life, in order to be successful, demands careful study. The home is to be a school, in which children are to be trained for the higher school. The father and mother should make the decision, "I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart."

The husband and wife must love and respect each other. Thus only can the children be taught to respect their parents. If parents realized how greatly their attitude toward each other influences the conduct of the children, they would offer earnest prayers to God for wisdom to understand and teach the way of the Lord.

In the home school there is to be no exaction, no commanding. Love is to bear rule. From their babyhood, the children are to be taught to defer to one another, to show unselfishness in the smallest matters. If all were to learn this lesson in childhood, the curse of grasping for the supremacy would not so often be seen in the church.

Parents as Teachers

By precept and example, parents are to teach their children never to speak falsely. When a falsehood is uttered, the heavenly angels turn away in sorrow, grieved that Christ's heritage should so dishonor him. One falsehood spoken prepares the way for another. The Lord

desires all to adhere strictly to the truth, to be straightforward in every transaction. Never tell a lie, because thus you hurt your own soul, and disgrace yourself in your own eyes.

Parents are the first teachers of their children; and by the lessons that they give, they, as well as their children, are being educated. As parents consecrate themselves, body, soul, and spirit, to the doing of their God-given work, the Lord will teach them precious lessons, giving them wise words to speak, and helping them to show patience and forbearance under provocation.

Parents, never let your children hear you speak a word of impatience. Give them the help of a Christlike example. Accept the invitation: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." In complying with this invitation, you will find joy in service, and sweetness of disposition will be brought into the life.

Position of the Mother

The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children.

From the mother the children are to learn habits of neatness, thoroughness, and despatch. To allow a child to take an hour or two in doing a piece of work that could easily be done in half an hour, is to allow it to form dilatory habits. The mother should show the necessity of order, neatness, and despatch, acting at the same time with such reasonableness that the children will not think her exacting. The habits of industry and thoroughness that she teaches her children will be an untold blessing to them in the larger school of life, upon which they must enter as they grow older.

Mothers, keep your children occupied. If you fail to do this, Satan will do it for you. Set them some task to do each day. As early in life as possible, children should be trained to share the burdens of the home. Too often the mother's life is almost that of a slave, while her daughters live the life of ladies. In nearly every case, the mother herself is to blame for this condition of things. While the children are still young, the mother should give them some simple task to do, telling them that they are helping her. It will take longer for her to teach them how to do the work than it would for her to do it herself; but let her remember that she is laying in their characters the foundation of helpfulness. Let her remember that the

home is a school, in which she is the head teacher. It is her part to teach her children how to perform the duties of the household quickly and skilfully.

The mother is patiently to guide and direct and teach, helping the children by kind, encouraging words. If she is a learner in the school of Christ, she will be a wise teacher and a safe guide, knowing how to restrain hasty words, and how to show patience and cheerfulness in the face of trial and misfortune.

A Change Needed

We need homes that are surrounded by a sanctified atmosphere. Unconverted families are Satan's strongest allies. The members of them work counter to God. Some parents are harsh, denunciatory, overbearing, while others are careless and overindulgent, letting their children follow the course of disobedience until they do very wicked things, and are a spectacle of shame to angels and to men. Such parents need to feel the converting power of God. By giving way to anger, and by selfish indifference, they unfit their children for this world and the next. How long will the Lord bear with this kind of work? He calls for a decided change in the home school. Let fathers and mothers repent of their neglect. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

It is a fact that the Lord will thoroughly purge his floor and gather his wheat into his garner. Everything that can be shaken will be shaken. The Lord is calling for a people who, in spirit and word and deed, will bear fragrant fruit. He is indignant with those who are greatly dishonoring him; and unless they change, he will punish them for their sins. But if they repent, he will see their helplessness, and will have pity upon them. "The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone."

I am writing this to the parents among us because I greatly desire them to learn, and to teach to their children, the beautiful lessons that we must learn on earth before we can enter heaven. In everything you do, ask yourselves, "How will this help my children to prepare for the mansions that Christ has gone to prepare for those who love him?" When the work in the home school is done as it should be, families will bring into the church such a noble unselfishness that heavenly angels will love to linger there. The feelings of resentment, so quickly

aroused, will be looked upon as grieving the great, self-sacrificing heart of Jesus. Hearts will be refined and purified, made fit for the indwelling of the Lord Jesus.

Keep Christ before your children by singing songs to his glory, by seeking him in prayer, and by reading from his Word, so that he will seem to them an ever-present Guest. Then they will love him, and will be brought so closely into unison with him that they will breathe out his Spirit. They will feel a new relationship to one another in Christ.

When parents do faithfully the work resting upon them, a holy influence will be brought into the church; and in the power of God, men and women will go forth into the service to which he calls them, however difficult, dangerous, or trying it may be.



A Friend of Sinners

D. H. KRESS, M. D.

A LITTLE boy's definition of a friend was, "one who knows all about us, and loves us just the same." Parents, though aware of the weaknesses and defects of their children, love them just the same.

Such a friend we have in Jesus. No one knows so well as he the infirmities of mankind, but he loves us just the same. "God so loved the world, that he gave his only begotten Son," and Jesus revealed to us this love in his ministry while here upon earth. He is touched "with the feeling of our infirmities."

No one can so fully understand or comprehend what it means to be touched with the feeling of another's infirmities as can a father or a mother. The unfortunate child in a household is loved none the less because of its infirmities. The parents are touched with the weaknesses and defects that some one less compassionate may criticize and condemn.

So Jesus is touched with the feeling of man's infirmities. Those who are often passed by on the wayside by priest and Levite as hopeless cases, are the objects of his special pity and compassion. We read, "Then drew near unto him all the publicans and sinners for to hear him." Jesus was the friend of sinners when here upon earth, and sinners felt this as they came into his presence. It was a knowledge of his father's love and friendship that led the prodigal, clothed with rags, and having spent his all in riotous living, to determine, "I will arise and go to my father."

While the wayward son possessed a certain knowledge of his father's love, a new and fuller revelation awaited him. All he dared hope for was to be made as one of his hired servants. But the reception he received was not that of a servant; it was the reception of a son. "Bring forth the best robe, and put it on him," was the father's command; "let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

The elder brother could neither understand nor comprehend this love, and was led to criticize the act. The father rec-

ognized the prodigal as his son, even when feeding the swine, and when dead and lost to him. The love in the father's heart remained unchanged through all the years of separation; but now that the son returned, he was able to give expression to the love and pity which dwelt in his bosom. It is the goodness of God that leads to repentance.

In recounting the various providences by which the wayward are brought to cry unto God and helped out of their trouble, David says, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Like the prodigal, they will recognize suffering, reverses, and affliction as God's appointed means of leading them back to the path of peace and life. With David they will say, "It is good for me that I have been afflicted; that I might learn thy statutes." They will recognize God as their friend, even in suffering, and will glory in tribulation.

Takoma Park, D. C.



The Christian's Ready Answer

WM. COVERT

As Christians we are admonished to be always ready with an answer when men wish to know the basis of our hope. 1 Peter 3:15. No proposition could involve a question of greater consequence than this, because our hope in Christ includes all that is stable and good. We show the estimate that we place upon our own salvation by the effort we are willing to put forth in saving others. Also the success which attends our evangelistic labor is determined in a very large degree by the fervor with which we do this work. If we are indifferent regarding our own redemption from sin, how can we hope to lead others to the Saviour of sinners? We must be enthusiastic over our own hope before any one will be led to ask us about it. People inquire most earnestly after those things which they think will do them the greatest good, but shun those things which seem to them undesirable.

Our hearts must become the sanctified abode of the Lord, so that we may be always ready to teach anxious hearts how to find the Saviour. Therefore, the constant attitude of the Christian should be that of readiness to lead the lost out of the dark wilderness of sin into the bright light of righteousness.

The answer to questions concerning the Christian's hope will be given with meekness, because the Spirit of Christ never leads to boasting; yet there will be great confidence in the answer, because we know the ability and the love of him who gives us hope. The reason of our hope is based upon God's love for man, and the proof of that love is demonstrated by the offering which has been made to secure his release from condemnation. God estimated the worth of every object in heaven and earth, and then gave the one which was greatest in value of them all, to provide man with his blessed hope. And it was the hope

which was provided that became to the man an anchor to his soul, both sure and steadfast. That anchor holds, immovable as the eternal hills. It is the rock of ages, the sure foundation, the shelter from the storm, the eternal, unshakable stay. It is the way, the truth, the life. It is the hope which is rooted and grounded, and which can never fail.

Chicago, Ill.

◆ ◆ ◆
Organization

W. E. HASKELL

WHAT is God's plan of organization? This must be determined by his Word. The human body, presented in the Word as an object-lesson of Christ and the church, is sufficient of itself to make plain the truth on this question.

In the Heavens

It is also true that "the heavens declare the glory of God." As spiritual lessons are revealed in creation, may we not expect to see God's plan of organization for his spiritual kingdom revealed in the organization of the heavens? What is the plan followed in their organization? Do we find each of the heavenly bodies, or each smallest group of bodies, with its orbit directly and only around one great final center, separate and independent from every other body or group?

Rather, we find one or more satellites revolving around a controlling planet, and many planets, forming a system, circling their central controlling sun; and many of these systems combined, revolving around a common center, thus forming a still higher system; and this continuing in ascending scale until we reach the final systems, circling the great final center, by which all are held together in one harmonious whole.

Under Christ, by whom "all things consist," each body, according to its size and position, influences every other body, and is influenced by each in maintaining the perfect order of the heavens. Yet neither planet nor sun is supreme, but Christ is over all, controlling every system and every satellite. By him they all are fitly and wondrously placed, upheld, and controlled for the working out of the great plan by which the glory of God is declared.

If all were endowed with intelligence and freedom of choice, and if, in dissatisfaction with sun control, or in supposed loyalty to Christ, any one planet with its satellites should draw apart, no longer revolving in its appointed place in its system and higher systems, but choosing an independent orbit, would not such a course be in direct conflict with Christ's plan and the harmony of the heavens?

In the Church

In the collective organization of the church, we should, as "members one of another" (Rom. 12:5), "be subject one to another" (1 Peter 5:5) in local church and conference, in union conference, and in General Conference; yet also, as "members of Christ" (1 Cor.

6:15), be subject to Christ alone as our head, who is the "head of the church" (Eph. 5:23), local and collective, and the "head of every man." 1 Cor. 11:3. Any abuse of organization, imaginary or real, is no reason for setting aside, or drawing apart from, Christ's plan, but rather for pressing together, that we may "grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part; maketh increase of the body unto the edifying of itself in love." Eph. 4:15, 16.

When this is done the church will be "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Then will it, even as the heavens above, "declare the glory of God," and the earth will be "lightened with his glory."

Brayton, Tenn.

◆ ◆ ◆
The Two Covenants

M. E. STEWARD

THE history of the two covenants reveals plainly how unreliable is man, and how sure and faithful is our divine Lord.

The first covenant:—

1. The first covenant was made with the Israelites at Mount Sinai. God spoke his law, and the people said: "All that the Lord hath said will we do, and be obedient." Ex. 24:7. This was the people's part of the covenant.

2. The Lord's part, or promise, was: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6.

3. The children of Israel did not keep their part of the covenant. Exodus 32; Heb. 8:9. God forgave them through the provisions of the new covenant. See "Patriarchs and Prophets," pages 363-373.

Nature of the first covenant:—

1. The condition was, Obey and live; but "cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. There was no forgiveness in the first covenant.

2. There was no Saviour in it. The people depended on themselves to keep it.

NOTE.—"Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord hath said will we do, and be obedient.' They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant."—"Patriarchs and Prophets," page 372.

The new covenant:—

1. The new covenant is the gospel; it is redemption from the transgressions of the law, through Christ.

2. It was made with Adam in the promise of One who should bruise the serpent's head. Gen. 3:15. It was renewed with Abraham in the promise of the Messiah and the saints' inheritance in the new earth; and it brings men to obedience to God's commandments. Gen. 26:3-5. It was in force during the existence of the old covenant, and embraces every child of God, from Adam to the end of the world.

3. It is called the new covenant because the blood that sealed it—"the precious blood of Christ"—was not shed on Calvary until after the first covenant had been ratified at Sinai by the blood of the sacrifice.

Blessings of the new covenant:—

1. The new covenant was established upon "better promises," because it provides for the forgiveness of sins, and grace to renew the heart.

2. Christ is ours through the provisions of the new covenant, and in him we have eternal life. 1 John 5:11, 12. We also have the help of the Holy Spirit to enable us to keep the Father's law.

3. In the new covenant God's law is written on the loving, reverent hearts of his children.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

The new covenant unchangeable:—

1. The covenant of Dan. 9:27 is the new covenant. "He [the Messiah; verses 25, 26] shall confirm the covenant with many for one week." A day being a year in prophecy, this week is seven years. For three and one-half years Christ personally taught all the principles of the new covenant, and "he taught them as one having authority." Matt. 7:29. "In the midst of the week" he caused the "sacrifice and the oblation to cease" by the sacrifice of himself, who was the great antitype of all the Jewish sacrifices. After the death of the Saviour, his disciples continued to labor for the "many"—the Jews—three and one-half years longer. At the end of that time, Peter had his vision on the housetop, and the gospel began to go to the Gentiles. About the same time, at the martyrdom of Stephen, "they that were scattered abroad went everywhere preaching the word." Acts 8:4.

2. The new covenant that saves from sin and writes the law in the heart was doubly confirmed by the promise and oath to Abraham, and now it was sealed by Christ's death. "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Gal. 3:15.

3. What about changing any part of the new covenant after the death of

Christ? The law of ten commandments is a part of that covenant; it is, in fact, the foundation of it. Neither Christ nor his disciples changed the Sabbath of the fourth commandment. Yet man attempts to "disannul" God's Sabbath (Ex. 20:8-11), and to "add thereto" the Sunday sabbath! Those who are loyal to God's law are given many promises in the Bible, even the last one in it. Rev. 22:24.

Sanitarium, Cal.

◆ ◆ ◆

History of the Jewish Priesthood—No. 7 Its Political Tendencies

J. O. CORLISS

THE Hebrew priesthood was established for one great and enduring purpose. Its services, of themselves, were of no value, except to shadow forth the atonement work of Him who was to come as the heavenly Head of a "royal priesthood." 1 Peter 2:9; Heb. 10:1-12. Had the Israelites, or even the priests themselves, comprehended the design of the sacrificial offerings so constantly exhibited, probably there would have been no occasion for the Lord to say: "To what purpose is the multitude of your sacrifices unto me? . . . I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts?" Isa. 1:11, 12.

But important as were the daily ceremonies of the priesthood in foreshadowing the continual sacrifice and ministry of Christ, the personnel of that priesthood materially failed as a true type of him who was an eternal priest in the Melchizedek line of ministration. Heb. 6:20. They had been chosen of God to be a holy, or separate order (1 Peter 2:5), that they might minister in "holy things." 1 Cor. 9:13. They were therefore anointed with holy oil (Ex. 30:25), and clothed in holy garments (Ex. 28:2, 4), that they might minister in the holy places of the earthly sanctuary. Ex. 26:33.

Yet for all this, the Hebrew priesthood was but the mere skeleton, or framework, of the Hebrew religion. Its place, though highly important, was inferior to some other positions in God's work. Moses was pointed out as standing incomparably above every other person, whether prophet, priest, or king. Num. 12:6-8. It was, however, steadfast in the celebration of its appointed rites, even after their significance was lost to the intellect. Heb. 9:12-14. Its persistence in these forms not only maintained the order intact, but rendered it the rallying-point of the nation upon its return from Babylonian captivity. It lived to the end of the Persian and Grecian empires, and into the opening of the world-wide Roman dynasty. It witnessed the advent of Him whose sacrifice for sin and whose future ministry were typified in its daily and yearly services. When the Jewish earthly types were to give way to the heavenly sub-

stance, and the nation's last struggle for the mastery came, its priesthood was the last institution visible as the great crisis culminated.

Even now the family names of "Cohen" and "Levy" are persistent witnesses to the cohesiveness of that priestly system. In Jewish synagogues the modified priestly services are still honored, so far as consistent with modern usages. The people are still blessed by the rabbi priest as of old, and his attendant pours water on his hands after the Levitical manner. All these functions are purely mechanical, as they came to be under the old system, after their failure to herald the approach of the better, heavenly way.

In the Days of Saul

After the establishment of the monarchy under Saul, the priests became seemingly mere instruments under the king's direction. Why this position of superiority was assumed by the king one can only conjecture. The fact that the king was anointed to his office by the same holy oil as the priests (1 Kings 1:39), may have made them think themselves above the priests, because of being rulers over the whole nation. The assumption of a political attitude by the priests may also have strengthened the incentive to make underlings of the priests.

