

The Advent Sabbath Review and Herald

Vol. 88

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No. 3



Jesus, Lead On

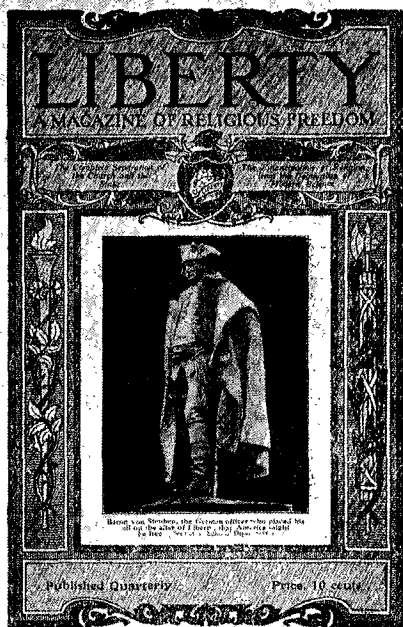
Jesus, still lead on
Till our rest be won.
And although the way be cheerless
We will follow, calm and fearless:
Guide us by Thy hand
To our Fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For, through many a foe,
To our home we go.

When we seek relief
From a long-felt grief,
When oppressed by new temptations,
Lord, increase and perfect patience;
Show us that bright shore
Where we weep no more.

Jesus, still lead on
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland.

— Zinzendorf.



Washington, D. C.

Liberty

No. 1, 1911

A Centenary Review of the Sunday Law Agitation

1811-1911

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A Sunday law is demanded to shut off competition in trade; to enable a man to "keep the sabbath" without losing any business; to be religious without costing him anything. But the religion which costs nothing is too cheap to be worth anything.

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The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 19, 1911

No. 3

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General Articles

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

Precepts Concerning One Another

J. L. SHULER

With Reference to Personal Work

1. SERVE by love. Gal. 5:13.
2. Be forbearing in love. Col. 3:13.
3. Forgive one another. Eph. 4:32.
4. Be kind and tender-hearted. Eph. 4:32.
5. Be subject one to another. 1 Peter 5:5.
6. Have compassion one of another. 1 Peter 3:8.
7. Pray for one another. James 5:16.
8. Bear one another's burdens. Gal. 6:2.
9. Use hospitality. 1 Peter 4:9.
10. Comfort one another. 1 Thess. 4:18.
11. Live in peace. 2 Cor. 13:11.
12. Follow that which is good. 3 John 11.

With Special but Not Exclusive Reference to Church Fellowship

1. Have fellowship one with another. 1 John 1:7.
2. Receive one another. Rom. 15:7.
3. Exhort one another daily. Heb. 3:13.
4. Admonish one another. Rom. 15:14.
5. Prefer one another in honor. Rom. 12:10.
6. Esteem others better than yourselves. Phil. 2:3.
7. Edify one another. Rom. 14:19.

8. Consider one another. Heb. 10:24.
 9. Minister to one another. 1 Peter 4:10.
 10. Submit to one another. Eph. 5:21.
 11. Be of the same mind. Rom. 12:16; 15:5.
 12. Care for one another. 1 Cor. 12:25.
 13. Confess your faults to one another, and pray for one another. James 5:16.
- Flora, Ill.

God's Love for Sinners

MRS. E. G. WHITE

THE parable of the straying sheep should be treasured as a motto in every household. The divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. There are thickets, quagmires, and dangerous crevices in the rocks, and the shepherd knows that if the sheep is in any of these places, a friendly hand must help it out. As he hears its bleating afar off, he encounters any and every difficulty that he may save his sheep that is lost. When he discovers the lost one, he does not greet it with reproaches. He is only glad that he has found it alive. With firm yet gentle hands he parts the briars, or takes it from the mire; tenderly he lifts it on his shoulders, and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean.

The Shepherd carries the befouled sheep, yet so precious is his burden that he rejoices, singing, "I have found my sheep which was lost." Let every one of you consider that your individual self has thus been borne upon Christ's shoulders. Let none entertain a masterly spirit, a self-righteous, criticizing spirit; for not one sheep would ever have entered the fold if the Shepherd had not undertaken the painful search in the desert. The fact that one sheep was lost was enough to awaken the sympathy of the Shepherd, and start him on his quest.

This speck of a world was the scene of the incarnation and suffering of the Son of God. Christ did not go to worlds unfallen, but he came to this world, all seared and marred with the curse. The outlook was not favorable, but most discouraging. Yet "he shall not fail nor be discouraged, till he have set judgment in the earth." We must bear in mind the great joy manifested by the Shepherd at the recovery of the lost. He calls upon his neighbors, "Rejoice with me; for I have found my sheep which was lost." And all heaven echoes the note of joy. The Father himself joys over the rescued one with singing. What a holy ecstasy of joy is expressed in this parable! That joy it is your privilege to share.

Working With Christ

Are you, who have this example before you, co-operating with him who is seeking to save the lost? Are you co-laborers with Christ? Can you not for his sake endure suffering, sacrifice, and trial? There is opportunity for doing good to the souls of the youth and the erring. If you see one whose words or attitude show that he is separated from God, do not blame him. It is not your work to condemn him, but to come close to his side to give him help. Consider the humility of Christ, his meekness and lowliness, and work as he worked, with a heart full of sanctified tenderness. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

"How think ye?" the Saviour said; "if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

My brethren and sisters, let this instruction make your hearts tender, and help you to understand your duty toward those who need your help. In every place, angels of God are watching to see what kind of spirit is exercised in behalf of souls.

If the lost sheep is not brought back to the fold, it wanders until it perishes. There is many a poor soul who is full of distress and agony,—a lost, straying sheep. His mind is beclouded; he can not find God; yet he has an intense, longing desire for pardon and peace. Many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless; but if they had had the advantages that others have had, they might have revealed far more nobility of soul and a greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry, and human hearts are closed to pity.

There are many who err, and who feel their shame and folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the

current driving him back. Let a helping hand be held out to him, as was the Elder Brother's to the sinking Peter. Speak to him hopeful words, words that inspire him with courage. Tell him of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the call for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed on the thought of the divine Helper ever beside him, ever looking upon him with pitying love. Bid him think of a Father's heart that ever grieves over sin, of a Father's hand stretched out still, of a Father's voice saying, "Come unto me, . . . and I will give you rest."

Heavenly Helpers

As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by the side of all who do God's service in ministering to their fellow men. And you have the co-operation of Christ himself. He is the Restorer; and as you work under his supervision, you will see great results.

Thy brother, sick in spirit, needs thee as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should lead us to help others in their need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we ourselves have been comforted of God.

Christ draws aside the veil that conceals God's glory from view, and shows us the Most High surrounded by ten thousand times ten thousand angels, who wait for their commission to communicate with the inhabitants of this earth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" God is not regardless of our world. He hears every sigh of pain, and sees every tear of sorrow. He marks every action, approving or condemning. Those who strive to bring the wanderers back to the fold are very precious in his sight.

Christ has instructed us to call God our Father, to regard him as the fountain of affection, the source of the love that has been flowing from century to century through the channel of the human heart. All the pity, compassion, and love that have been manifested in the earth have had their source in God, and, compared to the love that dwells in his heart, are as a fountain to an ocean. His love is perpetually flowing forth to make the weak strong, and to give courage to the wavering.

When on this earth, Christ did not make God's power and greatness the chief theme of his discourses. He speaks of him oftenest as our Father, and of himself as our Elder Brother. He desires our minds, weakened by

sin, to be encouraged to grasp the idea that God is love. He seeks to inspire us with confidence, and to lead us to heed the words, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

The father of the prodigal son is the type that Christ chooses to represent God. This father longs to see once more the son who has left him. He waits and watches for him, yearning to see him, hoping that he will come. When he sees a stranger approaching, poor and clothed in rags, he goes out to meet him, thinking that it may perchance be his son. And he feeds and clothes him as if he were indeed his son. By and by he has his reward; for his son comes home, on his lips the beseeching confession, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." And the father says to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry."

There are no taunts, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgression; and, as a cloud, thy sins." "I will forgive their iniquity, and I will remember their sin no more." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Satan declared that there is no forgiveness with God; that if God should forgive sin, he would make his law of no effect. He says to the sinner, You are lost.

Christ came to this world to prove the falsity of this statement, to show that God is love, that like as a father pitieth his children, so the Lord pitieth them that fear him. Follow the Saviour from the manger to the cross, mark his life of unselfish ministry, his agony in the garden, and his death on the cross; and know that with God there is plenteous forgiveness. He abhors sin, but with a love that passes knowledge he loves the sinner.



"THE present circumstance, which pressed so hard against you, is, if you are surrendered to Christ, the best-shaped tool in the Father's hand to chisel you for eternity. Trust him, then. Do not push away the instrument, lest you lose also its work."



IF you have built castles in the air, your work need not be lost; that is where they should be: but put foundations under them.—*Thoreau.*

History of the Jewish Priesthood—No. 8

Its Work in the Temple

J. O. CORLISS

SEVENTY years before the establishment of Israel's monarchy under Saul, and before the sanctuary was at Shiloh, Eli, a descendant of Ithamar, was high priest and judge over the people. His two sons, Hophni and Phineas, were serving in the priesthood. At that time the priests had come to share in the wild, licentious spirit of the age, with but here and there an exception to rise above it. In this state they betokened no approach of a better time, and the people complained in bitterness of the priestly profligacy. 1 Sam. 2:17.

Eli scarcely restrained his unruly sons except in case of their open adulterous acts, and then but mildly said: "Why do ye such things? for I hear of your evil dealings by all this people." Under the circumstances the priestly office was but empty parade, profaning the name of Jehovah, and obscuring Heaven's design in behalf of mankind. The time had come for divine protest, and a messenger was sent to rebuke Eli. He was told that from that time on no old man would be found among his posterity, and that he would see "affliction of the tabernacle, for all the wealth which God would have given Israel." 1 Sam. 2:32, margin.

A certain sign was then announced: Hophni and Phineas, the unrestrained offenders, were both to die in the same day. This word followed: "And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever." Verse 35. From such references as 2 Sam. 7:11, 19, 25-29; 1 Kings 11:38; Ps. 89:3, 4, and many others, it would seem that King David was the "faithful priest," or judge of the people, whom God had in mind. It is quite evident that David so understood it; and upon this reliance alone, he remodeled the services of the sanctuary, and regulated the duties of the priesthood. 1 Chron. 24:3; 6:31, 32; 13:7, 8.

David a Type

The fact that David, of the tribe of Judah, being king, was appointed to stand at the head of the earthly priesthood of his day, makes him a beautiful type of, and prelude to, the heavenly Prince of Peace, whose earthly pedigree is traced back on the one side to David, through kings, and to the same source through priests on the maternal side. And yet many vicissitudes awaited the priesthood after the days of David and Solomon, before it was to merge into that heavenly service, through the person of our Lord Jesus Christ.

The temple at Jerusalem was planned by David, but was left to be built by Solomon. Every detail of its service was clearly provided for (1 Chron. 28:2, 11), in all probability under the direction of divine prompting. Verse 19. In time.

however, the example of Solomon, especially in the matter of polygamy, bore baneful fruit. In common with other Oriental monarchs, the kings of Judah indulged in this hateful sin. 2 Chron. 24:2, 3. It spread to every class of people, and the priesthood became a center of superstition and vice. The prophet states the condition thus: "A wonderful and horrible thing is committed in the land; the prophets prophesy [belch forth, Hebrew] falsely, and the priests bear rule by their means [that is, by false prophesying]: and my people love to have it so." Jer. 5:30, 31.

Among the plural wives of that time some were from among the pagan nations, and their presence tended to paganize the religion of the Jews. Heathen impurities were introduced until Jerusalem was described as "the pot whose scum is therein, and whose scum is not gone out of it." Eze. 24:6. A temple of Baal rose almost, if not directly, within the precincts of the Hebrew temple. 2 Kings 11:18; 2 Chron. 23:17, 18. Thus pagan worship was permitted side by side with the ancient rites.

Superstition was the order of the day. Gold and silver statues were erected everywhere. Altars stood at the corners of the streets. On the roof of the temple were erected little altars where the heavenly bodies were worshiped. Sacred white horses were also dedicated to the sun, in imitation of Persian and Assyrian customs.

King Ahaz, while in Damascus, saw an altar that pleased him, and sent the pattern of it to Urijah the priest, with orders to duplicate it. The high priest did as he was told; and when Ahaz returned from Damascus, he viewed the new altar with great pleasure, and offered sacrifices upon it. He then rearranged the furniture of the temple, placing the altar of David in an obscure place, and removed a Sabbath booth, another part of the furniture, and sent it to the king of Assyria. 2 Kings 16:10-18. Near the end of the reign of Ahaz, the great doors of the temple were closed, the lamps were not lighted, and no incense was offered. The temple was neglected, and high places were erected in all the cities of Judah, upon which was burned incense to false gods. 2 Chron. 28:24, 25.

In the Days of Herod

Passing over much that doubtless would be interesting, we come to the days of Herod and his reproduction of the temple. The succession to the high priesthood had been broken, never to be renewed. That office was open to the highest bidder, and was at one time ministered by the obscure Hananel from Babylon. Others of the same sort followed, as Joshua, son of Phabi, and the sons of Boethus. The functions of the priesthood were at last in the hands of those who could not, if they had so desired, point the worshiper to Him who "taketh away the sin of the world." The true design by which to point men to Christ was lost. It is not strange, therefore, that when the great antitype of

those ordained sacrifices came to the world, he was looked upon as out of place among the Jewish people, who were really "his own." Having lost sight of the real purpose of their ministry, the priests of Christ's day were easily persuaded to reject the object of their entire system, and unite with the civil power in putting him to death.

In this they did more than they knew. They offered the one great sacrifice which was to restore and perpetuate the true sanctuary service. It would not be strange if another earthly priesthood should afterward arise in an attempt to rob the heavenly High Priest of his claim, and his people of their rights, thus casting the truth to the ground, to the detriment of *all the world*.

Mountain View, Cal.



Bring Ye All the Tithes Into the Storehouse

T. E. BOWEN

THIS scripture does not read, Bring ye some of the tithes into the storehouse; but, "Bring ye *all* the tithes in." All means *all*. No portion of all will meet the requirements of this text. The tithe is all the Lord's, whether we believe it or not, or whether or not we bring it all in. It is not ours, even though we may keep it. "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord."

God's message is being delayed because, like Achan, somebody covets and retains God's tithe, by which he carries forward his work. This is the very thing Achan did. Hidden away from man's sight is much tithe belonging to God. It is in somebody's tent, carefully concealed lest it be found. God is displeased when the tithe is thus covetously kept; while his heavenly blessing might be upon it were it brought to the treasury, where it belongs, and spent in the support of workers hunting for souls at home and abroad.

During the recent General Conference Council, when the subject of sharing the tithe with mission fields was under discussion, one conference president after another arose, and expressed himself as in favor of turning over a portion of the tithe to the Mission Board treasury; also that another portion of it be devoted to the support of aged and infirm workers, whose lives had been spent in building up this cause, also widows and orphans of such workers. "But," they would say, "I do not see how we can do this, and maintain our present work at home."

This sounded logical. Yet there is one feature we are liable to overlook. What about those believers—nearly one half our church-membership—who actually pay no tithe at all? And further, what about another class, who pay some tithe, but not all? It would seem that something might be done to help by giving some attention to this question.

And here lies the great difficulty. It is not the tithe-payers who are delaying

the work of God. There are many devoted, self-sacrificing tithe-payers, who would not knowingly retain one cent belonging to the Lord. God knows every one of them, and his blessing is upon such. But it is those—and there is quite a large list of them in nearly every church and conference—who bring in only a portion of the tithe, or who pay no tithe at all, who are retarding God's work in the earth. If these would only reform, and turn square about, there would be no lack of funds for carrying this message to the very ends of the earth.

"In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time. They must be warned. . . . The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his sacred portion, to be used in sending the gospel to all parts of the world."—"Testimonies for the Church," Vol. IX, page 51.

If those who are paying no tithe at all would now nobly come forward with it, many thousands of dollars would be added to the annual income of the treasury for sending the truth to the "utmost parts of the earth." And this would certainly be quite a help just now.

Let us all, then,—ministers, church officers, and people,—work together for the bringing in of this money belonging to the Lord. We have God's word that it should be done; for he says, "Bring ye all the tithes into the storehouse."

Takoma Park, D. C.



Conditions of Salvation

M. E. STEWARD

"What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26.

THE foundation of the Christian's hope:—

1. The unmistakable evidences from his Word and his works that there is a God.

2. The existence of a Saviour: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

3. His all-sufficiency: "He is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

The first principles of the doctrine of Christ: Faith, repentance, baptism. Heb. 6:1, 2.

