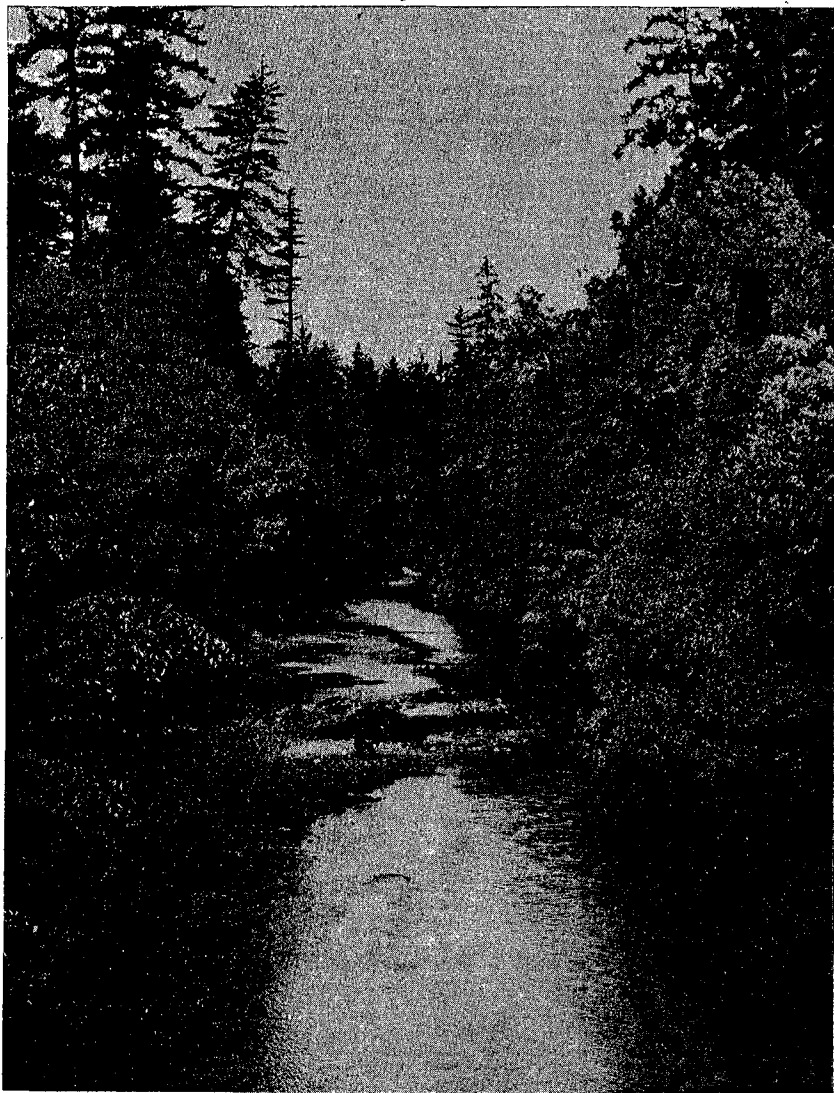


The Advent Sabbath Review and Herald

Vol. 88

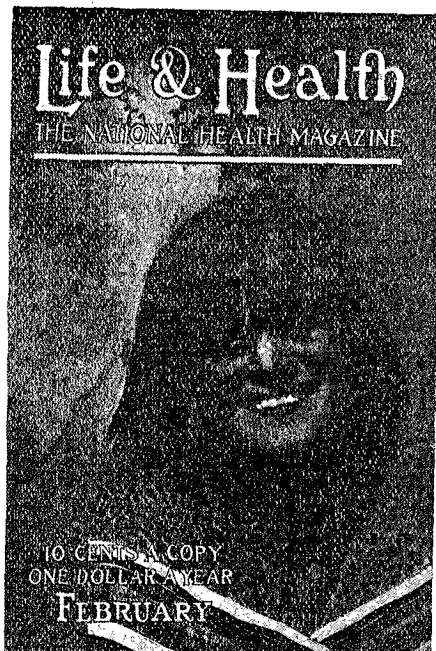
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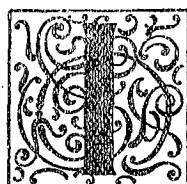
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WASHINGTON, D. C.

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VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 26, 1911

No. 4

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

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

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

General Articles

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

Fear Not

L. D. SANTEE

Fear not! a loving hand points out the way
That guides His children to the shores of heaven,
Through earthly shadows to eternal day,
Where skies are bright, and starry crowns are given,—
Into the port where sorrows all will cease,
Where waves are still, and tempests come no more,—
Into the haven of eternal peace,
The blessed, bright, and everlasting shore.

Fear not! for safe within the quiet bay
The voyage ends, the storms of life are done;
And flowers bloom, and crystal fountains play,
Beneath the light of heaven's glorious sun;
Bright angels welcome to life's golden sands
The hosts redeemed, the everlasting throng;
And now, at home in heaven's immortal land,
Their songs of gladness will be sweet and long.

Fear not! for those we lost so long ago
Rise from their beds when Christ the Lord shall call,
And far removed from earthly sin and woe
Enter that land where glory covers all;

Summers unnumbered weave their crown of flowers,
And sweet birds sing where tear-drops never fall,
And glory gilds with joy the passing hours,
While God's dear benison is over all.

Fear not! eternal hands are guiding thee
Into the haven of the port of peace.
Within that haven will the soul be free,
And the heart glory in its glad release.
Toil bravely on, O voyager o'er life's deep!

A calm will follow when earth's storms are past;
Thy God still loves thee, and his power will keep
Till thou shalt enter his bright home at last.
Moline, Ill.

How to Deal With the Erring

MRS. E. G. WHITE

THERE is need of shepherds who, under the direction of the Chief Shepherd, will seek for lost sheep. The doing of this work means the bearing of physical discomfort and the sacrifice of ease. It means showing Christlike forbearance and compassion for the erring. It means to listen to heart-breaking recitals of wrong, of degradation, of despair, and misery. The doing of this work means self-sacrifice.

The religion of Christ ignores both rank and caste, worldly honor and riches. It is character and purity of purpose that are of worth in God's sight. God does not take sides with the strong and highly favored of earth. Far from this: no trampling upon the poor and needy and oppressed is unnoticed by him. He demands that his followers shall be men and women of sympathy and tenderness. The poor, the unfortunate, the sick, and the suffering are in this world to test the characters of the men and women in more favorable circumstances. Living in daily communion with God, we shall learn to place God's estimate upon men, to respect and honor those whom God respects and honors.

The love of Jesus in the soul will lead men to value aright those for whom Christ has died. He who continually beholds Christ will not push tired souls into stronger temptations, or indifferently leave them on Satan's battle-ground. He will reach out a helping hand, seeking to draw souls heavenward, to help them to plant their feet firmly on the Rock of Ages.

In the Old Testament and the New the principles of true Christianity are plainly outlined. Paul writes: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as

it is written, 'The reproaches of them that reproached thee fell on me.'"

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. . . . Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

We need to get a view of how the heavenly angels co-operate with human agencies for the uplifting of men. It is the greatest joy of the angels in heaven to spread the shield of their tender love over the souls who turn to God. Their love for those for whom Christ died is beyond measurement. Angels are keeping back the agencies of destruction; for they have an intense desire that sinners shall return to peace and safety. Angels unite with the true, whole-hearted servants of Christ to help those who are in the valley of decision.

It is Satan's fierce, unabated desire to destroy souls. But the angelic agencies are standing firm, determined that he shall not gain the victory. And the Lord Jesus, before the armies of heaven and the armies of Satan, uplifts the blood-stained banner of the cross. The words come from his lips, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" "Plucked out of the fire,"—only God and Christ know how much that means.

With intense interest angels are watching to see how man deals with his fellow man. When the heavenly messengers see that we show tender sympathy for the erring, they press close to our side, bringing to our remembrance words that will soothe and comfort the soul. "In heaven their angels do always behold the face of their Father which is in heaven." Beware how you think a contemptuous thought or speak a contemptuous word of the least of Christ's little ones. Say not a word, do not a deed, that will drive the erring farther from the Saviour.

Most pitiful is the condition of the one who is suffering from remorse. He is as one stunned, staggering, sinking to the ground. The tired, tempted, confused soul can not see anything clearly. O, then let no word be spoken to cause deeper shame! Help once more to his feet the one who has fallen. With skilled hands bind up the wounds that sin has made. Let not your words, like devastating hail, beat down and destroy the hope springing up in the heart. A soul hurt is often a soul destroyed. Any neglect on your part, any exaltation of self, any hasty, passionate words, may set the soul on the road to destruction, placing him where he will never find the

road that leads heavenward. A few words, hastily spoken under provocation, may seem but a little thing,—just what the wrong-doer deserves,—but such words may cut the cords of influence that bind soul to soul. Our work is to restore, not to destroy; to lift up, not to cast down; “to heal the broken-hearted.” We are to remember those that are bound as bound with them. There is a sustaining power in the deed done to benefit and bless humanity.

You will come in contact with those who are weary and heartsick, those who are sorrowful and disheartened. To God’s omnipotent eye the whole future is unveiled. He reads the history of every heart. He knows the struggles and trials of every soul that he has ransomed. Those for whom Christ died are dear to the heart of God. Use for the help of some struggling fellow being the strength that you have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who came to save to the uttermost all who come to him. Show him what he may become. Tell him that in him there is nothing to recommend him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope. Show him that in Christ’s strength he can do better. Help him to take hold upon the mercy of God, to trust in his forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.

There is help for the needy, light for the blind, redemption for the lost. Jesus came into the world to “bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” The world is full of men and women who are carrying a heavy load of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden and give them rest. It is the mission of Christ’s followers to help, to bless, to heal.

Always be found working on the broad plan of God’s love. Be sound in principle, but do not manifest stern, ungenial traits of character. God does not want you to have a disposition like a ball of putty. He wants you to be as firm as a rock to principle, yet with a wholesome mellowness in your experience. Jesus was incorruptible and undefiled, yet he was also gentle and sympathetic. He was what every Christian should strive to be in holiness and winsomeness of character. Let us learn from him how to combine firmness, purity, and integrity with unselfishness, courtesy, and kindly sympathy.

The greatest in the kingdom of God are those who love the Saviour too well to misrepresent him, who love their fellow men too well to imperil their souls by setting them a wrong example. To do good to all, to encourage and strengthen instead of discouraging and

weakening—this is true missionary work.

Never rest satisfied until you possess a loving and lovable spirit. Your words may strengthen, help, and bless those around you. True Christianity makes the religious life attractive. Come to Christ, and his gentleness and love will break down the harsh, cold selfishness that prevents you from revealing him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with his gentleness, his patience, his love. Then you can uplift him before sinners.

Christ is represented as stooping from his throne, bending earthward to send help to every needy soul who asks for it in faith. He is raising up the fallen, bringing hope to the helpless, and placing their feet in sure paths. He gave himself to a shameful, agonizing death to save the perishing. O, he is able, he is willing, he is longing to save all who will come to him! As you look upon our Intercessor, let your own heart be broken. Then, softened and subdued, you can address repentant sinners as one who knows the power of redeeming love. Pray with these souls. Get them to look away from themselves to the Saviour, and the victory is won. They behold for themselves the Lamb of God, who takes away the sin of the world. The strong tide of redeeming love pours into the parched, thirsty soul, and the sinner is saved to Christ. As he responds to the drawing of the Saviour, he repents of his sins and confesses them, and pardon is written opposite his name. The Holy Spirit takes of the things of God, and shows them to him. And his heart is filled with a sense of the greatness of God’s love. The grace of Christ expels the selfishness that has hitherto ruled the life. The affections turn to God. The character is transformed. The man is filled with an intense desire to serve him who has done so much for him.

Faith, Hope, and the Gospel

T. GODFREY

“CONTINUE in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.” After a careful reading of this text, we find three very essential features presenting themselves for our consideration,—faith, hope, and the gospel.

Faith in God

Says the apostle, “Continue in the faith.” Another text says, “Have faith in God.” Mark 11:22. What is faith, that we should have it, and continue in it? This question must be determined before we can intelligently enter into a study of the subject. Paul’s definition of faith, as given in his letter to the Hebrews, is as follows: “Now faith is the substance of things hoped for, the evidence of things not seen.” Heb. 11:1.

The word substance suggests to the

thinking mind the thought of solidity, density, firmness; the word evidence conveys the thought of truthfulness, certitude, that which determines facts. We also find that faith is not an inherent principle in man, but that it is a gift from God (Eph. 2:8), and is transmitted to man through hearing the word of God. Rom. 10:17. Therefore we arrive at a logical conclusion when we say that the Word of God is the substance of our faith.

The evidence of our faith is in accepting the Word of God, and in obeying its teachings. Concerning Abraham and his call (Gen. 12:1) the Word of God says: “By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” Heb. 11:8. Speaking of this act on the part of this man of God, Paul says: “Abraham believed God, and it was accounted to him for righteousness.” Gal. 3:6. “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” James 2:23. Said Jesus, “Ye are my friends, if ye do whatsoever I command you.” John 15:14. Abraham believed God, and obeyed him. Thus we see that faith and obedience must go hand in hand; for faith without works is dead. James 2:17. The word of God was the substance of Abraham’s faith and expectations; “for he looked for a city which hath foundations, whose builder and maker is God.” Heb. 11:10. As faith is a gift from God to man, and is transmitted to man through hearing the Word of God, it is evident that a knowledge of that Word is essential to sound faith. 2 Tim. 3:15. And sound faith is essential to salvation. Heb. 11:6. “For by it the elders received a good report.” Heb. 11:2. Therefore faith is not presumption, but it is the very essence of the Word of God, who can not lie (Titus 1:2), and who never changes. James 1:17; Mal. 3:6.

Hope Thou in God

The second thought in the text under consideration is hope,—“the hope of the gospel.” But what is hope?—Hope is expectation. Hoping for a thing is expecting to receive it, without any visible signs of its fulfilment. “For we walk by faith, not by sight.” 2 Cor. 5:7. The Word of God is very explicit upon this point, as we shall see. “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” Rom. 8:24, 25. “While we look not at the things which are seen, but at the things which are not seen are eternal.” 2 Cor. 4:18. Thus temporal; but the things which are not seen are eternal.” 2 Cor. 4:18. Thus we find a close affinity existing between faith and hope. Faith and hope are inseparable principles in the “gospel of Christ.” Faith believeth all things; hope hopeth all things. And as faith cometh

by hearing the Word of God, so hope is begotten in us by hearing the Word of God.

The Gospel

What is the gospel? Says the apostle, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. Thus the gospel is the power of God. And the power of God is in his word. Gen. 1:3; Ps. 33:6-9. Therefore the gospel of Christ is the word of God. Said Jesus, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Says the apostle Peter: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25. Paul exhorted Timothy to "preach the word." 2 Tim. 4:1, 2. So, then, the gospel is the good news of the power of God unto salvation, through Jesus Christ.

Said the prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52:7.