Be that as it may, we know that Ahimelech was the victim of Saul's wrath. 1 Sam. 22:18. Briefly told, the story is this: David fled from Saul, and went to Nob, where he met the priest, and was there fed by him. The incident was related to the king, when he called the trembling priest before him for an explanation. The result of the affair was that Doeg, who gave the information to Saul, was commanded to slay all the priests, which he did to the number of eighty-five. Abiathar, the son of Ahimelech, and joint high priest with Zadok (2 Sam. 8:17), was deposed by Solomon. 1 Kings 2:27.

During the Reign of David and Solomon

The priestly services seem to have improved somewhat under the direction of David and Solomon. The earlier military blasts of silver trumpets by which the national assembly was brought together (Num. 10:2-7), and the discordant din of explosive sounds from ram's horns, by which to strike terror to the hearts of enemies,—all this gave way to a milder service, in which song and prayer, accompanied by harp, psaltery, and cymbal, were connected with the more sanguinary functions. 1 Chron. 25:1; 15:19.

We are told that when David rearranged the priesthood and its services, he named the families to whom would belong the twenty-four courses to be served. 1 Chron. 24:7-19. He also set apart *two families*, one each from the line of Eleazar and Ithamar, from which the high priests should be taken to serve over the other priests. Verse 6. The result of this was that more than one high priest was likely to be serving at

the same time. In fact, we find under David three high priests in service at one and the same time. 1 Kings 4:4; compare with 1 Chron. 27:5. Abiathar was banished by Solomon to Anathoth, his birthplace, because of his interference with the succession to the throne, and then was expelled from office, which was filled by Zadok. 1 Kings 2:26, 27, 35.

Not only did the priesthood become subject to the will of the kings, but the kings' sons were permitted to fill the office of "chief rulers." 2 Sam. 8:18. It will be noticed that this last reference follows the enumeration of King David's chief officers. Benaiah, a priest, is mentioned as having control of certain divisions of the army, and then come the words which speak of David's sons as chief rulers over all these. The matter is made still clearer in the enumeration of Solomon's chief officers. In this case, Azariah, the son of Zadok, was the priest, or, as the margin has it, "chief officer." 1 Kings 4:2. Thus we see that the chief priest is put next to the king himself in the enumeration of his head officers. In 2 Sam. 8:18, David's sons held this same position, which shows that the office of chief ruler was at least interchangeable with that of the high priest. Where the words "chief rulers" occur in the Authorized Version, the Latin Vulgate always has it "sacerdotes."

The connection of the Jewish priesthood with the secular power, so that its members were no longer separate from the common people, but became tax-collectors, warriors, etc., was the reason why its services lost their significance upon the people. Probably this was just as the enemy of all true service would have it. It has ever been his design to cover up and destroy the true view of the Saviour's ministry in the heavenly sanctuary, lest the sinner should avail himself of its provisions, and be saved from the delusive snare which besets the feet of all. This may be fully seen in the false priesthood of the present.

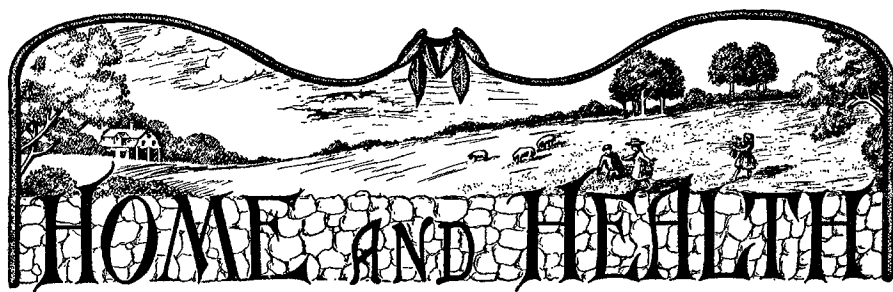
Mountain View, Cal.

◆ ◆ ◆

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and all that fails and is lost is the outside shell of the thing, which, perhaps, might have been better done, but, better or worse, has nothing to do with the real spiritual good which you have done to men's hearts, and for which God will surely reward you in his own way and time.—*Charles Kingsley.*

◆ ◆ ◆

If I could find the height of my ambition satisfied in being a slave to vice, I would that my life might cease; for unless, through the strength of the Almighty, we are masters of ourselves, we are not fit for heaven, and without the hope of eternal glory, life is not worth living.—*Charles H. Klippel.*



Forget the Past and Press On

F. M. WILCOX

"I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

TIME'S rapid passing years,
How swift they flee away!
It seems but yesterday
The year just closed began.
How brightly beamed its face
When first it came with grace;
It banished doubts and fears;
Joy thrilled the heart once more—
The heart so grieved and sore;
New hope it gave to man.

Swiftly its race was run.
As passes day of light,
As passes dark of night,
So passed its little span.
To some it brought delight,
To others death and blight,
With victory well-nigh won.
It turned sweet joy to pain,
Proved fond imaginings vain,
Wrought havoc in life's plan.

But now another day,
With promise of new power
And hope and strength for dower,
Bids us forget the past,
Reach forth to heights ahead,
Leave failures with the dead,
From error flee away.
The mark is Christ's own life,
In him is peace from strife,
Let faith his life hold fast.

Press on the year to come.
In His own power divine,
Brighter the path shall shine
Along earth's rugged way.
Love shall make light the load,
Song shall make short the road
Which leads to heaven and home.
Thus shall the heart be blest
With heaven's eternal rest
Throughout each coming day.



Some Common Winter Diseases and Their Treatment

ALFRED B. OLSEN, M. D.

ALTHOUGH frequent enough all the year round, diseases of the lungs and air-passages are most prevalent in winter. Colds, nasal and throat catarrhs, bronchial disorders, and pneumonia are perhaps the most common of these diseases. It is easier to prevent bronchitis than it is to cure it, and so with the other diseases of this class. Therefore we will begin with a few hints about winter hygiene.

A Few Hints

Cultivate an outdoor life, taking care to avoid exposure to wet and cold.

Ventilate your rooms freely. Let the fresh air in both day and night.

Take a tepid or cold sponge-bath each morning, followed by a vigorous rub-down.

If the weather is cold, have a fire in the grate, but keep the air pure.

Breathing foul air in a warm, close, stuffy room, and then going suddenly outdoors, insufficiently clothed, is an excellent way to take cold.

Let the temperature of your living-rooms stand at 65° or 66° F. At night it may be much lower without harm.

A hot, close room relaxes the skin, and poisons the blood and tissues. Beware of it.

Clothe the body equably. It is a mistake to pile the clothing about the waist and hips, leaving the ankles, arms, and upper chest almost bare. Such treatment can not be persisted in with impunity.

Some Don't's

Don't sit with cold or wet limbs. Change the clothing or keep moving. The exercise will prevent taking cold.

Don't take a hot bath, and then go directly out in the cold. A warm bath should always be followed by a cold application.

Don't stay indoors simply because the weather is inclement. Dress warmly, and go for a brisk walk in the middle of the day.

Don't sleep in a damp bed. The spare bed is responsible for many a premature grave.

Don't overeat. Too much food, even though it is perfectly wholesome, clogs the blood and invites disease.

Don't sit or stand in a draft.

Don't neglect a cold; for if no active measures are taken to drive it out, it may develop into something far worse.

Finally, don't coddle yourself, unless you really want to be ill.

How to Treat a Cold

Now for some general directions as to treatment. When you find you have taken cold, or feel it coming on, stop eating, cleanse the bowels with a full soap enema, and take a warm bath. Then go to bed and rest. Drink water freely, and go on a light fruit diet for a day or two, adding a little stale brown bread or zwieback.

The chilly feeling one has in the early stages of a cold in the head or on the chest is due to a rush of blood to the internal organs. Warm treatment, followed by a cold spray or a wet hand-

rub, brings the blood back to the skin, and thus equalizes the circulation of the body.

After the cleansing enema give a hot mustard foot-bath, with a cold compress to the head, and hot water or hot lemonade to drink. Have the water as hot as the feet can bear, and add more hot water every three or four minutes. After free perspiration administer a cold-mitten friction, and dry with a coarse towel. Finish with an oil rub, using coconut-butter or olive-oil. Put the patient to bed between warm blankets, with a hot-water bottle to the feet. The room should be well ventilated, and the window open. Water may be taken freely, but no food should be taken till the following day. Fruit, both fresh and stewed, with a little well-cooked rice, zwieback, and gluten gruel, should constitute the diet for a few days.

Chronic Nasal Catarrh

This often follows a cold or acute catarrh if it is not properly treated. It is very annoying, and renders one more susceptible to colds. Chronic catarrh is an obstinate thing to deal with, whether it involves the nose, stomach, or some other organ.

Obtain a good vaporizer, and inhale some mild antiseptic, such as equal parts of menthol and oil of eucalyptus. Inhale the medicine for ten minutes three or four times a day. Improve the general health by tonic measures, and a liberal but wholesome diet.

Influenza

Since the epidemic of 1889, influenza has been more or less common, especially in the winter. Most persons have influenza at one time or another during their lifetime.

It begins with severe prostration, intense aching in the head, back, large joints, and bones, a rather high fever, constipation, and sometimes nausea.

Give the patient a warm, full bath or a blanket pack. This will produce perspiration, bring the blood to the skin, and relieve the pain. Put the patient to bed, and give a liquid diet. Fruit juices, malted nuts, gluten gruel, plain custard, junket, and similar preparations may be taken.

Heat applied to the spine in the form of fomentations or a spine-bag will relieve the pain. A hot leg-pack will ease the pain in the lower extremities. It should be followed by a cold-towel rub. The alternate hot and cold compress will relieve the headache.

Acute Bronchitis

There is inflammation of the large bronchial tubes, with mild fever, and mucous expectoration. Exposure to cold, or breathing dust or irritating gases, may excite an attack. Heart-disease and gout predispose to bronchitis.

The inflammation begins with a feeling of chilliness, general weakness and discomfort, fever, soreness in the chest, and a dry, painful cough.

In the earliest stage a hot mustard leg-bath, fomentations to the chest, free hot-water drinking, and an enema, with

rest and a light diet, will often check the attack. Bronchitis is most severe upon the young or the aged, and they require rest in bed, and a course of hot applications and tonic measures.

The difficult breathing may be eased by the use of a steam vaporizer.

Sweating baths eliminate the poisons from the body, and stimulate the excretory organs.

The chest-pack and cold compress, and drinking water freely, will relieve the cough.

Winter Cough

Acute bronchitis in the aged is prone to become chronic, and then it is sometimes known as winter cough. It is aggravated by changeable weather and a cold climate. There is a very annoying, persistent cough, and thick, slimy expectoration. Some soreness may be present in the chest, which is more noticeable on coughing. Otherwise the general health may be very fair.

Chronic bronchitis in old people with small vitality is very obstinate. By means of good hygiene and various tonic measures endeavor to improve the general health. The patient should be warmly clad, and engage in light outdoor exercise, such as walking. Fomentations and hot chest-packs will usually give relief. In some cases nothing short of change of residence to a more favorable climate will afford permanent relief. Inhalations and the use of an atomizer are helpful in certain cases.

Pneumonia, or Inflammation of the Lungs

This is the scourge of the aged and feeble, and the greatest care and most rigid hygiene should be used to prevent an attack.

Pneumonia is an inflammation of the proper lung tissue, and consequently involves the air-cells by which we breathe. The affected area becomes solid by the throwing out of fluid, and hence useless for breathing purposes.

A high fever, with chill, great prostration, and painful cough, ushers in the inflammation. There is considerable difficulty in breathing, and a characteristic "rusty" sputum, showing intense inflammation.

The digestive organs are also disturbed, as indicated by the furred tongue, eruption upon the lips, and constipation of the bowels.

Hydropathic remedies are most efficient in treating pneumonia. It is important to keep the skin warm and active. Give special protection to the chest, shoulders, and neck, to avoid further chilling.

To relieve the congestion, give fomentations to the chest, or better still, hot chest packs at intervals of three or four hours. In the intervals apply cold compresses, which should be changed every fifteen or twenty minutes. Sweating packs for three or four hours, followed by cold-mitten friction, are valuable in eliminating the accumulated poisons from the system.

To strengthen a weak heart, apply cold compresses or an ice-bag to the left side

of the chest for ten or fifteen minutes every three hours, or oftener if necessary.

Empty the bowels daily by cold enemas.

Hot packs to the hips or legs will relieve the headache. Treat the pain in the back by fomentations to the spine or a hot trunk-pack.

The Importance of Fresh Air

While using these remedies, do not neglect supplying the patient with an abundance of fresh air. This rule holds good for all pulmonary affections. The organs and tissues require oxygen; but on account of the inflammation of the air-cells, a larger or smaller section of the lungs is of no use. Consequently, the remaining portion must do extra work, and requires plenty of oxygen.

A physician should always be called at the outset; for the disease is a very serious one, especially in the weak and aged.

Caterham, England.

Suitable Literature for Our Young People

R. COBDEN KENNEDY

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. This was the exhortation of the apostle Paul to young Timothy. Paul also urged Timothy to continue in the things which he had learned, knowing from whom he had learned them, and that from a child he had known the Holy Scriptures, "which," said Paul, "are able to make thee wise unto salvation." As it was essential for Timothy to know the Holy Scriptures, in order to be wise unto salvation, so it is necessary for the youth of our time to have the same saving knowledge. Wisdom is from God, and our youth need to obtain it.

The exhortation is to study. But we find that many young people to-day are not studying God's Word. There is so much cheap literature on the markets, so much that is untrue and unreal, there are so many enticing stories, that the young are led to read these things, and so to take a false view of life and its solemn responsibilities. Many a young man, many a young woman, who might have been a blessing to the world, has made shipwreck of life by reading trashy literature. Sad it is that this kind of reading has found its way into the ranks of the young people of this denomination.

Consider the uplift that comes to the life from wholesome, solid reading. No subject can so broaden and strengthen the mind as history. "Pilgrim's Progress," if read and studied by the youth, will lead them to bear the experiences of the Christian life with fortitude. Our denominational books, "Great Controversy," "Desire of Ages," etc., and our good papers, especially the REVIEW, should be carefully read. Such reading by our young people would awaken in

their hearts a desire to give the message to all the world in this generation. In this class of literature they will find food for thought and for study. Above all should they study the Book of books, the Bible, an estimation of which is given in the words of the psalmist: "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name."

Grand Cayman, West Indies.



The Baby

ALL educators agree that the crown and flower of all education is the training of character. It is also the most elusive of all educational processes. We can easily hire a man to drill mathematics or modern languages into a boy's head; but where shall we hire the inscrutable forces that shape a strong character? Usually in an entire college faculty there are only two or three men who have that divine gift. To them the boys look back with veneration and gratitude, because they called the man in them into life. A rich man might well give half his fortune to buy such an influence for his son's life.

But almost every baby does just that for his parents. He gives them a post-graduate course in character. He matures and ennobles them in a way that would seem miraculous if it were not so universal. He turns a vain, selfish, idle girl into a patient, self-forgetful woman. He tethers the vagrant instincts of a young fellow, and makes a man of him, serious, loving, and strong. To the great mass of men and women the baby is a very important means of winning them to a higher life. He is a force capable of bursting the seed-capsule of their selfish life, and of giving them a chance to strike root, and grow up into the larger reaches of humanity.

For the older children of a family the baby is the best assistant educator that the parents could engage for any money. He develops the nobler, protective emotions in them by appealing to the dormant parental instincts. He puts them into the position of teachers, and by teaching they learn. In general he helps to turn selfish young savages into members of a family community, willing to render help as well as to receive it.—*Ladies' Home Journal.*



SEE that all the hours of the day are so full of interesting and healthful occupations that there is no chance for worry to stick its nose in.—*Luther H. Gulick*



"If I share another's burdens,
I forget about my own;
And in speaking words of comfort,
Oft I find my troubles flown.
I can double all the blessings
That God sends me every day,
If I share them with the comrades
That I meet along the way."

THE WORLD-WIDE FIELD

In His Keeping

WORTHIE HARRIS HOLDEN

In the keeping of Jehovah
Lay I down to rest;
When the morning dawns, he'll wake
me
If he deemeth best.

In the keeping of Jehovah
Rest my hope, my all;
There upon his arms reposing
I can never fall.

To his keeping I surrender
Heart and mind and soul,
Knowing ere my will resigned them,
He redeemed the whole.

Earth's alarms can never frighten,
Foes can ne'er prevail;
For his love is a munition
That can never fail.

Portland, Ore.