1. Faith is "nigh thee, even in thy mouth, and in thy heart: that is, the word of faith." Rom. 10:6-8. The Lord gives it to the little child, so that he, without any effort, believes his mother. "Faith is . . . the evidence of things not seen." Heb. 11:1.

2. Repentance springs from a recognition of the goodness of God (Rom. 2:4), and the conviction of one's own sinfulness. This produces sorrow for sin, and a determination to put it away. But the natural heart can not sense

the Lord's goodness and its own depravity. "The true Light . . . lighteth every man that cometh into the world." With this light, all can repent who desire to. John 1:9; Acts 5:31. Let the seeker ask the Saviour to make him repentant, and believe his prayer is granted, though he may not feel it, because God has promised to receive all who turn from their sins. 2 Cor. 6:17, 18.

Confession, consecration, and conversion:—

1. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. Secret sins should be confessed to God, and all others to those whom we have injured.

2. Consecration wills to do God's will. Matt. 7:21. The Lord requires right-doing, without any compromise with wrong. The consecrated soul, who in his heart resolves to be right, has this promise: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

3. "Look unto me," says the Lord, "and be ye saved." Isa. 45:22. This is not a casual look; it recognizes that Christ is the Saviour. "As soon as we look to Jesus for help, his work of transformation begins in the heart." Jesus is the one who saves his people from their sins. Matt. 1:21. We are to believe it; for he says so. This is conversion. Bible conversion is in harmony with the principles of the law of God. Ps. 19:7.

Baptism

Baptism follows repentance and conversion. Acts 2:38. Baptism is a figure. 1 Peter 3:21. It signifies a death to sin, and a resurrection to newness of life. Rom. 6:3, 4. It is an acceptance of the death of Christ as a sacrifice for our sins, and a pledge to live entirely for God. Verse 11. "As a Christian submits to the solemn rite of baptism, the three highest powers in the universe, the Father, the Son, and the Holy Spirit, place their approval on his act, pledging themselves to exert their power in his behalf, and to furnish all the assistance required."—*Mrs. E. G. White*. There is but one baptism (Eph. 4:5); that is a burial. Rom. 6:4. As Christ was buried in the tomb, not sprinkled or poured with the earth, so his followers are to be wholly covered in the liquid grave. Rom. 6:3, 4.

Sanctification

Sanctification carries on the work of transformation of character; it is a continuous thing; it is being cleansed and kept by the power of God through faith unto salvation. 1 Peter 1:5. Day by day the soul comes to Christ in surrender (1 Cor. 15:31) for a new cleansing; day by day it appropriates the promises of acceptance; thus growing up into Christ in all things (Eph. 4:15), till the whole being is changed into "the same image from glory to glory." 2 Cor. 3:18.

Election

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. If one ceases to believe the truth and to live for God, he loses the conditions by which he is elected to be saved. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." 1 Peter 1:2.

Sanitarium, Cal.



Doubtful Revival Methods

A. SMITH

ON this point Wm. R. Moody, in an article published in the *Home Herald* of Feb. 4, 1909, says:—

"The two most serious evils in present-day evangelism are the spirit of *sensationalism* and of *commercialism*. Unless a preacher can count his converts by the hundreds, or even by the thousands, he deems that his efforts have failed. In consequence, every effort must be exerted 'to draw' a crowd, and then desperate attempts made to induce as large numbers as possible to sign cards, or rise, or make some outward manifestation of desire to be a Christian. We are deeply sensible of the value of some act which may record the decision of the will. Any one who has any experience in personal work will readily assent to the wisdom of such a method. But when the audience is urged and even teased to rise, and then the invitation is modified and broadened, every wile being employed to get men and women to their feet, it is far from being the ready response to an appeal that it should be. Telling pathetic, not to say impossible, stories, and continually widening the basis of appeal, often results in a multitude of 'decisions' which have in reality *decided* nothing. On the other hand, many a valuable and permanent work has been done where there have been few visible results at the time. But the work has been none the less important. If, however, the spectacular is always to be the criterion of success, there must result sensationalism that will hinder the truest work rather than help it. In this the churches are equally responsible with the evangelists."

The Church and Politics

In the same issue of the *Herald*, Arthur T. Pierson, D. D., says:—

"Sometimes an evangelist promises to all who sign his converts' roll some helpful book of his own. Even such promise, however unselfish on his part, he has to guard carefully, lest some give their names for what they get. And the more spiritual a man's methods are, and the more exalted his conception of his work, the less will he rely upon apparent results, or make a display of numerical success. He will ever remember how that first divine Evangelist never paraded numbers. In Matthew 18, where in twenty verses he refers seven times to numbers, they never ex-

ceed one, two, three. And to attach importance to revival statistics, risks superficiality of method, lust of human approbation, mistaking extensity for intensity, as well as deceiving souls into a false hope, and one's self into a false persuasion of success. Surely this must be the devil's snare to catch the unwary.

"Sometimes we fear that modern evangelism gets mixed up also with secular affairs and political issues, so that money collected in evangelistic campaigns goes to further political propaganda. In one such case at least we have it on competent authority that many thousands of dollars have been so diverted. If an audited account should be rendered of funds so gathered and dispersed, it would be at least more fair to the public. Zeal in politics may not be amiss, and some political issues may be important even to the church's unfettered service; but an evangelistic campaign is hardly the time and way to secure funds for such ends. If evangelism is to be above suspicion, it must be kept clear of side issues, and soul-saving by gospel preaching be kept as its one grand aim. The 'Father's business' demands the single eye of undivided devotion, and the reward of such absorption in the one supreme object is sure."

Are They Converts?

In the *Herald* of March 31, 1909, appeared the following editorial:—

"Many revivalists, when leaving a town where they have been at work for several weeks, announce through the papers the number of converts they have made. It is the custom with some to prepare a statement in which the exact number of those who have become Christians is stated in round numbers. One man, after a series of meetings lasting over six weeks, says, 'The whole town was shaken; 927 converts is the glorious result.' But how are these 'converts' reckoned?—Every person who holds up his hand at any meeting in response to a request from the evangelist; every person who stands on his feet when the question is asked if any one wishes to have prayer offered for him; any one who in any degree, by a gesture, or by standing up, replies to a question made by the evangelist, is counted. Then the evangelist moves out of town, and in many cases these converts are not followed up. How does he know they are 'converts'? A convert is one who becomes a disciple; who changes his life, if it was wrong, until it begins to be right; who does the thing that Jesus commanded; who joins a church and goes to work. This is not a criticism of the evangelist as such, but of the methods employed by some; and the question is raised, Are they 'converts,' if they are counted in the way described?

"It does not dignify the religion of Christ to say that men are converts simply because they hold up the hand and stand on their feet at a religious meeting; and it would be far better for the evangelist never to count, and after-

ward claim, the number of those who showed interest by raising the hand or standing up during the meetings."

Grandville, Mich.

Divine Equipment

J. M. HOPKINS

JOHN WESLEY once said, "The world is my parish." So filled was his heart with the love of Christ, that his soul went out in earnest longing for the great brotherhood of humanity everywhere. Like that other faithful servant of God, the apostle Paul, he could say: "The love of Christ constraineth me." And that is just the spirit—the spirit of service—that should and must possess every lover of God under the last solemn message to the world.

The holy prophets of the Old Testament were men and women of service. Jesus came to serve others, not to be ministered unto. All the noble New Testament characters were men and women of service. And now, when the world is to be warned of the soon coming of our Lord and the dire judgment that will quickly fall upon the earth, God wants all his people, everywhere, to be men and women of service,—men and women upon whom he can place his Holy Spirit, and thus thoroughly equip them for earnest, faithful, efficient service in every part of John Wesley's parish, and their parish as well,—the world.

We praise God and rejoice for what has been done, and what is now going forward throughout the earth. Still there are many corners yet to be entered with the warning message against the worship of the beast and his image.

The Work of Cleansing

But God can never place upon sinful men and women this heavenly endowment, his Holy Spirit. The Holy Spirit can not dwell in the heart or the body defiled with sin. This truth is clearly taught in the fifty-first psalm. In verse five David speaks of his sinful nature, and his condition before conversion: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." What was true of King David is true of every man and woman.

Another fact in David's experience is also true of all mankind; namely, "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." Verse 6. This is and must be the experience and the condition of every one who meets the mind of God. In order that this necessary and happy result may be secured, David prays: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." This must be the very first work accomplished for and in him. He must first be made free from all carnality and sinful defilement, because the Lord will never accept as his child, and employ in his service, one who cherishes and practises sin. Jesus is the "same yesterday, and to-day, and forever;" therefore this truth is just as

patent to-day as it was ten hundred years before Christ.

Let us study these important lessons further. Having been made clean and free from sin, David continues: "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." Certainly he would be in a condition of happiness and rejoicing when thus restored to the favor of God. "Hide thy face from my sins, and blot out all mine iniquities," he continues; and then, reaching the climax of his hope and prayer, he cries out: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit."

Prepared to Teach Others

Notice the conditions that God imposes,—a thorough transformation of character and life, a baptism of the Holy Spirit, the heart filled with loyalty, love, and praise. "Then," continues the psalmist, after all this has been accomplished in me by the power of divine grace, "then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Those, and only those, are the conditions of acceptance with God; that baptism, and only that baptism of the Holy Spirit, is the divine equipment for the Master's service. Have you complied with the conditions? have you received the divine equipment necessary to do efficient work for God?

Another forcible example of this lesson is found in Acts 2, as follows: "Now when they heard this [the stirring words of Peter], they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verses 37-39.

To Every Man His Work

Dear brethren and sisters who are longing to see the work advance, whether you may be in the home land or in some far-off field, the same conditions and the same promises obtain now as ever. Humble your heart before the Lord, confess and forsake your sin, and consecrate yourself without reserve to him and his cause; and you may rest assured that you will receive just the fitting up you need in order to do the work he would have you do. This does not mean that God will make an eloquent preacher of every man or a successful Bible worker of every woman. He does not need all men for preachers. He desires some to be farmers, others to be mechanics, and others to engage in various other vocations. He wants mothers and fathers to train their sons and daughters for positions of usefulness in the many walks of life.

And for all these fields of service, however lowly or humble they may be, each and all need divine equipment, "being filled with the Spirit," to enable them to accomplish the best possible results for God and humanity.

Hewitt, Minn.

Knowing That We Have Eternal Life

ALBERT WEEKS

"THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:13.

What are the things that John has written that will enable us to know of a certainty that we have that precious boon, eternal life?—First and all-important is the belief on the name of the Son of God, as it has been manifested. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." 1 John 1:2.

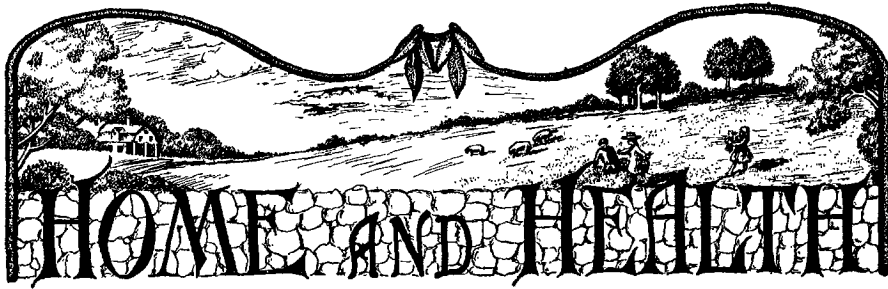
But it is not belief in the abstract that the apostle means. The belief must control the life. We must walk in the light, as He is in the light, having fellowship one with another, and allowing the precious blood of Christ to cleanse us from all sin. Verse 7. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verse 9.

Having received forgiveness of sins through our advocate and propitiation, we receive power to keep God's commandments, and this is an evidence that we know him. But this is not all. The commandments are an expression of love, both of the love of God toward us and of our love for God. "For this is the love of God, that we keep his commandments." 1 John 5:3.

This love is broad. It covers all God's creation. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. The test of our love for our brethren is the test of our hope of eternal life. So we read again: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

How are we to manifest our love for our brethren?—"My little children, let us not love in word, neither in tongue, but in deed and in truth." Verse 18. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Verse 17, A. R. V. Doing good to all mankind, and especially to the household of faith, is a test of our surety of eternal life. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

Smith's Creek, Mich.



The Children In—But Father!

(Response to "Are All the Children In?"
by Mrs. Elizabeth Rosser.)

MRS. AGNES W. PRATHER

YEA, all are in, the babes; but not the father!
For he is far from home, and breasts the storm
All wildly raging round the cot, where gather
The awed and terror-stricken of the home.
O, place the lamp, dear hearts, to light the father
To that safe port he willing steereth from!
Yea, place the lamp, dear hearts; for O, the rather
That none should perish in the earth's last storm!

Here are the children, the babe whose footsteps falter,
All humbly walking in the narrow way,
With hearts and hopes all laid upon the altar;
O, will you not come in, dear father, pray?
Come into port, where shelter waits from danger;
Come into port; for, lispings many a prayer
For him remaining long to peace a stranger,
Their voices rise who form this cluster rare.

For O, we love you, we who are your family!
And notwithstanding, in your manhood's pride
Aloof you hold, and shun the meek, the godly,
The waiting Saviour shows his bleeding side.
So come, dear father, come; for he, our Father,
Is calling to each wanderer from the fold.
Make heaven thy goal,—the wife, the child, the father,
In Christ renewed, to nevermore grow old.

A wild, wild gust sweeps o'er the fast-closed shutters,
A howling gale the home's foundations shake;
While o'er the storm fiend's rage, that loudly mutters,
We cry, Come home! thy storm-lashed bark forsake
Ere breaks the final storm! each sand-base sliding,
Will leave its builder shelterless, out-cast,
While those built on the Rock, within him hiding,
Will safe within the veil abide at last.

For he of old, who stilled the tempest raging,

And calmed their fears on bluest Galilee,
Will write within thy soul his peace, engaging
Thy powers entire, and set thy spirit free
To taste, with them,—the children of our union
(The Shepherd kind hath sought and gathered in),—
Life's golden fruits; and hold with Christ communion
Eternity throughout, redeemed from sin.

No more farewells; no tears; for, off all faces
The Lord will wipe their tears who suffered long.
Nor death nor storm shall e'er destroy their graces,
Who've learned of Moses and the Lamb the song.
So place the lamp, dear hearts, to light the father
To that safe port to which Christ's own shall come.
Yea, place the Lamp, dear hearts; for O, together
We'd stand "complete in him," without the loss of one.
Fort Steilacoom, Wash.

Exercises to Improve the Circulation

MRS. H. R. SALISBURY

For Cold Hands

1. If your hands are cold, give them a hard shaking. Imagine that you have dipped them in water, and that you wish to shake off every drop. Shake them briskly till the fingers begin to feel big and swollen. Keep on shaking them till each feels as "big as a barrel," and shortly they will be tingling and glowing with warmth.
2. If you wish an exercise a little more general in effect, and also more vigorous, try what is known as the "milkman's slap." Extend the arms at the sides, level with the shoulders, with the palms facing front. With an energetic swing fling them across the chest, crossing each other, the right hand giving a decided "slap" to the left shoulder, while the left hand does the same to the right shoulder. Take this twenty times, first with the right arm crossing above the left, then vice versa.
3. If the hands are not yet warm, this exercise will undoubtedly produce the desired effect. Start in the same position as for No. 2. Strike the palms of the hands together sharply in front, shoulder high; then strike them low down, behind the back: then, reaching

as high as possible, overhead; then behind the back again; making four strikes for each exercise. Keep the chest well lifted, and the head erect. Take ten to twenty times.

4. A very good general warming-up exercise is as follows: Raise the arms shoulder high at the sides, with the hands strongly clenched. As you raise the arm, rise on the toes, and begin to inhale slowly. Stretch the arms to the greatest extent possible, and without allowing the elbows or wrists to bend, rapidly describe very small circles back and down with the clenched fists, making the circles at the rate of three a second. After you have made from thirty to forty circles, let the arms and heels slowly lower as you breathe out. Repeat four to eight times, or until you are warm. This exercise, besides stimulating the circulation, broadens the chest and strengthens the muscles of the upper part of the chest. In practising it, lean a little forward rather than back.

5. Another exercise, which may be taken without attracting attention when walking or sitting, is to clench the hands very tightly, then force the fingers open, making strong resistance at the same time. Take first with one hand, and then with the other.

For Cold Feet

1. Nothing will warm the feet more quickly or effectually than a good run out-of-doors. Run on the balls of the feet, leaning a little forward, and holding the arms in an easy position at the sides. Keep the mouth closed, breathing through the nose, and breathe slowly and deeply. If you are careful to take the breath slowly and evenly, you can run much farther without getting out of breath.