The gospel of God and the gospel of Christ are the same gospel. Said Jesus, "I have given them thy word." Therefore, faith and hope are the essentials of the gospel, and the gospel is the substance, or foundation, of our faith and hope. Without the gospel, faith and hope could not exist; and without faith and hope, the gospel would be void and powerless. The hope of the gospel is in the second appearing of Jesus with "power and great glory." Luke 21:27. In view of this great event, we are urged by the apostle to "live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Thus we have the gospel of Christ, which is the power of God; and faith, the golden chain, which connects us with hope, which is sure and steadfast, and is anchored within the veil.

Western Washington.

Facilities for Finishing the Work

J. M. HOPKINS

IN a special way God is preparing the world for the fulfilment of Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." In hundreds of places where, until very recent years, the way was hedged up, and doors were closed against the gospel of Christ, we now see outstretched hands beckoning, and hear

pleading voices calling, for this precious salvation of God. How wonderful are the workings of his providence! Just when millions are thus pleading, God is providing the means for the speedy accomplishment of the gospel work.

The whole world appears to be astir. One has only to note the mighty throngs that press the railway cars rushing across the continents of earth in every direction, and that crowd the great vessels that plow their way across earth's oceans and seas, plainly to see that many are running to and fro. Prophecy could not be more literally fulfilled.

Knowledge Is Being Increased

The wonderful educational progress and scientific discoveries and inventions of the last century stand unparalleled in earth's history. Well does the writer remember the primitive methods of agriculture,—the scythe, the Morgan or the grapevine grain cradle, sowing grain broadcast by hand, dropping corn and covering it with the hoe, cultivating corn with an ox, one leading the ox with a muzzle over his nose to prevent his eating and destroying the corn, while the other held the old-fashioned single shovel plow. As I remember those times and methods, I often wonder what people would think of such methods now. As in these matters, so in the methods of transportation and communication—how vastly different from fifty, seventy-five, or one hundred years ago! Modern improvements and facilities are so common that people think little or nothing of them. But, however men may look at it, the grain-binder is a wonderful invention. So likewise is the steam-plow, which turns over twelve, fifteen, twenty, and even more acres in a day; so are the steam and electric threshing-machines, the sewing-machine, and other domestic utilities; so the telegraph, the telephone, and the phonograph; so is the airship, which rushes through the air at railroad speed thousands of feet above the earth; so the means for turning out and scattering abroad the printed page. All these, wonderful as they are, are only a few of the marvels of the last days.

The Message to Us

And what is their language and significance? To the student of the prophetic page they say: The end is rapidly nearing, and the God of heaven is unfolding and opening up his resources for the speedy accomplishment of his closing work. When earth's millions are calling for the message of salvation, the Author of that salvation is harnessing the elements and the powers of heaven, and using the wonders of nature to answer the call. To-day, just now, God is calling upon his remnant church to receive the divine equipment that will enable them to co-operate with him in this mighty closing work.

"We are laborers together with God." 1 Cor. 3:9. "Workers together with him." 2 Cor. 6:1. Can it be possible that the great God will condescend to work with humanity? Jesus said: "Lo,

I am with you always." "Take my yoke upon you, and learn of me." Pause and reflect a moment: What does the yoke suggest? We well understand what it means to yoke two oxen together. It means that they are united in doing the work required of them. And was not this figure employed by our Lord designed to convey the same lesson? If so, then to be "laborers together with God," "workers together with him," means that humanity is yoked with divinity in the great gospel commission. And now, when he is so wonderfully providing means for the speedy accomplishment of his work, he says to those with whom he is yoked, "Be . . . filled with the Spirit." Receive the divine equipment for service that will enable you successfully to carry forward the work entrusted to you.

The Co-operation of Heaven

My brother, my sister, why should you fear or be discouraged when thus intimately associated, thus yoked, with the God of heaven, with Omnipotence, with Infinite Wisdom? In "Ministry of Healing," pages 159, 160, we read:—

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to his service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible.

"To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. For these God will do great things. He will work upon the minds of men so that, even in this world, there shall be seen in their lives a fulfilment of the promise of the future state."

Let us associate this wonderful statement with another: "For this cause we also, since the day we heard it [their "love in the Spirit," verse 8], do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us

meet to be partakers of the saints in light." Col. 1:9-12.

Wonderful declarations are these from the spirit of prophecy and the Book of God. Reader, study both of them carefully and prayerfully. They say and mean just what our God has for his remnant people. Shall we humble our hearts before him? By his grace let us put away every wrong, and thus by faith and obedience and consecration place ourselves in that attitude toward him that he can entrust us with his Holy Spirit, the divine equipment for service in this age of marvelous development and progress, when the gospel of the kingdom is going to all the world. Shall we individually do this? Earth, with its tinsel and dross, will soon be the scene of ruin and desolation. What, then, will its treasures, its pleasures, its fame avail?

Receive the divine equipment for service. "Be . . . filled with the Spirit."

Hewitt, Minn.

The Sanctuary

M. E. STEWARD

"Let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

FACTS regarding the building:—

1. The sanctuary was made of the precious acacia wood, "tough, hard, and beautiful." The boards were placed upright, covered with gold, and set in sockets of silver. Bars of acacia, covered with gold, passed through golden rings in the boards, to keep the building in place.

2. It was divided into two parts, called the holy place and the most holy place.

3. It was about fifty-five feet long, fifteen feet wide, and fifteen feet high. The most holy place was a cube.

Concerning the court:—

1. Surrounding the sacred edifice was a court, enclosed with hangings of fine-twined linen,—double and twisted,—suspended from pillars of brass, set in sockets of brass.

2. These hangings were half as high as the tabernacle.

3. The court and the tabernacle opened toward the east, thus causing those who entered them to turn their faces from the rising sun, which the heathen worshiped.

Veils closed the entrances:—

1. Those in the court were "beautiful and costly, but not so rich as the two in the sanctuary."

2. The first of these two hung across the east end of the holy place, from five gold-plated pillars of acacia wood.

3. Another beautiful veil divided the holy from the most holy place.

Three gorgeous colors, besides gold and silver, were used in the sanctuary. Its first covering was of fine-twined linen in these colors. On the rich background were wrought cherubim and flowers in threads of gold and silver.

There were three coverings of the sanctuary over the linen,—of goats' hair, rams' skins dyed red, and sealskins. These coverings were made in separate strips fastened together with gold clasps.

The candlestick, the altar of incense, and the table of showbread were in the holy place.

The most holy place contained the ark, the mercy-seat, which was the cover of the ark, and the cherubim on the ends of the mercy-seat.

Meaning of the articles in the holy place:—

1. The incense represented the merits of Christ, his intercession.

2. The showbread signified "dependence on Christ for life, both spiritual and physical."

3. The candlestick represented the Holy Spirit.

In the court was the altar of burnt-offerings, with the laver and its basin, where the priests were required to wash their hands and feet before entering the sanctuary, signifying that those who serve the Lord must be clean.

"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."

Sanitarium, Cal.

Personal Work

B. M. HEALD

"COMFORT ye, comfort ye my people, saith your God. Speak ye to the heart of Jerusalem." Isa. 40:1, 2, A. R. V., margin. No other message given to the human family is so comforting as the threefold message of Revelation 14. An outline of this message is given in Isa. 61:1-3. It is the gospel message that breaks the heart of stone and mends the broken heart; and when the Spirit of the Lord is upon us, we shall hasten to tell the good tidings of the gospel to the hearts of our neighbors, friends, and relatives.

The threefold message of Revelation 14 is the message for this generation. It meets the needs of all classes,—the "meek," the "broken-hearted," the "captives," those who "mourn,"—and it proclaims the "acceptable year of the Lord, and the day of vengeance of our God."

The Holy Ghost, speaking through Isaiah, says that this message is to be spoken "to the heart." Again, James teaches "that pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is, therefore, important to visit the "fatherless and widows," and those who "mourn" and are "broken-hearted," as well as to keep unspotted from the world.

This is a visiting message. "Visit your neighbors, and show an interest

in the salvation of their souls. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream." "Of equal importance with special public efforts is house-to-house work in the homes of the people."

Personal effort, heart-to-heart work, is effectual in getting men and women to surrender to Christ. To get into the homes and hearts of the people is the work of the messenger. "In large cities there are certain classes that can not be reached by public meetings. These must be searched out, as the shepherd searches for his lost sheep." For the worker to have power with men, he must have power with God, and then the life of Christ through the messenger will have a telling effect on men. There are hundreds who will see Christ only as they see him in the life of the Christian.

The writer, when in attendance at a council of the Federation of Churches, Nov. 29, 1910, in Philadelphia, was much impressed with the importance of personal work. Dr. McCawley, general secretary of the Church Federation movement, stated that inasmuch as there were five hundred thousand non-church-going persons in Philadelphia, it was necessary that systematic, house-to-house work be done. He emphasized the thought that these people must be reached in their homes. Steps are being taken to enter the home of every resident in the city, searching out the people in a systematic way, ward by ward, street by street, house by house.

The Church Federation organization recognizes the importance of this work. How much more should we, with the light of this glorious gospel message, put forth special effort to meet the people in their homes! "It is not learned, eloquent speakers that are needed now; but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, 'Come, for all things are now ready.'"

Philadelphia, Pa.

I BELIEVE that many youth are learning that a worthy life is the best success, whether it is attended by wealth or poverty, or that most preferable condition of all, a modest competence. Pure, upright living, and steady devotion to principle, are the sure foundation of any success worth having.—*Julia Ward Howe*

I REMEMBER one of the first and best men whom I have ever known, after he had lost a dear son by death. "Every one," he said, "is so careful for me. Every one is so eager to do something to serve me. If I never knew what the worth of love was before, I know it now. For in the tender watchfulness of my friends, I live on angels' food."—*Edward Everett Hale*



HOME AND HEALTH




A Parent's Plea

My little boy is eight years old,
He goes to school each day;
He doesn't mind the tasks they set —
They seem to him but play.
He heads his class at raffia work,
And also takes the lead
At making little paper boats —
But I wish that he could read.

They teach him physiology,
And, ah, it chills our hearts
To hear our prattling innocent
Mix up his inward parts!
He also learns astronomy,
And names the stars by night.
Of course he's very up-to-date —
But I wish that he could write.

They teach him things botanical;
They teach him how to draw;
He babbles of mythology,
And gravitation's law;
The discoveries of science
With him are quite a fad;
They tell me he's a clever boy —
But I wish that he could add.

— *Life.*

Migraine, or Sick-Headache

GEORGE THOMASON, M. D.

MIGRAINE is an exceedingly painful affliction; which subjects victims from all classes and of all ages to extreme distress and suffering. The fact that it has apparently been handed down from parent to child, and the commonly accepted opinion of its incurable nature, lead many sufferers to the belief that they are hopelessly doomed to years of periodical agony, from which there is no release. This we are glad to say need not necessarily be so.

The pain of migraine is usually upon one side of the head only, principally in the temple and over the eye, and at times centered in the eyeball. In some cases the pain extends to the other side of the head. Its peculiar feature is its periodical recurrence, a varying period elapsing between attacks in different individuals.

There has never been found any structural or organic change in the affected nerves. The condition is believed to be due to a temporary alteration in the circulation of blood in the affected nerves, giving rise to the nerve-storms characterizing the disease. The circulation being presided over by the great sympathetic nervous system, centered in the abdomen, suggests some relation between an irritation of the sympathetic nerves and migraine. The sympathetic nerve-centers become irritated through digestive disturbances, and particularly by a prolapse, or displacement, of the various abdomi-

nal organs, as the stomach, intestines, and kidneys. Prolapses of these various organs are almost always found present in a patient suffering from migraine. This fact also probably accounts for the more frequent occurrence of migraine in women, as the practise of tight lacing, so prevalent among women, crowds the abdominal organs out of position, and the consequent general displacement of the organs lays the foundation for migraine through the irritated sympathetic and disordered function of the digestive system.

Many persons suffer from attacks of migraine, and term them "bilious headaches," owing to the vomiting which usually accompanies the attacks; and naturally, after the stomach has been emptied, bile will be forced into the stomach, and ejected by the mouth. Great relief is often experienced after vomiting, showing that the attack is at least exaggerated by the presence in the alimentary canal of material from which poisonous substances are being absorbed. A coated tongue and fetid breath further indicate digestive disturbance.

Usually, the patient has warning of an approaching attack by a feeling of languor, and at times a feeling of unnatural irritability. Later, the face on the affected side becomes hot; the artery of the temple becomes large and hard; there is profuse secretion of water from the eye on the affected side, with agonizing pain.

Success in the treatment of these cases has followed care along dietetic lines. Patients subject to the affection should especially avoid decomposing food, such as "ripening" game, and meats of all kinds, also cheese, oysters, and shell-fish. Tea and coffee are particularly liable to precipitate an attack. Vinegar, through its interference with starch digestion, and the production of fermentation, also predisposes to an attack. Mustard, pepper, alcohol, and other condiments and stimulants should be entirely excluded from the dietary.

The more simple and wholesome the dietary, the better. Toast or zwieback, gluten, eggs, buttermilk, peas, beans, and lentils, with hulls excluded, nuts and nut preparations, and an abundance of fruit are suggested as among the best foods.

Constipation must be avoided by copious water drinking and eating an abundance of fruit. Exercises in the open air, especially such movements as tend to develop the abdominal muscles, are indicated.

The patient should keep well rested by securing an abundance of sleep, as

fatigue favors the onset of an attack. An attack of migraine may sometimes be obviated through exercising care a few days before it is due, by eating very sparingly and drinking copiously, or even washing out the stomach in the evening for two or three days, the patient also securing an extra amount of sleep. The skin should be kept active by daily cold sponge-baths and vigorous friction.

Cape Town, South Africa.

Good References

JOHN was fifteen, and very anxious to get a desirable place in the office of a well-known lawyer who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently; "however, I'll try to appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat; and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit,—but other boys had appeared in new clothes,—and saw the well-brushed hair and clean-looking skin. Very well; but there had been others there quite as cleanly; another glance, however, showed the finger-nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment; "can speak up when necessary." "Let's see your writing," he added aloud.

John took a pen and wrote his name. "Very well, easy to read, and no flourishes. Now what references have you?"

The dreaded question, at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said slowly; "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder.

As he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation, "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it. It was a short letter:—

"MY DEAR JOHN: I want to remind you that wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon, but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go. You have been a good

son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references."

John has been with the lawyer six years, and last spring he was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes, I do. I couldn't get along without John; he is my right-hand man!" exclaimed the employer, heartily.

And John always says the best reference he ever had was a mother's good advice and honest praise.—*Sacred Heart Review*.

Interpreted

WORTHIE HARRIS HOLDEN

'Twas deemed a worthless gift when
cast adrift at sea;
More precious 'twas than gold on its
return to me.

The bounteous table spread, and sparkling
fountain pure,
Afar I prize when thirst and hunger I
endure.

The mingled color scenes of mountain,
sky, and sea,—
As vision fails, are graciously endeared
to memory.

Each day's a jewel rare when life is ebbing
fast;
The ticking of Time's clock is read
aright at last.

Enriched are we through loss and joy
o'er precious gifts restored;
'Tis gain to treasure wealth we ne'er
before would hoard.