Central America

D. C. ROSS, M. D.

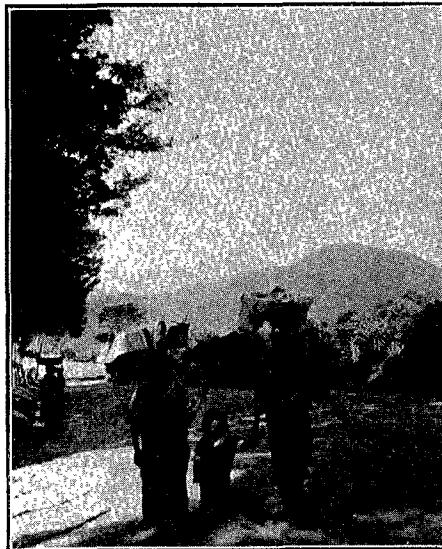
In company with Brother and Sister J. G. Pettey, who were called to teach in the English school in Guatemala city, I sailed from New Orleans, October 18, for Puerto Barrios, the main port on the Atlantic side of the republic of Guatemala.

Our first stop was at Belize, the capital of British Honduras. As that is a part of the Central American Conference, and we were to remain there six hours, Brother Pettey and I hired a gasoline launch, and went ashore to get our first view of a tropical city. On account of shallow water, large vessels do not land at Belize, but anchor out in the bay; and if the passengers wish to go ashore, they must transfer to small boats and launches. Belize is a city of more than ten thousand population, many of whom speak English, and it seems to be quite a progressive place.

We left there at 4 P. M., and anchored at Puerto Barrios that night at midnight. As soon as it was day, we prepared to land. Elder N. V. Willess, the conference president, met us at this place, and assisted us in getting through the custom-house, and arranged for our railroad transportation. We appreciated his help very much. He has been studying hard on the language since he arrived in the field, and is able to get along very well. To the rest of us the language was a mass of sounds that reached our ears, but conveyed no meaning whatever to our minds. One thing that was very troublesome to us at first was the difference in value between the money here and what we had been used to at home. It takes almost seventeen dollars of

Guatemalan money to equal one of ours, and it is very easy for a stranger to get the worst end of a bargain. Knowing neither the value of the article nor its equivalent in money, he can easily be taken advantage of.

We finally passed all the requirements necessary, and started for the capital, one hundred ninety-five miles inland. We passed through beautiful tropical valleys, and then among mountains, climbing up until we reached an elevation of nearly five thousand feet. We



INDIANS TAKING THEIR PRODUCE TO THE GUATEMALA MARKET

had opportunity to see the natives in their homes, and get an idea of how they live, dress, and work.

At Zacapa we stopped thirty minutes for dinner; but instead of going to the hotel, we bought fruit, and ate that with native bread and enjoyed it very much. Fruit is delicious and quite plentiful, although much of it was new to me both in looks and taste. Soon after dark we arrived in Guatemala city, where we were met by all the workers and all the servants who could leave. They had heard we were coming, and it was encouraging to see how glad they were to welcome us. The news that help was on the way, and a determination to do their duty, were all that had kept some of those faithful workers from giving up; for the work had been quite trying, and all had been carrying heavy burdens. Now the work will be easier for all.

Guatemala is a city of one hundred thousand inhabitants, but it is very compact, and to a stranger it does not seem so large. Nearly all the houses are made of adobe, and are seldom more than two stories in height. The streets are nearly all paved; there are street-cars drawn by mules, electric lights, water-works,

sewers, and many miles of cement sidewalks. The houses are quite artistic in design, and usually well painted; and though they seem a little odd at first, they are really quite pretty. Inside, many of them are well arranged and handsomely furnished. There are twenty-six Catholic churches in the city, I believe, and they are usually very showy and imposing.

(Concluded next week)

Nagasaki, Japan

WALTER L. FOSTER

It has now been four weeks since our tent-meetings were begun in this old city, and you may be sure our little company of workers are all awake. In the midst of our meetings came a great festival, lasting one week. It was with much anxiety that we saw the festival approaching; and to begin with, we were very cautious to locate our tent a safe distance from the theater grounds. But as we see it now, the Lord guided us to a place within a stone's throw of the center of the festival. However, we were protected somewhat from the noise on two sides by quite large buildings.

Before the festival, we had obtained a few thousand back numbers of the *Owari*, our Japanese paper, and distributed all of them among the people who visited our tent. In one day nearly two thousand were used in this way. The same evening, more than six hundred persons attended the service. Meetings were also held during the day, in which our younger workers were given thirty minutes each to speak to the people. One day six such meetings were held, besides two one-hour services. This message has power with it, and the Lord intends it shall be proclaimed in "high places." It will be a witness to all nations, and I have faith to believe that many Japanese will accept it.

When the subject of baptism was presented, Brother H. Kuniya asked for those to stand who wished to keep all of God's commandments and be baptized. All who have expressed a desire to be baptized were not present; so we did not count all of them, but there were fourteen present who signified their desire. We expect to organize, when they are prepared, with no fewer than twenty-five new Sabbath-keepers. Of course, some of these were just waiting for the opportunity when the meetings opened. It is indeed encouraging to see these poor people come from such darkness, and fully identify themselves with us. They learn to love this message as much as any of us, and are just as willing to sacrifice for it. I am thankful to be called as an ambassador of Christ to Japan.

Our canvassers are all doing quite well, and are staying by the work. They certainly are doing well, considering the kind of literature they are compelled to use. Because of our lack of facilities to print better, it is not the best in appearance. We are praying and still hoping that a good printer will soon come, and

that we may have means enough to institute a new order of things in our publishing work. All of us are looking for it, praying for it, expecting it. The salaries now paid the canvassers would more than support a printer; and with

pleasant. The weather was quite cool during part of the meeting; the day before the delegates arrived, the hills were covered with snow.

There were eighty-six delegates present from the commonwealth and New

and return, requires about a month's time. The sea voyage to the West Australian Conference requires a longer time than to cross from New York to Liverpool. Besides this, the territory of Australia itself is about as large as the United States.

A good beginning has been made among the numerous islands of this measureless area; but there are hundreds of islands where the standard of truth has not yet been unfurled, and on some of these cannibalism is still practised; yet these must hear God's message for the last days. These islands all swarm with human beings, made in the image of God, but lost in the gloom of heathenism. This union has a population of about fifty million. Java alone has some thirty-two million pagan inhabitants.

On account of the time and expense involved in getting workers from so vast an area of land and water together, as well as for other reasons, it was decided not to call another session of the conference for four years, unless special circumstances seemed to demand it.

To superintend a field embracing so wide a range of territory is a task entirely beyond the capacity of one man. Much travel by sea as well as land is necessary, requiring months of absence from the office. Besides, these island fields need close supervision, in order to hold the ground that is gained. In view of this, and in order that the work already started might be properly supervised, and the plans for the extension and growth of the work might be carried out, provision was made for two vice-presidents to assist the president in his work. The executive committee was also enlarged to twenty-one members.

I was continually impressed during the conference with the growth of the message in this field. Only a few years have passed since continual and urgent calls



GOVERNMENT HOUSE, SYDNEY, AUSTRALIA

better papers and small books, the canvassers would be able to support themselves.

Recently, I visited a business man here, and he said: "I like those special numbers of the *Owari*." At the same time, I was surprised to see him bring out all the specials we have printed. They were nicely kept, and he had read each article a number of times. So it is; when the work on our publications is well done, there is a lasting impression. The writer well knows our donations to foreign missions come "by hard lines;" and it is fresh in his memory when all his donations were earned by following the plow, laying stone, or plastering, and he was tempted sometimes to think he had given a great deal. But, O brethren, I had not then seen the darkness, the sin, and the misery that exist in Japan.



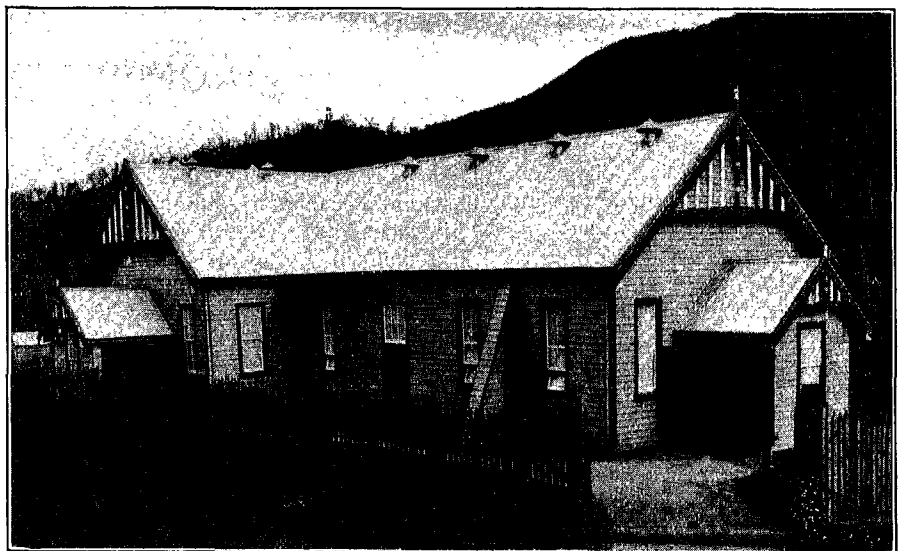
Australasian Union Conference

G. B. THOMPSON

THE eighth biennial session of the Australasian Union Conference was held at Warburton, Victoria, October 13 to November 2. Warburton is located about fifty miles northeast of Melbourne. The Signs Publishing Company is ideally established here, among beautiful hills, in the valleys of which grow ferns of unusual size and beauty.

The first week of the meeting was devoted to a convention, where the various departments of our work were given careful study, especially the publishing and educational work. Most of the delegates were present at the convention, and the careful consideration given to the forming of plans for future work assisted very much in the regular work of the conference. The delegates were entertained by the Warburton church, who extended every hospitality, and did all they could to render our stay

Zealand. The island fields were represented by nine delegates: Sister P. Tunheim, from Java; S. W. Carr and wife, from New Guinea; Brethren Christian and McCoy, from Norfolk; and Brother and Sister A. G. Stewart and two native workers—Alipati Rainama and Ratu Ambrose— from Fiji. It would be very desirable to have all the workers present at these union meetings, but the tremendous stretch of territory included in this union conference makes this impossible. Only those who have been in this field can fully realize this. For instance, Pitcairn Island is in this union; but it is some five thousand miles distant from the union office, and is nearer to the coast of South America than Aus-



WARBURTON (VICTORIA) CHURCH BUILDING

tralia. It takes as long for the president of the union to reach some of the missions in the East Indies as to make a journey from Australia to Washington. Then to cross over from Australia and attend a camp-meeting in New Zealand

were coming to us for money to establish the work in this field. Some could not understand why this was, but it is all plain now. It is always wise to follow the counsel of the Lord. From this center the great island world of the Pa-

cific is being warned, and workers are being trained for the field. How this immense island field could be warned without a strong center in Australia, I have no idea.

All the reports from the various departments and institutions showed an encouraging growth. There has been an increase in the membership of about four hundred during the two years just closed. The total tithe received by the local conferences and mission fields in the union showed an increase of nearly \$20,000. The Pacific Archipelago constitutes a great foreign mission field, which is managed by the Australasian Union as a part of its territory. In this island world are about ninety laborers at the present time; and aside from a small appropriation made by the General Conference, this entire staff of missionary workers is supported by the Australasian Union Conference.

The educational work showed progress. In the larger schools there was an enrolment of 359 pupils during the last year, and twenty-eight teachers were employed. The Avondale School for Christian Workers has had an excellent year, and showed a substantial financial gain. The outlook for the coming year is good. From this school, workers have gone to every state in the commonwealth and to New Zealand, and they are found also in Java, Singapore, the Philippines, and China. Three are now working in New Guinea, eight in Fiji, two in Sumatra, and three in Tonga who were Avondale students. The schools in West Australia and New Zealand have also done good work.

The sale of our literature has been greatly blessed during the year. The publishing-house showed a profit of about eighteen hundred dollars. An excellent spirit of unity and co-operation between the field and the office was manifested during the meeting, and the outlook for the book work for the coming year is encouraging, and promises good results in seed-sowing.

The need of a magazine in the field has been realized for some time. After careful and prayerful study, it was decided to increase the health magazine to sixty-four pages, publish it as a bi-monthly, and make it in every way an up-to-date publication, the price to be sixpence. This will enable agents to support themselves by its sale. The magazine will be printed at the Signs office instead of Avondale. The printing of the Sabbath-school lesson pamphlets was transferred to Avondale, that the work there might not be crippled in any way.

Brother A. G. Miller, of the circulating department at the Signs office, was chosen as field missionary secretary, and will give the magazine special attention. It is hoped that a circulation of at least twenty-five thousand will be speedily secured and maintained. If this can be done, it will be a financial help to the Signs office, besides being of great value to the medical department and the work in general.

The Polynesian Field

THE first issue of the *Union Conference Record*, the official organ of the Australasian field, giving the reports from different island fields, as well as from the home territory, presented at their recent union conference, has been received. These reports reveal an expansion of the message that is truly encouraging. Every superintendent from the island section presented imperative need for additional facilities with which to meet the demands of God's opening providence before them.

"Our Pitcairn Island people," reports Brother F. E. Lyndon, "are faithful, as a whole, in paying their tithe, most of which is sent us in arrowroot. The school work seems to be prospering. The people are pleased with Brother Carey as a teacher. He is a mechanic, and is able to help the islanders erect their houses and improve their places." But he may not remain long with them. "This field," the Eastern Polynesian Mission Field, Brother Lyndon continues, "from a human standpoint seems a hard one; but when God waters it with the dews of divine grace in answer to the prayers of his people, there will truly be responses from honest hearts when the truth is brought to them."

Thus the message, pressed forward by the faith of Jesus in the hearts of the remnant, wins its way into the dark quarters of the earth.

The Time to Work

MRS. S. T. BELDEN

"OUR missionaries watch every move in the home lands that means help for the fields abroad. Every splendid gift from conferences or people for missions sends a thrill of joy around the world-wide circle of our work."

I picked up an old REVIEW, and read this paragraph. Yes, that is very true. And my heart cried out, How long, O Lord, how long, ere the sowers will be ready, having the means in hand, to enter the many fields yet untouched, and others with only a beginning made?

If we all truly believed that the Lord is coming in this generation, there would be no holding back of men or means. Those of us who accepted the truth over fifty years ago are fast dropping away; there are very few of us left. It seems to me this generation can not be stretched out much longer. No time now to be adding field to field and house to house. Shall any hold on to their silver and gold to throw to the moles and the bats by and by? How much better to spend it now, in saving souls, and thus lay up treasure in heaven.

By our actions we show just how much we love the Lord, and long for his coming. Words are of little account if we say, and do not. Meanwhile thousands are falling every day into the grave, without Christ and without hope. Shall their blood be found on our garments when the Judge cometh? My heart aches when I read of the heathen

pleading for teachers, and none to send to their help.

Is there a heart so hard that it can not be roused to action by these cries for help? Shall we sit with folded hands and let them perish? A tremendous work is before us if every creature must hear this warning message. Now we must work; the resting must be by and by, when the work is finished.

Norfolk Island, South Pacific Ocean.

When It Is Beyond Us

God's infinite power can work through those who are consciously weak as it can not work through those who think they are strong. Many a struggling little church is so weighted down with its own burdens of financial support that it *knows* it could not do anything for foreign missions—as it could not, in its own strength. But note this statement made by one of our mission boards: "The Chinese women of the Pastingfu church have organized a missionary society, and have sent to a distant outstation a Christian woman as their own representative. Small churches in America, 'please copy.'" Only the infinite resources of God are equal to this sort of service. But God's resources are as freely offered to America as to China.—*Sunday School Times*.

The Sudan

THIS region is larger than the whole of Europe, minus Russia, and has a population of from fifty millions to eighty millions. This vast territory is to-day under European control. From Abyssinia across to the Atlantic, and from Egypt south to the great lakes, a new world has within a decade passed under Christian rule. The mahdi has fallen, the Nile has become British, the Niger is divided between England and France; a new German protectorate sweeps from the Gulf of Guinea up to Lake Chad, and shares with France and England the states of the Central Sudan. The power of Islam, which for a thousand years had closed the Sudan, has been broken, and the church of the twentieth century is confronted with a vast new region to win for Christ.—*Selected*.

"EVIL thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are very much like rot in timber, like rust in iron. They eat into men. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins."

If men would only look at the life of Jesus, to see what Christianity is, and not at the life of the poor representatives of Jesus, whom they see around them, there would be so much more clearness they would be rid of many difficulties and doubts.—*Phillips Brooks*.