2. Rise quickly on the balls of the feet; hold the position for an instant, then slowly let the heels sink. Inhale as you rise, and exhale as the heels come down. Take from twenty to thirty times.

3. The muscles of the calves of the leg will be rather tired after taking the heel-raising, and it will both rest them and help bring blood to the feet if you practise the following: Place the hands on the hips, and touch the right toe straight back as far as you can without bending the body or stooping. Then swing the leg with a pendulum movement forward and backward, counting *one* for the forward movement, and *two* for the backward swing till you have counted ten. This will leave the foot in the starting position. Change your weight to the right foot, and take the same exercise with the left foot. In swinging let the leg be relaxed at the knee. Take from six to ten times with each foot.

4. An exercise which may be taken either sitting or standing, is to raise one foot slightly from the floor, extending it in front. First flex the foot forcibly, then extend it till all the muscles in the upper part of the foot are at full stretch. Take from ten to twenty times with each foot.

5. If you are a stenographer or a clerk, and can not stop for a run or a walk, or

even three minutes' heel-raising, try an exercise for the feet similar to one already given for the hands. Contract the toes as strongly as you can. Hold the position for a moment without relaxing the muscles in the least. Then let go, and take the exercise with the other foot. Exercise the feet alternately till they are warm.

Foreign Mission Seminary, Washington, D. C.

Every-Day Table Manners

TABLE MANNERS in their simplest form are so taken for granted by well-bred people that at the first impulse it seems almost unnecessary to give instructions concerning details of behavior. But the offenses against convention we all see at times prove that every one does not know exactly what constitutes good conduct at meals.

Is it needful at this stage of civilization to say that one should not eat with his knife? It ought not to be, but I am afraid it is. In no circumstances is eating with the knife anything but an offense against good manners. The knife is to cut with, the fork to be used in eating.

Quiet eating might, it would seem, be taken for granted. Yet I know a family of charming girls who all eat noisily, apparently never thinking, or never having been taught, that one of the first essentials of table manners is to keep the lips closed while chewing.

Good table manners never come from occasional experience. You can almost always tell, from the manners of a man or a woman, whether the conduct displayed is the result of habit, or of a desire to appear well in the presence of strangers. The behavior which is taught at home, and, if necessary, enforced there, is the only kind that will stand.

Hurried Eating Destroys Table Decorum

Among other good table manners I would like to lay stress upon the desirability of deliberation. The demon of haste does more to destroy table decorum than any other one cause. The curse of the quick-lunch counter has made its way into the home, and in many cases taken up its abode there. From the head of the house, who swallows his breakfast with one eye on the morning paper and the other on the clock, down to the smallest schoolchild in the family, who allows himself just time to swallow his food before he must leave the house, the one idea seems to be to eat in the quickest time and get it over.

Do not encourage nor permit your family to eat hurriedly. Demand that one shall not begin to eat until the others are served. This applies in a family meal more than it does at a large dinner, where there may be a number of servants, so that the second course is ready to be passed by the time the first is eaten. Even then I confess I am sufficiently old-fashioned to dislike to see any one begin to eat his food as soon as helped. To my mind it is better form to wait a little,

and give some one else a chance to be served. At the home table it smacks of absolute greediness to attack your food the moment it is placed before you.

The knife is best left untouched whenever this is possible. When food must be cut up, the knife is, of course, to be used; but when it does not actually require the services of a knife, it is better to leave it lying beside the plate than to use it at all. Never should it be employed as a means of loading the fork. You can take enough on your fork to make a mouthful. Don't shovel food on the knife-blade and scrape it off with the fork. I know that many people do this, but it is not good manners.

The Fork and the Spoon

A word concerning the fork will not be amiss. It hardly seems possible to misuse so simple an implement, and yet this is done every day. For one thing, the fork is often held wrong. It is not to be grasped in the fist; it is not to be held as one might hold a dagger, in a back-handed clutch; it is not to be manipulated by a grip close down to the tines. Rather, it is to be held lightly between the fingers, and to serve to convey food in small portions to the mouth. Never should it be loaded to its full capacity, as if the chief thing in eating was to pack nourishment in by allopathic doses. Use your fork in cutting, rather than your knife, when the food is tender enough to be divided by the fork.

The spoon has lost prestige of late years, the fork having superseded it in eating desserts, from ice-cream down. Strawberries are eaten with a fork by those who do not care for cream with them, although the spoon still has its place when raspberries and the like are served.

Strawberries served unhulled without cream are among the foods which may be eaten with the finger. There are a number of these,—nuts, olives, celery, French artichokes, etc. Asparagus is still eaten with the fingers only when one is in the privacy of one's own home. Salad, too, must be eaten with the fork—a knife should never touch it. Cake, also, should be eaten with a fork, except in the case of such small sweets as fancy cakes, macaroons, and the like.

Anything which looks like a display of greediness should be shunned. To heap the plate, to gobble the food, to drain your glass or your cup, to tip your soup-plate, that none of the precious drops may escape you, to swab the gravy from the plate with a bit of bread, to demand a second helping before others at the table have fairly begun on their first supply,—all these are such flagrant manifestations of a lack of breeding that it would seem almost superfluous to utter a caution against them were they not so frequently seen.

The Napkin

The man of good breeding leaves his napkin half folded, and lays it across his knees. The woman spreads hers over her lap. Neither folds the napkin when

leaving the table if a guest in the house, but lays it loosely at the side of the plate.

A few general precepts about table manners are not out of place. First of all I would urge every one to take as a motto the principle not to do anything which may give discomfort to any one else at the table. As is easily seen, this would at once lay an embargo upon greediness, noisy eating, careless handling of knife and fork, and all other common disregard of conventions. It would also preclude that unpleasant trick sometimes practised of heaping the plate with food not eaten,—an action which very greatly annoys the economical housekeeper, who is delighted to see food eaten, but is distressed to see it wasted.

At the ceremonious meal, as at home, the smaller niceties of manners are practised. The mother's rules, "Keep your elbows off the table. Don't play with the table furniture. Keep your hands under the table when you are not eating. Eat quietly. Don't talk with your mouth full," are as helpful here as at home.

Be sure of this, that no amount of knowledge and wealth and good clothes can compensate to you or to any one else for the lack of the simple table manners which you should have learned in your childhood, and should, if you have children of your own, teach to the youngsters while they are too small to have learned anything else.—*Christine Terhune Herrick, in Woman's Home Companion.*

Fidelity

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting; to repress the sarcastic and unkind word; to be calm in the hot moment of anger; to do without weariness, and to suffer without murmuring; to be charitable in judgment, and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness, and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling,—these are but many-sided exhibitions of the holy character, many facets of the one jewel of fidelity, by which you are to be approved of your Father which is in heaven.—*Punshon.*

A DISAPPOINTMENT, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—*Fenelon.*

THE WORLD-WIDE FIELD

Mexico

G. W. CAVINESS

DURING the months of October and November it was my privilege to visit the companies and workers in the northern part of this republic. In San Luis Potosi I found the brethren of good courage. We now have here a good place for meetings. A school was opened last September, and is now paying its way. A teacher was obtained from College View, Miss Bertha M. Lewis, and she, with her sister, is engaged in the work here. The school consists of fifteen students, whose tuition pays the teacher's

place of worship as well as a school. There is no school here except ours. About fifteen boys and girls attend it. It did me good to spend a few hours in this school, and hear the bright little fellows read, and see their ability in writing and in number work. The teacher gets only seven dollars and a half a month, but I am sure the good that is being done is worth many times the amount of money spent in this enterprise. The building, with something like two acres of land, cost us two hundred fifty dollars. The brethren in Mexico, although very poor, paid fifty dollars; a brother gave twenty-five dollars; this



THE BELIEVERS IN VISNAGA, MEXICO

salary and the rent for the room. This school is for the benefit of the English-speaking children. It will be a help in giving us an influence and acquaintance with a number of the people. The teacher is studying Spanish, so that later she will be able to be of use in the Spanish work.

About fifteen miles in the country from San Luis Potosi, is a company of believers. I visited them, and held a few meetings. They all seemed to be of good courage, and there is an interest on the part of others to hear the truth. Some one ought to spend a few weeks with this company. They very much need a place in which to hold services, and we expect to erect a little chapel there soon.

In Moctezuma, less than two hours' ride on the train from San Luis Potosi, live a brother and his wife who, for a number of years, have been doing what they could to give the truth to their neighbors. During the five days I spent with them, we had good meetings, a number of their neighbors attending. I had the privilege of baptizing four at this place, so that we now have here a little congregation.

In Visnaga I had the privilege of dedicating a little chapel. We bought a small lot with a building on it. This we repaired, and it is now used for a

with a few other donations, reduced the expense for the mission considerably.

There is but little work for the brethren here to do except farming. The usual wage is only thirty-seven cents (Mexican) a day, and much of the time there is no work even at that. This year the corn crop was almost an entire failure. One brother supports himself, his wife and child, and his mother and a widowed sister, on only fifty cents (Mexican) a day. One can scarcely realize the poverty here. The brethren tried to make me as comfortable as possible, giving me the best they had, which was a few boards laid across some benches, and a very thin, short mattress. The bed was so short I had to make an extension with a box, then roll up in my blanket, and go to sleep.

At another place it was impossible to find a bed of any kind, so I was compelled to sleep on some sacks laid on the ground. I have learned to do as the Mexicans do, and so now carry a blanket with me, and by rolling up in this I am able to sleep almost anywhere. When one considers the poverty of these people, to give fifty dollars was certainly very liberal of them. They also paid for the bell, which cost twelve or fifteen dollars. Some of them gave the last penny they had in order to secure that.

There are some in this place who desire baptism, but have been waiting until the opposition of their relatives should calm down somewhat. We shall soon be able to baptize more. The work in Visnaga is mostly the result of the faithful labors of Brother A. Marchisio, who is now trying to look after the interests in San Luis Potosi, Moctezuma, Mexquitic, and Visnaga. The work is really more than he can do, and he must have help.

In Torreon I found the company still earnest and full of courage. While there, I baptized five persons; we also celebrated the Lord's supper. Brother Robles has been stationed at this place, and there is now a good interest to hear the truth.

In Gomez Palacio, about three miles distant from Torreon, and connected with it by a street-car line, is another company. A doctor, a Protestant, raised up quite a company here on his own responsibility. Our brethren found him, and began to teach him the truth. At first he did not care to hear, but later he became convinced and accepted all. He then asked us to preach the truth to his congregation. This we did. Brother J. F. Blunt began meetings; after that I visited them. When Brother Blunt returned to the United States, Brother Robles was sent to look after them. On a former visit I baptized two, and this time fourteen. We now have here a good congregation, with prospects that it will grow. The doctor desires to join us, and give his life to the work.

Central America

D. C. ROSS, M. D.

(Concluded)

THE poorer classes in the city of Guatemala live in very close quarters, and often the very poor have no homes at all, but lie down where night overtakes them. They eat when they can, and though the food is not always the cleanest or best, they manage to exist.

Nearly every one has one or more servants. They do all the work. The very best get three or four dollars (gold) a month, and will work hard for that. Many do not know how to work, but are anxious to learn. They will easily save more than their wages if allowed to buy the food, as they can get better prices than those newly come to the country.

Living expenses are possibly a little lower than in the States. All foods shipped into the country are high; but there is enough of nearly everything raised in the locality to satisfy almost any one. Both fruit and vegetables are quite plentiful the year round, and very reasonable in price.

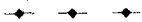
The school is prospering financially, and I believe it is doing a good work. The teachers are learning the language and the customs of the country, and they are certainly working faithfully. I found their lessons to be one of the main topics of conversation. If it is necessary to make any changes later on, these teachers will be able to take right hold where

they are needed, as they will have a good command of the language. The school is also having an excellent influence, and is making friends among its patrons, most of whom are of the better class. The influence of these Christian teachers is being felt by the children, and I have no doubt that we shall yet see a number of them in our ranks proclaiming this truth to their neighbors.

Guatemala is certainly a needy field. Workers who are fully determined to remain in the field until God calls them to leave are badly needed. Those coming to Central America can not begin work at once. Conditions are such that it takes time and study to get started right. It is a blessing that we can not speak the language at first. While studying that, we are unconsciously learning the ways of the people; and when we are ready to speak, we can go to work without making so many mistakes.

Central America is not an easy field; and if one is looking for something of that sort, it would be better to remain at home. But if one has a sincere desire to save souls, and really wants to work, there is plenty of opportunity to develop one's talents. If any who read this feel a burden to help this needy field, either with their means or by giving themselves, the secretary of the Mission Board would be glad to correspond with them. What I have seen has made me long for a closer walk with God than I have ever had before. My earnest desire is that I may be so filled with the Holy Spirit, and so purified from sin and selfishness, that God will continue to let me have some part in giving the gospel to the world in this generation.

Guatemala City.



Australasian Union Conference

(Concluded)

G. B. THOMPSON

WHILE the Wahroonga Sanitarium as a whole showed some financial loss, the medical department made an excellent showing. The sale of health foods has increased so that further facilities for manufacture must be provided. The work of the various other institutions and health food cafés is encouraging; all showed a balance on the right side of the ledger, and they are exerting a strong influence for the truth.

The treasurer presented a very clear and comprehensive report, showing the expenditures made in the home field and in each mission established among the islands. Missions are being sustained in the Cook Islands, Fiji Islands, Friendly Islands, Java, New Guinea, Norfolk, Pitcairn, Samoa, Society Islands, and Sumatra. There are, of course, several missions in some of these groups. The union conference raised for its work from all sources the past two years, about \$93,500. Of this amount the Sabbath-schools alone gave about \$17,700. The increase in the Sabbath-school donations in 1910 over those for the previous year was \$5,500. When it is remembered that this is in a field where

the total church-membership is only a little over four thousand, the increase is very gratifying indeed. Nowhere have I seen the Sabbath-school work carried forward so aggressively, and made so nearly what it should be, as here. The island fields have been kept before the schools continually, and much interest is taken by the schools in producing illustrations for the lessons, and brightening things up, and making the school interesting. At the same time the spiritual interest is not neglected.

One difficulty here, as elsewhere, is to find qualified laborers to answer the calls coming from the various parts of the field. There is a fine class of young people in the union. These are being trained for service, and are carrying heavy responsibilities; but the demand for workers is greater than the supply. A number, however, were chosen for various places in the islands. It was planned, if possible, to open work in Borneo, the Celebes, and the New Hebrides, where John Paton spent his life. These are important fields. Borneo is, I believe, the second largest island in the world, and has a large population. The others are also important fields, and the opening of our work in these places will mark an important step in the progress of the message. It is hoped that these fields may be entered at once.

The Missionary Volunteer Department is well organized. The work done is very encouraging. There were eighty-three societies at the close of the year; and during the biennial period just closed, they contributed to the foreign work nearly seven thousand dollars, a gain of about three thousand dollars over the previous biennial period. To say nothing of the inestimable spiritual blessings which have come to our churches and youth through the work of this department, the above figures are sufficient to show that the organization of the Missionary Volunteer Department was a wise step.

For some time the need of a paper in the Samoan tongue has been felt, and it was voted at the conference that such a paper be started as soon as possible. Some funds for this enterprise are already in hand, and no doubt the paper will soon make its appearance. It will be printed at the Avondale Press.

Pastor J. E. Fulton was unanimously chosen president for the coming term. Pastor E. H. Gates, who has been some twoscore years among the islands, was elected as one vice-president, and he will devote much of his time to caring for the work in the islands. The other vice-president can not at this time be definitely announced. Pastor A. H. Piper was elected secretary; Miss E. M. Graham, treasurer; and Brother C. H. Pretyman, auditor.

The call to work the cities met a hearty response in the conference. All saw in it a great evangelistic revival, a return to old-time methods of bringing souls to the truth. In this conference are found some of the largest cities south of the equator. Much has been done in

these centers; but much still remains to be done, and plans are already being made greatly to advance this work.

The work of the conference was characterized by deep earnestness. A spiritual atmosphere was very marked throughout. Daily Bible studies were conducted, and during this period no committee meetings were held, but all the delegates came together to study the Word of God and seek for divine guidance. A number of studies were given concerning the work of the Holy Spirit, and our need of a great spiritual refreshing, that we might put forth stronger evangelical efforts than ever before to finish the work. God's Spirit came near to our hearts. There were perplexities, and some serious problems to solve; but the Lord helped us, and we had clear evidence of the leading of God in many things. A number expressed their great thankfulness for the way the Lord guided in the deliberations of the meetings.