And since the Christ could die for mortals
such as we,
To solve life's meaning bear his cross to
Calvary,

Witness his agony,—our griefs, our sins,
our loss,—
Learn there redemption's song translated
by his cross.

Portland, Ore.

The Schoolboy and the Cigarette

EVERY mother,—at least every normal mother,—as she stands in the door and watches her boy away on his first morning to school, has a vision of what she would like him to be, and makes a prayer in her heart that in the coming years he may have health and character and success.

And the teacher,—if she be an earnest teacher,—as she looks that first morning into the searching, wondering eyes of that boy, must utter a prayer in her heart that he may grow up wise and good and useful.

These wishes are one. The business man, the lawmaker, the doctor, the

teacher, the preacher, the father, and above all the mother, are wishing for the boy the selfsame thing,—that he be strong and clean and successful.

It is this wish in the hearts of all who care for the boyhood of to-day and the manhood of to-morrow, that is making them bitter enemies of the cigarette.

The war on the cigarette habit is not the mere clamor of professional agitators, a sentimental outbreak of reform impulse, but a cool, dispassionate, vital struggle for the very body and brain and soul of the boy.

In 1903 the State of Missouri enacted a law making it a hundred-dollar fine to sell or give cigarettes or cigarette material to any boy under eighteen. In 1909 that law was strengthened by another, making it a ten-dollar fine for any boy to smoke cigarettes in any public place, on any road or street, in any business house or place of amusement.

Kansas has a law prohibiting the sale of cigarettes in any form to anybody. Almost every State in the Union has some form of anticigarette law, designed to protect the boy from the evil.

What means all this legislation?—It means that the cigarette is recognized as a deadly enemy to that supreme wish for the boy,—that he be strong and clean and successful.

He can not be strong and use it. No habitual cigarette smoker ever won any athletic contest.

It is absolutely impossible for a cigarette-smoking schoolboy to grow into healthy manhood.

Dr. Morgan Clint, in discussing the physiological effects of tobacco in general, says: "In the enemy, pasty-complexioned, undersized weakling called a 'cigarette fiend' we see the effect of tobacco at its worst. Here is a youth who should be just growing into manhood, the possessor of vigorous health and strength. Instead, we have an old man in his teens, prematurely aged and decrepit, who is injured both physically and mentally beyond all hope of repair. In school he is a dullard, incapable of concentration. Socially he can make no progress; for his person is offensive. In athletics he is a nonentity; for his lungs are weakened."

A fever that kills ten per cent of its victims is a dreaded disease; one that kills twenty per cent is a scourge; and a disease that kills half of those it attacks is a terrible plague.

But cigarette smoking, begun early in boyhood and continued, wrecks the health of every one of its victims. I do not know of a single exception. I have never known a boy who began to smoke cigarettes under the age of fourteen, and continued the habit, who was not a physical wreck before twenty-seven.

And physical strength is not all that is sacrificed. No boy can be strong mentally and smoke.

Teachers everywhere confess that it is practically impossible to educate a boy who uses tobacco, especially cigarettes. It so diseases the brain and nervous system that application, concentration, and

clearness and buoyancy of mind are impossible.

With scarcely a single exception, from the commissioner of education down, all superintendents, school boards, and teachers who have to do with the education of boys, are implacable foes to the cigarette habit. President David Starr Jordan, of Leland Stanford University, even forbids college men from using cigarettes anywhere on the university grounds.

H. H. Seerley, principal of the Iowa State Normal, says: "After making a study of several hundred boys, running through a period of ten years, I have not met a pupil who is addicted to the habit that will go through a single day's work and have good lessons.

"So far as my observations have extended, not a single boy has passed the examination required for admission to the high school after he has acquired the habit; and not one has graduated from the high school who began the habit after beginning his course in the high school.

"Pupils under the influence of the weed are constant subjects of discipline, are not truthful, practise deception, and can not be depended upon."

Even more appalling, if possible, than the wreck of health and mind, is the effect of the habit on a boy's morals.

Judge Lindsey, of Denver,—and the boy never had a better friend than Ben B. Lindsey,—speaks emphatically: "I have been in the juvenile court nearly ten years; and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the trouble of these boys than the vile cigarette habit."

With a pretty wide experience as a student of boys, a worker among them and for them, the writer is convinced that a clean moral life and the cigarette habit are practically impossible in the same boy.

I have never seen or heard of a single boy who began the use of cigarettes under fifteen, and continued the habit, who had not before the age of twenty-five become immoral, a drunkard, a gambler, or a drug-fiend; and most of them become the victims of two, three, or all of these deadly sins.

And of course success is impossible. Neither wealth nor fame, neither success nor usefulness, is in store for the cigarette-smoking schoolboy. Cigarettes have been well named "coffin nails." They are more; before the coffin is reached, they nail up every door to success. Across every call for responsible helpers is branded, "No cigarette smokers wanted."

The ease and frequency and apparent cheapness by which this habit may be practised doubles its evils. And how to keep the boy from the cigarette and the cigarette from the boy has become a vital question to every lover of the human race.—*Wm. H. Hamby, in American Motherhood*.



The Chile General Meeting

F. H. WESTPHAL

OUR general meeting at the school was greatly blessed, and resulted in much good to the brethren and the work. We were sorry that heavy rains hindered the attendance of many who otherwise would have come. Brother L. R. Conradi enjoyed much freedom in presenting the general principles of the organization of this work. The accounts of the progress of the work in Europe and Africa

years ago this man was passing a house where one of our brethren was preaching, and he stopped and listened a little while, becoming convinced that we have the truth. I visited the place a few years later, and his wife came to borrow something from her neighbors, in order that she might have an opportunity to hear something more about the message. Now they have accepted it. Without doubt many have turned their attention toward us, and are watching with interest to see the truth develop. We hope and

trell as director. Brother Cush Sparks was removed from Hankow to connect with Brother Cottrell at Chang-sha.

Steps were taken to open a training-school for evangelists at Cheo Chia K'o. with Dr. H. W. Miller in charge. This move was an absolute necessity, and for it we have been waiting a long time. Help from the \$300,000 Fund has been expected, with which to begin operations; but as this is not forthcoming, we felt that we must start without equipment, and do something for the many who are so anxious to carry the gospel to their fellow men, dying in heathen darkness. As we read of the new schools being opened for various nationalities and purposes in the home land, we sometimes feel that it might do some of our brethren good to see with what meager equipment we started our advanced school here in China. In small rented quarters, damp and dismal, fitted up with a few rough benches, a blackboard, a



GROUP OF BELIEVERS ATTENDING THE CHILE GENERAL MEETING

aroused much interest in the missionary work, and many resolved to engage in it.

In Santiago the meetings were better attended, the weather not hindering so much. We were sorry that we could not have our conference meeting at the same time; but the notice of Elder Conradi's visit was too short to make such arrangements. We shall hold our annual conference in March, and hope to see a general rally at that time.

About seventy persons were baptized this year in Chile. We hope to see the work prosper faster than ever before, and that in a little while it may be self-supporting here in Chile. We have dedicated the First-day offerings to the union conference, to be used in extending the message among the Indians, of whom there are many in Bolivia, Peru, Brazil, Chile, Argentina, and Paraguay.

When we see how the work is extending, and how little we do, we pray that more faith and more energy may be aroused to carry the message to all the inhabitants of earth, in order that the work may soon close up.

A few days ago a man and his wife came to our meeting, and said they had decided to go with us, and related how the Lord came to them. About five

pray that all who accept the message may remain true and faithful, in order not to disappoint the hopes of those whose interest has been aroused.

Santiago, Chile.

China

W. A. WESTWORTH

THE annual council of the China Union Mission Committee was held August 25 to September 4, on the occasion of Elder I. H. Evans's arrival in China.

Many matters of importance were considered, among which was the locating of several workers in various stations. The sickness of Sister J. J. Westrup made it imperative that Brother and Sister Westrup be granted a furlough on sick-leave. Thus the North Central China field was left without a director, and Brother F. A. Allum, who had expected to leave the council for Szechuen, was detailed to the North Central field. The leaving of Brother and Sister P. J. Laird just prior to the council, left the work in Hunan without help; hence Brother R. F. Cottrell was removed from the East China Mission to Chang-sha, Hunan and Kiangsi being set off as the South Central China Mission, with Brother Cot-

trell as director, and willing minds, we begin this work. But we ask in all candor, with four hundred thirty million people to warn, and with hearts pleading for a preparation to carry forward the message, is this fair and right?

Immediately following the council, accompanied by Elder Evans, we started for the south. This was the first opportunity we have had to visit this portion of our field; and as we went from place to place, the greatness of the work here in China was again impressed upon us, till it seemed at times as if the weight would crush us.

A general meeting was appointed for the South China Mission field at Canton, and we were pleased to see many gathered for this occasion. On account of the absence of Brother J. N. Anderson, who had just left for the States, Brother George Harlow was selected as director of this great field. Brethren Harlow and J. P. Anderson were set apart to the gospel ministry at this time. One thing impressed us very forcibly as we examined the quarters used by the workers in the Canton station, the Bethel school, and the Wai Chow station; and that was that unless there is speedy arrangement made for more suitable quar-

ters for the workers here, we shall be obliged to grant still more furloughs for the saving of life. It may now be too late to do that. We feel this is a terrible waste of money, energy, and health, which should be conserved to the advancement of the cause.

It does not pay to send people out here to get sick and die. A wiser course would be to prepare suitable housing for the workers.

Following the Canton meeting, as Elder Evans returned to Shanghai, accompanied by Dr. Law Keem, we left for Pakhoi, which is the most southerly station in China, situated on the north shore of the Tung-king Gulf. Here Brother A. H. Bach has been carrying forward the work as best he could, short-handed. My experience here was somewhat strange. Immediately on landing, I was informed that in thirty minutes there was to be a funeral from our chapel, as the son of our Bible woman, who lived in a small room in the rear of the chapel, had died of plague the night before. (Our readers will remember an article dealing with the plague at Pakhoi, which appeared August last in these columns.) This made three who had died in the same building, and of course I knew it was infected with the dread disease. A service was appointed for that night, and I was expected to speak. Fumigation was impossible, as only those acquainted with Chinese houses can appreciate. Here we were, the only foreigners in the city who had not been inoculated against the plague (and even that is not an absolute preventive); and should we refuse to go into the place, it would be doomed as a meeting-house. Other places could not be obtained; so, after committing our cases to the Refuge of his people, I went to work. But the activities of my mind under such circumstances were of a different sort than I had ever before experienced.

The plague is carrying off from ten to twelve persons each day, and is assisted in the destruction of the town by the Asiatic cholera. Pakhoi is the original home of the bubonic plague, and this year over ten per cent of the population have been taken thereby. Fully one fifth of the shops are deserted on account of deaths, and the whole place is reeking with misery, disease, and death. A more foul, dirty, and disagreeable town I have never seen, not even in inland China. Brother Bach is pressing forward with his work, and we were pleased to see the interest taken by the believers, and to note their interest as we told them of the advancement of the cause in various parts of God's vineyard. We visited some of the out-work. Brother Bach has been carrying on, and saw evidences of God's leading in this corner of the earth.

Returning to Hongkong on our way to Swatow, we had the questionable enjoyment of a typhoon, which threshed our small coasting-steamer about most unmercifully. It was with thankful hearts that we set foot on land again.

Leaving Dr. Law Keem at Hongkong, I passed on to Swatow, and was there met by Brother B. L. Anderson, who had come down from Amoy. Together we studied the situation at Swatow, with the view of making this the headquarters for our work in the Hoklo dialect. The city presents many favorable points. It is easy of access, is in close touch by launch service with many towns, and is also healthful, even though so far south.

Our brethren in this region are praying earnestly that some one will come from the States, and take charge of the work which has opened up so marvelously in this region. We made a short visit to Chou Chou Fu, and there met Brother Hung, our native evangelist at this place, who is doing a mighty work for God. Formerly a pastor of a native church, he was led to the truth in a wonderful manner through the ministry of Elder N. P. Keh, and is now caring for no fewer than five stations. But he must have the help and influence of foreigners. The basis already laid for work, after such help comes, can not but bear much fruit to the glory of God.

Our next stop was at Amoy and Kulangsu, where Brethren W. C. Hankins and B. L. Anderson are stationed. A school for girls is being conducted in Amoy, with Sister Anderson in charge, and one in Kulangsu, which is just across the river from Amoy, conducted by Brother Anderson. There is a live interest in both these schools, and the work is gradually growing. We rapidly passed on to Tsuan-chau, where a general meeting was being conducted by Brethren Hankins and Keh; and here our hearts were gladdened as we saw a number of earnest faces, and became acquainted with several who are studying to learn the full truth. Another day was spent in a trip inland to Do-Gong, where land has been purchased for a school site, but which lies vacant, awaiting the arrival of funds with which to erect necessary buildings.

From this section we returned to Shanghai, and were pleased to greet Brother and Sister W. E. Gillis, who had just arrived to take the oversight of the printing work at the press.

All through this journey of between twenty-five hundred and three thousand miles we saw many evidences of God's guiding hand. Everywhere the work that has been done has opened up great possibilities for the future, and we can not but look forward a little time in the future when, we believe, the seed thus far sown will yield an abundant harvest.

From all parts of the field, calls are constantly coming for help and light; and we are ever praying that men and means will be forthcoming, that the work may rapidly be consummated, and the King come to gather his own.

Shanghai, China.

“RELIGION is not a possession to keep, but a blessing to share, a light to diffuse, a life to communicate.”

A Novel Examination

THE following story shows how one missionary candidate was examined, and how searching was the test.

It was winter. The examiner sent the candidate word to be at his home at three o'clock in the morning. When the appointed man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the examiner appeared, and asked the candidate how early he had come.

“Three o'clock, sharp.”

“All right; it's breakfast time now come in and have some breakfast.”

After breakfast they went back to the study.

“Well, sir,” said the examiner, “I was appointed to examine you as to your fitness for the mission field. Can you spell, sir?”

The young man thought he could.

“Spell baker, then.”

“B-a ba, k-e-r, ker—baker.”

“All right; that will do. Now, do you know anything about figures?”

“Yes, sir, something.”

“How much is twice two?”

“Four.”

“All right; that's splendid. You'll do first-rate. I'll see the board.”

When the board met, the examiner reported. “Well, brethren,” he said, “I have examined the candidate, and I recommend him for the appointment. He'll make a tip-top missionary—first class.”

First, I examined the candidate on his self-denial. I told him to be at my place at three o'clock in the morning. He was there. That meant getting up at two o'clock, or earlier, in the dark and cold. He got up, and never asked why. Second, I examined him on promptness. I told him to be at my place at three o'clock sharp. He was there not one minute behind time. Third, I examined him on patience. I let him wait five hours for me when he might just as well have been in his bed; and he waited, and showed no signs of impatience. Fourth, I examined him on his temper. He didn't get excited; met me perfectly pleasant; didn't ask me why I kept him waiting on a cold morning from three to eight o'clock. Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and he didn't show any indignation. I didn't ask me why I treated him like a child.