WASHINGTON, D. C., JANUARY 12, 1911

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

Editorial

Forty-five years ago California was nearly as far removed from our general headquarters, so far as reaching it is concerned, as China and India are now.

The first report from the Pacific Coast concerning this advent message was in the REVIEW of Feb. 9, 1864. Brother M. G. Kellogg, formerly of Michigan, who had then been living in California four years, wrote from San Francisco:—

We now number twelve that are fully established in the Sabbath and the soon coming of the Saviour. There are several others who are interested, and believe the truth in part. We have prayer and conference meetings every Sabbath, and Bible class at commencement of Sabbath.

THESE few believers kept appealing earnestly for a minister to preach the message in California. In the REVIEW of Dec. 11, 1866, the General Conference Committee sent this message "to the brethren in California:—"

We appreciate your situation and your wants; but see not how we can at present comply with your request. Never did we feel more forcibly the truth of our Lord's declaration, "The harvest truly is great, but the laborers are few." Yet we would say to you, Do not be discouraged. We believe that in due time the Lord will provide men and means for the proclamation of this truth in California.

THEN, on June 2, 1868, Elder James White made this announcement through these columns:—

After much prayer and counseling with fellow laborers, Elders Loughborough and Bourdeau decide to leave in a short time on a mission to California. They now design to take with them a new tent, in which they can hold meetings in that climate eight or nine months in the year. The expenses of such a tent, its transportation, and other extra expenses of this mission, will not be far from one thousand dollars. I suggest that this sum be raised by donations from the friends of the cause everywhere. Brethren, the Lord does not rain down

upon us temporal blessings for us to collect in reservoirs and pools to remain stagnant. A proper and healthful circulation of these blessings will save souls, and glorify God. Who will take stock in the California mission?

In response to this call, believers eastward began to "take stock," and the new mission was launched. In the paper of August 11, following, appeared a report from Elder J. N. Loughborough, dated San Francisco, July 23, saying: "Here we are in California." The journey had been made by way of the Isthmus of Panama, in twenty-four days from New York. The brethren at once opened meetings, and the cause in California immediately began to gather strength.

It was forty-two years ago that the believers in the East invested in the "California mission." Now the two California conferences (including Nevada) have a constituency of 7,606 Sabbath-keepers, and an annual tithe of \$110,539. That early stock in the California mission has multiplied manyfold. And until the end, California's resources of men and means will help to spread the message still beyond.

How Tradition Makes Void the Word

WE go to the world with a message that is founded on the unchanging Scriptures of truth. It can all be stated in the plain terms of the written Word. For every religious practise we can say, "Jesus Christ did this as our example; where he walked, by his grace we will walk."

There is safety and security in holding to the sure foundation of Holy Scripture. Christ is the one foundation; and he, the living Word, is revealed in the Book. It was his desire that even the disciples, who knew him by his bodily presence, should know him chief of all by the revelation of the Word. That evening on the way to Emmaus, the eyes of the two disciples were "holden that they should not know him," evidently in order that before ever their attention should be absorbed by the view of his bodily presence, they should see him in the written Word, as, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." His bodily presence was soon to be removed from their sight; but once they saw him in the Scriptures, they had the lasting view, ever to be with them, and to be passed on to others by the preaching of the Word.

All the history of the church, ancient and modern, shows how persistently the enemy of truth has worked to undermine the sure foundations.

In the days of Christ the Jewish teachers had set the traditions of the elders before the Word of God. This was not at all as an attack upon the Scriptures, or with the idea of setting them aside. They professed to revere the Word, and read and expounded it to the people; but it was the Word as interpreted by the elders. To justify their course, and give the force of divine authority to their traditions, they had developed the theory of—

Oral Tradition

They held that when Moses was called into the mount to receive the instruction which he wrote in the "book of the law," he had also committed to him important teaching concerning the law, which was not written. This he transmitted to Joshua, and Joshua in turn to the elders, and they passed it down to the men of the Great Synagogue, the doctors of the law.

By this theory the rabbis claimed divine sanction for the oral traditions which had accumulated from generation to generation. By degrees these traditions were given equal place with the Scriptures, and by the time of Christ they had displaced the Word of God.

Thus the scribes and doctors of the law were able to claim to be the sole guardians of truth, and the people were not supposed to know the Scriptures, except as the priests taught them. "This people who knoweth not the law are cursed," said the Pharisees when the common people gladly heard the gospel.

The Jews had reached the point of apostasy which the Lord rebuked through Isaiah, saying, They "have removed their heart far from me, and their fear toward me is taught by the precept of men." Isa. 29: 13. For this Christ repeatedly reproved the scribes and teachers. The main ground of their opposition was that he did not follow tradition and the teachings of the fathers. He taught the people what the Word of the Lord said. When the Pharisees complained to him that his disciples transgressed the tradition of the elders, he replied: "Why do ye also transgress the commandment of God by your tradition?" "Full well ye reject the commandment of God, that ye may keep your own tradition."

The Same Thing Over Again

Since the days of Christ we have had an exact parallel to this history. Again the religious world is following many practises received by tradition and not founded on the Word. The Spirit of God, the Author of all truth, declared by the apostle that the Holy Scriptures are able to make the man of God "perfect, thoroughly furnished unto all good works." 2 Tim. 3: 17. Yet when doctrine and practise are tested by the Word, and found wanting, the reply is

that these things are established by the common usage or interpretation of the church from earliest times. And regardless of the Word of God, the easier road of tradition is followed.

In order to give authority to its whole system of unscriptural practises, the Catholic Church has invented the theory of apostolic tradition. The apostles, it is said, received instruction which is not recorded, which they passed to their successors; and so it has come on down through the centuries. True to its very nature, tradition makes void the Word, and hence the people are taught not to follow the Word but to come to the teachers who are able to interpret it by the aid of the traditions of men.

And not Roman Catholics alone, but the greater part of the professedly Protestant peoples, in some particulars, cling tenaciously to doctrines and practises which are unknown to the Scriptures. In the matter of Sunday observance, almost the whole of Christendom follows the path of tradition, which fully makes void the Sabbath commandment. It is often said that this is one of the things that Christ said, the which, if they were written, "the world itself could not contain the books that should be written." One grave Protestant bishop has said that Christ instructed the disciples to change the day, and for some wise reason told them not to say anything about it. It is the old tradition of Moses and Joshua and the elders over again; and again it is shown that the Catholic rule of faith, "The Bible and tradition," inevitably becomes, "Tradition instead of the Bible."

The Lord is a jealous God. He admits no rival. As he only hath immortality, so also his Book alone is the infallible rule of life and doctrine. This Word is the lamp to our feet and the light unto our path.

The advent message is God's last call to men to take their stand on the everlasting foundation of his Holy Word.

W. A. S.



Hope Thou in God

THERE is no purpose of our Maker that can not be fulfilled in us to-day. We have only to let him take the helm, and he will steer our bark out of every storm that rages around us. "Without me," said he, "ye can do nothing." But men to-day are saying in their hearts and by their acts, "I can do all things through my own self;" and when the storm comes down, the source of their power, the fountain of their dependence, is shaken and shattered, storm-tossed, engulfed; and with that gone, their all is gone. Like the ships upon the sea, their only dependence is in themselves, and the storm is stronger than the ship.

There is a better source of strength and protection than self,—a source which no storm can shake, no power of earth destroy,—and it is open to every voyager upon the sea of life. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

There is no necessity for the wrecks that strew the shores of the sea of life. There has been ample provision made for the safe voyage of every soul that has set out upon that sea. God can not save the soul that flees from his power and protection, and binds its hope to the flimsy fabric of its own protection. Such a soul must go down; for the powers that wrestle for its ruin are greater than the powers to which it looks for succor.

There is a chart and compass for every voyager, and a light to dispel every fog, and shine through the darkest night that shuts its curtains down upon the sea. That chart and compass are found in the Word of God, the Bible. But in the confidence of self, men have chosen to trust to the will-o'-the-wisp of their own reason, have set their course into the fog-bank of doubt, and so crashed upon the rocks of eternal ruin. These are the saddest wrecks that strew the sea of life to-day, and they outnumber a hundred to one the wrecks that stud the bottom of the sea.

The shipwrecks of the sea are sad events. But how much more sorrowful than the wreck of a ship, how much more terrible, is that life, loaded with a perfect wealth of possibilities, that lies mangled upon the rocks of unbelief, or lies loaded with the seaweed of miscarried purposes on the shore of life's sea—all because unbelief was at the helm and self upon the bridge, and God and his great purpose were shut out of the mind and heart.

There is hope for every voyager upon life's sea; but that hope is not in self. God must be the pilot; God the protector; God the helper and refuge in every stress of trial, the comforter in every sorrow, the power that wafts the vessel onward and homeward, and his Word the light to dispel every cloud of gloom and every fog that would enshroud the ship. He will do all that for you; his Word will be all that to you. Take him, then, for all that he has promised to be, and let his purpose be wrought out in your life, and your destiny be wrought out in his hand. There can be no sad wreck in such a life; but the light of God's blessing will shine out through the windows of the soul, and his glorious purpose concerning man will be worked out before the world *in you*.

C. M. S.

In India

The Conference at Lucknow

IN harmony with the request of the General Conference Committee, made about the middle of August, I made arrangements to visit India and attend the biennial conference to be held in October. After a voyage of exactly one month, stopping only one night in London, I landed in Bombay on the twenty-first day of October, and proceeded at once by rail to Lucknow, where I arrived on the following evening. I was given a cordial greeting at the station by Brethren J. L. Shaw, W. W. Miller, H. C. Menkel, and Geo. F. Enoch, and was taken at once to the mission headquarters, 19 Banks Road, where the conference was already in session. Practically all the foreign workers and some of their native helpers from the various parts of India were assembled, and the welcome which they extended to me was a very hearty one. It was a pleasure to me to meet them all. Some of their faces were familiar from an acquaintance in America, and I was glad to find them in the mission field.

A report of the conference has already been furnished for the REVIEW by Elder Shaw, the superintendent of the India Mission, and I shall therefore deal only with some special features of the meeting. Those who have the privilege of attending frequent gatherings of the workers in America can hardly appreciate the feelings with which a mission worker looks forward to a biennial conference. After many months of trying labor, much of the time entirely alone and in any case with only a short visit at long intervals from a fellow worker, facing with but little outside help the perplexing problems peculiar to the field, having many drawing upon him all the time but with little opportunity to draw help from others, he longs for the spiritual uplift which results from association with other workers, and from the concert of prayer and the study of God's Word. For this reason a conference, in order to meet the demands of the situation, must be more than a time for discussing and passing resolutions; it *must be*, what all conferences *ought to be*, such a season of personal fellowship with God and revival of spiritual life as will place one upon vantage-ground for future victories in the work.

The Lucknow conference was planned and conducted on this basis. I held a Bible study every morning, in which I endeavored to lead all into a prayerful study of the vital features of the gospel message which should be proclaimed in this last generation to prepare a people for the coming of Christ. Familiar truths, as presented in familiar scriptures, were viewed again from the stand-

point that all truth centers in Christ, and that such a fulness of knowledge of Christ is found in the threefold message of Rev. 14:6-12 as will make believers complete in him, and enable them to stand before the world as those who keep the commandments of God and the faith of Jesus. In addition to giving these Bible studies, I spoke each evening in a tent which had been pitched in the same compound. Quite a number of strangers attended each service, and manifested a deep interest in the things which were presented. So many of the native people have learned some English, that there was always a sprinkling of them in the congregation, and yet an interpreter was not required.

We all felt greatly blessed in communing with God through his Word and in meditating upon the wonderful fulness of the present message and its adaptation to the needs of this last generation. Some had come to the conference with questions to be answered, as to the way to present the truth to the native people, but their questions were answered when they saw that to preach Christ to this generation is to proclaim the threefold message. Such a view of Christ and his work strengthened the hope and courage of all.

The needs of the field were considered, and such calls for help were made as seemed actually demanded in order to maintain the present work, and to meet the most imperative requirements. These calls seemed pitifully inadequate, as compared with the needs of a field containing about three hundred millions of people who speak a large number of different languages and scores of different dialects. One is almost overwhelmed with a sense of the magnitude of the undertaking to give the message in such a country, but our reliance must be upon a God of infinite power and resources. On no other basis can we hope to accomplish the work.

While our hearts were burdened with the desire to extend the truth in India by taking advantage of every possible opening, it was saddening to receive word from America that the funds were very low, and that it would be impossible to open up new work until the treasury was replenished. There is nothing more distressing to the worker in these far-off fields than to be compelled to turn a deaf ear to earnest calls for the gospel message. His heart longs for the rapid extension of the work, and he sees many opportunities for entering upon new ground. It is hard to be compelled to defer and defer and defer. I have encouraged our laborers with the hope that the Harvest Ingathering and the annual offering would supply needed funds, and that they might look forward to further

development of their plans somewhat later. If our people in the home land could only have a real understanding of the situation in these countries, I am sure that they would rally to the support of these missions.

Immediately at the close of the conference, I commenced a tour among the various mission stations; of this I will try to write in future articles.

W. W. P.

The Morning Cometh

ANOTHER year has passed away. As we stand in the doorway of 1911, what emotions thrill the heart, and what thronging queries present themselves for solution! What will 1911 bring to us? What will it bring to us as a church? What will it bring to us as individuals? These are the queries which force themselves upon our attention as we enter the portals of this new division of time. But resolve the problems as we may, no answers can we present as solutions. As, in the past, time has worked out its own problems, so must it continue to do for the future. It is for us to stand patiently by and watch the process, committing in faith and trust our ways to Him in whose hands is the adjustment of all questions and the molding of all destinies.

We know this, that we are living in the most solemn, and yet withal the grandest and most inspiring age of the earth's history. Every moment is fraught with solemn emphasis and import. Prophecy is rapidly fulfilling, history is rapidly making. The coming of the Lord, for which we have so long watched and waited, is now at hand. The horizon, which before was dim and hazy, is now beginning to gleam and brighten with the rising rays of the Sun of Righteousness.

The rapidly shaping events of the past few months are but premonitory of the rapidity with which future history will be made. In the religious, political, social, and physical worlds we see that which indicates the close proximity of the end of all things. Disturbances by sea and by land, in earthquakes, tornadoes, shipwreck, and disaster, indicate that the old earth is groaning under the curse, and that these are but the death-throes of speedy dissolution. The nations are rife for conflict, and every month makes more tense and taut the cords whereby they are held back from actual strife. In the religious world, stir and activity are apparent everywhere. The changing emphasis in religious thought and teaching marks a crisis in the great church bodies. New Thought, Higher Criticism, and other theosophical teachings are rapidly leavening the minds of men. Church federation is

eagerly sought by many. The "confederacy" of Isa. 8:9-12 seeks to embrace in its folds the great mass of professed Christianity. Power from the state is now greedily desired and sought for.

What developments 1911 will bring to us, it is not ours to predict. We know, however, from the revealings of the Spirit, that startling things are before us.

But while the power of evil has increased, the truth of God is correspondingly moving forward. Light and life and power from above are descending upon God's people. The loud cry of the third angel has begun. The message is sounding, and going with an energy and power never before witnessed. God is fitting his people to stand in the time of trouble just ahead. The watchword now is "Forward." Pass it down the line. Let it ring in clarion tones in the ears of every soldier of Jesus. A fierce battle is just ahead. But thanks be to God, victory is already assured through faith.

There should be no wavering nor faltering now. Let none hang back in coldness or indifference. Let ease give place to energy, coldness to warmth, hate to love, cowardice to courage. Self must die. Envy and strife must be suppressed. Brotherly love, unity, harmony, faith, courage, and zeal must now characterize our every action. The question that confronts us is one of life or death to every soul. From a finite standpoint the outlook is most gloomy; but in God it is all light, victory, and triumph.

What will 1911 bring to you, dear reader? Will it bring failure and defeat? In God's grace it may be a year of consecration, a year of victorious achievements. Dedicate your all to him. Live for him and through him day by day and moment by moment, and fear not for the outcome. Victory will turn on Zion's side, and a daily walk with Jesus will insure your triumph with the truth of God a little way ahead.

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."

F. M. W.

A New-Year's Greeting From the Abyssinian Border

IN sending to our office a renewal order for periodicals, Elder Anol Grundset adds these words, closing with a greeting to the believers, which we are glad to pass on:—

We are denied in the Dark Continent many of the comforts and pleasant things so abundant in the home land; but the papers we must have, to keep posted and abreast with the message, so rapidly progressing to every nation, tongue,

and people, hasting to its final triumph. The thought cheers us that soon will take place that great reunion of God's dear people, from the north and the south, the east and the west, sharing the blessings of the eternal home.