This was one of the best union conferences I ever had the privilege of attending. I got a new view of the great scope of God's work in this part of the world. The brethren here are struggling with stupendous problems. This field is one of the most difficult in the world to manage, owing to the great scope of territory which it embraces. But the Lord has wrought great things for his truth here during the quarter of a century the message has been established. At great sacrifice, schools and sanitariums have been built, in which our young people can be trained to carry forward the work. Over four thousand believers have been gathered into the churches. There are no more faithful and efficient workers in any field than here, nor a more kind-hearted and loyal body of believers. Their hearts are in this work, and they love it more than their own lives, and are making great sacrifices to advance the message.

I have never seen delegates leave for their homes with more courage for the future, and the outlook for the advancement of the work is good. Let God's people everywhere remember the great Australasian Union Conference in their prayers. The work in this field, especially in the islands, can be carried forward only by sacrifice. Some fields are unhealthful and the climate is trying. Homes must be built for the workers. A number of homes have been provided, yet not enough. Some of the workers have already suffered loss of health for lack of a comfortable place in which to live. I think this conference has done more in that direction than any union I know of.

I appreciated very much the privilege of attending this conference, uniting with the delegates in council, and forming the acquaintance of so many of the believers.

Following the conference, I plan to attend the camp-meetings in Adelaide and Tasmania, and after spending some time with the conference president among the churches in New Zealand, I expect to return home.



WASHINGTON, D. C., JANUARY 19, 1911

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Editorial

It was a time of rejoicing in the early church when news came of the conversion of others than Jews to the faith of Jesus.

THE work begun at Jerusalem spread forth to the Samaritans; then Romans, of Cæsarea, believed; and next came the word from Antioch that many Greeks were also obedient to the faith. The church at Jerusalem sent forth Barnabas to follow up this movement among other nationalities; and the record tells us that as Barnabas came to Antioch, and saw "the grace of God" among the Gentiles, he "was glad." The message was beginning to spread to the world.

So, also, it was a time of rejoicing in the early days of our own work when the message began to reach other nationalities than the English. At the College View council of the General Conference Committee, a year or more ago, Elder O. A. Olsen told us of the rejoicing that was felt among the little handful of Scandinavian believers in Wisconsin when the first report from a Scandinavian laborer appeared in the REVIEW. Well he remembered just how the report looked on the page, and how he held it up for his father to see, saying, "Look at this; now we have a minister to preach the message to the Scandinavians!"

THAT first report from Elder J. G. Matteson was in the REVIEW of July 5, 1864. Before this, a few Scandinavian believers had been reached by English preaching. In June, 1858, Elder W. Phelps had reported the baptism of six Norwegians, adding: "What a pity some of our publications are not translated into the Norwegian language!" In that year our first Scandinavian church was established, in Oakland, Wis. These new believers earnestly prayed the Lord to raise up some one to lead out in giving the message to the Scandinavians in their own tongue. And the Lord answered

in sending us Elder Matteson to be our pioneer laborer for the Scandinavian peoples of this country and Europe.

ELDER MATTESON accepted the message through the work of Elder P. H. Cady, near Poy Sippi, Wis. He was in charge of a Danish Baptist congregation; and as he preached the new-found truths to them, a good proportion followed with him. In this first report—to which Elder Olsen referred—he told of their joy in having found the message, and said:—

We want to move in harmony with the body, and to join our State association at the first opportunity. It is our desire to go with the remnant of God's people to Mount Zion, and to give all the praise to the Lamb of God in his glorious kingdom forever.

Since those times, the numbers of Scandinavian believers have grown into thousands, marching shoulder to shoulder with believers of all other nationalities toward the goal of the finished work.



Not Delaying His Coming

"The signs that show His coming near
 Are fast fulfilling year by year."

It is the evil servant, in our Lord's parable of this waiting time, who says in his heart, "My Lord delayeth his coming." The servant thinks he sees evidence of this; but the evidence is all in his own unbelieving heart, and "the Lord of that servant shall come in a day when he looketh not for him." Matt. 24: 48-50.

The watchful, longing heart sees in the events of every flying year the signs that the Lord is hastening the fulfilment of his word. As the prophet says:—

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." Zeph. 1: 14.

This voice comes nearer and nearer every day, sounding louder and louder.

We can see that the winds of strife are being held; and every gust of war and revolution that breaks loose warns us to hasten on with the message while yet there is comparative quiet. When troubles and outbreaks come, in whatever part of the world, our own work is directly touched now. These fulfilling signs mean more, and come closer home to us, than ever before.

For instance, the cable brought news a little time ago of revolution in Uruguay. Mail now brings word of momentary interruption of our work by it, one worker being prevented from attending a general meeting by the necessity of going into hiding to escape revolutionary press-gangs. We heard through the newspapers of trouble brewing between Peru and Ecuador and Bolivia. A few years ago it would have been to us only

a symptom of the world's fever of unrest. But the last mail brings word from Elder A. N. Allen:—

A revolutionary outbreak is on in the northern part of Peru, and a battle has just occurred between Peruvian and Bolivian soldiers. One of our best book men is having to return to Lima on account of the outbreak.

And now Honduras is in the throes of revolution, the attacking forces having occupied the Bay Islands, where our cause in that country is most largely represented. The work is done only with great difficulty amid such conditions; and as these things increase, the voice of the day of God calls loudly to us to hasten on through unwarned fields while yet there is time.

The world is not standing still. Prophecy is fulfilling. Last week vast regions of Turkestan were shaken with a mighty earthquake. Much damage was done over an area said to be a thousand miles square, and many lives were lost. This is in the same region where our message has recently gained a foothold. A fresh outbreak of the plague is reported in northern India; and we hear that this may make necessary the modification of some of the plans for the work in that region made at the recent Lucknow council.

No longer do the names of places mentioned in press despatches have a far-away sound to our ears. Our work has spread into all quarters of the earth; and as these alarms and groanings of creation's latter day increase, we thank God that so often our brethren are on the ground to proclaim the warning message that tells what these things mean.

The church and state forces have made long strides this year in America. Significant moves are reported from more than one land in the direction of effort to block the progress of the message. But these things invariably hasten on the work of God, much as they may add to our hardships and difficulties. There is a crisis preparing. When once the witnesses are placed and ready,—it is a solemn thought,—how quickly, even suddenly, "the voice of the day of the Lord" can make itself heard in tones understood of all the peoples of the earth, and the work be finished!

The end is not delaying. "It is near, even at the doors." w. a. s.



Turning a New Leaf

IN many things we are all prodigals. We have taken that with which our Father has endowed us, and have used it for our own purposes. Then, when failure comes, when the frosts of adversity sear and burn the tender shoots of our selfish hopes, we "come to ourselves;" we resolve to "turn over a new leaf."

That is what the prodigal did, when he "came to himself." He acknowledged his wrong; and, as soon as he did, he began to yearn for the better way. But, in turning over that new leaf, he did not stay where he was. He said, "I will arise, and go to my father." It was the doing of that that made his turning a success; that brought joy to his father's heart; that brought him back again into the estate of manhood.

It is right there that so many fail in their good resolutions. They stay right where they were; they forget to go to Father's house, where there is "bread enough and to spare" to keep their souls from famishing. They depend upon their own efforts right in the enemy's country, where they met all their disaster. The enemy surrounds them on every side, and soon they are his again. In fact, they remained his so long as they remained away from Father's house, and they had no strength to resist the powers of his chosen minions.

It does no good to turn over a new leaf unless you go to the Source of power and wisdom for that which will enable you to write on that new page a record that will not shame you at the year's end and at your life's end. Feeding husks to swine is no business for the Christian to be engaged in. It is better to be in that place where you can draw from Father's house that bread of life which is designed to feed the hungry souls of men and women, and will feed your own soul, also.

No matter in what thing we have shown ourselves prodigals in the past, let us arise and go to our Father's house. He is waiting for us with a heart filled with the most loving tenderness; he will give us glad welcome; he will own us as his; he will keep us from falling, not only through the year, but through all time, and make us children of his household forever.

C. M. S.

How the Lord Answered

An Experience in Tithing-Paying

"PROVE me now herewith, saith the Lord," speaking of the bringing in of the full tithe. How one family proved the Lord in this matter is told by Brother C. P. Michaels, of Australia, in the *Australasian Union Conference Record*:—

An elderly lady and her two daughters attended one of our Melbourne churches for several years. They were in harmony with our faith, but had never paid tithes. On visiting that church one Sabbath, I presented the tithing question, and after the service walked part of the way home with them. After a little conversation one of the daughters asked me how they could possibly pay tithes. They were in receipt of a pension, and it was barely enough to support them. How could they live if they paid tithes? I asked them if they thought

the tithing principle was right. They said that they fully believed that the Bible taught tithing, but they could not see how they could possibly pay out of their limited income. I drew their attention to the promise of the Lord, and his invitation to prove him in this matter, and asked them if they thought God was able to fulfil his promise. I told them that I could not tell how the Lord could do it, but I believed that what he said he would carry out in some way, and advised them to test the Lord in the matter. To them it seemed impossible that their limited income could be increased by any means. But after a few days I met one of them, and she said that they had made up their minds to pay the tithe, and trust the Lord to help them as he had promised.

On visiting the church about a fortnight later, I could see by their faces that the Lord had blessed them, and after the service they gladly related how marvelously the Lord had worked. Just two days after they had paid the tithe, they received notice from the government that they had been examining the pension list, and had found that they were entitled to an increased amount a week, and that future payments would include this extra amount. For ten years they had been receiving this pension. Why was the mistake not found out before? Why was it found out as soon as the tithe was paid? Usually a discovery of this sort leads to a reduction, not an increase. They were quite convinced that the hand of the Lord was in it, and that he had fulfilled his promise.



Clerical Infidelity

FORMERLY it was supposed that disbelief in God and in the Scriptures of truth as his revealed will, belonged to the infidel element entirely, outside of, and separate from, the professed church of Christ. However, the times have changed. It does not call forth any great surprise, and is hardly occasion for remark, that men occupying leading positions as clergymen should voice the sentiments of infidel skeptics. At a meeting of the house of deputies of the Episcopal General Convention, held in Music Hall, Cincinnati, recently, A. A. Morrison, a minister of that church, declared his belief that "the Bible is not the Word of God." According to the *Cincinnati Times Star*, this "assertion was made in the course of the discussion of the acceptance of the preamble to the constitution of the church at the convention held three years ago, which declares that the Scriptures are the Word of God." Mr. Morrison declared—

that the adoption of the proposed preamble would place us in such position in the scholastic world that it would be impossible to induce men of education to enter the ministry and subscribe to our doctrines. Such an assertion in the preamble would be out of accord with this age of scholarship.

J. H. MacIrvine, another minister, from Pittsburg, explained why the preamble had been drawn:—

The idea of the preamble was to get a little religion into the constitution of the church. There is nothing in the constitution that says whether we are a Christian, a Mormon, or a Buddhist church. The word "God" appears only in quotation marks, and the name of Christ is omitted. In the Constitution of the United States the name of God was unfortunately omitted, and there is nothing to signify that we are a Christian nation. I expect to see the oath abolished in a few years in the procedure of our courts.

It is not so surprising, perhaps, that occasionally there should be found a minister in any church who should so far depart from the sacred character of his work as to question the source of his call and the foundation of his authority. In every age of the world, men have departed from the faith. Judas fell away from the truth, even while associated with the Lord Jesus. But that which does occasion not alone surprise but grief as well, is that there should be found in some of the great churches at the present time an increasing number of men who openly express such sentiments, and these men are still retained in their sacred work, and are held as representatives of the denomination and of its advanced religious thought. A deathly indifference is benumbing the moral sensibilities of the great church of God. A subtle and wide-spread infidelity is being diffused among her membership. This is a sad, sad situation, a rapidly growing tendency of present-day Christianity. May God arouse faithful men to stem, so far as possible, the great current, and save the honest in heart from going down the great maelstrom of unbelief of the Word, and rejection of its divine Author.

F. M. W.



Chaff or Wheat

IN these times when the tendencies of education are so strong toward mythology and "light literature," it is well to give heed to the admonitions of the Lord in reference to the proper food for the spiritual needs of the child. Even periodicals that pose as Christian are often found advising the reading of fiction by the young.

The Lord's instruction to parents is this: "But teach them [that is, teach God's law and the story of his dealings with his people] thy sons, and thy sons' sons." Deut. 4:9, 10. "And ye shall teach them [that is, God's words] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 11:19.

Is this narrowness? If so, it is the narrowness of infinite wisdom. There are some things that are better narrow than broad; as, for instance, a leak in

a dyke, a break in a dam, or the spaces between the bars of a tiger's cage. It is the very essence of wisdom to be narrow toward evil; it is the sum of foolishness to be narrow toward God. But he who fills his mind with the folly of this or ancient times is broadening toward the evil, and narrowing toward the good. God makes no provision, he sets apart for us no time, for the study of the foolish and frivolous things of the age in which we live.

One prominent religious journal recommends for the children a list of books of fiction which it plainly states is composed of books whose contents would be a senseless jumble to the adult mind; but whatever they appear to the healthy adult mind, that is what they are; and the one who places before his child a senseless jumble, instead of that which the Lord has directed, is guilty before God. He is not only starving the intellect of the child, but he is turning the intellect of that child away from the love of God and the love of the truth to the love of the unreal, the unsatisfying, the foolish.

Upon every parent rests a weighty responsibility in this matter; it is not the responsibility of seeing that these channels of folly are led into the home to flood the soul, and drown its longings for God and the good—it is the responsibility of seeing to it that there is a strong barrier set up against any such invasion. The wise parent will give to his child that which is "meat in due season;" for "what is the chaff to the wheat? saith the Lord." C. M. S.

Babylon Is Fallen

THERE are two Babylons brought to view in the Scriptures of truth: (1) The ancient monarchy, with its pagan gods and goddesses, its heathen temples and priests and worship, with all their mystic rites and ceremonies; (2) the Babylon of the apocalypse, representing primarily the Roman Catholic system of worship as the mother, and the daughters, those churches which have followed in her steps. In a general sense the New Testament term applies to fallen and apostate Christianity, especially in the last days.

To the church God sends a message declaring to it the fact of its great moral fall, its departure from truth and simplicity. This message is found in Rev. 14:8 and in Revelation 18. Of the application of this scripture to our own day, we see indications on every side, not in any one church, but too greatly and generally in all the great churches of the land. Religious faith has been corrupted; simplicity has been sacrificed. The spirit of the world is entering the church, and the line of demarcation be-

tween it and the world has been well-nigh obliterated.

The apostle declares that the church during this time should be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." The extent to which this spirit has entered into some of the churches of the land is strikingly illustrated in a recent church carnival held in Walla Walla, Wash. The *Morning Union* of December 15, published in that city, gives the following as some of the attractive features:—

From the moment one enters the door and kisses the Blarney (two well-known society women, of which you have a choice between the blonde and brunette at ten cents per), until the Japanese bazaar is reached, a continual round of pleasure and thrills is experienced at very nominal cost considering the enjoyment and merriment received. The amusement features are unique. By paying ten cents one can climb a step-ladder to a platform above, on which sit two well-known society women of the town with ready lips. This was one of the biggest drawing cards of the carnival last night. By paying a small sum, one can have his past, present, and future read by most alluring gipsies in fantastic costumes and languid poses, under shady cozy corners. Another feature is the dances given on a raised platform on one side of the hall, which is also drawing large crowds. The fishing-pond, conducted by several ladies, assisted by their Chinese protectors, catches many a sucker.

What excuse can any local church give for its existence when it indulges in affairs of this sort? Indeed, what is the difference between those in the church who do such things and those out of the church who follow the same practises?—The only difference is in the profession, not in the life and character. And how can the blessing of God be expected upon money for church activities raised in such ways as this? The church of God can never convert the world by descending to the world's level. It must take its stand upon the pure principles of the gospel of Christ, and by the aid of the divine Spirit bring man up to this high and holy standard. Thus only can it be the power in the world which God designed it should be in the conversion of mankind.

F. M. W.

That Ancient Deception

WITHIN the last few years there have sprung into being many teachers and many periodicals whose purpose is to teach men to think themselves gods or a part of God. That was an ancient plan, conjured in heaven by one who chose the worship of self above the worship of him through whom he had his being. It proved the angels' deception in heaven; it proved man's deception in the earth. It was a generic falsehood;

for from it have sprung a great crop of other falsehoods and false systems of worship.

That teaching in the garden of Eden was the fountainhead of the doctrine of the immortality of the soul; for it was coupled with, and had in it the essence of, that other statement, "Ye shall not surely die." The tree which sprung from that seed-lie has been dropping down fruit that had in it inherently the essence of death. That teaching which was the foundation of all heathenism has not been left to the heathen world—it is with us yet, clung to, and propagated by, much of the professed Christian world.