Brethren, the candidate is self-denying, prompt, patient, obedient, good tempered, humble. He's just the man for a missionary, and I recommend him for your acceptance.”—*Kansas City Journal*.

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THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength in will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley*



WASHINGTON, D. C., JANUARY 26, 1911

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Editorial

AND, lo, I am with you alway, even to the end of the world."

WE have the evidence all about us in the workings of His grace. We read it in reports from the harvest-fields at home and abroad, and are compelled again and again to say, It is of the Lord. At a live prayer-meeting or other services in which we do not recognize the Spirit used this word or testimony; and we know the Lord is there.

IN an old REVIEW we find a report of the early days in Michigan, showing how the abiding Spirit of the Lord was present at one meeting. It was in 1857, and Elder James White and Sister E. G. White were visiting the growing churches. The cause in Michigan had been given new impetus by the removal of the publishing headquarters from Rochester, N. Y., to Battle Creek, in 1855. The evening service reported was held at Monterey, in a schoolhouse, and preaching was expected.

ELDER WHITE wrote of the experience and of the results of the meeting as follows:—

We went to the house feeling that [the writer] had nothing for the people. We told brethren on the way that we could not decide on any subject, and asked them to select. We sang a hymn, and had great freedom in prayer; sang again, but felt perplexed as to duty. In this state of mind, knowing not what to do, we gave liberty to others to use the time, when Mrs. White arose and spoke with much freedom. The place was filled with the Spirit of the Lord. Some rejoiced, others wept. All felt that the Lord was drawing very near. How precious the place! Those present will never forget that meeting. When seated, Mrs. White began to praise the Lord, and continued rising higher and higher in perfect triumph in the Lord, till her voice changed, and the deep, clear shouts "Glory!" "Hallelujah!" thrilled every heart. She was in vision.

Unknown to us, there was a poor, discouraged brother present, who had

thrown his armor down, in consequence, in part, at least, of neglect by his wealthy brethren, and was returning to strong habits which threatened the happiness of himself and family. A most touching and encouraging message was given for him. By the grace of God he raised his head that very evening, and he and his good wife are again happy in hope. Monterey church will never forget that evening. At least they never should.

Always of Good Courage

It has been cheering to receive the words of courage from brethren in the mission fields during the recent time of shortage of mission funds, necessitating the deferring of plans for extension and calling for retrenchment. From all the four quarters of the earth have come expressions of confidence in the God who can save by few as well as by many.

Word was passed to India that long-cherished plans for the proper equipment of their medical training center would have to be still further deferred. The workers had confidently expected authorization to go forward with their plans. In reply, Dr. H. C. Menkel wrote from out of what we know was a keen disappointment:—

This is only one of those experiences that have a definite lesson for us; and we are able to realize more fully that this work is in God's hands, and that it depends not upon the effort of man to do the work, but upon God. And whatsoever he orders is best, not only for us who are directly connected with the movement, but for all people everywhere. We therefore have no reason whatever for feeling discouraged, but, on the other hand, we are waiting to see what the next move of the Lord will be. The longer I am connected with this movement, the more I am enabled to see that it is a wonderful provision of God that enables us to work out an experience of blessing, regardless of circumstances. It is wonderful, also, how the way of God's providence is adapted to meet all situations in all parts of the world as they arise.

It was just after speaking of being "pressed on every side," "perplexed," "pursued," "smitten down," meeting trials and difficulties and disappointments in pioneer missionary service, that the apostle Paul used the phrase, "Being therefore always of good courage." 2 Cor. 5:6, R. V.

Our courage is in God; and he lives and reigns, always. It is cheering to see God's hand in favoring conditions. It is cheering also to know that God's hand is not shortened when conditions are unfavorable. In personal experience, or in the work of the cause of God, we must take our courage every day, fresh down from heaven, as a gift of God, and as a thing not springing up from surrounding conditions. We serve a living God, and one who cares for his work.

W. A. S.

Standing Before the Lord

THE consecrated child of God will live and labor as in the personal presence of his Lord. This was the secret of Elijah's power. When declaring to wicked Ahab the judgment of God which would be visited upon the land of Israel, he prefaced it with the remark, "As the Lord God of Israel liveth, before whom I stand." At the end of the long three years of famine, Elijah appeared to Obadiah, and requested an interview with Ahab. When Obadiah feared to become the messenger, Elijah declared, "As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day."

The prophet fulfilled his promise. Upon Mount Carmel he confronted the haughty Ahab, the wicked prophets of Baal, and the backslidden hosts of Israel. He stood on this memorable occasion as the one true witness of Jehovah, but he was not alone. He stood as in the divine presence, the mighty hosts of God surrounding him. All heaven bent with interest and sympathy to view the scene. Inspiring heroism was Elijah's on this occasion, and yet after all he was but a humble man,—a man, as the apostle James tells us, "subject to like passions as we are." It was the Lord of hosts, before whom he stood, who filled him with his divine Spirit. It was the great God of the universe, who used this poor instrument of clay as the means whereby all Israel was made acquainted once more, and that, too, in a most remarkable manner, with the Creator of the heavens and the earth.

This consciousness of the divine presence proved a keeping power in the life of Moses, and led him to attempt, and to accomplish, great things for God. In the humble garb of his pastoral calling, his shepherd's staff in hand, accompanied by his younger brother, he entered the palace of proud Pharaoh. He appeared not in the role of a suppliant, but as the representative of a mightier monarch than ever earthly kingdom knew. His words to Pharaoh were a demand: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto him in the wilderness." Again and again this uncompromising demand was made upon the Egyptian king. Driven out of Pharaoh's presence, forbidden under pain of death to again see his face, Moses returned with the same unfaltering message. Fearing that disaster would be visited upon himself and his entire kingdom, Pharaoh at last yielded to the force of circumstances, and hastened the children of Israel upon their journey.

For forty years Moses stood as the visible head and leader of Israel. Criticized, censured, plotted against by the chief princes, and even by his own

brother and sister, he endured heroically the trying experiences of the forty years' wandering. Only once, so far as the record tells, did he fail. He endured all these trying experiences because, as did Elijah, he stood as in the presence of the great God. "He endured, as seeing him who is invisible." He saw the end of the journey, the final results of loyalty to God, and in contradistinction, the final fruits of unrighteousness.

Elijah and Moses are set forth in the Scriptures of truth as the types of two classes,—the resurrected ones and the translated ones,—who will constitute the inhabitants of the coming kingdom. We are living in the day when that kingdom is soon to be set up. We must possess in our lives the spirit which actuated those men of old. We must stand, as did Elijah, in the presence of the Lord of hosts, realizing that his watchful eye is upon us, and that he takes account of all that we do and say. Like Moses we must endure, "as seeing him who is invisible."

This consciousness of the divine presence should take from us the fear of man. We are the servants of one greater than king or potentate. To him we are answerable for our course of conduct. He stands as our mighty Helper here, and as our final Judge at last.

This consciousness will rob life of its selfishness and sordidness. How mean will appear our selfish purposes, how groveling our earthly hopes, how degrading every impure, fleshly desire! The pleasures of time and sense will be lost in the anticipated joy of heaven. The glitter, tinsel, and show of worldly glory will fade into insignificance before the greater glory soon to be revealed. Life will be possessed of a high and holy purpose, and before the accomplishment of that purpose, selfish propensities will bow the knee. Then shall we recognize that life does not consist of a mere personal, selfish existence, but that it is a grand possibility, fraught with mighty and far-reaching questions, involving allegiance to the great God of the universe and loyalty to the principles of his government, as against the enemy seeking its overthrow. O, we need to cultivate in our Christian living this union with God! We need to sense this consciousness of the divine presence. Only in this shall we be kept from falling. Only in this can we withstand the seductive wiles of the enemy of our souls, and keep from being switched off from the great track of truth.

To-day every soul is on trial before the universe of God. The testing, proving process is going forward. The chaff will be sifted out, and only the sound wheat remain. The conflict between God and Satan is not one of personal difference alone; great principles are involved

in the controversy. By our lives we are declaring on which side of the conflict we will arraign ourselves. Satan is bidding for the allegiance of every soul. To the young men and women among us, he presents the pleasures of the world; to our sisters, the foibles and follies of fashion; to our brethren, the enticing allurements of speculation.

The spirit of these things has already too greatly invaded the church of God. Some of our church-membership have departed from the old-time simplicity of faith and practise which once possessed this people. With too many, personal devotion is neglected, the family altar broken down, the Bible laid aside for the magazine or newspaper, the church prayer-meeting forsaken for personal convenience or social pleasure. Love is lacking in homes. Alienation and criticism exist among brethren. These conditions must be changed. God can not baptize his remnant people with power while these wicked principles control the life. Every heart needs to realize the exceeding sinfulness of all unrighteousness, and cry mightily to God for deliverance.

In every church-membership godly men and women should sound the rallying cry of return to the old-time simplicity of faith and Christian living. There are needed more men and women whose hearts God has touched, and who, living in the light of his countenance, and with hearts filled with his blessed, divine Spirit, will set an example of simple faith and devout Christian living in their churches and communities. The Israel of God must return to the old-time spirit of consecration if they would have the old-time spirit of power. Turning a deaf ear to the voice which would bid us link up with the influences of evil, we must set our faces resolutely toward the kingdom, placing our all—houses, lands, positions, families, and lives—upon the altar of God's service.

The spirit of apostolic days, the spirit of the 1844 movement, will sometime actuate this people. One hundred forty-four thousand in whose mouth is found no guile, who are without spot or blemish in the sight of a holy God, will stand upon Mount Zion, and sing the song of Moses and the Lamb at last.

Dear reader, will you be among that number? It is your blessed privilege. Though unworthy of yourself, though weak in your own strength, by God's grace and through his mighty power you may be an overcomer at last; but it must be because you will to submit yourself to God. It must be because you have a heart and a spirit to surrender all to him, and without a single reserve let him come in and fill your life. It is this

surrender that will bring to you the power of his Holy Spirit. It is this daily living as in his presence, this standing before him, this seeing of him who is invisible, that will bring God into your life, a mighty controlling and sanctifying power.

All heaven is waiting to bestow upon the remnant church the Holy Spirit of power to-day. Why put off the blessed time of visitation? Why longer delay to ally ourselves with the heavenly intelligences and heavenly powers? Why longer refuse God his rightful place in our hearts and lives? Let him be supreme. Let him come in and fill us with his fulness. Then shall we be enabled to fill our heaven-appointed place in this great movement, and do the work which God designs shall be done by his Spirit-filled and Spirit-directed church.

F. M. W.

The Ministry of Reconciliation

THE purpose of the gospel and of the life and death of Christ upon this earth was not that God might be reconciled to us, but that we might through the ministration of the gospel learn of God's undying love for us, and so be reconciled to him. He who knows the Father by living, personal knowledge knows that it is not God who needs the reconciliation.

When man sinned in Eden, and fled to hide from God's presence, he was fleeing from life to the silence of an eternal death. If God had needed to be reconciled, he would simply have allowed man to continue to flee from his presence, and go down into a grave that would hold him forever. The race would have stopped right there, and the history of Adam would have ended with his sin.

Satan in the beginning taught the innocent pair that God was unjust in withholding from them even one tree of that glorious garden. His deception succeeded, man sinned, fled from God's presence, and, as a race, has been fleeing ever since. Now Satan comes with a second accusation against God, teaching that he must needs be reconciled, appeased, like the gods of the heathen, and that by the sacrifice of his own Son. But our blessed Lord was not sacrificed for that purpose. If Satan can succeed in making man believe that he was, he has accomplished a master-stroke in his war of the ages against the best interests of man. If he can induce religious teachers to teach that, then is his success the more complete, his charge against God so much the more convincing. Accusing God of injustice in the beginning, and then making it appear that God must be reconciled, Satan attempts to shut the door of salvation in

the face of man. He succeeds in the case of those who believe his sophistries. Let us see what Inspiration teaches in reference to this matter of reconciliation.

God has never been the enemy of man. His own declaration is, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. He says of himself, "I have no pleasure in the death of him that dieth; . . . wherefore turn yourselves, and live ye." Eze. 18:32. "The mercy of the Lord is from everlasting to everlasting." Ps. 103:17. "The Lord is good; for his mercy endureth forever." Jer. 33:11. "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.

It has always been man's sin that has put a cloud between him and his Maker. It is not that God has withdrawn himself from the sinner; but, as in Eden of old, when man has sinned, he has hid himself from his Maker. "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:2.

In view, then, of God's everlasting love toward men, of his ever-enduring mercy, and the fact that man has hid from God and not God from man, with whom is the reconciliation necessary? What was the purpose of Christ's ministry? what the purpose of his life and sacrifice upon this earth? Let us answer in the language of the Bible: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." 2 Cor. 5:18, 19.

Thus has the Word made plain that it is man who must be reconciled to God, not God who must be reconciled unto us. God never has been unreconciled. His arms have ever been outstretched toward the erring race, and are stretched out still. Christ's work in the earth was "to reconcile all things unto himself." "And you . . . hath he reconciled in the body of his flesh through death." Col. 1:20-22. We are told in Rom. 5:10 that we are "reconciled to God by the death of his Son."

So the plea of God's representative in the land of the unreconciled is, "We pray you in Christ's stead, Be ye reconciled to God." 2 Cor. 5:20. The ministry of Christ, the ministry of those who are Christ's, is the "ministry of reconciliation," the reconciliation of an unreconciled world to the great God, whose love is everlasting, whose mission is ever drawing, whose kindness never

faileth, and whose arms will continue to be stretched out to the human race as long as there is hope of saving a single soul. Christ died that he might ransom out of the enemy's land those who had forfeited their heritage, bartered their souls, and fled from the face of God—that he might turn them, win them, and bring them back with him, the fruits of his ministry of reconciliation.

C. M. S.

About Good Resolutions

As the early new year proceeds, the writers of press paragraphs pass their usual light remarks about good resolutions and their easy abandonment. There is no virtue, however, in decrying good resolutions. And the turn of a year, or any other time in which one is led to think reflectively and to look forward with determination, is a good time to resolve to choose and cleave to the right.

True, a good resolution is not an end in itself; nor is it a means to an end. It is rather a taking hold of the means and the power by which to accomplish the good desired. In one who has not learned to believe, it may be a summoning of the powers of the will to put away some physical habit or to achieve a worthy object; and we admire the disposition, and recognize the fact that every good impulse is from above. In the believer, a genuinely good resolution is a laying hold of divine power, by faith; and for such a one there is the assurance of strength from heaven for the doing of the will of God. The confidence is not at all in the good resolution or purpose, but in the grace of Christ, that inspires the purpose.

The apostle Paul was not above making resolutions. But he made them in the right way:—

"When I therefore," he said, "was thus minded, did I show fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay?" 2 Cor. 1:17, R. V.

The fickleness, the yea and the nay, the up-and-down experience, the breaking of good resolutions, are because too often the purpose is indeed purposed "according to the flesh," and the resolution is but as a rope of sand. The apostle formed his purposes in Christ, and his trust was in him for the execution of them: "For the Son of God, Jesus Christ, . . . was not yea and nay, but in him is yea."