With the thought of a real God, who "so loved the world;" a real Jesus, who loved even to the giving of his life, promising, I'll be with you, even unto the end of the world; with a saving message full of hope for the world, and the future realization of God's endless promises,—with these thoughts vividly before us, and the spirit of them imparted, we can more than cheerfully "toil on" even in benighted Africa.

Dear brethren and sisters in the home land, shall we not all with the Lord's help make the year 1911 the banner year in our experience,—first, by drawing near to God and accepting every ray of light and truth entrusted to us; and second, by every possible effort doing faithfully our part to speedily carry the saving truth of the third angel's message to all nations?

Note and Comment

"Other Foundation"

CHRISTIAN SCIENCE clearly lays another foundation than the Word of God. This of itself should teach all who believe in the Bible that the cult is not of God. It centers in one human personality, and rests upon the teaching of that person. As the *Outlook* says:—

The demands which Mrs. Eddy made upon her followers were, on the whole, cheerfully, even eagerly, complied with; they involved the purchase of her book, "Science and Health," at a high price, with the issue of each new revision, the singing of hymns composed by her, the substitution of the public reading of her writings in place of a sermon, the elimination of ministers and pastors from the church organization, and the subordination of all important executive action to her personal approval. So complete was her domination of the organization that, now that she is dead, it is not clear just how the Christian Science Church can legally manage its affairs. So thoroughly did Mrs. Eddy act upon the doctrine that disease and death are non-existent, that apparently she made no provision, and her followers looked for no provision, for the performance by any one else of the functions which she had reserved to herself.

A Military Public School

THE editor of *Collier's Weekly*, in the issue of Dec. 10, 1910, declares that one of the highest duties of the American citizen is being neglected,—the duty of preparing himself for war. The editor quotes approvingly the following from Major General Leonard Wood:—

The question arises as to what we can do, through the public schools, better to prepare our people for war,—war which will be as unavoidable in the future as in the past, and which will come upon us much more suddenly, and with

greater force and power. We can, through a proper use of the public schools, do a great deal; we can teach our boys and young men to shoot straight.

It is not beyond the realm of possibility that the suggestion of General Wood should be adopted. America's larger entrance of recent years into the arena of world politics will quite naturally lead her to feel the necessity of all the equipment possible to maintain the positions she may assume with reference to questions that are absorbing the attention of the greater world powers. Other nations are training their youth in the manual of arms and the tactics of the battle-field. How natural, then, that this nation of a hundred million souls should feel that she must not permit herself to be humiliated in the face of the world by any power great or small! We may expect that national pride and the instinct of self-preservation will, ere long, lead America to take steps to fit herself adequately for war,—for that universal war which the prophet foretells.

Serving Notice on Office-Holders

THE influence of the boycott is to play an important part in the work of the image of the beast. According to the prophecy, those who fail to pay homage to the church and state power, which will be formed in the United States in the future, will be permitted neither to buy nor to sell. Rev. 13:17. That this influence is already operating in the efforts which are being made in the bringing about of a church and state union, we see growing evidence. Indeed, many so-called reformers openly teach that the men occupying positions of trust in the state who refuse to accede to their demands, should be politically boycotted. One of the latest utterances of this character is found in the words of Dr. David J. Burrell, of New York, at the recent World's Christian Citizenship Conference in Philadelphia. According to the *United Presbyterian* of December 22, Dr. Burrell says:—

The American sabbath is the seal of divine franchise and the token of our covenant with God, who has made us a nation; and when the Sabbath ceases to be a day of rest, not all the people in the country will be able to restore our great republic. There are grave dangers confronting us. We have been hurrying on at an automobile speed compared with our pace of fifty years ago. I want to point out a few dangerous tendencies with reference to the disregard of the rest day. First, we will begin with the White House. I have never mumbled nor chewed up my words, and I do not intend to do so now. We want to serve notice on our public officials that functions on the sabbath must cease. They would have ceased long ago if we had sounded the trumpet in some

such way. I saw a list of such functions within the last few days,—functions held in the homes of the leading public officials. It is time we let these gentlemen know how we feel about this matter. I for one will never vote for a desecrater of the sabbath.

These arguments, which will be brought to bear more and more upon our lawmakers, will prove to them a genuine test of integrity in the crisis before us, which must determine whether the man in public office will stand for the great fundamental principles of justice and equality upon which this government was founded, or whether he will pander to the lust for political office and official position, and so compromise the principles of truth. In the coming conflict no one will be able to occupy a neutral position. These are times which will test every soul, and will make apparent to all the world whether men stand for God and truth, or whether they are governed by principles of selfish interest.

The Glory of Americans

THIS glory, according to the *Western Recorder* of December 22, is in their freedom and their right to do their own thinking. The *Recorder* says:—

If Americans glory in anything, it is their freedom and their right to do their own thinking, and these rights they propose to perpetuate by a process of elimination and cancellation, and that, too, at all costs. Strangely enough, some of our preachers are trying to establish, in the religious realm, the very thing that statesmen are striving to destroy in secular life. It may be well for us to remember that "eternal vigilance is the price of liberty," in spiritual as well as in temporal affairs.

Co-operating With God

WE need to co-operate with God in bringing about an answer to our petitions. Speaking of this question, the *Sunday School Times* says:—

When a prayed-for blessing, for ourselves or for others, is greatly delayed in coming, the delay is not always God's delay. It may be caused by our own sin. A father prays earnestly for the spiritual life of his son, that he may receive Christ into his life, and live the life that is Christ's. Time drags on, with no evidence of any response, from either God or the boy, to that prayer. Why does God so delay the blessing? the father asks; and he entirely misses the fact that it is not God, but himself, who is delaying the blessing, in that he has not yet allowed Christ to have such a complete mastery and infilling of his own life that, through him, Christ can reach his boy. Every act or word of unlove or impatience in our lives is a blocking of God's answer to our prayers for others: in these failures we prevent Christ from testifying of himself, in our lives, to others. So his work in their lives is hindered and delayed; but it is not fair to think of the delay as from God.



Report From Elder J. N. Loughborough

"THEN they that feared the Lord spake often one to another." Mal. 3: 16. I have been much interested in reading the reports in the REVIEW from our brethren in all parts of the world. We like to hear from them often. I find, however, by reference to my diary, that I have not reported since July 26; but I have not been idle by any means.

Since that date I have attended three camp-meetings in California,—San Diego, Berkeley, and Visalia,—and, in company with Brother and Sister S. N. Haskell, have taken part in three institutes,—Reno and Fallon, Nev., and Turlock, Cal. I also spent two days with the Woodland church, which I had not visited before for twenty-two years. I have also had opportunity to speak several times in Lodi, my home church. I thank the Lord that notwithstanding in about one month (D. V.) I enter upon my eightieth year, he still gives me strength to labor in this precious cause, in which I have spent the most of my life. How evident it is that this message is rapidly drawing to its close! May we all be found in just that place and condition that the light which "has risen upon" us may shine out in heavenly rays. J. N. LOUGHBOROUGH.

Switzerland

WE are having good experiences here in Switzerland. This winter we are starting the work in the Catholic city of Lucerne. Of its thirty-three thousand inhabitants, only one fifth are Protestant; and so far we have not a single believer in the message. Oct 1, 1910, Elder K. Untermaier and his family moved to Lucerne from Bern, but he and his wife were shortly taken very ill. Both are improving at present, and we hope for their speedy recovery.

We are working this winter in eight cities, with but seven workers, two of whom are Bible workers. Two local elders are assisting us in holding lectures in Borpel and Zurich; this enables the workers to press into the southern part of the Catholic center.

The Missionary Advent issue of the *Herold der Wahrheit* is being subscribed for freely, twenty thousand copies having been asked for to date by the different churches, and still more orders are coming in.

We are planning to hold Sabbath-school conventions this winter in the larger churches, to strengthen this part of the work.

Our young men are going through a hard test in their military experiences. Last year two brethren were imprisoned, one for ten days, the other for six weeks. This year one brother was imprisoned six weeks, and another four months. In each case an account of their conversion and of the principles

of present truth was set forth by them before the court, and was printed in the different newspapers in Switzerland.

Missionary work with our periodicals, in the sense of receiving gifts, is prohibited in Basle. One sister was arrested and fined because she received a gift of twenty centimes, or four cents. We appealed to the supreme court, but without avail. We realize that true freedom is only in Christ, but nevertheless our work is going onward. We are all of good courage in the Lord, and our prayers unite with yours for the speedy finishing of the work of Jehovah on this sinful earth. May the Lord soon grant it. O. E. REINKE.

Along the Zambesi

AFTER spending a little more than two years and three months up-country in mission work,—more than half the time in northwest Rhodesia,—Pastor W. H. Anderson kindly gave me a holiday.

In order to make the journey as profitable as possible, it was decided that I should make a part of it on foot, and locate out-station sites in a district not yet entered, and then take the train at Wankies for the south.

September 20, with three of the mission boys as carriers, I set off through the hills east of the mission for the Zambesi River. The country is extremely rough, many of the hills almost reaching the distinction of mountains. The natives in this region live along the rivers in the narrow valleys. The villages are small, and with few exceptions, scattered. The natives living in the scattered, mountainous districts usually live thus to avoid paying taxes. I found two very good sites for out-stations before reaching the Zambesi.

After traveling a little more than one hundred miles, I stood upon the banks of the mighty Zambesi, just about three hundred miles below the point where David Livingstone first stood. For the first fifty miles along the river I found the hills extending almost into the river, leaving a very small margin for farming. Consequently, the villages are not numerous, but the people must have an opportunity of hearing the world-wide message in this generation. They will not go to find it, so we must take it to them. I pegged two sites in this district.

The next eighty miles along the river is densely populated, making it difficult to find locations near the water. Native villages and gardens greet the eye on every hand. Almost every inch of available land is taken, and if the Lord had not answered my prayers, and plainly directed me where to find a good location, I should have been baffled many times. But with his help, I was enabled to peg out five more good sites along the Zambesi.

The people are anxious for schools. The young men asked, "Are you coming back soon? and will you open school

next year? Come as soon as you can, and we will all come to school."

Surely this is a time to work. The black man is thirsty for something he has not,—he knows not what,—and we should be on hand to draw for him living waters from the fountain of life. Other denominations are pressing down the Zambesi, one mission station having been opened there within the past four months. There is no time like the present to work for the emancipation of the black man from the slavery of sin.

Wild game throughout this region is very plentiful. Every morning and evening the snorting and bellowing of the hippopotamuses may be heard almost anywhere along the river. Every garden owner along the bank has a hut built upon poles about twelve feet above the ground, and here the women sit all night long, shouting and drumming to keep these great beasts out of their gardens. Elephants, buffaloes, and especially rhinoceroses, are very numerous in some localities, but difficult to see in the almost impenetrable bush.

How I did long to take a plunge in the cool waters of the Zambesi on those hot days; but one look at the sand-bars was sufficient to decide me as to the advisability of such an act. There great crocodiles lay, their mouths open, basking in the sun, or at sight of me slipped noiselessly into the water. The natives have built a fence of poles in the form of a semicircle extending out into the water from the bank, for the protection of cattle and sheep that come to drink; also for the natives who wish to drink or bathe.

October 8, I boarded the train at Wankies, about sixty miles south of the Zambesi River. I met my wife and daughter at De Aar, looking well and strong, for which I feel very thankful to our Heavenly Father. We are enjoying our stay in Grahamstown. J. R. CAMPBELL.

Washington, D. C.

THE writer has been in the work of this conference for more than a year, connected with the Fifth Church and working in general among the colored people.

The efforts of the leaders as well as of those in the ranks have been twofold,—striving to bring the message before those professing the truth, in order that they might receive a clearer understanding of the teachings for this time and be more firmly settled in the third angel's message; and presenting the truth to strangers, so that they may be converted, and accept the message. As a result, the Fifth Church has been aroused to greater activity, and a sound growth has been made in all departments of endeavor.

When it is remembered that there are about one hundred thousand colored people in Washington, most of whom know nothing of the truth, one can appreciate the task before us. Yet in spite of many obstacles, progress has been made. The membership of the Fifth Church has grown from about thirty-two to fifty-two since the middle of November, 1909. Most of these are newly converted to the faith. Over eleven hundred dollars has been raised by this church during the past year in tithes and missionary offerings.

Tent-meetings were held last summer for about three months. Though the

visible results were small, it is hoped that good will yet be seen from these meetings. During the past year an effort has been made to get our books and periodicals before the people, and we trust this year will show a marked increase in this work.

The church is in need of a suitable place of worship, in keeping with the great message that we are proclaiming; and it is hoped that this year this need will be supplied.

We trust that the brethren and sisters will remember this department of the work, and that we may have their sincere prayers.

W. H. GREEN.

◆ ◆ ◆
Pennsylvania

PHILADELPHIA.—The work for the colored people is making progress, and great interest is manifested. We are of good courage in the Lord. All mail should be addressed to 1700 Woodstock St., Philadelphia, Pa. A mission has been established at the above address, at which place meetings are being held.

T. H. BRANCH.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Atlanta (Ga.) Sanitarium

We present herewith a view of the Atlanta Sanitarium as it now appears, since recent improvements have been made. The picture speaks for the attractiveness of the building. It is located on a good corner, in a pleasant part of the city, and is a credit to our work in that place.

There is something of special interest, however, concerning the recent improvements, that should be noted. The manager, R. T. Dowsett, writes: "I am glad to tell you that we have made this change in the sanitarium, have had the whole building repainted, and have paid for the same from the income of the sanitarium. We have also been able to wipe out some of the indebtedness."

Such a report as this is good news, and the friends of the Atlanta Sanitarium will be glad for this evidence of its progress. The building is the one that was at one time used as a branch office of the Review and Herald Publishing Association, and was donated by that association to the Southern Union Conference. With some alterations, it was made suitable for sanitarium use. For some time it was leased to Dr. C. F. Curtis, who had been engaged for a number of years in medical missionary work in the city. After further improvements and refurnishing, the institution was operated as a conference enterprise.

These last finishing touches put this institution in good condition for its work. It has enjoyed quite a good patronage for some time, and is building up a constituency that means permanent success. With a good building, pleasant surroundings, fair equipment, and an excellent family of conscientious and competent workers, the At-

lanta Sanitarium bids fair to succeed. The superintendent, Dr. J. H. Neall, has had a long experience in successful medical practise.

To be able to make improvements and to meet indebtedness from the earnings of an institution, requires careful management, and the fullest co-operation of the entire family in the exercise of the principles of true economy. Diligence in business and fervency in spiritual zeal will bring good results, and are essential to the blessing of God, without which no institution need expect to succeed.

L. A. H.

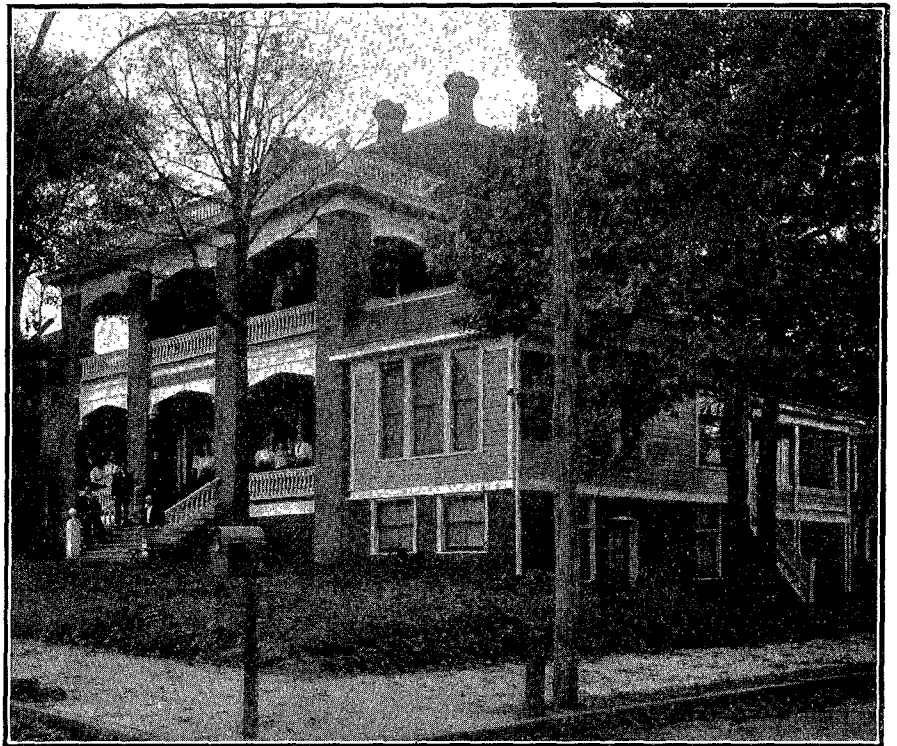
◆ ◆ ◆
Our Sanitariums

No one who has been connected with the work of the third angel's message for any length of time can doubt that our sanitariums have exerted an influence which has been helpful in breaking down prejudice, and in making friends with a superior class of people. Ministering to the sick is a work that always

While in England, a gentleman of means, after visiting the United States in search of health, was advised by his friends to call at my office for an examination and advice. We were just opening our medical work, and in the absence of office equipment, I examined him on the floor, on my knees. After the examination, I gave him the best advice I could, and he went away, soon afterward leaving for his home in Australia.