The Word of God teaches this truth, that he who is made a new creature in Christ Jesus has Christ in him, "the hope of glory." It teaches men also to let the mind of Christ be in them, that it may direct them in the ways that are in harmony with the law of God; but the doctrine of that ancient error teaches Christ or God incarnate in our flesh. The ideas may seem to some akin, if not in harmony; but they are as far apart as light and darkness, as life and death, as far apart as the poles of the heavens. The one exalts man, and brings in as a natural consequence the worship of self; the other exalts Christ, and puts away from us every form of worship save the worship of God; the one is the counterfeit, the other is the genuine; the one turns men into the ways of destruction, the other leads them by the straight path up to the throne of God; the one must explain away all scripture that is not in harmony with it, the other takes the Word of God and hews itself to the line of that Word, "bringing into captivity every thought to the obedience of Christ."

Satanic in its inception, that doctrine of deception can end only in the destruction which uproots every plant that has not been planted by the eternal God. Satan said, "I will exalt my throne above the stars of God: . . . I will be like the Most High;" and that is the doctrine which he preached to the angels. It is the first doctrine which he preached to the innocent pair in Eden, for them to believe and work upon for their own self-exaltation.

In this New Thought, this New Theology, which is new only in its metamorphosis into a sort of Christian ethics stage, man is declared to be able to compass his own salvation, to be his own savior, able to liberate himself from sin and its consequences, having within himself the power to cure himself of sickness and all the ailments of the flesh, and being in himself "the highest expression of God."

In this not only is God's Word utterly discredited, but the plan of redemption,

all that God has done for man, is flatly denied, cast aside, trampled underfoot; and then man is put in the place of God, to do for himself that which only God can do for him. Some time ago there sprang up in this country a society whose express purpose was the exaltation of man, the setting forth of his divinity and his all-sufficiency in himself. That society has many supporters now in the journals that are devoting their strength and influence to the propagation of that very idea. Books are multiplying rapidly which advocate the same ideas, the pith of which is contained in this expression: "Man will yet fling his form into the heavens, and root himself in God." That is what Satan tempted Eve to attempt to do; that is what the builders of the tower of Babel tried to do. The same idea is voiced in these presumptuous words: "Order is our only savior, and, like the picture in the soul of the artist, it lies within us, waiting to be revealed." In other words, we are in need of no Saviour but ourself.

This all works toward the exaltation of self and the worship of self. It is man's attempt to do in the earth what Satan attempted to do in heaven, and the two things are branches from the same evil root.

That one subtle purpose has run through the work of Satan from the day he conspired against his Maker, even down to the present day, and will continue thus until his last victim has been ensnared. His power over those who have not the mind of Christ will continue unto the end, and increase as it continues. The subtlety of his sophistry will continue to grow keener unto the end. The rapid increase of these teachings of heathenism to which we have referred proves this to be so. There has been an awakening among the adherents of these teachings in the lands that have been longest enslaved and darkened by them, and they are now rapidly spreading in the lands that had not known them hitherto. They are even permeating the pulpit orations of Christian churches, and are winning their disastrous way wherever the power of God has not come in to dominate the life.

The harvest of the earth is almost ready for the sickle—the weeds as well as the wheat. It is time to seek God, "to watch unto prayer," that the over-spreading delusions of the last days may not reckon us among their victims.

C. M. S.

China's Fight Against Opium

WHEN, many years ago, China was compelled to admit opium from India, the cultivation of the poppy was encouraged at home to compete with the trade from abroad. Now, however, the Chi-

nese government is making one of the greatest fights in history against a national vice. It is rapidly cutting down the production of the drug in China. Now the students of northern China are organizing a great protest against the importation of opium; and strong organizations in Great Britain are seeking to secure action on the part of the Indian authorities. Here are some lines from the Chinese students' appeal to the British nation:—

For fifty years the opium trade has been bringing thousands of pounds of the black curse to China. This poison has brought sorrow, poverty, and death to millions of our people. Now our government and our people fully realize the danger, and have made strict laws to overcome this great evil. For three years the battle against the planting of opium has been going on, and the world can see that China is thoroughly in earnest because of what she has done. But still the opium continues to come in from abroad, and we can not stop it because of the treaty of fifty years ago. Alas! alas! how can we save China? As one editor has said, "Our country is burning up, and the English are furnishing the fuel." We are deeply moved as we hear of so many of the English people who are praying and working that this trade may be speedily stopped. . . . The governor of the Canton province undertook severe measures to protect his people from the black poison from India. For several months the trade was demoralized, and the opium merchants of Hongkong appealed to the British minister. It was decided that China had no right to interfere with the trade. The viceroy has now resigned because he was not able to protect his people. . . . China has not the right to save her people from opium. Alas! is this indeed so? And is it the enlightened, Christian nation of England that has taken away this right? If so, we appeal to you to set us free.

A Special Day of Prayer

A RECOMMENDATION from the finance committee came before the recent meeting of the General Conference Committee Council at Washington, and was adopted, to the effect that Sabbath, January 21, should be observed as a day of fasting and prayer. The reasons given why we should engage in this special season of prayer were: First, There is a great dearth and need of sufficient Spirit-filled laborers to enter the whittened harvest-field at home and abroad; and, second, there is a need of means to sustain the increasing number of laborers.

The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. Why, then, are we so negligent in prayer? Is it because we think we are "rich, and increased with goods, and have need of nothing"? Or is it because we have become so paralyzed with

the cares and bustle of this life that we neglect to pray as we should?

"Steps to Christ," page 108, raises this question: "Why should the sons and daughters of God be reluctant to pray, when *prayer is the key in the hand of faith* to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"

When a key is freely offered to us that puts within our grasp the boundless resources of Omnipotence, why should we not avail ourselves of such infinite power? As I pen these lines, I can not but say, "Lord, forgive me for such negligence."

In all the history of the church and of individuals it has been prayer in the hand of faith that has won the victories. A woe is pronounced upon those who take away the key of knowledge to the things of God. Luke 11:52. Daniel and his companions found this key of knowledge through *prayer* (Dan. 2:16-23), and a mighty victory was the result. It was prayer that locked the mouths of the lions, and delivered Daniel when he was cast into the jaws of death. Dan. 6:10-22. It was the midnight prayers, mingled with songs of praise, that opened the prison doors and loosed the shackles from off the apostles, Paul and Silas, and set them free. Acts 16:25, 26. It was prayer and the confession of sin that brought the fulfillment of the promised descent of the Holy Spirit at Pentecost, and gave the disciples power to speak the word with boldness and success. Acts 1:5-14; 2:1; 4:29-33.

We are bidden now to ask "of the Lord rain in the time of the latter rain," with the assurance that "the power of the Holy Spirit awaits our demand and reception." Then why not use the *key* in the *hand of faith* that will bring these promised blessings?

As a result of prayer, we see the gift of the Holy Spirit, love, and large benevolence. Acts 4:31, 32; 10:2. No wonder that Satan desires to keep God's people from prayer. We should pray for definite things, and believe that our God will supply our need "according to his riches in glory by Christ Jesus."

Let us keep the two specific objects of this season of prayer before us: First, to pray that God will raise up men and laborers to carry the gospel to all the world in the old-time spirit and power of the apostolic days; and, second, that the Holy Spirit may move upon those of means to respond to the call of God to support more laborers at home and abroad. May this day be a profitable one for us as individuals, and mark a new experience in our personal communion with our God and Saviour.

R. A. UNDERWOOD.



Our Publishing Work in China

We issue our literature in two dialects, or languages, to meet the needs of the people. One is the Wen-li, which is used in the south, and by the educated people, and the other is the Mandarin, which is used by the bulk of the people in China. We issue a monthly magazine in the Wen-li and one in the Mandarin. They both bear the same name and date, but as a rule the material in them is not the same. This year promises to be the best in our publishing work in China.

We have printed three specials of our paper this year. Of the July special, we printed 22,000 copies, and of the September number, 20,500 copies.

Each year we get out a Sabbath calendar in Chinese. Last year we sold 85,000 copies, and we shall surely double that this year. We feel a deep interest for the Chinese in foreign lands as well as for those who are in their native country.

Periodical Work

During the first six months of this year, we doubled the edition of our *Signs of the Times* as compared with the first six months of last year. Counting our New-year's special and the Nanking special, our average circulation has been 12,000 copies a month. The total number sold of our New-year's special amounted to 22,000 copies. Besides this, we are getting out several tracts,—5,000 copies of a "Dialogue on the Sabbath," in the Cantonese dialect; also 10,000 copies of "God's Love for Man," 5,000 of which were shipped to Java, along with 5,000 tracts, entitled, "In the Beginning." During another month we shipped out 7,097 Wen-li tracts and 1,230 Mandarin tracts, a total of 8,327.

Three Interesting Experiences

The other day we received a letter from an English-speaking student of a theological seminary in an inland province. Having read a copy of our Mandarin paper, which he received through the efforts of the brethren in Chang-sha, he writes: "I am searching for truth. I wish to find the real truth in the religious world. Is all the professed Christianity wrong? Am I mistaken in what I believe? I can not solve this problem without careful study."

Another man, a preacher of four years' experience, received a copy of the paper through the efforts of the colporteur in Hankow, was convinced of the Sabbath, and began to obey in spite of opposition. He now writes inquiring as to the location of our nearest mission station.

A Christian, returning from Canton to his home in Hong-kong, was invited to buy a copy of the paper. He says: "I was inspired by his [the colporteur's] earnestness, and was convinced that God in his love had sent this man from the 'Western country' to give us the knowledge of the truth. When I read your

paper, it satisfied me very much, and I beg you to send me each number in the future."

Chinese "Signs of the Times" Magazine

Our New-year's special *Signs of the Times* for 1911 will be far ahead of anything we have yet had. We would like to see a copy of this special magazine put in the hands of every Chinese in America. The price will be as usual: Five to twenty-five copies, four cents each; twenty-five or more copies, three cents each; single copies, five cents.

How Americans Can Help

Our 1911 Chinese New-year's calendar is printed on a heavy red paper, which is very pleasing to the Chinese. The size is 18 x 23 inches.

There is nothing easier to sell to the Chinese than this calendar, especially to those Chinese living outside of China; for they have no way of knowing the Chinese dates unless they have a Chinese calendar. The price is fifty cents a hundred, or five dollars a thousand.

By special arrangement with the General Conference, the Pacific Press Publishing Association, Mountain View, Cal., has agreed to fill all orders from our people in America for Chinese publications. Those desiring the New-year's special edition of the Chinese *Signs of the Times*, the Chinese New-year's calendar for 1911, or any of our Chinese tracts, should order in the regular way, through their conference tract societies.

B. A. ROBERTS,

Manager Chinese S. D. A. Mission Press, Box 993, U. S. P. A., Shanghai, China.



Tent-Meeting in Japan

EARLY in September we left our tent effort at Hiroshima and located at Nagasaki. Before coming here, we were told that there would be held a great festival, which would begin about the time we were planning to open our tent-meeting, and last until the tenth of October.

Many thought that this festival, which originated hundreds of years ago, would interfere with our meetings, especially so as the main object of its celebration at this time was an effort on the part of the people to oppose Christianity. But what a different experience the Lord had for us! On account of the cold weather setting in, we could not wait until the festival was over, so we went ahead, trusting in the Lord.

I pitched the tent about the middle of September, and began to preach the message. From the very first, the attendance was good, there being present from one hundred to one hundred fifty each evening. When the festival day came, we thought that those who had been attending our meetings would stop coming. But every day and night a thousand or more came to the tent, filling it to overflowing, many standing outside.

We feared that the mob might interfere with the meeting. Accordingly, we arranged to have it protected, but the meeting was remarkably quiet during this time. Often a number of drunken men would come in, and act as if they intended to give us trouble; but the angel of the Lord, we believe, was present to direct and guard. These men did no harm, but listened intently to the sermons.

When I had finished the discourse the first evening, some one said, "Is this all, or will there be other meetings? I want to hear more." And, "Who is this man?" etc., was asked by the people. The daily paper gave favorable write-ups of the meetings, and many changed their ideas about Christianity, this favorable impression going so far that even other pastors apparently appreciated our work. We distributed many thousands of our Japanese paper among the people during this time of the festival. We hope that the seed thus sown will spring up and bear fruit.

Before the new year, I plan to go farther south, hold a series of meetings, and if possible create an interest in the message in this new locality. My wife and two young men will accompany me.

By what we have experienced in Japan this past season, we can hear the sound of a going in the mulberry trees, and we must follow as the Spirit guides. We earnestly pray that the Lord will direct us to just that place where he would have us, and give his truth the victory.

H. KUNIYA.

Nagasaki.



Northwest Rhodesia, South Africa

HAVING just returned from the Mwomboshi district, where we have opened three new out-stations, I will give an account of our experiences.

We supplied each out-school with one teacher, one large boy and two small boys to help him; also with nine oxen and farm implements. With this help we hope that these schools will be able to support themselves after the first season.

The oxen, boys, my carriers, and mule went by road, while I followed (with three boys) some days later by train.

To reach our destination we had to cross the Kafukwe River, which is a fine stream about one hundred fifty yards wide. The railway bridge is almost five hundred yards long. Crocodiles are very numerous in this river, and the oxen had to be taken across by native boatmen. A pole is placed across two boats, which are thus tied together, and an ox is tied to the pole, and with another boat following behind, they take him safely over. The mule, however, refused to enter the water, so I had the boys take him over the bridge.

We opened the first out-station about thirty miles above the bridge, three miles to the east of Lusakas. Here there is a railway station and a post-office, with quite a colony of Dutch farmers. There is much good farming land, occupied and unoccupied, around here, and I put the boys on six hundred acres of good land near a strong spring of pure water. The mule and the oxen arrived in good condition. During my stay of ten days we got well started on the buildings. The natives seem to appreciate our work for them; and before I left, there were already four pupils (boarders) in the

school. I told these boys that the teachers would not have much time for school work until the buildings were finished, as the rainy season was close at hand; but they wished to stay, and will be a help in the work.

Before I left this place, three of my four carriers fell sick, one with fever, one with stomach trouble, and the third with pleurisy; so I made a sleigh, and with four oxen to draw it, took my things to the next out-station, Chikupi, about eighteen miles southwest of Lusakas. This is a broad, well-watered valley, with fine soil and plenty of small timber. The rich soil is attracting many settlers, both white and black; and since I was there last year, I can see a considerable increase in the population. We were fortunate in getting two hundred acres along the banks of a good stream, and the boys should have no trouble in supporting their school here after their second season. Here we found some difficulty in buying enough food, as the traders have bought over one thousand bags of grain in this district, and the natives did not wish to sell any more; but we finally secured what we needed.

We had our camp in the midst of a clump of beerbab trees, which are quite a feature of the country, and look very grotesque, having immense trunks and limbs, and short, stunted-looking branches. Cream of tartar is obtained from the seed pods of this tree.

The natives here are, in many respects, a hard class of people to deal with; but we found some, and no doubt there are many more, who desire to learn of Jesus. Most of the people here recognize a Supreme Being, whom they call Leza; but when we ask them of Jesus, they say, "We do not know him. Who is Jesus?" In our Sabbath services many expressed a desire to come to school, and we hope that by energetic work on the part of the teachers, with the Lord's blessing, a good school will be raised up here, and many souls be gathered into the ranks of God's people.

C. ROBINSON.

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Field Notes

ONE was recently baptized at Salida, Colo.

At Miles City, Mont., four have accepted the truth.

A MAN and his wife have begun the observance of the Sabbath at Scottsboro, Tenn.

SEVEN persons are keeping the Sabbath at Shields, British Columbia, some of whom have been baptized.

TWO new members were added by baptism to the Jersey City, N. J., German church on Sabbath, December 10.

ELDER F. M. FAIRCHILD reports five new Sabbath-keepers at Indian Spring, Md. Others are on the point of decision.

A FAMILY of four adults, two of whom are teachers, are rejoicing in the truth and awaiting baptism at Jackson, Miss.

TWO were baptized last month at New Hope, Tex. At Fort Worth there are six who have cast their lot with God's remnant people.

Christian Liberty

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

Conducted by the Religious Liberty Bureau
K. C. RUSSELL Secretary
C. M. SNOW Corresponding Secretary

The Voice of Freedom

THE voice of liberty no more is heard;
The Roman law no longer holds its sway;
The mighty power of Rome — that kingdom iron —
Is now forevermore to pass away.

The pall of medieval midnight hangs above;
The land is cursed by feudalism's reign;
Man, God's most noble handiwork, has come
To be a serf beneath the system's ban.