Our trust also must wholly be "in him" for the positive, steady experience of climbing the upward way. Let our resolutions be rooted in his grace, with no confidence in the flesh.

Paul had learned the powerlessness of

mere resolutions to conquer sin, in the experience that drove him to Christ. "For to will is present with me," he said of that struggle; "but how to perform that which is good I find not." Rom. 7:18. And he cried out, "O wretched man!" But he found the Saviour of sinners; and he never ceased to tell of the power by which he was set free from the dominion of sin, and enabled to triumph in Christ over natural tendencies and weaknesses.

The Lord has made the will free, in order that we may choose, and will to know and to do. By his Spirit he ever works on every will to draw it toward himself. We may resist his power just here. But if only we exercise the will power for the right, and resolutely submit our wills and our lives to God, he will work in us "both to will and to do," strengthening every right purpose and every good resolution.

Let our resolutions, our determinations, reach out after God, and he will meet us. The prodigal son made a good resolution when he resolved, "I will arise and go to my father." "And he arose." And the father, the awakening memory of whose love inspired the resolution, met the wanderer "when he was yet a great way off." Eternal life, and a place in the Father's house, are worth gaining. By the grace of our Lord Jesus, in whom is the yea and the amen, let us cultivate a resolution and determination of purpose that shall hold on by faith to the power divine.

So many humor the weak will instead of strengthening it by watching unto prayer. The power of the will grows by exercise, the same as any other faculty. Christians have need to throw the resolution of purpose into serving God that successful men put into worldly business or the pursuit of the earthly prize. Inwrought by divine grace, our wills may become iron-like and flint-like for constancy. "For the Lord God will help me; . . . therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50:7. There is no strength in our resolutions, but with resolution of purpose let us lay hold of God's strength.

The same apostle who tells us how athletes trained for the prize in the games of the old Roman arenas, expresses his own determined resolution of purpose in words that we may well take as our motto for every new year and every new day:—

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

W. A. S.

Unwearied Well-Doing

It is by the maintenance of an undaunted purpose that success is ordinarily achieved. Singleness of heart and unswerving fidelity to an ideal have marked the lives of the men and women who have accomplished results in the world's work. It is only by the possession of this spirit that the child of God will succeed in the Christian warfare. The apostle Paul says that he desired to know but one thing, and that was Christ and him crucified. In writing to the Philippian church, he stated that one purpose possessed his heart: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We shall be "made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." "Cast not away therefore your confidence, which hath great recompense of reward."

God has committed to this people today a great work. It embraces nothing less than giving the last gospel message to a sinful world. What an exalted privilege does God give to us, in making us colaborers with himself, in constituting us the representatives of his government, heralds of his coming kingdom, the messengers of his grace! Higher than any position which this world can afford, more honorable than the estate of kings and potentates, is the position of one who truly fulfils this mission for his divine Lord.

But this position involves in this world the acting of a humble part. While we are called to be Christ's free men, called to occupy the position of friends, we are called also to follow in the lowly footsteps of the Man of Nazareth, to partake of his spirit of self-denial and self-abnegation, to live in all lowliness and meekness, even as he lived, to minister rather than to be ministered unto. As he who hath called us is holy, so we are to be holy in our great calling. To the prosecution of this calling we are to bend every energy, and devote every purpose of the heart and mind.

It may seem to us many times that our efforts are unappreciated, and they truly may be. Even Christ was set at naught by his fellows, but the Captain of our salvation has his eye upon every soldier of the cross. He marks not alone every step in the warfare, but the spirit which prompts the life. Standing, as it were, in his presence, and knowing that his eye is upon us, what can we not attempt and endure for his sake? If the cross is heavy, the crown will be more glorious in the end. If the toil is hard

and unremitting, sweeter will be the rest. We are to endure, as did Moses, "as seeing Him who is invisible." We are to judge of the merits and outcome of the conflict, not by outward appearance, but in the light of eternal realities.

We know that God is true; and if we commit to him the keeping of our souls, he will see to it that our confidence is not misplaced. Of ourselves we are utter weakness, but in his might we are well able to conquer the foes that beset us. Let us maintain undaunted singleness of purpose to persevere even unto the end. We shall see, in the glad day of final reckoning, that we have not labored in vain.

F. M. W.

Note and Comment

Bible Distribution

CHICAGO recently witnessed a unique procession. One thousand young men, each carrying half a dozen Bibles, marched through the down-town streets, stopping at the leading hotels, and supplying free copies of the Bible to the guest-rooms. The Bibles were furnished by one of the traveling men's associations. The supply of Bibles to the hotels for the benefit of the traveling public is certainly a commendable work, even if we may question the somewhat spectacular method by which it was done. Only good can come from the circulation and reading of the Word of God. Every laudable effort having this for its purpose should receive our encouragement.

An Expensive Luxury

BUT few comprehend the large amount of money which has been invested during the last few years in automobiles. While many of these machines have been used in practical ways in the prosecution of the business of the country, a very large majority are used as a means of pleasure only. The *Christian Herald* of December 7 furnishes the following figures:—

In 1909, 80,000 power-driven cars were built, including those for business use as well as pleasure. Seventy-three thousand were propelled by gasoline, and the remainder by electricity and steam. The total value of these cars was \$135,000,000. Three hundred firms are engaged in manufacturing automobiles, and they have 125,000 employees.

Alarming Divorce Figures

THE editor of the *Christian Work and Evangelist*, according to the *Literary Digest* of December 24, sees great danger in the rapidly increasing divorce figures presented by the country's record. He feels that while a terrible hue and cry is raised every time an an-

archist or well-known writer advocates free love as a proper and permanent condition of society, in the present tremendous growth of the divorce habit the nation is rushing toward it about as fast as it would by popular consent:—

We see nothing but free love if the increase in the ratio of divorces to marriage goes on during the next thirty years as it has during the last thirty. Divorce at present is increasing two and one-half times as fast as our population. In 1906 the increase had risen to that point where it was one divorce for every twelve marriages. We presume the percentage is much higher now. In some States it is much higher than this, where it can be had for the mere asking, as in one State. There it is one to every six. You can see the incredible increase in twenty years when you remember that in 1880 the percentage was only 38 for 100,000 population, whereas in 1900 it was 73. When you subtract the great Roman Catholic population, you can see at once that these figures are really much higher. There is no sign of this abating, but it rushes on with ever-increasing speed. It becomes easier every year. It is already so easy that many men and women are no longer stopping to consider whether they are fit for each other or not, whether they wish to live together always or not, but rush into marriage as lightly as in Paris two members of the Latin Quarter go and live together for a while. Everybody knows that two thirds of the required causes, "cruelty," "desertion," "non-support," etc., are nothing but pretexts, often agreed upon by both parties.

The Irony of Fate

THIS is the term by which the *St. Louis Republican* of December 19 designates the prevailing Christmastide conditions existing in the world. With some "conjuring up visions of peace on earth and good will among men," the nations of earth, in feverish haste, are vying with one another in increasing their naval armaments, preparing for the future deadly conflict. Says the *Republican*:—

Naval estimates for the current year show that Great Britain will spend about \$175,000,000 for ships and men; the United States, \$140,000,000; Germany \$110,000,000; and France, \$68,000,000. Russia's expenditures are about two thirds as much as those of France, and Japan's are but one fourth as much as those of France; but the different purchasing power of money in the two countries entirely vitiates the comparison. Now such expenditure as this is wasteful. We are pouring out our dollars and our men just as we should if the wires were burdened to-day with messages of victory or defeat on the high seas. Obscure lescence takes the place of battle as a retainer of ships from service; our powder is utilized in practice instead of in conflict; our boys come back after the terms of service expire. The pride, pomp, and circumstance of war are lacking, but the grim fact of costly struggle remains.



The Shepherd of Love

THE Shepherd looked out from the heavenly fold
To the mountains far away,
And he said: "I must leave the ninety and nine,
The lambs of the flock that are always mine,
And go seek the one that's astray;
For the wolf is fierce, and the nights are cold,
And my lamb can not find its way back to the fold."

Then the sandals of peace on his feet he bound,
And he took the staff of prayer,
And his smile was full of pardon and grace,
And the light of heaven was in his face,
And a crown was set in his hair;
But ah! dear child, 'twas a crown of thorn,
And his hands and his feet were all bleeding and torn.

Yet he toiled all day over rock and stone,
To seek for the erring one,
Till he came to the garden of bitter pain,
Where the blood-sweat dropped from his brow like rain
As the night of wrath came on;
For he knew that the river of death would be
Close, close by the side of Gethsemane.

But the Shepherd of love went on his way,
And passed through the flood so cold,
Though the stream ran deep, and the waves rolled high;
For beyond he could hear the lost lamb's cry,
And brought it back to the fold!
And thou, dear one, art the lamb he did love;
'Twas for thee the good Shepherd came from above.

— Selected.

Sanitarium Work in England and Ireland

THE health and medical missionary work is conducted in the British Isles through various agencies, but particularly through sanitarium work, our *Good Health* magazine, our Good Health League, and lectures before health culture, temperance, and vegetarian societies.

The Drs. D. H. and Lauretta Kress made the first beginning of institutional work in England in 1899. They rented a commodious mansion house, beautifully situated at Meadvale, near Redhill, among the charming hills of Surrey; but on account of the temporary illness of Dr. Kress, it was necessary to relinquish this effort the following year.

In the autumn of 1902, a small sanita-

rium was started in Belfast by Dr. J. J. Bell. The house used was not a large one, and they had only eight or nine rooms available for patients; nevertheless the institution met with considerable success. Later, however, it was moved into the country at Rostrevor, near Warrenpoint, a beautiful estate consisting of a mansion house, lodge, and several outbuildings, and a farm of one hundred thirty acres, which was secured on a long lease. The institution, which is known as the Rostrevor Hills Hydro, is situated on the southern slopes of the



NURSES AND FACULTY, CATERHAM SANITARIUM

Mourne Mountains, about four hundred feet above Carlingford Lake, which it faces. The mountain scenery, the delightful grassy meadows, the beautiful garden, and the proximity to the sea, make the location an ideal one in many ways.

The institution has been fitted out with modern bath-rooms, and has its own electric and central heating plant. It is an ideal place for invalids, for those who are tired of city life, and for those suffering from fatigue and overwork. Here they come in contact with the great outdoors, with plenty of bracing air, and many delightful walks. There could be no better place in which to take the fresh-air cure than at Knockbaragh, which is the name of the estate.

The Rostrevor Sanitarium is in charge of Brother and Sister E. H. Brown, both graduate nurses. Mrs. Brown was trained at the Swiss sanitarium, when it was still located at Basel. She has had a large experience in teaching in connection with the London County Council schools. Since taking up her work at Rostrevor, she has been successful in organizing a considerable number of good health schools, with marked success.

The last one was conducted this autumn at Kilkeel, a village thirteen miles from the sanitarium. This class was under the patronage of Lord and Lady Kilmorey. The earl of Kilmorey took the chair at the preliminary meeting when the class was organized, and spoke very favorably of the school. Lady Kilmorey joined the school, and attended the classes regularly. The fee for the entire course of six classes was only \$1.25. Nearly forty persons joined. This effort was so successful that Mr. and Mrs. Brown are now planning to open a new school this month (January) in the same district, and under the same patronage. After paying the out-of-pocket expenses, which were small, there was a net profit of thirty-five dollars to compensate the workers for the time spent in conducting the school.

Similar classes have been organized at Rostrevor and Warrenpoint, each time with increasing interest and success. Brother and Sister Brown have found these good health schools a great advan-

tage in promulgating the principles of life and health, and in educating the public on matters pertaining to diet, hygiene, sanitation, and the care of the sick.

The staff of workers at Rostrevor numbers eight,—the manager, the matron, the head bath-man, the head nurse, and four nurses in training.

A Sanitarium Free From Debt

The Caterham Sanitarium was purchased in March, 1903, the entire purchase money being paid in cash, through the liberality of our American friends and our people in the United Kingdom. Roughly speaking, the cost was about sixteen thousand dollars, including about one thousand dollars spent on decoration, repairs, and medical equipment; consequently, the Caterham institution enjoys the unique reputation of being started without debt, and of never involving itself in debt since its opening. It was dedicated May 30, 1903, and since opening its doors many hundreds of patients have received its benefits. The last year has been by far the best of its experience, and the patronage for a period of something like six months was so large as

to require renting extra rooms in order to provide for the guests. With only thirty-six bedrooms for patients and guests, it had a patronage averaging fifty or more, even reaching sixty-five during the height of the summer season. The large patronage has enabled the institution to make some material improvements. Hot-water radiators were provided nearly two years ago, and since then the drawing-room has been enlarged, a solarium and veranda have been added, and other material improvements have been made.

The Institution in Leicester

The Leicester Sanitarium was acquired through the generosity of one of the leading citizens of Leicester, Mr. J. W. Goddard. After attending a good health school conducted in Leicester in the winter of 1903, Mr. Goddard offered the free use of a large double villa, furnished throughout, including bed and table linen, silver, cutlery, crockery, etc., and he further offered to build and equip suitable bath-rooms. This offer was accepted, and the new institution was opened by the mayor of Leicester early the following year. At the present time it is in charge of Brother and Sister W. M. Scott, both graduates of the nurses' training-school at Caterham. It has a capacity for twelve or more resident patients, and ample facilities for treating a large number of outside patients. On going to Leicester, Brother and Sister Scott made a personal canvass of the leading physicians in the place. They made an appointment to call upon these doctors, and told them of their bath- and treatment-rooms, and of their desire to co-operate with the doctors in treating their patients. The success of this canvass was manifest from the beginning, and the institution now enjoys a good outside patronage, which depends largely upon the local doctors. The corps of workers at Leicester numbers nine.

A. B. OLSEN, M. D.

North Brazil Mission

SINCE my last report in the REVIEW, the Lord has blessed the work in our field, especially in the state of Pernambuco. The truth now has a foothold in six places in this state. Thirty-one souls have been baptized, and about fifty more are keeping the Sabbath. The interest is growing and spreading. I am very sorry that we have no laborer in this state to follow up the interests. As the writer must attend to the work in four states, it is impossible for him to remain long in any one. May the Lord of the harvest give us the needed laborer.

The Lord has also blessed the canvassing work in this state. It was the privilege of the writer to sell, in about fifteen hours, fifty copies of "Vida de Jesus" ("Christ Our Saviour," enlarged). Among those who purchased were the governor, his son, other men in the palace of the governor, many in the treasury building, the mayor of the capital, and many in the city hall. We praise the Lord that in this way part of the truth has been presented to the first men of Pernambuco. Two Catholic priests in the interior also bought our books. May the Lord help them to see the light.

In the states of Alagoas and Bahia, souls are waiting for baptism; but it was impossible for me to attend to these calls, as I had to go in haste to the state of Minas-Ceraes, where the brethren had not been visited for about a year and a half. After working and preaching there for nearly a month, I had the privilege of baptizing seven persons; others will receive this ordinance at my next visit. Among those baptized were two public-school teachers. The last night I spent there, I preached in the city to quite a large audience of Brazilians in the Portuguese language. The house was filled, and many were standing outside, listening to the truth. It is too bad that we have not a worker who could remain there for some time. If laborers are needed in other fields, they are surely needed very much in ours.