At that time I had not dreamed of going to Australia myself, but two years later found me on my way to that field. After my arrival, this man's friends in England notified him of the fact. He at once looked up our sanitarium, came for treatment, and was so impressed with what he saw and heard that he was led to investigate the truth, and later he began the observance of the Sabbath.

One of the hardest tasks before him was to tell his foreman and employees of the change in his religious views. He hardly knew how to proceed. On the



ATLANTA (GA.) SANITARIUM

commends itself to honest men and women. How much we owe to these institutions for the many openings we now have in home and foreign fields, we may not be able to estimate, but we do know that the work they have done bears the divine credentials.

To the question from the messengers sent by John, "Art thou he that should come, or do we look for another?" Jesus replied, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." What Jesus did, furnished the only reliable and convincing evidence that he was the Son of God. So to-day this same personal ministry to the afflicted will carry conviction wherever the third angel's message is proclaimed with power.

The impression made upon patients may be best illustrated by citing a few incidents:—

arrival of his train at his home station, he stepped on the platform, shook hands with his foreman, and said: "I wish to tell you I have begun to keep the seventh day of the week as the Sabbath." To his surprise, the foreman replied, "Well, you are right. I have for some time been convinced that Saturday is the right day to keep." The Lord gave him favor with all his employees. Sometime later one of our ministers was called upon to baptize seventeen souls as a result, directly and indirectly, of this man's godly influence.

Later a young man who was very much emaciated came for treatment. He improved in health, and was so favorably impressed with the spiritual atmosphere of the sanitarium that he, too, decided to keep the Sabbath, and unite his lot with us. His mother, an estimable woman of considerable means, had heard unfavorable reports about Seventh-day Adventists, and was naturally greatly exercised about her son. She said to me, while visiting in Melbourne (her home city),

"I fear my son has not studied into your doctrines sufficiently, but has been influenced by the lives of those who minister to him." I advised her to visit him at the sanitarium, and ascertain if such was the case. She came shortly after this, and brought her daughter with her. Together the three studied the Bible, with the result that her daughter also determined to keep the Sabbath. The mother, more perplexed than ever, hardly knew what to do; but being an honest searcher after truth herself, she was later led to see the importance of this message, and threw her all into the work. Her daughter afterward took the nurses' course, and later was sent as a missionary to Singapore. She was one of the most noble Christian young women we had the privilege of training while in Australia. The mother and son have done much active missionary work, and have greatly assisted the cause with their means and influence.

Recently the General Conference office received a donation of one thousand dollars from a sister who was brought into the truth at the Sydney Sanitarium. A man and his wife who have already donated several thousand dollars were also brought into the truth through sanitarium work. These people with their means were needed at a time when the work went hard, and great things were undertaken in Australia. As we look back, we can see how marvelously the Lord wrought in all this.

During our stay in Australia, we were able to count thirty-three souls that had accepted the truth directly through the sanitarium work, not counting those who have been brought into the truth through the individual effort of these converts. Other cases might be cited, equally as interesting as the ones already mentioned; but my purpose is merely to give a glimpse of what our sanitariums have done in the past, and what we expect them to do in the future under God's special blessing. When the great ingathering takes place, we shall find many who received their first impressions of the truth at one of our sanitariums.

D. H. K.

The Value of Prohibition

THE fact that crime is not entirely prevented under prohibitory laws, is by no means an argument against the value of prohibition. The *Christian Advocate* of December 8 comments as follows upon this point:—

"For the year ending June 30, this nation had consumed 30,000,000 gallons of distilled spirits in excess of the 163,000,000 gallons drunk in 1909. It also drank 3,000,000 barrels of fermented beverages more than the 59,485,117 barrels drunk the year before. It also smoked 160,000,000 more cigars, and a solid billion more cigarettes. From these figures some conclude that 'in a country full of State and local prohibitory ordinances, prohibition does not make the people more abstinent.' That is by no means a certain conclusion. If there were no State prohibition or local prohibition, there is a high probability that the figures given would have been greatly increased. The dismal groanings of the distillers, the brewers, the wholesalers and retailers, that the trade in liquors (including beer) in many States, counties, and towns has been greatly lessened; and the diminished

populations of jails, State prisons, and almshouses, witness to the diminished sale and drinking of rum and intoxicating beer."



WE are pleased to learn that God is greatly blessing the work of Dr. R. H. Habenicht, of South America. Dr. G. B. Replogle, his associate, who is located at Diamante, E. R., Argentina, South America, writes: "The work on the sanitarium goes forward. The patronage keeps up to high-water mark. We have from three to six patients in a room, and sometimes have to say that we can take no more. The new wing is pushing ahead rapidly, and the wall is now up to the first floor. This part will have a basement, in which will be the boilers, engines, dynamo, and the laundry. The first and second floors will have the men's and women's bath-rooms. This will give us eight additional rooms for patients."

Sanitarium Relief Campaign

Progress of the Campaign

FROM an article in the *North Pacific Union Gleaner* we note that plans are in operation for the union college students to do their share in the relief campaign. How appropriate it is that those connected with the institutions receiving help in our former campaign should now aid in giving relief to sister institutions that are in need. The following interesting article, written by a student, is encouraging:—

"Ministry of Healing," and the Walla Walla College Students

"Definite plans have been laid for the work with 'Ministry of Healing' by the students, and arrangements have been made by which the conference to which the student belongs shall be credited with the number of books sold by him. The city of Walla Walla has again been divided among the missionary societies of the Walla Walla church, the College Place church, and the missionary volunteers of the college. Several of the students have already sold more than their quota of books. The testimony of all is that the book is received eagerly by the people.

"Last Monday the writer and another student had the privilege of working with 'Ministry of Healing.' It was after three o'clock when we reached our territory. We found the people very friendly. The first lady we met was the wife of the owner of one of the largest nurseries between Walla Walla and Milton. She kindly received us into the house; and before we finished the explanation of the nature of our work, we found that she was interested not only in the book, but also in the work which our sanitariums are doing for the sick. After we closed the short canvass, without a minute's hesitation she handed us the price of the book. She was anxious to take the prospectus we had. We were pleased to place this truth-filled volume in this home, but we had to borrow her book, in order to work the rest of the afternoon.

"Just across the street from this place we found a man and his wife who have

an interest in a poultry business. Though we had little hope of taking an order, we gave a short canvass; and when we told them how we carry on medical missionary work, their eyes began to sparkle, the old man saying, 'If my subscription helps this worthy cause, I will surely take one,' and he handed us the price of the book. We told him that the book we had was not ours, and we had no other. But he was willing to pay us. Though we were strangers, he was willing to trust us because we were Adventists.

"After spending a few minutes in this little village, we started for the college home. We were in the field less than an hour, but the time we spent was a real blessing to our souls. There is joy and peace in working for the Master. While we are busy with our studies in the school, I am thankful for this opportunity of doing practical missionary work. Only a few hours' work by our people will accomplish results that will be as far-reaching as eternity.

"During the last three summers, I have had the privilege of placing several kinds of our books in the homes of the people; but I find that 'Ministry of Healing' is one of the best and easiest sellers, appealing to all classes and creeds, high and low, young and old. Brethren and sisters, let us all keep this book to the front, and we shall receive the blessing."

Why should not the students in our other schools take a suggestion from the above? The blessings and privileges here presented are not confined to places or to individuals.

A Good Report

The same paper gives another report that will be helpful to some who may be hesitating. Brother J. Akerstedt, of Svensen, Ore., writes: "I thought I would send you a few lines, and tell my experience in soliciting orders for 'Ministry of Healing.' When this campaign was first brought to my attention, I thought it would be up-hill work to dispose of any copies of those books in the neighborhood of Svensen, as I have canvassed it over and over with our books and papers. However, believing that the Lord is 'able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,' I went one day to visit my neighbors in behalf of this sanitarium work, and I am glad to say I was agreeably surprised to take twelve orders in ten hours. May the Lord help us to respond willingly to every call."

News Sheet Special

The North Michigan Conference has issued a special number of its *News Sheet*, devoted entirely to the interests of the "Ministry of Healing" campaign. The conference president, Elder J. J. Irwin, leads with an article, "A Call to Service," saying: "Every loyal Seventh-day Adventist is anxious to have the truth go to his neighbors, and longs to see them accepting the message that will save them in the kingdom of God. This issue of the paper will tell of one means by which we can help those around us. I refer now directly to the 'Ministry of Healing' campaign. It has been the experience of nearly every one who has worked with this book that it breaks down prejudice, and prepares the way for the gospel worker as well as anything

that we can use. Many thousands of these books are being printed; but it will not help your neighbor if these books lie on the shelves in the office. The only way this book can be of benefit to the people about you is for them to obtain it and read it. They do not know how good the book is, and, in fact, very few of them know that such a book is published. If you could take one of these books to your neighbor, it might be the means of placing his feet on the platform of truth, and of his being saved in the kingdom of God."

Other good articles by various conference laborers are given, together with a number of short extracts from "Ministry of Healing." The paper will be sent to all members in the conference. It will surely be productive of good in arousing an interest in the campaign. North Michigan has no sanitarium of its own, but realizes the importance of this movement as a missionary feature, and as a call to help bear the burdens of others. Blessing will come to it from such an attitude. 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

Ready

Ready to go, ready to wait,
Ready a gap to fill;
Ready for service small or great,
Ready to do his will.

Ready to suffer grief or pain,
Ready to stand the test;
Ready to stay at home and send
Others, if he sees best.

Ready to do, ready to bear,
Ready to watch and pray;
Ready to stand aside and give,
Till he shall clear the way.

Ready to speak, ready to think,
Ready with heart and brain;
Ready to start when he sees fit,
Ready to share the strain.

— Selected.

A Splendid Record

OUR English magazine *Good Health* is meeting with a very gratifying reception throughout Great Britain. A letter just received from Elder W. J. Fitzgerald, president of the British Union Conference, contains the following interesting notes of progress:—

"We have just printed 100,000 copies of the holiday number of the *Good Health* journal. All these have been ordered, and had we printed 25,000 more, we could easily have disposed of them. We shall hope to satisfy those who have sent in additional orders for the *Good Health* by giving them a good number of the *Present Truth* for the holiday period."

This holiday number of *Good Health*

is before us as we write. It has an artistic three-color cover design, contains thirty-six pages including the cover, and sells for one penny, or two cents a copy. The nearest approach to this record was the sale of 79,400 copies of our American health journal, *Life and Health*, during the month of July, 1909. We extend hearty congratulations to our fellow workers in Great Britain. A. J. S. B.

Missionary Work Among the Foreigners

At the recent Bookmen's Convention held in this place, one of the field agents reported that the canvassers in his conference had set aside one day each week to visit the foreigners in the interests of our literature. By making up ten-cent and twenty-five-cent packages of tracts and pamphlets, some of the agents were able to dispose of as many as eight dollars' worth in one day. These foreigners are eager to secure tracts and other cheap publications in their mother tongue. Those living near foreign settlements would do well to supply themselves with our excellent tracts, pamphlets, and small books issued in the various languages. Ask your conference tract society to send you the complete catalogue of foreign publications which has been issued by the New York branch of the Review and Herald. It is free for the asking.

A. J. S. B.

The Leaders Lead

SPEAKING of the reorganization of the conference missionary work in the Western Washington Conference, Elder S. W. Nellis, the president, writes encouragingly as follows:—

"I am much pleased with the copies of Home Missionary Leaflet, No. 3. These are just the leaflets we need for our winter's work, as we are sending all our ministers and conference laborers into the fields to lead our church-members to do active missionary work in their neighborhoods."

Great things may be confidently expected from a conference in which the ministers, laborers, and missionary leaders all unite in sharing the responsibility of teaching and leading the lay members in missionary endeavors.

"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah. . . . My heart is toward the governors in Israel, that offered themselves willingly among the people." Judges 5:2-9, A. R. V.

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

Suggestive Program for Fourth Sabbath Home Missionary Service

(To Be Held Jan. 28, 1911)

OPENING SONG: "Bring Them In." "Christ in Song," No. 561.

RESPONSIVE READING: Isa. 58:5-II.

PRAYER.

SECOND SONG: "I'll Go Where You Want Me to Go." "Christ in Song," No. 566 (old edition, No. 390).

READING: "A Passion for Souls."

SYMPOSIUM: "What Is My Duty?—a Study of the Talents." See Note I.

CONSECRATION SERVICE. Ten minutes filled with pointed half-minute testimonies based upon reading and symposium.

A TALK: "Our Immediate Field," by the elder or missionary leader. A study of population, territory, number of workers, organization of missionary society, and best methods of accomplishing the work. See Note 2.

A TALK: "How We Are Working This Field," by the missionary secretary (librarian). Proportion of territory worked, unfinished work, reasons for encouragement, etc. See Note 3.

SYMPOSIUM: "The Tract League: Some Interesting Experiences." Let the Missionary Volunteers and children join in reading these experiences. See Note 3.

MONTHLY REPORT OF CHURCH WORK: Including statistics received from missionary volunteers and junior society; reading of interesting letters; verbal reports of home workers who have been selling magazines or small books, securing religious liberty signatures, doing Christian Help work, distributing tracts, visiting hospitals, etc.

PASSING OF REPORT BLANKS: Encourage the doing and reporting of at least a few items of work suited to the talents of the members.

FOURTH-SABBATH COLLECTION for church missionary society. Individual report blanks may be dropped into the basket with collection.

PRAYER over collection and reports.

PLANS FOR WORK: Aggressive work with tracts; missionary periodicals, and home workers for forty-per-cent books. The sale of two copies of "Ministry of Healing," and five of *Life and Health* for each member each year for three years, for the relief of our sanitariums. Read suggestive list of good books on home missionary work. See Note 4.

CLOSING SONG: "Master, Hast Thou Work for Me?" "Christ in Song," No. 571 (old edition, No. 385).

BENEDICTION.

A Passion for Souls The Christian's Greatest Need

(First Reading)

AMONG professing Christians of today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls?

We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven.

The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day,—

these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church. The law of God, the divine standard of righteousness, is declared to be of no effect.

A New Life From Above

At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Jesus.

Intense Earnestness Needed

Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field, clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave, unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over his broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into earth's dark places.

Why are we not more in earnest? Why are so large a number idle? Why are not all who profess to love God seeking to enlighten their neighbors and their associates, that they may no longer neglect so great salvation? The Saviour was an untiring worker. He did not measure his work by hours. His time, his heart, his strength, were given to labor for the benefit of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that he might be ready to meet the wily foe.

Heart Missionaries Wanted

It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest. The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunities to work for God. He carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires in others faith and hope and courage.

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord.

Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power.

Let church-members bear in mind that the fact that their names are registered on the church-books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Work, O work, keeping eternity in view! Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us; . . . that thy way may be known upon earth, thy saving health among all nations." Ps. 67: 1, 2.

MRS. E. G. WHITE.

"The Tract League"

Literature in Reformation Days (Symposium)

A LITTLE tract has often been the means of saving a soul. A brief publication of this kind is frequently read when a book or a magazine would be pushed aside. Even before the days of the Reformation, the patient Waldenses (A. D. 1100) prepared hand-written leaflets containing extracts from the Scriptures and their "Noble Lesson," for distribution from house to house.

On his way to his martyrdom at the Council of Constance (A. D. 1415) John Huss, the noble Bohemian Reformer, distributed hand-written leaflets containing the Lord's prayer and the ten commandments.

"Printing," said the indomitable Martin Luther, "is the latest and greatest gift by which God enables us to advance the things of the gospel." In addition to many books, he issued over three hundred tracts and pamphlets. "The skilful printers of Germany and Switzerland," says De Felice, in his "Protestants of France," "poured forth an incessant stream of French, Dutch, and English Bibles, besides an infinite number of tracts and treatises by eminent Reformers. The demand for these books could never be sufficiently supplied. At Nuremberg, Mentz, and Strasburg, there was an eager struggle for Luther's smallest pamphlets. Of his catechism one hundred thousand were sold. The sheets of his tracts, often wet from the press, were hidden under the purchasers' cloaks, and passed from shop to shop. The most hated and the most feared of all the agents of reform, in this remarkable period, by priest and pope, was the humble colporteur or Bible-seller."