The shrines, once revered, are forsaken now,
Monastic rites no longer satisfy;
The plowman's happy songs are changed to sighs,
Nor love, nor war, nor satire makes reply.

The British yeomanry live on through weary years,
Their hearts still hoping, e'en in dull despair;
Their ears forever listening for the note
Of freedom, which inspires their only prayer.

Past are the reigns of Clovis, Charlemagne,
And William the Conqueror; but still
The people sit unsolaced and uncheered,
Their prayers unanswered, hopes all unfulfilled.

God answers prayer, though long be the delay;
No baron, serf, nor yeoman cries in vain.
As truly as God lives, will freedom come,
And liberty begin her glorious reign.

King John, compelled by power he does not know,
Through fear of death a worthy deed performs.
The noble Magna Charta, God inspired,
Brings liberty and freedom from the storms.

In Runnymede the barons find their law;
All men find equal hearing at the bar:
"Justice may not be sold, refused, delayed;"
The planter's plow no man may seize or mar.

The seed is sown, and in the Western world
The flower of liberty soon blooms in beauty rare:
'Tis "Time's most noble offspring" that is born,
That all mankind may equal freedom share.

O, God forbid that in this noble land,
Where freedom has so many years held sway,

Foul tyranny should e'er a foothold gain,
To curse and blacken with its dread decay.

O men! look well to how you make our laws!
Take heed that justice breathes in every line;
Religious legislation turn aside,
Upholding freedom and man's rights divine.

LILLIAN S. CONNERLY.

Religious Legislation in Bermuda

UNDAUNTED by last year's failure, the Moral Reformers again brought their "Lord's Day act" before Parliament this fall. The measure was defeated the fifth of last October.

The Bermuda *Colonist* contains the following: "In the House of Assembly, on Wednesday, Dr. T. H. Outerbridge moved the second reading of the Lord's Day act. After some discussion, the bill was rejected." Then are enumerated the names of the ten members in favor of the second reading, and the eleven who voted against the measure. While the measure was defeated by a majority of only one, it must be understood that this motion was not whether the act should become law, but simply whether it should be read a second time. It was the same one year ago. There is no doubt that the majority of those favoring a second reading of the act would have opposed its becoming a law.

It is quite evident that one year ago the mover in charge of that measure tried to rush it through with a small house; and that this year he tried to push it when some who are much opposed were away from the islands.

Perhaps the following editorial from the Bermuda *Royal Gazette* of Oct. 18, 1910, will show the feelings of most Bermudians: "The Rev. D. K. Grant, in a mildly satirical letter which we publish this morning, calls us severely to account for certain remarks made concerning the defunct Lord's Day act. More immediate demands upon our time, . . . matters of greater moment, forbid our undertaking the disagreeable task of a post-mortem upon a measure whose utter ineptitude was so apparent that it never even reached the committee stage in the House of Assembly."

The foregoing shows that Bermuda is still not only "the land of the lily and the rose," but also the land of religious freedom; and that the Moral Reformers have again failed in their efforts to force the people of the Bermudas to observe a purely human institution, which, though wholly religious, has never been sanctioned by the Lord of the Sabbath.

The apostle, in defining the "mystery of iniquity" (2 Thess. 2:1-7), shows plainly that this mystery is the spirit of self-exaltation. This spirit originated with Lucifer, when he said, "I will be like the Most High." Isa. 14:12-14. It was this same spirit that was manifested by the early Christians when they adopted, several hundred years after Christ, the "venerable day of the sun" as a rival to the Sabbath of Jehovah. Not only was it adopted by them, but this Sunday sabbath was enforced on the people by imperial decrees and councils. When men did that, they exalted this human Sunday institution above God's holy Sabbath. When they did that with-

out divine authority, they set themselves above God. So likewise when the Bermudian Moral Reformers attempt to do the same thing, do they not also partake of the same spirit? Like Saul of Tarsus, their motives may seem right to them, but Saul's experience and confession prove that honest motives may be wrong. Like causes produce like effects.

M. ENOCH.

Spain and the Vatican

A VICTORY was scored by Premier Canalejas, of Spain, in the Chamber of Deputies, December 23, after a stormy all-night session in behalf of his "Padlock" bill. The bill originally prohibited the creation of further religious establishments in Spain, to become operative upon the passage of the measure. A compromise was effected by limiting the time of the law's operation to two years. The Associated Press report of December 24 has this to say in regard to the matter:—

"The objection to the measure by the Holy See was based on the contention that whereas negotiations were under way for the revision of the concordat of 1851, Spain could not in good faith adopt any legislation adversely affecting the congregations until these negotiations had been concluded. It was claimed that, in the meantime, the status quo should be maintained.

"Canalejas insisted upon a 'program of religious liberty,' and maintained that the matter covered by the 'Padlock' bill was not properly a subject of diplomatic exchanges between Madrid and Rome. In this attitude he has the support of King Alfonso. Much bitterness was engendered; and Canalejas, himself an avowed Catholic, bore the brunt of the clerical opposition.

"The final fight was waged until the deputies were pretty well exhausted physically. Amendment after amendment was voted down. At seven o'clock this morning Canalejas intervened in a strong speech, disclaiming any hostility upon the part of the government toward the religious orders. He insisted, nevertheless, upon the necessity of passing the bill, in order that the government might resume negotiations with Rome.

"Señor Salaberry, the integralist, responding, declared that the opposition would fight to the bitter end; but Vasquez Mella y Candido, leader of the Carlists, finally surrendered, saying that he did so out of pity for the poor stenographers, after, however, registering a final protest on behalf of the Pope, who, he said, would be greatly grieved."

The vote was 108 to 20, and it means that Spain has taken a long step toward religious liberty in a practical way. Of course, Rome will contend that this success will bring about an irreligious era, because of the discontinuance of the ecclesiastical control of the state. But an irreligious era is not a necessary outcome. Canalejas's program evidently calls for a non-religious form of government in place of a religious. In this connection a letter to the editor of the *New York Sun*, published December 23, from R. A. M., correspondent of *El Progreso*, may be in place. We quote in part:—

"Deplorable as it undoubtedly is, every forward movement in Spanish pol-

itics is bound to assume an anticlerical aspect, because in Spain the church has become identified with absolutism. Therefore as the popular mind is being enlightened, it beholds in the church an obstacle to its betterment. People no longer want to go to the convents for the 'poor's soup,' but want to possess the means of having it home-made. They are by leaps and bounds losing their belief in an eternal punishment, since they now hear that religion is a moral teaching, calculated to perpetuate a system which they deem an injustice. If the church, after having been Spain's chief educator throughout history, finds herself now despised and defeated, let her shoulder the blame."

It is written, "Whatsoever a man soweth, that shall he also reap." This principle is as true of the church as of individuals, and it will be interesting to know what the outcome will be between Spain and the Vatican.

S. B. HORTON.

Religious Liberty Notes

THE Idaho Conference is planning a vigorous religious liberty campaign for this winter.

ELDER S. B. HORTON, religious liberty secretary of the Atlantic Union Conference, reports excellent success in obtaining subscriptions for the magazine *Liberty*.

ANOTHER new religious liberty leaflet (No. 16), entitled, "Why Sunday Laws Are Wrong," is ready for distribution. It bristles with facts concerning the evils of Sunday legislation.

BROTHER T. D. GIBSON has been chosen religious liberty secretary of the Minnesota Conference. We are glad to number Brother Gibson among the secretaries of this department.

THE Lord's Day Alliance, in Ontario, Canada, is meeting with strong opposition to its proposal to have the government meet the expense of all prosecutions for the violation of the Sunday laws.

LET those who have charge of the religious liberty work in the cities and large towns send the general Religious Liberty Department a list of the city officials, as we wish to send them timely religious liberty reading-matter.

BEGIN the new year by sending *Liberty* or *Protestant Magazine* for one year to some friend or neighbor. When you pay for ten or more subscriptions to these journals, they can be secured for fifteen cents the yearly subscription, sent to separate addresses. What would make a better present?

THE *Courier Citizen* (Lowell, Mass.) of Dec. 20, 1910, contained a lengthy report of a meeting where eighteen churches of the city were represented by their pastors and others to effect a local federation of churches. E. T. Root is reported as saying: "An age of individualism gave to the churches as their one task the saving of souls. That age, in turn, is passing." Instead of following the gospel method of saving men by individual efforts, many now seek to convert men in a wholesale way; hence the demand for a federation of the churches.

THE general Religious Liberty Department is supplying a large number of mayors and councilmen throughout the country with copies of the pamphlet entitled, "The Famous Sunday Mail Reports." An appropriate letter accompanies each pamphlet.

CONGRESS resumed its work on January 5, after the holiday recess. From now until the fourth of March will be a time of suspense for the opponents of the Johnston Sunday bill. Now is the time to send in your petitions and letters of protest against the bill to the representatives from your State.

REMEMBER the annual religious liberty offering, to be taken Sabbath, Feb. 4, 1911. Begin to-day to plan to do your part toward making this the largest offering ever taken for this purpose. A great battle is before us for the rights of conscience, and we shall need your help financially as well as in other ways.

THE January, 1911, *Homiletic Review* says: "It may turn out to be providential that Japan has become master of Korea, instead of Russia, which undoubtedly, but for the war with Japan, would have taken her under despotic sway. Little liberty of conscience might then have been permitted; for the czar might have had little actual influence at such long reach over the Orthodox missionaries."

THE Lord's Day Alliance in Ontario is bringing increased pressure to bear upon those who indulge in the most innocent recreation on Sunday. The latest is to prohibit skating and the toboggan-slide on Sunday. The mayor of Toronto expresses disgust at the extreme length to which the Lord's Day Alliance has gone in these things. This illustrates what religious zealots will do in any place when they succeed in getting the government committed to their policies.

THE North Carolina Conference has succeeded in getting one of the newspapers in that State to print an extra sheet, with both sides filled with religious liberty matter, which is to be enclosed in each paper. Why can not the same thing be done with hundreds of other newspapers in this country? Matter for the purpose could be taken from *Liberty* and our religious liberty tracts. Of course it might cost something to do this, but the results for good could not be measured. Who will try?

K. C. R.

CHINA has taken the second step toward representative government. The first was taken some twelve months ago, when the provincial assemblies were formed. Now the second body, called the Imperial Assembly, and containing the nucleus of a future parliament, has been organized. Its duty will be to prepare for larger popular liberties in the future. For the present, these two assemblies are drawn from the ranks of the aristocracy and the official classes; but it is foreshadowed that, in a few years, the people of China will be experiencing the fact of an elective parliament. The remodeling of the empire upon Western lines must affect the politics of the whole wide world. In a very special manner, this is a golden opportunity for the advancement of the kingdom of God in these vast dominions.—*Missionary Review*.

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

A Revival of Home Missionary Work

What Some of Our Field Workers Say

Western Washington Conference, Elder S. W. Nellis, president:—

"I am satisfied that the home field must be strengthened in every branch of the work. In order that it may be a real recruiting station, we must have men who will drill and educate our young people, especially in the canvassing and periodical work. To my mind this is the most important work in the conference, and brings the best results."

Southeastern Union Conference, Mrs. Helen D. Dowsett, missionary secretary:—

"We have a missionary secretary in each conference, although some of these have had very short appointments, know little about the work, and can devote only a part of their time to it, as they have other interests to look after. We are heart and soul with you in beginning the home tract and missionary work in the churches by starting missionary societies in each church, and training a good missionary secretary to take charge of the work."

Iowa Conference, G. C. Hoskin, tract society secretary:—

"We trust we shall get results in this conference from the fourth Sabbath home missionary service. Everything is moving along nicely."

Colorado Conference, Elder C. R. Kite, president:—

"I assure you I was glad to hear that you are endeavoring to revive the home missionary service in our churches. I look back to some of those missionary meetings years ago in my home church as the brightest spots in our Sabbath services. I want to assure you that my heart is in this work, and that we will consider this matter when our committee meets to-day, and plan definitely to push the work in our conference."

Ohio Conference, J. I. Cassell, tract society secretary:—

"I am calling the attention of our churches to this important meeting, and asking them to organize at once for this work. I hope we shall see a steady growth in missionary endeavor as a result. You have our hearty co-operation."

North Dakota Conference, E. L. Spencer, tract society secretary:—

"Most of our churches are German. What few English churches we have are taking hold of this work earnestly, and the reports that we get are indeed encouraging. We will endeavor to make this missionary service a general success. Next year we trust we shall be better organized, and can do more efficient work."

Western Washington Conference, H. A. Green, tract society secretary:—

"Our missionary secretary is reorganizing the church missionary societies, and some of them are taking up the work enthusiastically."

Southern Union Conference, Elder C. F. McVagh, president:—

"I will do what I can in this matter, urging our conference presidents and secretaries to make the most of this service, and to follow it up with other work."

Southwestern Union Conference, C. N. Woodward, secretary:—

"I am glad that we are returning to the observance of the fourth Sabbath missionary program each month as home missionary day. I always used to enjoy that day better than most of the others, and I feel sure that the return of that good old custom will be a great benefit to all our churches. I am interested in the idea, and shall do all I can to work for a return to the old paths."

Arkansas Conference, J. A. Tucker, field missionary secretary:—

"If anything will strengthen our churches, and beget in the members a hunger for souls, it is the old-time missionary meetings."

Chesapeake Conference, Elder Roscoe T. Baer, president:—

"I am very anxious that we come up on the home missionary feature of our work, and push it to great success in this conference this year, and for all time to come, until the work is finished. We expect to see our tent companies take hold of our magazines, selling hundreds and thousands in connection with their efforts. I have gone over the bills received from the different publishing houses, and find that our workers have sold over seven thousand of these valuable magazines in Baltimore. I trust we shall soon have a number of church-members at work with these truth-filled papers. It is a noble experience for them and a great blessing to those who have not heard the truth, but who would accept it if they knew how to find it."

California Conference.

Prof. C. C. Lewis, educational superintendent, writes that a live interest in missionary work is manifest in the Pacific Union College. A regular missionary society has been organized, and is taking over one hundred copies of the *Signs* weekly.

Upper Columbia Conference, Brother F. G. Johnson, tract society secretary:—

"We now have a man in the field to look after the home missionary work, Brother F. A. Bower, of College Place, Wash. I trust that our magazine work will soon be on a better basis than it has ever been."

Ontario Conference, Miss Sadie Baker, missionary secretary:—

"I am deeply interested in the monthly home missionary readings. It has been decided that nothing shall take the place of this monthly reading in the churches throughout our conference. I like the idea of having the programs appear in the *REVIEW*. Our churches will carry them out, and we shall see good results. We are making progress, and souls are being brought into the truth by our church-members. At our camp-meeting this year it was voted to take up the plan

of home Bible studies. The number of magazines sold each month is increasing, and through the home Bible study plan, each member can do something. We are of good courage."

Southern California Conference, Ernest Lloyd, missionary secretary:—

"In about sixty per cent of our churches the fourth Sabbath missionary meeting is an important occasion. There are many encouraging features about our work in this conference. I see many hopeful signs: (1) The reviving of the old-time missionary meetings, from which thousands of pages of our God-given literature are being sent out through the mails to interested persons; (2) the increased missionary correspondence following up this literature; (3) the combining of a short missionary meeting with the weekly prayer-meeting, —now adopted by about ten of our churches,—giving more definiteness to the prayer service; (4) the increasing number of magazine workers among the churches, and systematic and aggressive house-to-house work with our papers and tracts; (5) the fact that our local leaders are endeavoring to lead out in active missionary work; (6) the growing willingness of our people to assist in the great work of reaching the masses around us; and (7) the visible and invisible results of our efforts as a missionary people. These are some of the encouraging features that characterize the missionary movement in the ranks of our membership to-day."

We are receiving many interesting communications from other leading workers, voicing their deep interest in this great movement. Extracts from these will appear later. God's blessing is surely attending our church-members everywhere as they enlist for active service in their own communities.

A. J. S. B.

The Gospel to the Sailors

LIFE at sea makes one anxious for reading-matter. It also leads man to realize, as nothing else will, his absolute dependence upon his Maker. In the words of the psalmist: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth up the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. . . . He bringeth them unto their desired haven." Ps. 107: 23-30.

For this reason, sailors as a class are appreciative of religious literature. Some of the methods of reaching officers and sailors on the ships are clearly outlined in the following interesting account of "A Day in Ship Mission Work," recently received from Brother D. D. Fitch, of the Southern California Conference:—

A Day in Ship Mission Work

"At a recent young people's rally it was decided to promote the ship mission work at San Pedro, Cal. A collection

of over ten dollars was raised, to which a brother from San Pedro later added enough more to pay for twenty copies of the weekly *Signs of the Times* for six months. Other papers had been sent in by friends, and we wish to assure you who may have missionary papers to spare, that they will be placed where they will count for the advancement of the message. On a recent Thursday about fifty of our people arrived at this port on our return from the annual camp-meeting. One of this number had brought with him a large supply of up-to-date, message-filled magazines, which had been purchased by the San Pedro friends for distribution. In addition to this, we had a supply of the Temperance number of the *Youth's Instructor*, which the young people on the camp-ground had paid for, with the understanding that the papers should be placed on board the ships.