We sincerely hope that the Lord will lay the burden upon some of our capable young men in the States or elsewhere to devote their lives to the Lord's work in Brazil. Come over and help us.

JOHN LIPKE.

Missouri

CLINTON.—Recently I had the privilege of visiting our German seminary at Clinton, Mo., arriving on Friday evening, December 16, just in time for the evening service. Several noticeable changes had taken place since my last visit; and both from the inside and the outside the seminary building presented a pleasing appearance. The chapel, with a seating capacity of three hundred or more, was especially attractive. Indeed, the whole arrangement was most creditable.

But better than these material improvements was the sight of the large number of students in attendance. Up to the present, less than three months since the opening, the enrolment has reached one hundred twenty, sixteen of these being in the primary department. An excellent spirit pervades every department.

Elders E. T. Russell and D. U. Hale also met with us. During Sabbath and First-day we had some interesting and profitable meetings. A church of fifty-nine members was organized and fully officered. This company is made up largely of teachers and students and a few who have recently settled at Clinton. May the special blessing of God be over this church in its responsible position.

The week of prayer offering of \$127.30, coming as it did largely from the students, revealed a real interest in the work.

Monday evening was another interesting occasion. The citizens of Clinton had expressed a desire to visit the seminary, and see it in its renewed state; so the school made arrangements for a reception. The citizens came in large numbers, many of the leading people of the place being present. The house had been put in readiness for inspection, all the doors were thrown open, and electric lights shone from every window. All were greatly pleased and even much surprised to see the improvement that had been made.

After viewing the building, we all gathered in the chapel. Here Elder Russell gave an address on the object and mission of the seminary, and the writer was asked to present in brief the position and work of Seventh-day Ad-

ventists. These were followed by brief remarks from several of the business men and ministers present. All expressed appreciation of the way the Adventists had improved the building, and their sympathy with the opening of the college. Indeed, they gave us a hearty welcome, and bade the work Godspeed.

We earnestly hope that the excellent impression made by the work may be so utilized that it may result in the advancement of the message and the saving of many souls. May the special blessing of the Lord be over the German seminary.

O. A. OLSEN.

Tennessee

BRAYTON.—The writer held a ten days' revival meeting with this little mountain church, located on Walden's Ridge, about forty miles north of Chattanooga, beginning December 24. Notwithstanding the inclement weather, muddy roads, and dark nights, the church was well filled each evening with an attentive congregation. The Lord gave freedom in the presentation of his Word, and was present by his Holy Spirit in convicting and converting power.

The last Sabbath of the meeting all hearts were made tender by the Holy Spirit, and the church was united in the bonds of fellowship and love by the confession of sin and the putting away of differences. As a result of the meetings, eleven persons united with the church. Others promised to unite with us the last night of the meeting, but were prevented from being present by a heavy down-pour of rain. Baptism will be again administered in the spring.

This little church supports a church-school of thirty pupils, with an attendance of five from those not of our faith. The church has been much revived by this effort, and the entire community stirred by the solemn truths presented.

P. G. STANLEY.

North England

THE meeting of the North England Conference was held at Manchester, October 4-9. This is one of the great weaving and industrial centers of Great Britain, and the meeting was held just at the time of a critical struggle between capital and labor in that up-to-date city.

Workers and people sought God, and studied together concerning the best methods of presenting the message to the more than sixteen million inhabitants of this great and promising field. Special stress was laid on the importance of securing good halls for public efforts. Often such locations must be sought for months in advance. The advantage of a judicious use of literature in systematic house-to-house work was emphasized. It was reported that in at least one cathedral city this sort of labor had been productive of very encouraging results when all other methods seemed fruitless.

The brethren responded to the invitation to raise their share of the \$10,000 supplementary fund that Europe is adding to the \$300,000 Fund. The need of working up permanent lists of readers for our periodicals was carefully considered, and practical instruction and examples were given by those who are experiencing God's special help in such

work. All were made glad by seeing the number offering themselves for baptism at this meeting. One hundred nine have accepted the message in North England during the last three quarters.

In addition to the resident laborers in the field, Brethren W. J. Fitzgerald, W. T. Bartlett, and W. H. Meredith assisted in the meeting. There was a fair outside attendance at the public lectures. The great labor struggles that were on during our stay served as fitting object-lessons to those who are observing the signs of the times.

Brother S. G. Haughey was re-elected president. He and his nearly twenty fellow workers have many reasons for encouragement, as they see the scores of large cities ripe for the truth committed to us. The reports given bespeak both spiritual and financial progress for the future. However, we should never imagine that God's message goes, even in so free a country as England, without hard work, earnest prayer, and deep personal consecration. In behalf of North England we would ask the prayers of our brethren in other lands.

GUY DAIL.

Interesting Figures

A TABLE of dry statistics is easily transformed into a fascinating story, when you are absorbingly interested in the things the figures represent. A study of the Sabbath-school quarterly summary in detail is worth while. Every figure means something.

For the first time we have endeavored to ascertain the number of Sabbath-school scholars converted during a quarter. Although the records on this point are incomplete, 849 conversions are reported. For this we thank our dear Heavenly Father, and take courage. A large proportion of these Sabbath-school pupils gave their hearts to the Lord as the result of the consecration services held by many schools.

During the quarter the Sabbath-schools in the home field gave \$24,812.44 to missions, and the gifts from the schools in all the world amounted to \$33,689.94.

Gifts to Missions in Home Field

1910, three quarters\$70,149.20
1909, three quarters 61,686.26

Increase\$ 8,462.94

Gifts to Missions From All Schools

1910, three quarters\$95,512.08
1909, three quarters 82,417.38

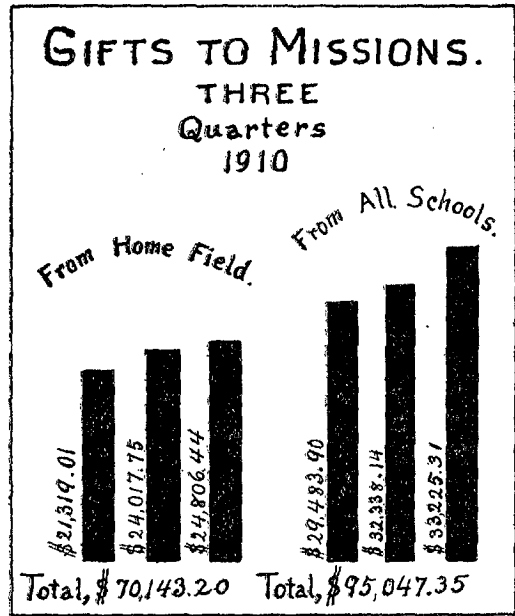
Increase\$13,094.70

This quarter shows eight conferences giving for the first time all their regular Sabbath-school contributions to missions. They are Indiana, Tennessee River, Ontario, Maritime, South Missouri, Western Washington, Arizona, and South Carolina. This is the largest number ever added to the "Honor Roll" in one quarter. Although the list is now long, we shall try to make room for still more another time. When we are altogether rid of the "expense account" reported in our summary, we shall use that space for the number of conversions. Happy exchange!

Honor Roll

N. New England Cumberland
Alberta Oklahoma

Saskatchewan	Arkansas
Quebec	North Carolina
W. New York	Southern Illinois
Texas	Kentucky
North Dakota	West Virginia
Louisiana	Wyoming
Iowa	Western Colorado
Southern Idaho	New Jersey
Montana	S. New England
Can. New England	Mississippi
Chesapeake	New Mexico
Georgia	South Texas
Greater New York	S. W. Union Mis.
British Columbia	Newfoundland
Florida	Bahama Mission
Maine	Indiana
Manitoba	Tennessee River
West Pennsylvania	Ontario
West Texas	Maritime
Alabama	South Missouri
New York	W. Washington
South Dakota	Arizona
Dist. of Columbia	South Carolina



Union Conference Honor Roll

Western Canadian Union
Atlantic Union
Southwestern Union
Canadian Union
Southern Union
Southeastern Union

The largest amount of expense money taken from the contributions is reported from the Lake, Central, and Pacific unions—the strongest conferences. The total amount thus taken is \$576.40.

The next summary will show the complete records for 1910. We are making those for 1911 as we go along.

MRS. L. FLORA PLUMMER.

Guatemala

As we look back over the two years spent in Guatemala, and see how God has blessed us in spite of our mistakes, and has made seemingly insurmountable obstacles real blessings in the end, our faith is strengthened, and our courage is unbounded in the success of the work here. We thank God for the assurance that his Spirit is going before us. Already we have found a brother who is convinced that there is more truth for him. Elder N. V. Willess providentially met him on the train. He had read some leaflets, which had been given him, and was earnestly seeking for more

truth. Elder Willess kept up a correspondence with him for several weeks, and sent him some tracts, with the result that now he is studying every phase of the truth. He kept his first Sabbath last week. He speaks English fairly well, and is well instructed in his own language. It is a blessed privilege to give the truth to one who drinks in every word with the same joy we experienced when we accepted the truth.

Others are attending our meetings on Sunday night. These meetings are held in a private room, and are conducted, at present, in English. Our attendance will be much larger when we can have a regular place for meeting, and when the lectures are given in Spanish. Those now attending know more or less of the English, and are reading literature in both languages. When we return from the union conference meeting, about the last of January, we shall arrange for a meeting-hall, and begin meetings in Spanish.

The English school closed its year's work with a simple program rendered by the students in English. A good number of the parents were present, and were much pleased with the work done. A commendable report of the closing exercises appeared in the daily papers of the city. Brother and Sister J. G. Pettay arrived about a month before the close of the school, and gave valuable help in the finishing work of the year. They are studying the language during the vacation, and are preparing to take up the school work in earnest early in January. Miss Lena Hunt has also rendered valuable assistance in the school since her arrival the first of July. She is making rapid progress in the language, and has a real burden for this needy field.

In closing I wish to make another plea for the Indians, for whom, as yet, nothing has been done either by us or by any other missionaries. We have received several letters of inquiry regarding the possibility of mission farming. This gives us courage to believe that the Lord is laying this burden on other hearts also. We pray that something may be done for them soon.

W. E. HANCOCK.

Field Notes

ELDER W. H. SMITH baptized eleven persons at the Newark (N. J.) church recently.

As the result of home Bible readings, two persons were baptized, December 3, at New Orleans, La.

At Hutchinson, Minn., two persons have taken their stand for the truth, and others are keeping the Sabbath.

THREE were baptized on Sunday, October 23, at Hamilton, Ontario, and many are attending the meetings held at that place.

FOUR were baptized and united with the Enyrt (Mo.) church as the result of a series of meetings held by Elder J. W. Beams.

Christian Liberty

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

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

Religious Liberty Service for Sabbath, Feb. 4, 1911

Program

SONG: "Forward." "Christ in Song,"
No. 530 (new edition).

SCRIPTURE READING: Rev. 14: 1-16.

PRAYER.

SONG: "Strike for Victory." "Christ in
Song," No. 511.

READING OF ARTICLE: "The Perils and
Demands of the Present Hour."

OFFERING FOR RELIGIOUS LIBERTY WORK.

SONG: "O Christian Awake." "Christ
in Song," No. 508.

BENEDICTION.

The Perils and Demands of the Present Hour

THE message committed to this people for the last days has warned us that the time would come when freedom to worship God according to the dictates of conscience would be taken away. While it has been impossible to outline definitely just how this would be brought about in every particular, nevertheless we are confident of the sure approach of this period of persecution.

"A season of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. . . . The time is right upon us when persecution will come to those who proclaim the truth. The outlook is not flattering; but, notwithstanding this, let us not give up our efforts to save those ready to perish, for whose ransom the Prince of heaven offered up his precious life. . . . Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. . . .

"Satan and his angels determined to make Christ's death as humiliating as possible. They filled the hearts of the Jewish leaders with feelings of bitter hatred against the Saviour. Controlled by the enemy, priests and rulers stirred the multitude to take part against the Son of God. Aside from Pilate's declaration of his innocence, no one spoke a word in his favor. And even Pilate, knowing his innocence, gave him over to the abuse of men under the control of Satan.

"Similar events will take place in the near future. Men will exalt and rigidly enforce laws that are in direct opposition to the law of God. Though zealous in enforcing their own commandments, they will turn away from a plain 'Thus saith the Lord.' Exalting a spurious rest day, they will seek to force men to dishonor the law of Jehovah, the transcript of his character. Though innocent of wrong-doing, the servants of God will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry.

Religious powers, allied to heaven's
passion, and claiming to have the

characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. . . . The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for him, and the Lord will work in their behalf, showing plainly that he is the God of gods. . . .

"Christ is our example. The determination of Antichrist to carry out the rebellion he began in heaven will continue to work in the children of disobedience. Their envy and hatred against those who obey the fourth commandment will wax more and more bitter. But the people of God are not to hide their banner. . . .

"The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of God is upon the world to call all who know the truth to hide in the cleft of the Rock and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken in leaflets and pamphlets, and these must be scattered like the leaves of autumn.

"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be betrayed 'both by parents, and brethren, and kinsfolks, and friends.' Luke 21:16."—*Testimonies for the Church*, Vol. 1X, pages 227-231.

Perhaps one of the most significant of the events which indicate the speedy fulfillment of these predictions, and the reason for these admonitions, was the passing of the following resolution recently by the American Federation of Catholic Societies at its annual convention held in New Orleans, La.:—

"Resolved, That the Congress of the United States be earnestly requested to amend Section No. 3893 of the revised statutes of the United States, relating to the mailing of 'obscene, lewd, and lascivious' literature, so that the same may include the mailing of books, papers, writings, and prints which outrage the religious convictions of our citizens, and contain scurrilous attacks upon Faith."—*Morning Star*, Nov. 19, 1910, published at New Orleans, La., a Catholic weekly.

It will not be difficult for one who knows the principles contained in the third angel's message to see what is wrapped up in that resolution, should it ever be favorably considered by Congress. But whether or not the foes of religious liberty succeed in securing the passage of this proposed measure just at

the present time, the bill points in a dangerous direction, and without doubt the purpose of its promoters will ultimately be attained.

We can not fail to note the cunning on the part of the Roman Catholics in seeking to have the proposed measure enacted as an amendment to an existing statute, that nearly all would otherwise favor. I refer to that feature of the measure that forbids the transportation through the United States mail of obscene and immoral literature. No one could object to the present law prohibiting the transportation of such literature; but what a blow is aimed at free speech in the resolution, in seeking to prohibit the transportation of "books, papers, writings, and prints, which," they claim, outrage "religious convictions, and contain scurrilous attacks upon Faith."

No one should be deceived by what is evidently meant by the term "Faith." We certainly would not conclude it meant the "faith" of Methodists, Baptists, Seventh-day Adventists, or any other Protestant denomination. No, indeed! the "Faith" to which they have reference is that of the Roman Catholic Church, and no other.