Some time ago the writer asked ten hundred eighty Seventh-day Adventists, located in forty-four different churches, to tell briefly how they were led to accept present truth. Of the total number two hundred thirty stated that they had been led to change their belief through reading our publications. Of this number forty-seven were converted through reading our tracts, eighteen of which were mentioned by name: "Elihu on the Sabbath" (six conversions); "Scripture References" (two); "Which Day Do You Keep, and Why?" (two); "Heralds of His Coming" (one); "How the Sabbath Came to Me" (one); "Is Man Immortal" (one); "Who

Changed the Sabbath?" (one); "Christ's Second Coming" (one); "Sunday Not the Sabbath" (one); etc., nine of them being Sabbath tracts.

Interesting Experiences

CASE 1.—Last month a lady was baptized in San Francisco who had been a Roman Catholic up to seven weeks before her baptism. Last September, in an interior town, she picked up a portion of a tract on "The State of the Dead." The truth it contained impressed her so strongly that she spent several hours among the bookstores and news-stands trying to find the name of the publishers, but failed. Immediately upon her return to San Francisco, she renewed the search, but not until she had spent three days did she find that the tract was a Seventh-day Adventist publication. She was directed to our dispensary, where she found the sought-for literature on a table in the waiting-room. She was convinced, after an investigation of about six weeks, and is now rejoicing in the truth.

CASE 2.—Brother Guy Dail, of Germany, reports that one of our Armenian brethren was recently arrested for circulating in Constantinople a Turkish tract, entitled "Who Is Jesus?" written especially for the Moslems. When taken to the police headquarters, the high officials took his tracts and investigated their contents. One asked: "How dare you sell such things to the Moslems?" He replied that the literature was good, and well adapted to the educated and cultured. A high officer took the tract and retired. He was gone about half an hour, and then returned and told our brother: "I have read this through. Would that more such good literature were circulated in place of so much cheap trash. It contains many quotations from the Gospels. Go and sell all the tracts you can." So the brother was allowed to go free. He sells from twenty-five to forty tracts a day.

CASE 3.—The following remarkable instance is reported by one of our workers: During the secession war of America, a chaplain was passing through a hospital, and he left in an empty bed a tract which was a copy of the hymn, "Will You Go?" The soldier came to his bed, picked it up, read the title, and dropped it. A second time he picked it up, and read,—

"We are traveling home to heaven above—

Will you go?"

and then threw it down again. Soon afterward he picked it up again, and read it through. Then, after deliberating over the matter in his quiet hours, he finally wrote on it, "By the grace of God I will go," and signed his name. Some months later he was killed in battle in Virginia.

CASE 4.—Passing through Switzerland, a tract distributor presented a tract to a man in a town notorious for gambling. On his return, some days later, he met the man, who exclaimed, "I thank you for saving my soul and body." He then explained that on that day when he received the tract, he had lost heavily in gambling, and was contemplating suicide, but the tract arrested his attention, and led him to Christ.

CASE 5.—A foreman in one of our large publishing-houses informed me that he became an Adventist through reading

a Danish tract, entitled "Both Sides of the Sabbath Question." This tract was handed him by a young man on a street corner in Christiania, Norway, one Sunday morning while he was on his way to church. He read it, investigated, and found the truth.

CASE 6.—One of our brethren states that one tract, entitled "The State of the Dead," led him to attend one of our Sabbath-schools, which in turn led to Bible readings, the reading of our large books, attending Bible lectures by our ministers, and finally to his conversion.

CASE 7.—A tract distributor, passing through a sparsely settled country district in Canada, gave away many tracts. One of them, entitled "Repent or Perish," was found floating in the Frazer River. A man saw it, took it out, dried it, read it, and by it was converted.

CASE 8.—In 1785 a tract was given to a family in Virginia. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the whole family.

CASE 9.—"A few days ago," writes one of our workers, "we received a letter from a person in Kentucky who had picked up a tract on the railroad right of way, evidently carelessly thrown out of a car window. This person picked up the tract, read it, became impressed with its importance, and wrote to our office for a number of books."

CASE 10.—A lady not of our faith, becoming somewhat disturbed on the Sabbath question, went to a prominent member of her church for help. The gentleman said that he did not then have the time to sit down and talk it over with her, but would send her something to read on the subject. Soon after, as he was passing through a railroad station, he saw a reading-rack that our people had placed there. In it he saw a tract entitled "Seven Reasons for Sunday Keeping." Thinking this was just what he had been wanting, he eagerly took it from the rack, and without waiting to read it himself, mailed it to the lady. The reading of this tract resulted in her becoming an active member of the Seventh-day Adventist Church. This is but one of scores of similar cases in which one little tract has brought a soul into the truth.

CASE 11.—We would recommend that the one reading this item make a diagram of the following true story related by the general agent of one of our union conferences: "About twenty-five years ago a sister living in New York sent the tract 'Who Changed the Sabbath?' and copies of the *Signs* and *Review* to the wife of a Methodist minister. This minister's wife, not being able to answer the truths set forth, appealed to her husband for those Sunday texts of his, and to their great astonishment he found none. More tracts followed. Within six months the truth regarding the state of the dead was seen and accepted. Next came the Sabbath. The final decision was made by both the minister and his wife the same day, the same hour, although neither knew the step the other was taking. He had been away preaching, and when he came in to tell his wife the good news, he found her also rejoicing in the Sabbath blessing. Three years later a tent-meeting was called for, and soon a church of twenty members was organized. So many of the leading members of this minister's flock became

Seventh-day Adventists that the church building and grounds fell into the hands of our people." In making the diagram, write the word tracts at the left; to the right indicate the following results of their circulation: (1) Minister and wife; (2) church of twenty members; (3) church-school (five additions to church); (4) twenty additions; (5) one minister; one general agent (has trained three State agents); (6) one nurse; (7) fifteen canvassers, who have sold four thousand books, valued at ten thousand dollars, thus giving the message to twenty thousand persons, besides leading five to accept the message.

CASE 12.—The late Elder J. M. Rees once related the following interesting circumstance: "At the first camp-meeting held in North Carolina, we had a missionary meeting; and while we were holding that meeting, a man and his wife stepped into the back part of the tent, and I noticed that they were interested in what we had to say. Our meeting had not been in session long until a sister got up, and produced a little bunch of tracts, yellow with age, sewed together, and she said, 'Somebody sent me these tracts, and I accepted the truth from them.' I do not know where they came from." Her husband said he accepted the truth, too, from reading those tracts. Then another arose, and said the same thing, and another, until eight persons in that congregation had testified that they had received the truth from reading those tracts. They all lived in the same neighborhood. The meeting closed; and the strange woman who had stayed in the rear of the tent, stepped forward to the woman who had spoken first, and facing her, said, 'Do you know me? I am your sister, who left North Carolina twenty years ago. We sent you those tracts.' You never saw such a greeting as they had then, and we all wept in sympathy with them. Then, when the greeting was over, the man said, 'Yes, we are the ones who sent you the bunch of tracts. We lived in Kansas, and when we sent those tracts, we were so poor that we did not have any money, and we wondered how we were to get the postage to send them. We prayed that the Lord would help us to get the postage to send them, and he gave it to us, and we sent them.'

Join the "Tract League" To-day

The foregoing are but a few of many like incidents which have resulted from the distribution of these little "silent messengers." What has been done in the past can be done again. What part will you have in this winter's campaign with tracts?

Many are now joining the "tract league." The brethren are consecrating a pocket, and the sisters a portion of their hand-bags, to a good selection of tracts. Others are buying fifty-cent, one-dollar, and five-dollar packages to be used in envelope distribution by packages, as recommended in the *Review* of October 13 and November 10. Still others are filling neat reading-racks with them, thus reaching thousands passing through railway depots, hotels, post-offices, and other public buildings.

In addition to the little booklet recently issued by the *Review* and *Herald*, the Pacific Press has just published a thirty-two-page envelope-size booklet entitled

"Fireside Companions." This contains the following:—

1. Complete lists of all tracts, including the new illustrated Spanish, and recent Japanese, Chinese, and Korean tracts.
2. Topically arranged lists of tracts.
3. A tract sample case for church librarians and missionary workers.
4. Full description of the one-dollar and five-dollar packages (with photographs); and, last, but not least,—
5. Definite instructions regarding the systematic use of tracts,—a reprint of the reading which appeared in the *Review* dated December 8.

Either or both of these booklets may be had free of charge upon application to your conference tract society. Secure them at once, and join the other members of the "tract league" in sowing the country with these little messengers "as the leaves of autumn."

A. J. S. B.

To the Elder or Missionary Leader

(Not to be read publicly)

Note 1

"WHAT IS MY DUTY?—A STUDY OF THE TALENTS."—In this program special effort has been made to draw out the individuality of the church-members, who should be encouraged to do original work, such as the preparation of papers, portions of the program, research, etc. The writing out of outlines, selections from reference books, statistics, etc., will help their minds to retain much useful information.

Let members be selected to answer the following questions on "The Talents," numbering their replies to correspond with the questions. Papers may be prepared, or the replies may be given verbally in their order as called for by the leader. The basis for this study will be found in that remarkable chapter in "Christ's Object Lessons" (pages 325-365), which has elicited the admiration of many pastors and scholars not of our belief who have purchased this work. These questions are merely suggestive:—

Questions

1. Relate the parable of the talents. *Matt.* 25: 13-30; "Christ's Object Lessons," page 325.
2. What nine talents are included among the gifts of the Holy Spirit? *1 Cor.* 12: 8-11; *John* 20: 22; *Eph.* 4: 8, 7; *Id.*, page 327.
3. Name eight other talents given to man. *Id.*, pages 328-352.
4. Upon what basis does God apportion our talents? *Matt.* 25: 15; *Id.*, pages 326-328.
5. For what purpose are talents given? *Id.*, 329, 330.
6. By what means are talents retained and increased? *Id.*, pages 330, 331.
7. Outline the characteristics of a Christian business man. *Id.*, page 350.
8. Give the proper uses of money. *Id.*, pages 351, 352.
9. Explain the law of growth in temporal as well as spiritual attainments. *Id.*, pages 353-355.
10. Why did the man with one talent fail and lose all? *Id.*, pages 355-365.

Numerous other questions will suggest themselves from the study of this remarkable chapter. In small churches one member may answer several questions. There is perhaps no other subject so easy to illustrate from science, biography, and the common walks of life, as that of the growth or loss of talents through use or disuse. Explain the difference between the Sea of Galilee and the Dead Sea, both fed by the same limpid stream. Point them out on the map, or draw them on the blackboard. Show the operation of this same law in music, teaching, etc.

Note 2

"OUR IMMEDIATE FIELD."—Every church should intelligently study and work its territory. The missionary work to be done will

depend largely upon the location and immediate surroundings. In small churches located in large cities or populous districts, opportunities for personal and house-to-house work are practically unlimited. On the other hand, large companies located in rural or sparsely settled districts may be obliged to resort almost wholly to missionary correspondence and the mailing of tracts or periodicals. In carrying forward the great gospel enterprise of the third angel's message, we should be at least as methodical and careful in our study of conditions, obstacles, resources, and best methods of work, as are the great business firms that carry on a successful business. From the many methods of work suggested on the individual missionary report blank, a few can be easily selected well adapted to the local conditions in each community.

Proper organization is a prime factor in the success of church missionary work. Outlines of how to organize a church tract society will be found in this department of the REVIEW dated Oct. 6 and 13, 1910. A full outline also appears in Home Missionary Leaflet, No. 3, which may be obtained upon application to your conference tract society office. A statement of the duties of the church missionary secretary (librarian) appears in this department of the REVIEW dated October 13.

Note 3

"HOW WE ARE WORKING THIS FIELD."—The small results of the past should never discourage us. With God on our side, we are always in the majority. The sheep of Christ's fold can always, by divine grace, chase the wolves of the world. "One . . . of you shall chase a thousand." Joshua 23:10. God's promise is that "two" Christians shall "put ten thousand to flight." Deut. 32:30. "William Carey, the great pioneer missionary, translated the Bible into twenty-seven dialects of India. When asked about his marvelous work, he said of himself simply: 'I can plod; I can persevere.'" By patient effort covering several years, one of our invalid sisters succeeded in visiting once with our publications every house in a great city of four hundred thousand inhabitants. An invalid, mark you! "God, who prepares his work through ages, accomplishes it by the weakest instruments. . . . To effect great results by the smallest means, such is the law of God. . . . Everything was thus intended to manifest to the world that the work is not of man, but of God."—*D'Aubigne's "History of the Reformation," book 2, chapter 1.* Jesus committed the proclamation of the gospel to a very small number of workers, and to his faithful followers he says, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." Select other interesting examples from the Bible, Reformation times, and modern history.

Note 4

"THE TRACT LEAGUE: SOME INTERESTING EXPERIENCES."—Choose suitable readers from among the members, the young people, and the children. To each assign one of the interesting experiences. Other similar incidents known to the members may also be written down and read with these. Give plenty of time for preparation and drill on the selections.

Note 5

"PLANS FOR WORK."—The following books will be found helpful in the study of successful methods of missionary work, past and present: (1) The Bible; (2) Walker's Comprehensive Concordance; (3) "Great Controversy," by Mrs. E. G. White; (4) "Testimonies for the Church," Vol. IX (also volumes 1-8); (5) "Christ's Object Lessons" by Mrs. E. G. White; (6) "Ministry of Healing," by Mrs. E. G. White; (7) "History of the Reformation," by D'Aubigne (five volumes); (8) "The History of Protestantism," by J. A. Wylie (three volumes); (9) "The Great Second Advent Movement," by J. N. Loughborough; (10) "The Missionary Idea," by Mrs. A. E. Ellis. Much information can also be found in the plans, programs, etc., published in the REVIEW, the *Instructor*, and our other papers. These books may be obtained by addressing your tract society office. Other lists will be given later.

A. J. S. B.

NOTICES AND APPOINTMENTS

Iowa Conference

NOTICE is hereby given that the forty-seventh annual session of the Iowa Conference of Seventh-day Adventists will convene in the Seventh-day Adventist church at Nevada, Iowa, Feb. 14-20, 1911, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the delegates. The first meeting will be held Tuesday, Feb. 14, at 7:30 P. M. Each church is entitled to one delegate for its organization and one additional delegate for every fifteen members. Delegates will be furnished free rooms. Board will be furnished at the sanitarium at twenty cents a meal. Matters of the greatest importance are coming up for consideration at this session, and it is hoped there will be a representation from every church.

M. N. CAMPBELL, *President.*

Iowa Industrial Academy

NOTICE is hereby given that the annual meeting of the constituency of the corporation known as the Iowa Industrial Academy will be held in the Seventh-day Adventist church at Nevada, Iowa, Feb. 15-20, 1911. The first meeting is called for February 15, at 3 P. M.

M. N. CAMPBELL, *President.*

Iowa Seventh-day Adventist Association

NOTICE is hereby given that the annual meeting of the Iowa Seventh-day Adventist Association will be held in the Seventh-day Adventist church at Nevada, Iowa, Feb. 15-20, 1911, for the election of officers, and the transaction of such other business as may require the attention of the constituency. The first meeting is called for February 15, at 11 A. M.

M. N. CAMPBELL, *President.*

Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that the annual meeting of the Iowa Sanitarium and Benevolent Association will be held in the Seventh-day Adventist church at Nevada, Iowa, Feb. 15-20, 1911, for the election of officers, and the transaction of such other business as may properly come before the association. The first meeting of the constituency is called for 2 P. M., Feb. 15, 1911.

M. N. CAMPBELL, *President.*

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.*

Western New York Conference

THE fifth annual session of the Western New York Conference will be held in the new church building at Burt, N. Y. The first meeting will be at 7:30 P. M., Feb. 1, 1911. It is hoped there will be a good delegation in attendance, as important matters of the conference will need careful and general consideration. At this time the officers for the conference as well as the officers for the legal corporation for the ensuing year are to be elected; such other business will be transacted as may properly come before the conference. To reach Burt, come directly to Buffalo or

Lockport, and there take the train or the trolley line from Buffalo, or the trolley line from Lockport, either of which will bring you to Burt, the place of meeting.

H. W. CARR, *President.*

New Jersey Conference Association

THE fourth annual session of the New Jersey Conference Association of Seventh-day Adventists, an incorporated body, will be held in connection with the annual session of the conference, Jan. 17-22, 1911, at Irvington Center, Newark, N. J. The first meeting of the association will be called at 9:15 A. M., Thursday, Jan. 19, 1911. All delegates to the conference are members of the association.