"The Lord opened the way to have these papers placed on board the United States torpedo-boats, a number of which lay in the harbor. As soon as we had found a safe place to leave our luggage, I visited the 'Truxton,' one of the fleet which lay alongside the wharf. I obtained permission from the commander to place the literature in the mess-rooms used by the crew. He also told me how to place reading-matter aboard the seven other boats lying behind the breakwater in the outer harbor. Brother Hawkins, mother, and I waited at the city wharf until the launch came from one of the boats, and told our errand to the one in charge, as directed by the officer of the 'Truxton.' He willingly took us to the 'Perry.'

"The chief officer of the 'Perry' received us, and after learning our errand, escorted me to the different mess-rooms, where I left the papers, speaking a word to the men, and requesting careful usage.

"From the 'Perry,' we were taken in a launch to the 'Stuart,' where we distributed more literature. It would have been more economical for them to have had us make the round in one boat, but each time our kind host would send us in his own boat. The launch was undergoing repairs, so the captain's gig was fitted up with cushions, etc., and five men rowed us and our bundles of papers over to the 'Preble.'

"Thus we passed from boat to boat, welcomed and kindly received, although it was at a time of target practise, when the men are not allowed liberty, and when visitors are not permitted to come aboard. In the afternoon we were landed by the launch from the 'Whipple' at the same wharf from which we started in the morning. We were hungry and tired, but glad for the privilege of placing the gospel-filled literature aboard these destructive boats, which, of themselves, are plain signs of the second coming of Him whom we love.

"After lunch I visited two other boats of the same fleet that lay at the wharf. The statement of my errand gave me a free passage to and from the boats, so that during the day no expense was incurred for transportation. About four hundred periodicals and magazines were distributed to the men in this fleet, and also to the crews of some other boats.

"Those desiring to assist in this work will kindly mail such literature or books as they can spare to Chas. Bennett, 730 Dodson St., San Pedro, Cal."

Where we now have one ship missionary, we should have many. The encouraging reports received from this class of workers in New York, San Francisco, and other seaports are an index of what will be accomplished in this direction when we fully realize our responsibility for the souls of those "that go down to the sea in ships, that do business in great waters."

Here is an opportunity for many church-members to subscribe for clubs of the *Signs of the Times*, the *Gospel Sentinel*, and our other magazines and periodicals, to be used in reaching these sailors, who visit the great seaports, as well as the ports of the Great Lakes and the many navigable streams.

For full information as to how you can help in this good work, address your conference tract society secretary or your missionary secretary, who will be glad to inform you of the prices on clubs of our papers and magazines. Back numbers of papers and magazines that you have read will also be acceptable to the sailors.

A. J. S. B.

Experiences of a Colporteur in Mexico

BROTHER C. SHULZ, one of our faithful colporteurs in Mexico, has sent us the following account of some of his interesting experiences in that field. For obvious reasons we omit the names of the places he visited:—

"Ever since my conversion in Alaska in the spring of 1904, it has been my desire to bring the lost to Christ. By the guidance of the Lord, it was my lot to come to Mexico, bearing my own expenses.

"While in — I bought papers, pamphlets, and tracts, taking a burro to carry the load, and went afoot through the mountain country, selling the tracts and books. Sometimes I slept by the wayside, wherever night overtook me, guarded from all danger by Him who sent me. My burro and I lived for more than a month on the sales of the books, and we have returned with enough money to buy another supply.

"After working for some months in a railroad camp to earn money to enable me to buy a tent and two burros, and securing Bibles from the American Bible Society's agent, I started out again on a long journey through the mountains. The Lord protected me always from robbers, snakes, and wild beasts. Although I nearly always slept on the ground, and was sometimes sick from fever and bad water, I was able to work. Many received the Bibles with pleasure. Others would tear the tracts, and throw the pieces in my face, 'the tracts,' so they said, 'being Protestant.'

"While in —, in the state of —, I met Brother B. B. Blackly, who instructed me concerning the Sabbath. While staying at his house with Prof. G. W. Caviness, I accepted the faith of the Seventh-day Adventist Church. I then returned to Texas, and visited my brother and his family, trying to induce them to accept the same faith. Failing in this, at the request of Professor Caviness I went to Mexico City, and engaged in the periodical work.

"My experiences have been varied. I have worked in twenty-three different states in Mexico. As a result of the seed sown, through the blessing of the

Lord, a church has been established in —. A young Spaniard, now elder of the company of believers, accepted the truth through my efforts, and many scattered believers in many places also received the message or are convinced that it is of the Lord.

"To-day I received a letter from a native pastor. He has been preaching the gospel for more than twenty-five years. I visited him while working in —. He desires to meet with the directors of our mission, and engage with us in giving the threefold message to his people. I had instructed him for two hours on our doctrine, reading to him the 'Coming King.' He liked the book very much, and subscribed for our missionary paper, *Las Senales de los Tiempos*, and for our Spanish 'Patriarchs and Prophets,' 'Home and Health,' and twenty-eight tracts.

"Last week I took thirty-six subscriptions for *Senales de los Tiempos*, besides selling tracts, single copies of our papers, and such books as 'Steps to Christ' and 'Christ Our Saviour.' I traveled by railroad, steamship, stage-coach, on foot, on burro, and sometimes on a packhorse.

"In the coast cities, where the people are more liberal, and where there is more money, I am able to sell more of our literature than in the interior, where the people are sometimes fanatical. In one place I had paid for a room; but the owner, learning that I was a Protestant, refunded my money when I was going to my room in the evening. Not finding any other place, I had to sleep on a stone bench.

"In another place, large boys threw street refuse at me. I was obliged to ask the police to stop it. This happened in several towns. Four times I was led through the streets to police headquarters in the daytime on a charge of unlawfully selling papers. Ignorant, fanatical people had secured the police to take me there, in order to stop my work. Of course I was always set free.

"I am certain that the Lord will not miss one with his message who has a desire to know and to do. Books sell more rapidly than papers. The people say they 'want a complete work at once.' Being so often deceived by agents, they will not often subscribe."

Truly, we in the home field know but little of the suffering and privations and hardships that are endured by our household-workers in these Catholic countries.

A. J. S. B.

A Wonderful Result

As an illustration of what may be accomplished through the sale of our publications by our ministers, the following incident in the experience of Elder A. R. Ogden, president of the North Missouri Conference, is to the point. Several years ago, while spending some time at a station waiting for his train, he went out into the city, and took a three months' subscription for the weekly *Signs of the Times*. When this subscription expired, the family renewed the paper for one year. In consequence the entire family accepted the truth, and one of the sons became a successful canvasser, and has since sold thousands of dollars' worth of our denominational publications. It pays to take advantage of every opportunity for the spread of the truth.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Influence of Our Sanitariums

"IN our sanitariums a pure religious influence should be paramount. Solemn impressions are to be made on the minds of those who come for treatment. The very highest interests are to be given first attention. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right methods of living. We must take advantage of the means that the Lord has placed in our hands for the carrying forward of medical missionary work. Through this work, infidels will be converted. Through the wonderful restorations taking place in our sanitariums, souls will be led to look to Christ as the great healer of soul and body."

We acknowledge that our sanitariums are not what they ought to be, or what they will be. What is true of individual experience is equally true of the experience of our sanitariums. With sadness we are forced to acknowledge that they have not yet attained the ideal held before them; they are not yet perfect. But they are aiming to attain this state of perfection. As we are compelled to exercise patience in the development of character with ourselves and others who are striving for the mastery, so we must give time to, and exercise patience with, our sanitariums to attain their ideal.

God's work near and far has always been carried forward by men who are compassed with infirmities, and who because of this can have compassion on the ignorant and those who are out of the way. Sanitarium work has also been carried forward by institutions that are compassed with infirmities, because of the infirmities of those who occupy positions of responsibility. But in the past, God has wrought through men in the accomplishment of his purposes, in spite of their infirmities. In like manner he has wrought through his institutions. I have sometimes thought he covers our defects, for his own sake, from those who come to us for help, and thus makes impressions that pave the way for the reception of truth.

While not many of the twenty-five thousand patients treated last year were converted or accepted the truth for this time, many of them have left with higher ideals of life, and with a determination to attain these. May we not expect to see many from among this number take their stand for the truth when called to make the final decision? I believe this will be so, and then, if not now, we shall more clearly see why God has called upon us to erect and conduct sanitariums.

It may be a source of encouragement to read a few of the letters which are constantly coming to our sanitarium workers. A former patient writes:—

"I am glad to say that we are now enjoying good health. We are living strictly in harmony with the principles

taught at the sanitarium, and not only our immediate family, but some of our friends, have profited by our experience. My husband is perfectly well, and looks the picture of health. He has not smoked since leaving the sanitarium. If it were possible, I would like to write to each member of the sanitarium family, and thank each one for his kindness to my husband and myself during our stay with you. It will forever be a bright spot in our lives, and at the same time a revelation."

The following letter was from a government official:—

"I wish again to thank you and all of your nurses and attendants who were so kind and attentive to my wife while she was at the sanitarium, each one seeming to take a personal interest in her case, and assisting in accomplishing such wonderful improvement in her health. There is no doubt in our minds that you really saved her life. I also wish to thank you for your fair treatment of myself, keeping the expense of nursing, etc., at a reasonable figure. We have often said that finer people we never met."

A patient writing to a friend said:—

"We can not be too thankful to God for this peaceful place to be sick and get well in. It has been a wonderful spiritual uplift to me, one that I shall never forget."

A father writes:—

"I want to tell you how pleased and thankful we are for your interest in our son. His visit home yesterday was a source of pleasure to us. His mother feels that a great change has come over him. Last night he read from the Bible to us before he retired. He has faith in your good work, and hopes some day to be a worker for the benefit of mankind. His mother has promised to spend her vacation with him at your institution."

Another patient writes:—

"I am not able to express in words my gratitude for all that was done for me at the sanitarium. God has been very good to me, and has given me more than I deserve, not only in healing me and forgiving my sins, but in giving me such friends. For years I have been soul hungry, but I am so no more. I miss the daily morning prayer and the beautiful Sabbath services."

These testimonials might be multiplied; they are merely samples of the numerous letters of a similar character, received at our sanitariums from former patients. Let us pray for our sanitariums, and for the physicians, managers, matrons, and nurses connected with them. When we do this as we should, God will respond, and we may expect a much greater work to be done by them in the future.

D. H. K.

God's guidance is good guidance. We can not understand it, nor always see its wisdom at the moment, but the fact that it is God who guides should be sufficient assurance. "I do not know the way I take, but well I know my Guide." That is enough. They who have faith in God see his goodness, not only after getting to heaven, but in the land of the living.—*Baptist Commonwealth.*

"THE man who loves truth and honesty for the sake of truth and honesty, is the man who will make a success."

NOTICES AND APPOINTMENTS

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.*

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.*

"Zeichen der Zeit"

First Quarter, 1911, Now Ready

THIS number of our German magazine surpasses any hitherto published, both in appearance and in contents. It is a religious liberty number, but contains much matter on other phases of present truth.

The beautiful cover design is printed in green and black, with the Bartholdi statue, Liberty, in the center. Titles of contents are as follows:—

- "Scatter Good Seed" (poem).
- "The Invitation of Christ" (illustrated), Mrs. E. G. White.
- "The Return of Christ" (illustrated).
- "The Sanctuary in Heaven" (illustrated).
- "The World Pointed to God's Law."
- "Object of Tribulation and Affliction."

ARTICLES ON RELIGIOUS LIBERTY: "Church and State: Why We Protest Against Their Union;" "Toleration or Liberty;" "Christian Liberty;" "The Christian State;" "The Approaching Danger;" "Religious Liberty the Essence of the Gospel;" "The Meaning of the Eucharistic Congress in Montreal;" "Not Force, but Love." (This department is well illustrated.)

ARTICLES ON HEALTH AND TEMPERANCE: "Health and Hydrotherapy;" "Tea and Coffee;" "Fletcher's System of Eating;" "Dietetic Hints."

ARTICLES FOR THE HOME: "Give Us This Day Our Daily Bread" (poem); "How a Young Wife Saved Her Husband From a Drunkard's Grave;" "Words of Warning."

The price of this magazine is 10 cents a copy; 5 to 40 copies, 5 cents a copy; 50 or more copies, 4 cents a copy. Order of your State Tract Society, or of the International Publishing Association, College View, Neb.

The Life of Paul

DURING the first six months of this year the Sabbath-school lessons will be on the book of Acts. One of the principal characters in this study will be that of the apostle Paul. As an aid in this study, "The Life and Epistles of Paul," by Conybeare and Howson, will be most helpful. Beginning with his birth, the history of his life is traced step by step until his death at the hands of the Roman executioner. The historical incidents and experiences given in this book will add greatly to the interest of the lesson study. Price, \$1.

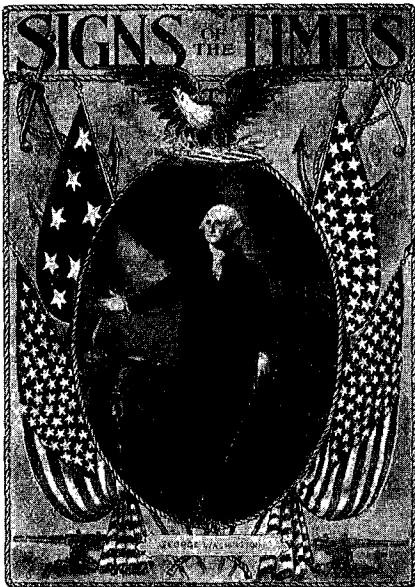
Order of your tract society, or of the Review and Herald Publishing Association, Washington, D. C.

February "Signs of the Times Monthly"

"THE reader is invited to come along with me, and help to sink a sounding-line into the most appalling and amazing deeps of interstellar space, and to aid in the exploration of a huge cave, depth, or recess, in the nebula in the constellation of Orion."

This is the opening paragraph of Prof. Edgar Lucien Larkin's astronomical article, which appears in the February number of the *Signs Monthly*. The article can not be read without a feeling of awe, and greater reverence for God the Creator.

If any one doubts for a moment the truth that our Lord is soon coming, he should read the contribution in this number by Elder M. C. Wilcox, entitled "The World's Unrest." This is the biggest and best feature of the issue. In introducing the subject the writer



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quotes Senator Bourne as follows: "I think that all will concede that the time seems awry. Unrest exists throughout the civilized world. People are speculating as to the causes. Daily uncertainty grows stronger at future events."

It will not be necessary to call attention to all the excellent things which appear in the February number. One more, however. Do you know of unbelievers in the Word? Lots of them, aren't there? Well, they should read Frank S. Weston's excellent four-page article under the title "The Inerrant Book." He reasons logically, and gives facts which are bound to displace doubts with confidence on the part of many readers.

The number on the whole is a good one—

not one whit below the standard. It is varied in contents. Just the thing to place in the hands of your neighbors and townsmen. Order early, through your tract society. 5 to 40 copies, 5 cents a copy; 50 or more, 4 cents a copy.

One of our conference presidents, unsolicited, wrote of the January number in this way:—

"In looking over the *Signs Monthly* for January, I was compelled to say that it is the best magazine we publish."

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, February 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*.

The New Temperance "Instructor"

As many inquiries are coming in as to whether there is to be issued a Temperance number of the *Youth's Instructor* the coming year, we regard it a privilege to say that preparations are being made to put out, in February, the most attractive Temperance number ever published. Besides containing strong matter from those who have so acceptably contributed to our former Temperance issues, we are to have fresh, vigorous, and entirely new and up-to-date articles from a large number of prominent temperance workers. The new Temperance number will be effectively illustrated and made in every way as attractive as possible. While more expense will be incurred in its preparation than was bestowed upon the last issue, the price will doubtless be the same as heretofore.

Last year 210,000 copies of the Temperance *Instructor* were placed in circulation. If we improve in the circulation of the forthcoming issue in proportion to its constructive improvement over the former issue, we shall reach a circulation of 500,000 copies this year. The temperance cause needs our help to this extent, and our people can and will contribute this service if they are informed upon the possibilities for good vested in an undertaking of this kind. This year we shall have good help from temperance people outside our ranks, who have become acquainted with our work through former issues of the Temperance *Instructor*.