The Catholic editor of the paper from which we quote, in urging the necessity of such an amendment to the postal law, said: "Another matter that the Federation should not fail to consider is the use of the United States mails, in defiance of the postal regulations, for the dissemination of vile and filthy matter against the Catholic Church and its holy priesthood and sisterhoods." That was the inspiration for the action taken, and shows what "Faith" it was designed to promote.

When this or any similar measure becomes a law, and is enforced, as it is very evident that it would be, there would scarcely be a publication issued by any Protestant body that would be permitted to pass through the United States mails. This would be especially true of the publications issued by Seventh-day Adventists; for they nearly all contain matter that in some way exposes the evil principles underlying that antichristian system of religion; and such literature they would regard as a slanderous attack upon the "Faith."

Such a move, as this shows that both the spirit and the letter of the Constitution are being repudiated; for Article I of the Amendments to the United States Constitution says:—

"Congress shall make no laws abridging the freedom of speech, or of the press."

What further evidence could one wish demonstrating that we are fast reaching a point where it will be with great difficulty that we can carry on our work?

Some may say that the public press would never stand for such a statute as that passed by the American Federation of Catholic Societies; but all such persons should bear in mind that the public press is very largely manipulated by the Papacy in this country, as is evidenced by the fact that it is next to impossible to secure the publication of an article that has anything to say against the doctrines or the practices of the Catholic Church.

This should be a strong evidence to every thoughtful person of the tremendous influence that church is exerting at the present time. The Catholics are con-

scious of their influence, as will be seen from the words of the Catholic Truth Society:—

"Is not the whole country stamped for a Catholic land? With the great doctor, St. Augustine, guarding the Atlantic coast, and the heroic missionary, San Francisco, the Pacific; with the indomitable apostle, St. Paul, kindling zeal and enthusiasm in the North, and the gentle San Antonio inspiring love and peace in the South; with the warrior king, St. Louis, in the center, and the great St. Joseph, and Notre Dame, the gracious queen of heaven, hard by,—with all these powerful intercessors pleading for her, can we, I say, expect anything less than a glorious triumph for Catholicity in America? . . . The nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved."

The remarkable Romeward trend of the United States was further expressed by Cardinal Vincenzo Vannutelli, the Pope's legate, in New York City, Oct. 7, 1910, as follows:—

"The holy father is coming more and more to regard your wonderful United States as the favorite daughter of the church. Catholicism has here made more wonderful strides than anywhere else in the world. Your bishops, priests, and teachers have built up a magnificent church organization. Under your government and personal liberty the church and its individuals have prospered splendidly."

The Catholic Church is not alone in wishing to have Seventh-day Adventist literature excluded; for many professed Protestants would welcome a law to exclude from the mails the literature of Seventh-day Adventists as quickly as would the Roman Catholics, because of their contempt toward the law of God.

As proof of this statement, I cite but one example, furnished by Rev. Dr. Hill, of the Quebec Lord's Day Alliance, when paying his respects to those who were opposing the enforcement of Sunday upon the people. He said: "The people who are opposing us to-day are driving us to take severe measures with them. We must use the gentle methods, but if they fail, then we shall be obliged to use stern methods. The law of the land expresses the public opinion of the majority, and they [the majority] will give you such liberties as they desire; and if this is not agreeable, you will have to leave Canada. These people who protest by word and mouth, and who write against this movement, ought to be in the penitentiary."

The spirit that lies beneath Sunday legislation is further revealed by a prominent Methodist minister in Franklin, Manitoba, who, speaking of those who were opposing the enforcement of Sunday laws, declared: "It is high time they were either boycotted or crushed."

These are only a few of the multitudinous incidents and events which are daily occurring in this and other lands, showing beyond a doubt that what we do to instruct the people of this world concerning the awful crisis that awaits them must be done quickly.

There are now before committees of Congress bills which, if enacted into laws, would completely change the fundamental principles of our government, and usher in that epoch of state-churchism

and resultant oppression which we have long expected. There is still resting in the hands of the District Committee of the House the Johnston Sunday bill, which has passed the Senate, and on which the committee has given two hearings. This may be called up at any time, and put upon its passage. When that has been enacted into law, it is believed by both its friends and its enemies that a great impetus will be given to the enactment of State Sunday laws, and that fresh life will be infused into those already existing.

In view of such an outlook, we believe that our people should write letters of earnest protest to their congressmen, urging them to oppose all such measures; also that they take up at once the circulation of petitions among their neighbors against the passage of these bills.¹

There is no time now to be wasted. It is our duty to teach and warn the people, so that they may prepare for the final triumph of those who will stand firm to principle, and make a full and complete surrender of all.

If we are to do this, it is essential that our people offer liberally of their means for this work to-day. What is received in this donation will help to warn the people in your local conference, your union, and in the general field.

RELIGIOUS LIBERTY ASSOCIATION.
Washington, D. C.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Medical Missionary Work an Entering Wedge

In God's Word and the Testimonies is given valuable instruction as to the best methods of carrying forward the gospel work.

First, he would have his workers go out two and two. Many reasons could be given why this is best, but two texts showing the results of the Lord's plan will be conclusive evidence: "One man of you shall chase a thousand;" "and two put ten thousand to flight." Joshua 23: 10; Deut. 32: 30.

Second, where it is possible, medical workers should precede, or work in connection with, those devoting their entire time to the dissemination of the Word. In "Testimonies for the Church," Vol. VI, page 327, after a statement that the medical missionary work has not received its proper attention, we read: "They have not recognized it in its relation to the work of the message as the right arm of the body;" yet "the Lord has shown his regard for it by giving it abundant prosperity. When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart."

¹ The bills referred to are: Senate Bill No. 404 (the Johnston Sunday bill); and House Joint Resolution No. 17, and Senate Bill No. 86, which call for an amendment to the national Constitution, so that it shall contain a recognition of the Deity.

We should notice particularly that the health work is an entering wedge. For what purpose?—"Making a way for other truths." Then the health work should precede, or open the way for, other truths, not greater in one sense, but harder to accept.

If we would study the expression, entering wedge, and the purpose for which an entering wedge is generally used, perhaps we could comprehend better its real value. When splitting open a large log, men first use the small entering wedges. These make a way for the large wedges to enter, crack open the log, and lay bare the heart. Likewise may the gospel work be made more effective by letting the medical missionary work precede as an entering wedge, doing practical gospel work. See "Testimonies for the Church," Vol. VI, page 289. This kind of work will allay prejudice, and open the hearts of the people to receive other truths.

I am certain that I could improve my former plan of work. It seems to me that we have many times endeavored to drive the large wedges first; that is, we have presented the Sabbath question, or the state of the dead, or some other truth hard for the people to accept, and have had but little success, so conclude the people have rejected the truth, when they may be as honest as we, but, having been educated differently, they do not readily see these things as we do. Could we have gone to them in a different way, or gone into their locality ministering to the sick, distributing health literature, etc., we might have been looked upon by the people as ministering angels rather than as proselyters, as has often been the case.

We ought to prize greatly our medical missionary work, and as these workers graduate, yoke them up two and two with the ministry, and thus "combine medical missionary work with the proclamation of the third angel's message." "The ministry needs the medical missionary work to demonstrate the practical working of the gospel."—*Id.*, pages 267, 289. Let us use freely the entering wedge.

W. J. STONE.

Health Work in Bolivia

IN a letter from our mission in Bolivia, Brother F. A. Stahl writes:—

"When we first landed here, everything was very strange to us; but there was so much to keep us busy that we have had little time to get lonesome. The longer we are here, the more work we can see ahead; for more and more we recognize the needs of the people.

"All have heard of the wonderful opening among the Indians at Puno. Nothing has ever been done to help this people before, but I believe that if faithful work is now done among them, blessed results will follow. It is hard for them to believe that any people outside of their own take an unselfish interest in them. We have been helping these people here in La Paz in a medical way. They have no doctors, and the Spanish doctors will not visit them at their homes. If they are able to go to the hospital, they are treated. An Indian life is counted at a very low rate here; so when one goes into their homes, helps them, and treats them kindly, their hearts respond, and the way is opened for good to be accomplished.

"We are very much interested in these Aymara Indians. They number one hundred fifty thousand, and take it all in all they are a fine people; but the drink habit is quite general among them, and as a result, they are dying off. We shall try to teach them temperance and how to care for themselves."

Sanitarium Relief Campaign

From a Canvasser

WORD from Brother Walter Harper gives an encouraging report of his work in selling "Ministry of Healing" in connection with other books. While all may not be able to do so well as he has done, others may take courage from seeing how the Lord blesses efforts that are put forth in earnest faith. Following is a part of Brother Harper's letter:—

"I feel sure you will be interested in the wonderful manner the Lord is opening the way to sell the book 'Ministry of Healing.' To-day breaks the record for one day's work. A few times in the past I have been able to get eight orders a day for 'Ministry of Healing,' but could not pass that. Two days of last week, Monday and Thursday, I took eight orders each day for it, making a total of twenty-six orders in five days of last week. But to-day is the banner day, with ten orders for 'Ministry of Healing' besides a number of orders for other books, aggregating \$93.25 for the day. Had I had one hour more to work to-night, and the people to canvass, I doubt not my work to-day would have reached one hundred dollars. All honor, glory, and praise are the Lord's alone. He grants it all. Left alone, all would be failure.

"I sold one copy to a Japanese, the first one I have sold thus. Have sold the book before to Chinese who read English. Surely a wide door is open now to sell 'Ministry of Healing' if our people will only believe and act. I never saw its equal."

In a letter of later date, Brother Harper says: "In the course of about eight weeks the Lord gave me orders to the value of \$157 (126 copies) for 'Christ's Object Lessons,' over one hundred dollars for 'Ministry of Healing,' besides over twelve hundred dollars' worth of orders for other books.

"It is a marvel and a wonder how these relief books sell. If people only had faith, and would then work hard, the results would be most pleasing. These books bring a flood of blessing and success on all the other work, and one's own soul is watered as well.

"These books *will* sell. This I have proved in California, Oregon, Washington, New Mexico, Arizona, Nevada, and have just added Utah and Wyoming to the list. We need only believe what the Lord has said in regard to selling the relief books, act on it, launch out, and push the sales, to have some glorious experiences in behalf of our needy institutions."

We have reports from other canvassers that tell how the relief books are being sold in connection with other books. They do not hinder, but help, the other work of the canvasser. These

workers can do much to help forward this movement. Besides the personal work they do in sales, they can assist others by instruction in canvassing methods. Occasion may offer at churches or with individuals where they may stop, to give practical help in the sale of these books.

A general movement like this is dependent upon the co-operation of all, each one in his place, to give it the fullest success. It appeals to every one; and what it fails to secure in faithful response, will indicate itself in proportionate shortage in results or in additional work on others. All should aid in this good work. L. A. HANSEN.



YIELD thy poor best, and mind not how nor why,
Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry,
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."

— Frederick Langbridge.

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

The Magazine Summary

THE accompanying summary of magazine sales for the month of December, 1910, closes last year's record. We are unable to give a column showing the corresponding sales in each conference, as is usually done; for our summary for December, 1909, did not give a complete report for each conference. However, in the comparative summary, the reader will be able to compare the grand total of sales for each month of 1909 with the corresponding months of 1910. The gain has not been phenomenal, but it has been steady and healthy, and we trust that a good foundation is being laid for a steady growth, and a large, permanent distribution of our ten-cent magazines.

The sale of ten-cent magazines is a comparatively new work in our Publishing Department; but the faithful efforts and good success of our agents during 1910 give added confidence that this work is taking a permanent, steady place, and will become a great factor in carrying the third angel's message, especially in the large cities. We trust that all our conferences, as they organize their city work, will lay broad, progressive plans, and make satisfactory arrangements for selecting and training agents, and for giving the necessary help to the membership in our churches, so that our missionary periodicals may do the work which God designs for them in our church tract and missionary societies and in the hands of an army of well-trained, faithful canvassers.

A. J. S. B.

The "Signs of the Times" Still Doing Its Work

AN agent for the *Signs of the Times* writes:—

"Enclosed find check for four dollars, for which send me one hundred copies of the Christmas number of the *Signs*. My last order for fifty copies came yesterday, and I sold them this morning in less than three hours."

The editor of the *Signs* recently received the following good word from a gentleman to whom one of our church missionary workers had sent the *Signs*:—

"Through a kind friend I have received the *Signs of the Times*, and send thanks for the same. Am very much interested in the themes it presents, and am investigating the subjects which your paper advocates."

That the *Signs* is making friends and receiving subscriptions from them, is shown by the following brief letter:—

"I know nothing of your kind of religion, but a copy of the *Signs of the Times Monthly* came drifting my way, and I have become interested. Enclosed herewith find one dollar for a year's subscription. I shall appreciate any literature, catalogues, or information that you will send me. This seventh-day business is something that we know but little about in this country. I trust that the magazine will be a source of information to me."

A. J. S. B.

Summary of Magazine Sales for December, 1910,

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

	TOTALS Dec. 1910	VALUE Dec. 1910
Atlantic Union Conference		
Massachusetts	2511	\$ 251.11
Southern New England	2066	206.60
Northern New England	135	13.50
Maine	705	70.50
New York	1106	110.60
Greater New York	3243	324.30
Western New York	1290	129.00
Totals	11056	1105.60
Canadian Union Conference		
Maritime	150	15.00
Newfoundland	140	14.00
Ontario	1890	189.00
Quebec	145	14.50
Totals	2325	232.50
Western Canadian Union Conference		
Alberta	615	61.50
British Columbia	925	92.50
Manitoba	165	16.50
Saskatchewan	308	30.80
Totals	2013	201.30
Central Union Conference		
Colorado	614	61.40
Western Colorado	81	8.10
East Kansas	1118	111.80
West Kansas	1035	103.50
North Missouri	2380	238.00
Southern Missouri	714	71.40

	TOTALS Dec. 1910	VALUE Dec. 1910
Nebraska	1859	\$ 185.90
Wyoming	120	12.00
St. Louis Mission	300	30.00
Totals	8221	822.10
Columbia Union Conference		
Chesapeake	3800	380.00
District of Columbia ...	1185	118.50
New Jersey	1407	140.70
Eastern Pennsylvania ..	388	38.80
West Pennsylvania	1115	111.50
Ohio	1770	177.00
Virginia	3335	333.50
West Virginia	155	15.50
Totals	13155	1315.50
Lake Union Conference		
Indiana	219	21.90
East Michigan	950	95.00
West Michigan	673	67.30
North Michigan	406	40.60
Northern Illinois	3576	357.60
Southern Illinois	335	33.50
Wisconsin	577	57.70
Totals	6736	673.60
Northern Union Conference		
Iowa	2581	258.10
Minnesota	2618	261.80
North Dakota	1287	128.70
South Dakota	1065	106.50
Totals	7551	755.10
North Pacific Union Conference		
Montana	210	21.00
Southern Idaho	140	14.00
Upper Columbia	403	40.30
Southern Oregon	201	20.10
Western Oregon	822	82.20
Western Washington ..	1214	121.40
Totals	2990	299.00
Pacific Union Conference		
Arizona	75	7.50
California	4478	447.80
Southern California ...	3191	319.10
Utah	230	23.00
Totals	7974	797.40
Southern Union Conference		
Alabama	1460	146.00
Kentucky	1735	173.50
Louisiana	332	33.20
Mississippi	228	22.80
Tennessee River	488	48.80
Totals	4243	424.30
Southeastern Union Conference		
Cumberland	265	26.50
Florida	342	34.20
Georgia	1835	183.50
North Carolina	690	69.00
South Carolina	860	86.00
Totals	3992	399.20
Southwestern Union Conference		
Arkansas	370	37.00
New Mexico	105	10.50
Oklahoma	1047	104.70
Texas	2381	238.10
West Texas	151	15.10
South Texas Mission...
Totals	4054	405.40
Foreign & Miscellaneous	10714	1071.40
Mailing lists	14106	1410.60
Grand totals	99130	\$9913.00

Comparative Summary for Twenty-four Months

	TOTALS 1909	TOTALS 1910	VALUE 1910
January	71094	89462	\$ 8946.20
February	91812	116198	11619.80
March	134206	132165	13216.50
April	120582	183981	18398.10
May	115145	174886	17488.60
June	163545	193727	19372.70
July	168689	222146	22214.60
August	174136	152520	15252.00
September	102033	120020	12002.00
October	108571	116157	11615.70
November	106860	102795	10279.50
December	90737	99130	9913.00
Totals	1447410	1703187	\$170318.70
Average number sold each month during 1910			141932
Average number sold each month during 1909			120617
Average monthly gain during 1910 over 1909			21298

Wycliffe and the Bible

"You call me a heretic," said Wycliffe, "because I have translated the Bible into the common tongue of the people. Do you know whom you blaspheme? Did not the Holy Ghost give the Word of God at first in the mother tongue of the nations to whom it was addressed? Why do you speak against the Holy Ghost? Is it not from the Bible that we learn who is the Builder and Sovereign of the church, what are the laws by which she is to be governed, and the rights and privileges of her members? Without the Bible, what chart has the church to show for all these?"