B. F. KNEELAND, *President.*

New Jersey Conference

THE ninth annual session of the New Jersey Conference will be held Jan. 17-22, 1911, in the Masonic Hall, Irvington Center, Newark, N. J. This meeting will deeply concern the interests of every Seventh-day Adventist in the State, and we trust that each church will see that a full delegation is sent to represent it at this gathering. The constitution provides that each church is entitled to one delegate without regard to numbers, and an additional representative for every ten members.

It has been planned to conduct convention work in connection with the conference business meetings, so as to make the session as helpful as possible to the members of our churches who may be able to attend. The first meeting of the conference will be held Tuesday, January 17, at 7:45 P. M. On Wednesday afternoon there will be a Sabbath-school convention; Thursday afternoon will be devoted to the Missionary Volunteer and educational work; Friday the special topic will be missionary work; and on Sunday afternoon there will be held a convention for church officers. We feel very anxious that these meetings shall be beneficial to our churches, and hope to see representatives from every church.

All who expect to attend should write at once to Elder W. H. Smith, 24 Myrtle Ave., Irvington, N. J., so that arrangements may be made for accommodations. Meals will be served in the same building in which the conference is held. The charge for board and room for the entire session will be \$3 each.

Delegates' credentials should be sent at once by the clerk of the church to the conference secretary, C. Lawry, 1635 S. Broad St., Trenton, N. J.

Those coming by train should take either the Springfield Avenue or Broad Street car at the station in Newark, and go to Irvington Center, where the car stops in front of the hall. Those coming by trolley can transfer to Springfield and Broad cars at the corner of Broad and Market streets, Newark, without extra charge.

Excellent help has been promised by the General and union conferences for this meeting. We believe also that the Spirit of God will be present to bless us abundantly. Let us make the most of this opportunity, and pray that this conference may be very helpful to the work of God in this State.

B. F. KNEELAND, *President.*

Publications Wanted

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

James McAllister, 2416 Federal St., Philadelphia, Pa., general denominational periodicals in English.

Laura E. Winnett, Dedham, Iowa, *Signs of the Times*, *Youth's Instructor*, *Watchman*, *Life Boat*, tracts.

G. D. Swingle, 709 Harrison Ave., Scranton, Pa., *Life and Health*, *Youth's Instructor*, *Life Boat*, *Signs of the Times*, etc.

Charles Downey, Box 35, Rock Hall, Md., *REVIEW*, *Signs of the Times*, *Little Friend*, *Liberty*, *Life and Health*, *Youth's Instructor*, *Life Boat*, etc.

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.

FOR SALE.—Five acres good orchard land, near Seventh-day Adventist academy; \$250 interest in large pumping plant; cement irrigating ditch in. Address E. A. McWhinny, R. F. D. 46 A, San Fernando, Cal.

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.—Home near Hot Springs, Ark. Two and one-half acres, part in berries; five-room house; near Seventh-day Adventist church; healthful location; good water. For particulars address C. J. Dart, Fayetteville, Ark.

OLIVES.—5 to 25 gallons, 60 cents a gallon; 25 to 50 gallons, 55 cents; 50 or more, 45 cents. Extra large, 20 cents extra a gallon; medium, 10 cents less. F. O. B. Chico. White or black figs, 45-lb. bucket, 7 cents a pound. A. E. Crist, Chico, Cal.

WANTED.—Carpenter, young man. Must be Sabbath-keeper, and able to furnish references as to character. Steady work year round to good man. Write, giving experience, Karr Portable House Co., 2554 Irving Park Boulevard, Chicago, Ill.

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.—119 acres improved land near Seventh-day Adventist company in Warren County, Iowa, 35 miles south of Des Moines. Price, \$8,000. \$3,000 down; balance five years at six per cent. Situated in good country. A bargain. Address B. F. Caviness, Lacona, Iowa.

FOR SALE.—Bible Mottoes—foreign beauties, all of imported designs. Almost 500,000 sold in 1910. We print our own designs. We are the only company to get out a Father and Mother motto, and they lead the world. Special offer for January: 200 Spanish, \$5. Assorted, English and German, 100, \$5; 200, \$9; 500, \$20; 1,000, \$35. Twenty-five free with each 100 ordered; express prepaid. Address Hampton Art Co., Lock Box 257, Hampton, Iowa.

Obituaries

MILLER.—Died at her home at Mt. Carey, St. James, Jamaica, Oct. 27, 1910, Sister Susan Miller. Sister Miller was born Nov. 19, 1848. She accepted present truth in September, 1903, and was a member of the Mt. Carey church at the time of her death. Her husband and one daughter are left to mourn. The funeral services were conducted by the writer, who spoke from 1 Cor. 15:26. W. H. RANDLE.

WAGNER.—John Martin Wagner was born at Wolemsdorf, Pa., Feb. 18, 1872, and died Nov. 23, 1910, aged 38 years, 10 months, and 5 days. He leaves a wife and little son, with many relatives and friends, to mourn the loss of a kind husband and father. We laid him away to rest for a little while, with the hope of seeing him raised to immortal life. Words of comfort were spoken by the writer, from Rev. 14:13. FRANCIS M. FAIRCHILD.

VAN NUTER.—Died at the home of her daughter, near Springfield, Ohio, Dec. 17, 1910, Mrs. Rachel Van Nuter, aged 83 years, 5 months, and 23 days. In the year 1870 she, with her husband, accepted the third angel's message, and she has lived a consecrated Christian life ever since. During her last sickness she said to the writer that the precious Saviour was her only hope. Words of comfort were spoken by the writer to a goodly number of her friends and neighbors. C. C. WEBSTER.

SNYDER.—Sophia Hill was born in Sumner County, Pennsylvania, Feb. 5, 1825; was married to A. H. Snyder, Sept. 7, 1851; and died Nov. 27, 1910, at Coquille, Ore., aged 85 years, 9 months, and 20 days. Sister Snyder accepted the message years ago, and we believe she will hear the call to immortal life on the resurrection morning. The funeral services, held in the Dunkard church at Myrtle Point, were conducted by the writer, assisted by the pastor of the church. F. G. BUNCH.

MOREY.—Fell asleep on the morning of Dec. 6, 1910, my dear wife and life companion. The funeral services were conducted in Pensacola, Fla., Elder Pendleton, of the First Baptist church, speaking words of comfort and hope on the theme of the resurrection of those who sleep in Jesus. Two sons and a daughter are left with me to mourn the loss of a loving mother and a devoted wife. Though we sorrow, we look forward with hope to the glad morning of the resurrection. THOMAS E. MOREY.

CHEESMAN.—Died at Delevan, N. Y., Dec. 24, 1910, Sister Charlotte Cheesman. Had she lived until Jan. 7, 1911, Sister Cheesman would have been seventy-five years old. With her husband, she spent nearly all her life in the vicinity of the place where she died. Brother and Sister Cheesman accepted the truths of the third angel's message about thirty years ago. Brother Cheesman died fifteen years ago. They both remained faithful and in the love of the truth until death. Four of their children are sleeping with them, but two sons survive their parents, and believe the same faith. A goodly number of neighbors and relatives attended the funeral, which was held in her home. Text, 2 Sam. 14:14. H. W. CARR.

OCKER.—Sarah A. Ocker was born in Snyder County, Pennsylvania, Jan. 31, 1838. She was married to J. H. Ocker, Dec. 24, 1861. In her youth she became a member of the Lutheran Church; but later in life, with her husband, she joined the Seventh-day Adventist Church, in which faith she remained till her death, Dec. 20, 1910. Six children were born to Brother and Sister Ocker, four of whom, with the husband, survive to mourn. The funeral services were held at Mount Tabor, near Atlanta, Mo., and were attended by a large company of sympathizing friends and neighbors. Words of comfort were spoken by the writer, from the words, "I am the resurrection and the life." John 11:25. A. F. FRENCH.

GASS.—Carry C. Gass was born in Blackwell County, Texas, Feb. 27, 1857, and died at his home near Waurika, Okla., Dec. 9, 1910. At the age of twenty-one he was married to Melissa Baxter, who survives him. Eleven children were born to them, of whom nine are yet living. In 1894 they removed to Keene, Tex., where they lived for ten years, and then to Oklahoma, where they were living at the time of his death. He died in the faith of the third angel's message, which he accepted twenty-five years ago. He was a respected neighbor, a loving father, and a faithful companion. Words of comfort based on 2 Cor. 1:4 were spoken at the funeral service. H. L. WILCOX.

COOK.—Charles Frederick Cook was born in Augusta, Maine, Sept. 2, 1856, and died at his home in Palmyra, Maine, Dec. 17, 1910, aged fifty-four years. Brother Cook gave his heart to the Lord a number of years ago. About two and one-half years ago he heard and accepted the doctrines held by Seventh-day Adventists, was baptized, and joined the Hartland church, and has since lived a sincere, earnest Christian life. His faith in a risen and soon-coming Saviour was strong and unwavering. His life testified to his faith, and we believe he will have a part in the first resurrection. Words of comfort were spoken by the writer to a large company of friends and neighbors. Text, 2 Sam. 14:14. O. MONTGOMERY.

BROWN.—Archie E. Brown was born at Winterset, Iowa, Feb. 14, 1883, and died Nov. 28, 1910, aged 27 years, 9 months, and 14 days. With his parents, he moved to College View, Neb., when he was ten years old. A year later he was converted, baptized, and united with the church. For years he was intensely interested in his service to the Master. About six years ago he married; two children were born to this union. One year ago he moved to Bayard, Neb., settling upon a homestead. Recently he indicated a desire to live nearer the Saviour, and to exercise greater faith in God. After a short illness he fell asleep to await the trumpet call. The funeral was held at the Methodist church, assisted by Elder G. A. Kirke. G. W. BERRY.

VAN DORFY.—Died Nov. 23, 1910, at the home of his parents, three and one-half miles south of Medford, Ore., of diphtheria, Ethan A. Van Dorfy, eldest son of Brother and Sister J. S. Van Dorfy. Our little brother was born in the Willamette Valley. Shortly after his birth, his parents moved to eastern Oregon, where he spent most of his life. He attended the church-school at College Place, Wash., for more than two years before coming to Medford. He was 14 years, 8 months, and 28 days old at the time of his death. There was no funeral service held, owing to the nature of the disease. A few appropriate words were spoken at the grave, those present joining in the song, "Rock of Ages." The remains were laid to rest in the cemetery at Phoenix, Ore., to await the call of the Lifegiver. JOHNNIE B. MEECHAN, JR.

POTTER.—Died in Battle Creek, Mich., Nov. 3, 1910, Elder William Potter, aged 76 years, 4 months, and 11 days. Brother Potter was born in Pontiac, Mich., June 22, 1834. In 1854 he was married to Miss Eliza Cornell, a cousin of Elder M. E. Cornell, from whom they had both heard and accepted the truth. Eight children were born to them, four of whom are still living. Sister Potter died in 1882, and after some years he was married to Mrs. Elvira Anderson. He was elder of the church at Lapeer, Mich., for thirteen years. He began his public labors in Northern Michigan, afterward going to Oregon and Washington. In 1885 he was ordained to the gospel ministry, and continued to labor for thirteen years. On account of failing health, he removed to Tennessee and then to Florida; but his health gradually failed till a brief time before his death he was rendered nearly helpless by paralysis. Elder Potter rests in the Lord, and his life is hid with Christ in God, so his family and friends mourn not as those who have no hope. The writer spoke words of comfort at the funeral, from Heb. 11:13. E. W. FARNSWORTH.



WASHINGTON, D. C., JANUARY 12, 1911

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THE Lake Union Conference Commit-
tee is in session this week at Berrien
Springs, Mich. Elders W. T. Knox and
O. A. Olsen are meeting with them.

AN aged, infirm sister sends fifteen
dollars for missions, and thanks God for
"a new way that has opened up" by
which she can help the missionary cause
by her needle.

WE have received the announcement
of the graduating exercises of the nurses'
class of the Chamberlain Sanitarium,
South Dakota. It shows ten newly grad-
uated nurses, taking up their work with
the motto, "Not for self but for hu-
manity."

THE Foreign Mission Seminary is
very anxious to obtain all the back vol-
umes of the REVIEW AND HERALD for
its library. These are very necessary for
the study of the history of Seventh-day
Adventist missions. If any have old vol-
umes of the REVIEW that they can give
to the Seminary, please write (before
sending) to the Seminary, Takoma Park,
Washington, D. C.

IN this number is given the program
for the fourth Sabbath home missionary
service to be held January 28. An ex-
cellent suggestive program is presented,
and we hope all our church officers will
heartily unite in seeking to make this
service one of instruction and profit to
their churches.

IN response to invitation of the recent
council, Brother W. L. Manful, for
years general field agent of the Northern
Union Conference, has accepted a call
to the Western Canadian Union. Brother
F. E. Painter, of Pennsylvania, accepts
the call to the Northern Union to take
up the general book work. May this
important branch of the work greatly
thrive in both these union conferences
of the vigorous Northwest.

IN the REVIEW of December 8, we
printed a hymn, "I Will Sing the Won-
drous Story," with music, remarking that
the composer was not known to us. Elder
W. H. Meredith, of England, writes us:
"It is a good old Welsh hymn, called 'Hyfrydol' (pronounced
huv-rud-ol), and the music was written
by Mr. R. H. Prichard, of Bala, North
Wales. A few minor changes have been
made in your copy, but the harmony is
the same, though not improved, to my
mind." Those who have preserved the
music will thank our Welsh brother for
this information regarding this beautiful
song.

THE young people's societies seem to
appreciate very much the efforts that
have been made by the Missionary Vol-
unteer Department to provide a definite
outline of work for the year 1911. The
suggested programs for the entire year
are published in "The Searchlight,"
Missionary Volunteer Series, No. 34, to-
gether with suggestions, helps, and ref-
erences to helpful literature. It will be
necessary to publish a second edition of
this leaflet. All who expect to order
copies are asked to do so at once, that
it may be known how large an edition
to print.

THE *Watchman* for January begins
the new year with a strong presentation
of some of the truths and questions par-
ticularly vital to this time. The editor
writes of the World's Christian Citizen-
ship Convention, and the influence it is
exerting in bringing about in this coun-
try the union of church and state fore-
told in prophecy. C. P. Bollman, of the
editorial staff, writes of the portent of
the "World's War Cloud," which for so
many years has menaced the world's
peace. "The Seven Seals," "Signifi-
cant 'Straws,'" "The Law of God, Un-
changeable and Eternal," "The Church
and State," "Washington Correspond-
ence," "The Rapid Increase of Knowl-
edge—a Sign of the Time of the End,"
are other leading articles on living ques-
tions. The Outlook Department, The
Mission Field, and Home and Health
departments present some excellent mat-
ter. Our agents throughout the field will
find this an excellent sales number, and
we hope it will reach a generous circu-
lation.

LET all bear in mind the day of
prayer and fasting, which has been ap-
pointed for January 21. By confession
of sin, humility of soul, and consecra-
tion of heart and life, let us seek to draw
near to God, that he may bestow upon
us added blessings in the way of spiri-
tual power, and increased wisdom for
the finishing of his work.

**Religious Liberty Offering for
1911**

THIS offering will be taken in all the
churches on Sabbath, Feb. 4, 1911.

It will require no argument to con-
vince every Seventh-day Adventist of
the necessity of giving liberally to this
department of the Lord's work just now,
when the crisis is pressing close upon us,
and when we might be inaugurating
much more aggressive plans of work
were we not handicapped by lack of
funds. There rests upon us the duty of
giving God's last warning to the honest-
hearted before the final crisis shall over-
take them. Let us all begin to plan to
make our offering the largest we have
ever given for this work.

It will be remembered that this offer-
ing is to be equally divided among the
General, union, and local conferences,
and that while each donation helps the
general work, it helps the work in the
local field as well. A special religious
liberty program will be given in all the
churches on Sabbath, February 4.

The needs are greater now than ever
before. Let us, therefore, make this re-
ligious liberty offering the greatest it
has ever been, in order to meet the ur-
gent needs. K. C. RUSSELL.

Roll of Honor

As shown below, the New York, West-
ern New York, East Michigan, Minne-
sota, Oklahoma, Arizona, and Louisiana
conferences have joined the Roll of
Honor by definitely adopting the finan-
cial policies recommended by the Gen-
eral Conference Council for the strength-
ening of the foreign mission work and
the support of our aged laborers. Quite
a number of conference presidents as-
sure us that their conferences will, with-
out doubt, adopt these plans at the first
opportunity. The roll now stands:—

	Sustenta- tion 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
New York	5	10
Western New York	5	10
East Michigan	5	10
Minnesota	5	15
Oklahoma	5	15
Arizona	5	5
Louisiana	5	5
Colorado	5	25
Mississippi	5	5

W. T. KNOX.