It is now time for us to begin planning for a strong effort with the forthcoming Temperance issue of the *Instructor*, which will be ready about February 15.

The February "Watchman" The Best Yet

BENEATH the picture of George Washington, on the cover page of this number, appear these words, written by him:—

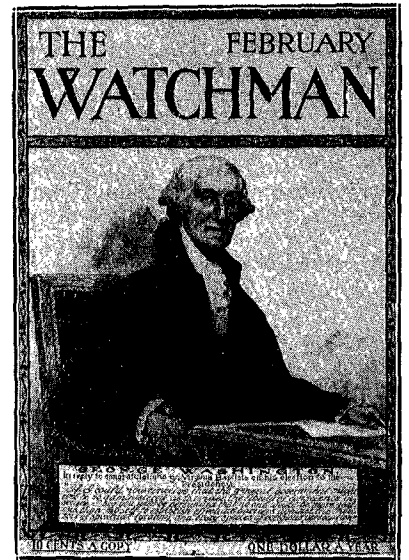
"If I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution."

A splendid number to send to legislators throughout the land.

"The Truce in the Far East" is the title of an interesting article by Prof. P. T. Magan. The editor will speak of the United States as a subject of Bible prophecy.

C. P. Bollman will contribute an article entitled "The World's Unrest."

Among the general articles will appear: "George Washington and Religious Liberty," S. B. Horton; "The Coming Conflict," E. E. Andross; "The Seven Seals," B. G. Wilkinson; "When Jesus Comes Again," D. L. Moody; "God's Pardoning Love," Mrs.



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E. G. White; "The Planet Jupiter," Dr. O. C. Godsmark.

Agents wanted everywhere. Rates: 5 to 40 copies, 5 cents each; 40 or more copies, 4 cents each. Send orders to your tract society or to the Southern Publishing Association, 2123 Twenty-fourth Ave. N., Nashville, Tenn.

Publications Wanted

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

Susan S. Ward, Claremore, Okla., any denominational papers, also tracts.

Mrs. C. E. Fairchild, Box 992, Wichita, Kan., denominational papers. REVIEW not desired.

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

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.—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.—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.

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.

EVANGELISTIC ADVERTISING CARTOONS.—Electrotype cuts specially designed for cards, circulars, posters, and newspaper advertising of Seventh-day Adventist tent and hall lectures. Send for proofs. C. Maybell, 40 East 133d St., New York City.

FOR SALE.—Half section good land, eight miles from county-seat. Two sets buildings; thirty acres alfalfa. Church privileges; church-school on place for two winters. Bargain at thirty dollars an acre. For particulars address J. F. McIntyre, Wakeeney, Kan.

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.

MALTSUGAR FREE AND FREIGHT PAID.—"We certainly were delighted with this new sweet."—*Illinois*. "The Maltugar is surely fine."—*Iowa*. "The sample Maltugar proved to be a splendid thing for mother."—*Iowa*. "We were especially pleased with the Maltugar sent, which is the best thing of the kind I ever saw."—*New York*. "The Maltugar you sent is fine."—*North Carolina*. "The Maltugar is certainly ideal."—*Tennessee*. Our friends were so well pleased with this delightful cereal sirup that we have decided to again allow a half-gallon free with \$10 orders, and enough extra foods to fully pay the freight on all shipments east of Colorado (Texas excepted). On \$5 orders a quart of Maltugar free and half the freight allowed. Cooking Oil and Nut Butter in 45-pound cans can not apply to this offer. "We think your foods are the best we have ever used, and will heartily recommend them to our friends."—*Louisiana*. You can't afford not to use these excellent foods at our low delivered prices and Maltugar free. Let your orders come for quick shipment, and eat them every day. Address Nashville Sanitarium-Food Factory, Nashville, Tenn.

Obituaries

DORLAND.—Died at her home in her fifty-second year, Sister Amanda Dorland. She accepted the third angel's message a few years ago, and lived a faithful Christian life. Funeral services were conducted by the writer.
C. A. HANSEN.

PEDEN.—Died at Johnstown, Pa., Nov. 2, 1910, after an illness of about six weeks, Sister Peden, wife of the elder of the Johnstown church. She was born at Elton, Pa., Sept. 28, 1885. She leaves her husband, three boys, and an infant daughter. We laid her away to rest until the trump of God awakes those who sleep in Jesus. Words of comfort were spoken by the writer, from Revelation 14.
W. F. SCHWARTZ.

SWARTZ.—Died at Buffalo, N. Y., Oct. 29, 1910, Mr. Jacob B. Swartz, of Lock Haven, Pa., aged 60 years, 7 months, and 13 days. Six daughters and two sons are left to mourn. Three years ago he joined the Seventh-day Adventist church of Lock Haven. The funeral was held in the Baptist church of Eagleville, words of comfort being spoken by the writer, from 1 Cor. 15:51. Interment was made in the Eagleville cemetery.
W. F. SCHWARTZ.

WICKER.—Died at the home of her daughter at Graysville, Tenn., Dec. 5, 1910, Mrs. Mary C. Wicker, aged sixty years. Besides the daughter at whose home she died, she leaves two brothers and four sisters. The funeral was held in the church, Elder James E. Shultz assisting the writer in the services. Words of comfort were spoken from Rev. 14:13. Interment was made in the Fairview cemetery.
W. F. SCHWARTZ.

WESTCOTT.—Died in Brunswick, Maine, Dec. 30, 1910, Sister Patience Webber Westcott, aged seventy-three years. Sister Westcott and her husband accepted the truths of the third angel's message about twenty years ago. She loved the truth unto the close of life, and died in the triumph of faith. Her husband, two sons, two daughters, one brother, and a large circle of friends are left to mourn. The funeral services were conducted by the writer, from Rev. 14:13 and Job 14:14.
S. J. HERSUM.

(Atlantic Union Gleaner, please copy.)

HAKANSAN.—Imo Lucile Hakansan, daughter of August and Julia Hakansan, was born Dec. 7, 1894, and died at the home of her parents, five miles north of Vancouver, Wash., Dec. 26, 1910, aged sixteen years and nineteen days. Imo accepted and rejoiced in the glorious message of Revelation 14. A short time before her death she asked her father to read from the Bible, and that the family should pray for her. She was a dutiful, obedient child. We feel assured she sleeps in Jesus, and will come forth clothed in immortality in the morning of the first resurrection. Words of comfort and hope were spoken by Brother Geo. Fullerton and wife, from 1 Corinthians 15.
MRS. R. BRANSTATOR.

CARLOW.—Died at St. Helena, Cal., Dec. 24, 1910, Sister Laura Carlow, aged forty-six years. Her ardor for the message was undimmed, and her influence was widely felt. Her burden for the conversion of souls was characteristic of her life, and she witnessed many hopeful conversions as the result of her work. It was her desire to live if she could regain health and be at work once more. She leaves a husband and a large circle of relatives to mourn. The remains were taken to Sacramento, Cal., where a service was held, and interment was made at East Lawn Cemetery. Her death is sorely felt by the Sacramento church, of which she was a faithful member.
F. DEWITT GAUTERAU.

KENDALL.—Theodore F. Kendall was born in Batavia, N. Y., May 14, 1845, and died at the Soldiers' and Sailors' Home at Quincy, Ill., Dec. 27, 1910. He enlisted in Company K, New York Volunteer Infantry, in September, 1862, and served until the close of the war. He was united in marriage on June 3, 1867, to Eliza E. Brodriek, who, with four children and five brothers, survives to mourn her loss. He accepted the Seventh-day Adventist faith in 1871, and since that time has devoted much time to scattering the printed page and giving Bible studies. He always expressed a desire to live until the coming of the Lord, but fell asleep with a bright hope of a part in the first resurrection. Funeral services were conducted by the chaplain of the home at Quincy.
MRS. W. V. MARSH.

CANFIELD.—Lavina H. Canfield, born March 16, 1867, near North Vernon, Ind., died Dec. 25, 1910, having lived 43 years, 9 months, and 9 days. Jan. 28, 1883, she was united in marriage to William Switzer. To this union one child, a daughter, was born. Her second marriage was to William Canfield, Sept. 26, 1889. The husband, the daughter, and a brother are the immediate relatives who survive to mourn their loss. When about thirty years old, she accepted Christ as her Saviour. Ever desiring to walk in the path of the just, she gladly accepted the third angel's message, and united with the Seventh-day Adventist Church. The hope of the soon coming of the Saviour and of having a place in the earth made new was precious to her. The funeral services were conducted by the writer, after which we laid her to rest in the North Vernon cemetery to await the coming of the Life-giver.
A. L. MILLER.

BORDEAU.—Sister Rosiltha L. Bordeau died at East Berkshire, Vt., Dec. 31, 1910, after an illness of about four months. She was seventy-two years old, and had rejoiced in this truth for over forty years. She was loved by all in the community, and her faith in the soon coming of the Lord kept her courage good to the last. She leaves a husband, a daughter, stepchildren, and other relatives to mourn. Words of comfort were spoken at the funeral service by the writer.
A. J. CLARK.

CAMPBELL.—Died at Stanford, Mont., Dec. 18, 1910, in the twenty-fifth year of his age, Malcolm Campbell, son of Brother and Sister J. M. Campbell. His death was caused by an accident while drawing logs. Malcolm was loved by all who knew him. He was kind and thoughtful to his parents and brothers and sisters. Friends and relatives came for many miles to attend the funeral, which was conducted from the Presbyterian church by the writer, assisted by the Rev. Mr. Edwards, pastor of the church.
J. C. FOSTER.

RODMAN.—Malchor S. Rodman was born in Ohio fifty-eight years ago last April, and died Dec. 22, 1910, at his home in Fresno, Cal. For about five years Brother Rodman had been a great sufferer. Almost eleven years ago he and his entire family accepted the truth of the third angel's message, and in its hope he fell asleep. His faithful wife and six children survive him. He was a member of the Fresno church, having served that body as deacon. His patience under most trying circumstances was a marvel to many. The funeral service was held December 24, Elder C. L. Taggart assisting. Words of comfort and hope were spoken from 1 Cor. 15:26 to a large company.
H. G. THURSTON.

CORBIT.—Andrew Mace Corbit was born at Midway, Madison Co., Ohio, June 17, 1832, where all the early years of his life were passed. At the age of twenty-three he was united in marriage to Miss Mary Pumfrey. A few bright and happy years followed; then his wife died, leaving him with two small children. In 1860 he was married to Miss Ermina Bolster, and removed to Wayne County, Iowa. Five children came to their home, also a baby daughter by adoption. In 1896 the family removed to New Mexico. In March, 1904, sorrow again filled his heart, as the companion of his later years fell asleep. Father Corbit died Dec. 26, 1910, aged 78 years, 6 months, and 9 days. About the year 1870 he united with the First-day Adventists, and in 1887, accepting further light, became a firm believer of the truths held by Seventh-day Adventists. The funeral services were held at the Seventh-day Adventist church Sunday afternoon, Jan. 1, 1911, and were conducted by Elders John Anderson and Geo. L. Truitt, assisted by others. The body was laid to rest by the side of his companion in the Hagerman cemetery.
H. C. BARRON.

ARMITAGE.—Thomas Armitage was born near Hyde, England, Oct. 5, 1836, and died Jan. 2, 1911, aged 74 years, 2 months, and 27 days. When he was five years old, he came with his parents to America. For a short time the family lived in the East, after which they moved to Wisconsin. At the age of twenty-two Brother Armitage was united in marriage to Mary Jane Strait. Eight children were born to this union, seven of whom are still living. About two years after his marriage he accepted the views held by Seventh-day Adventists, of which he was a firm believer until his death. He was among the first volunteers in the Civil War. With his wife and children he moved to Michigan in 1878, locating at Monterey, at which place he made his home. During the holidays he and his daughter started for Colorado to visit two of his children. On the way he was taken ill, and arrived in Lamar, Colo., at the home of one of his daughters, in an unconscious condition. Two days later he passed away, regaining consciousness for only a short time. Funeral services were held Jan. 7, 1911. The remains were taken to Allegan, Mich., interment being made at the Poplar Cemetery, Monterey.
H. NICOLA.



WASHINGTON, D. C., JANUARY 19, 1911

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THE secretary of the general Medical Department, Dr. D. H. Kress, is in the South, visiting various sanitarium training centers.

LAST week Elder George B. Thompson landed in Victoria, British Columbia, on his return from Australia. He is expected in Washington as we go to press.

THE brethren in Peru have also their part in religious liberty work. Elder A. N. Allen writes:—

We are about to mail five thousand copies of the special religious liberty number of the *Señales* to all the dignitaries of this government, and to all the school-teachers. This is in view of the fact that a wide and strong effort is about to be made to obtain liberty of worship.

WRITING from Russia, under date of December 26, Elder J. T. Boettcher says:—

We hope to have our four thousand members before the year closes. This is of the Lord. It has certainly been true that the enemy has tried his best to hinder the work; but in spite of all this the cause is going ahead.

WISE words from a veteran educator, concerning the daily study of the Word of God, were spoken by Prof. Maria L. Sanford, of the University of Minnesota, in a lecture on "The Beauty of the Bible," at the Foreign Mission Seminary last Thursday evening.

ELDER R. P. MONTGOMERY and wife, who came to the Foreign Mission Seminary from Oklahoma, have accepted appointment from the Mission Board to Singapore, sailing next month. The special gift from England for the Singapore work makes it possible to hasten this help.

SOME original work on the part of the church-members is called for by the "Suggestive Program for Fourth Sabbath Home Missionary Service" to be held January 28. It will be well, therefore, for the elder or missionary leader to assign the parts at an early date to the various members, giving them ample time for preparation. See program and outline in REVIEW of January 12.

WE learn that Elder E. H. Huntley, of the Upper Columbia Conference, accepts the invitation of the recent council to engage in the work in Virginia, to labor especially in the cities. Elder J. A. Morrow, of Kansas, is planning to respond to the call to New Orleans. Elder C. McReynolds, formerly of Wisconsin, has accepted an invitation to New Mexico, and has settled in Las Vegas.

FROM Haiti, West Indies, Elder W. J. Tanner sends us a copy of a little French paper, started to oppose our work in that island republic. "This paper," he says, "the *Bulletin Catholique*, is the first Catholic journal that I have ever heard of being started for the special purpose of combating us." It has only added to the interest to hear, and our brother urges again the need of another French laborer for the growing work.

Honor Roll

IN addition to the twenty conferences reported last week, we are able to report the following on the roll:—

	Sustentation Fund Per Cent	To Mission Work Per Cent
Wyoming	5	5
East Kansas	5	10
Southern California	5	10
Indiana	5	10
Ohio	5	15
Nebraska	5	15
Maritime	5	5
Western Canadian	5	5
Pacific Union	5	10

W. T. KNOX.

NEXT Sabbath is the day appointed for special prayer and fasting in behalf of the advanced work pressing to be undertaken, calling for consecration of personal service and means as never before.

The Day of Prayer and Fasting

I WOULD speak just a last word to our brethren regarding this important occasion. The day of fasting and prayer, to be observed January 21 by all our churches in North America, is for great victories everywhere in the proclamation of God's message to the world. The Bible history warrants us in thus seeking God. Read, in 2 Chron. 20:1-30, of the wonderful deliverance that God wrought for all Judah and Jerusalem as Jehoshaphat proclaimed a fast throughout the land. Read again in the book of Esther how God wrought for his people, as, powerless to work out the problem in their own strength, they turned their faces toward heaven in fasting and prayer.

Dear brethren and sisters, we must see more of this special and mighty working of God's power back of all our toil and sacrifice and endeavor of every kind to finish the work given us to do in this generation. Surely one way to get the help we must have is to seek it as his people sought and found it in olden days—by most earnest, importunate, united prayer, with fasting.

A. G. DANIELLS.

FOLLOWING the example set for it by some of its seniors, *Our Little Friend* issues a special Holiday number as its first issue for the new year. The beautiful cover design will make it especially attractive to its young readers, and the contents of the paper are such as to both interest and instruct. Following a hearty New-year's greeting from the editor, Kathrina B. Wilcox, is a description of New-year's day in Australia, by Ella May Robinson. "New-Year's One Hundred Years Ago," is an interesting illustrated article telling of the ways and manners of our grandfathers. Uncle Ben continues his interesting Clover Field series. These, with the lessons for the primary and kindergarten divisions, and many interesting selections, poems, etc., make up an excellent and readable New-year's number. An earnest effort should be made during the present year to see that this helpful little journal is placed within the home of every child among Seventh-day Adventists. Every child is not only pleased but helped with the knowledge that he has a paper wholly his own. While we seek to furnish food for the older members of the household, let us not forget the needs of the little ones.