Of this Reformer the historian Wylie says: "He organized a body of preachers who knew the gospel, and were willing to preach it at crossroads and in market-places, in city and village and rural lane. . . . Though Wycliffe had lived a thousand years, and occupied himself during all of them in preaching, he could not have hoped for the good which he now saw being accomplished by the silent action of the English Bible."

LUTHER, Calvin, and other Reformers engaged printers, established depositories, and trained and directed thousands of canvassers, who sold Protestant tracts, pamphlets, and copies of the Scriptures in France, Switzerland, Germany, and the Netherlands. Luther established a depository in Basel, Switzerland, called "The Evangelical Society of Book-hawkers."

ELDER ROBERT COBERLY writes from Ketchum, Okla., that recently he had the privilege of baptizing fifteen. At Randolph ten were baptized.

FIVE persons were recently baptized at Detroit, Mich. At Keeler, as the result of labors put forth by Brethren Garrett and Hoyt, four adults have begun to keep the Sabbath.

ELDER O. MADSEN reports that he had the privilege of baptizing three at Davenport, Iowa. At the close of meetings at Unionville four persons covenanted to keep all the commandments of God.

ELDER F. G. LANE writes that the plague is raging in Venezuela. At the time he wrote, there were about six deaths each day in the city of Caracas. We trust that the Lord will protect his servants from this dread disease.

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.

New York Conference Association

THE election of officers for the legal corporation of the Western New York Conference Association of Seventh-day Adventists will be held in connection with the fifth annual session of the Western New York Conference, at Burt, N. Y., Feb. 1-5, 1911.

H. W. CARR, 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.

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 del-

egate 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*.

California Conference Annual Meeting

THE fortieth annual session of the California Conference of Seventh-day Adventists will be held in Fresno, Cal., Feb. 9-19, 1911, for the election of officers for the ensuing year, and to transact any other business which may come before the conference at that time. The first business meeting of the session will be held at 9 A. M., February 10. Each church is entitled to one delegate for the church, without regard to the membership, and one additional delegate for every twenty members. The usual reduction of one and one-third fare for the round trip will be granted for this conference. Lodging will be furnished free to all delegates by the Fresno church.

S. N. HASKELL, *President*;
CLAUDE CONARD, *Secretary*.

Publications Wanted

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

R. W. Clark, 104 Warren Ave., Tampa, Fla.

E. A. Keat, Sr., Summerdale, Baldwin Co., Ala.

M. S. Hubbell, Box 180, R. F. D. 1, Fort Smith, Ark.

H. B. Taylor, Box 440, Van Buren, Ark., continuous supply of periodicals and tracts for reading-racks.

August Wallace, Plymouth, Ind., for free distribution 1,000 *Family Bible Teacher* Leaflets, Nos. 21, 22, and 23.

S. B. Taft, Kiowa Agency, Anadarko, Okla., *Review*, *Signs of the Times*, *Watchman*, *Little Friend*, *Youth's Instructor*, and tracts, for missionary work among the Indians.

Business Notices

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

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

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—Blacksmith. Must be good at horseshoeing and plow work. None but a Seventh-day Adventist need apply. Address J. A. Dale, Box 84, Libertyville, Iowa.

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

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.—Forty acres excellent land in College View, Neb. Five-room house; barn; hen-house; windmill; cistern; several kinds of fruit; alfalfa and clover. Fenced and cross-fenced. Price, \$8,000, cash. No trade. E. J. Gotfredson, College View, Neb.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; 1/2 bbl. (30 gallons), 79 cents a gallon; 1 bbl. (50 gallons), 78 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—One month only, Triola or Sanitarium Cereal in 25-pound lots at 6 cents a pound. Cooking oil: 5 gallons, \$4.25; 3 gallons, \$2.75; 30 gallons, 74 cents a gallon; 50 gallons, 73 cents. Iowa Sanitarium Food Co., 1319 Des Moines St., Des Moines, Iowa.

WANTED.—Experienced coat-makers, pants-makers, vest-makers. Steady employment. Prices: Sack coats, \$7 and \$8; pants, \$2; vests, \$2. Sabbath-keepers preferred who have a desire to engage in self-supporting missionary work. Address C. E. Wood, Strathcona, Alberta.

SITUATION WANTED.—By an experienced farmer and fruitman, aged 31 years, with wife and three children. Have good team and farming implements. Adventist preferred. Reference. Would farm for grain, or on shares. Address G. H. Davenport, Washburn, Mo.

FOR SALE.—10-acre farm, three quarters cleared. Good seven-room house, two fireplaces; 80-foot 2-inch driven well; 37 orange trees (bearing); barn with 80 to 90 foot 2-inch driven well; pure water, good soil and location for irrigation celery plant. Price, \$1,500. Bryant H. Melendy, Bartow, Fla.

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

FOR SALE.—"The Speaker's Manual of Pronunciation," by Fannie Dickerson Chase. Primarily a text-book on pronunciation and enunciation for class use or private study, but equally valuable to all who speak the English language, whether minister, teacher, or student. The book contains the correct pronunciation of over two thousand words commonly mispronounced. The familiar diacritical marking is used throughout. The book contains 127 pages, pocket size (3 3/8 x 5 3/4 inches). Bound in two serviceable styles. Cloth, twenty-five cents; leather, fifty cents. Order of the tract societies.

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

A Resurrection

LIFE, with her tranquil, starry eyes.
Enters the halls of Death,—
Death, the dark outcast of the skies,
With baneful lips and breath.

So calm, within cold, granite walls,
Hands folded o'er his breast,
The Prince of Life needs not the calls
Of loved ones, in their quest.

Dumb Terror stands, and shivering views
The awful work of Death.
Who, fearful that his prize he'll lose,
Watches with bated breath.

Descend, ye messengers of light,
From heavenly mansions fair,
And down dim corridors of night
Love's quickening message bear.

Tremble, ye Roman soldiers brave!
And Death, grow pale with fear!
Now cometh victory o'er the grave,
The Son of God shall hear.

Cast forth, O womb of earth! God's Son.
And cease from quake and throe.
Glad Immortality hath won
The victory—Death must go!

Lo, in his matchless beauty see,
Alive forevermore,
The One who died on Calvary's tree,
And our transgressions bore!

GEORGE E. TACK.

Baltimore, Md.

CROSS.—Died Dec. 26, 1910, Sister Grace Cross, aged forty-five years. She accepted the truth about five years ago. Although a sufferer, she realized much of the blessing of God. She was buried at Pontiac, Mich.

A. R. SANDBORN.

RIED.—Timothy Ried died at the home of his daughter at Bad Axe, Mich., Dec. 28, 1910, aged eighty-four years. He was born in Ontario, and moved to Michigan in 1855. He has been a Seventh-day Adventist for many years, and died in the faith. He leaves four sons and one daughter to mourn. Words of comfort were spoken at the funeral service from Heb. 9:27, 28.

A. R. SANDBORN.

COPPLE.—Sarah Jane Boaz Copple was born in Bartholomew County, Indiana, June 8, 1837, and died at Waukomis, Okla., Jan. 3, 1911, aged 73 years, 6 months, and 26 days. With her parents she moved to Illinois in 1848, and in 1854 they moved to Iowa. Here she was married to P. J. Copple, Dec. 28, 1858. This union was blessed with ten children, eight of whom are still living. Sister Copple early gave her heart to God, and has been a Sabbath-keeper for the last twenty-three years. She died in the faith, and her hope was firm unto the end. The funeral services were conducted by the writer, assisted by the Christian minister, whose church was kindly thrown open to us.

A. NELSON.

BURKE.—Sister Malinda Burke was born in Missouri, Dec. 19, 1849. She fell asleep in Jesus at Pacific Grove, Cal., Dec. 16, 1910, aged 60 years, 11 months, and 27 days. Her body was shipped to her home at Williams, Ariz., where she was laid to rest to await the return of her Saviour. Sister Burke accepted present truth under the labors of Elder J. E. Bond and wife, five years ago, and she has been a faithful witness for the message ever since. She was a member of the church at Flagstaff, Ariz. There was a large gathering of friends at the funeral service; every one seemed to love her for her many deeds of charity. Words of comfort were spoken by the writer, from Rev. 14:12, 13.

E. C. BOGER.

ADAMS.—Died at the hospital in Troy, N. Y., Dec. 9, 1910. Sister Ida E. Adams, aged thirty-four years. She had been in poor health for some time, but was not taken seriously ill until a week before her death. Seven years ago she and her husband accepted present truth, and since that time she has been a firm believer in the message. Sister Adams leaves her husband and two little girls to mourn, besides her father and brothers and sisters. She fell asleep with a bright hope of meeting her Lord in the day when he comes to make up his jewels. The funeral service was held at her home in Manchester, Vt., and words of comfort and hope were spoken by the writer.

A. J. CLARK.

ORTON.—Allen T. Orton was born in New York State, Dec. 23, 1840; and was married to Miss Sarah J. Grimley, April 14, 1862. In the fall of 1864 he volunteered his services in defense of his country, and remained in the army until the close of the Civil War. He spent the greater part of his life in Michigan, the last twenty-one years living in Battle Creek. He came to Mountain View, Cal., last October, and died Dec. 21, 1910. He leaves a widow, an only son, and a large circle of relatives and friends to mourn. He was resigned to the will of the Lord, and was laid peacefully to rest awaiting the summons of the Life-giver. Words of comfort were spoken by the writer, based on Micah 7:18.

H. W. COTTRELL.

LIVISON.—Nels Livison was born in Norway, and died in Oklahoma City, Okla., Dec. 31, 1910, aged eighty-four years. He came to this country in early life, and served his country during the Civil War. He spent the last eight years of his life at the Portland (Ore.) Sanitarium. His wife died the second of last October. He was a fervent and true Christian, and a member of the Seventh-day Adventist Church. With two of his daughters he had come to Oklahoma City to visit a son, and had been here only a few days when he contracted pneumonia, and owing to the change of climate and his advanced years, he soon succumbed. The funeral services were conducted by the writer.

ANDREW NELSON.

UPSON.—Luther Upson was born Aug. 28, 1840, in the township of Catlin, Chemung Co., N. Y., and died Dec. 11, 1910, aged 70 years, 8 months, and 28 days. He was married to Mary Jane Lane, Feb. 21, 1859, who died June 26, 1883. He was afterward married to Ann Lane, who also died. Three children were born to Mr. Upson by his first wife, one of whom survives him. On March 25, 1909, Brother Upson was married to Mrs. Frances Shaw, who still lives. He was converted to the Adventist faith about 1869, in Genoa, N. Y., under the labors of Elder Whitney. Brother Upson was loved by all who knew him. He was a father to the orphan, and a friend to the friendless. He left a wife, a brother, a son, and many other relatives to mourn. The writer, assisted by the Presbyterian minister of the neighborhood, conducted the funeral service.

L. H. PROCTOR.

BISEL.—Barbara Ellen, daughter of Gabriel and Catherine Acton, was born Dec. 14, 1849, and died near Chesterville, Ohio, Jan. 3, 1911, aged sixty-one years and twenty days. Jan. 21, 1868, she was married to Dr. Abner Morton Mann, to which union four children were born, two of whom survive her. Dr. Mann died Jan. 17, 1884. On May 7, 1892, she was married to George Bisel. About forty years ago Sister Bisel accepted Christ as her Saviour, and united with the Seventh-day Adventist church at Waterford, Ohio, remaining a faithful member until called to her final rest. She leaves a husband, two children, four grandchildren, two brothers, one sister, and a large circle of relatives and friends, who are greatly saddened by her sudden death. We believe she was prepared for the change, and we laid her to rest until the resurrection morning, when we hope to meet her in our Father's kingdom. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18.

H. H. BURKHOLDER.

MCGREGOR.—Fell asleep in Jesus, with a bright hope of a part in the first resurrection, Robert McGregor, aged fifty-one years, of Hamilton, Ontario, after an illness of about three months. He leaves a wife, one son, and seven daughters to mourn. Sister McGregor has been a member of the church in Hamilton for a number of years; Brother McGregor accepted the truth shortly before he died. The funeral service was conducted by the writer, assisted by Elder M. C. Kirkendal. Words of comfort were spoken from Job 14:14 and 1 Thess. 4:13.

MATTHEW J. ALLEN.

BOISE.—Died near Spokeville, Wis., Oct. 25, 1910, Brother Philo Boise, aged 84 years, 5 months, and 25 days. He accepted the truth in Ohio nearly fifty years ago. A daughter and one grandson are left to mourn. His wife died fourteen years ago. He came from West Milgrove, Wood Co., Ohio, forty-five years ago, to Clark County, Wisconsin, where he resided until his death. Mr. Kildow, pastor of the M. E. church, officiated at the funeral service. We laid him to rest beside his wife in the Cole Schoolhouse Cemetery to await the coming of the Life-giver.

MRS. MARY LEATHERDALE.

HUGHES.—Died at the Walla Walla Sanitarium, College Place, Wash., Jan. 3, 1911, Mrs. Mary L. Hughes, aged sixty-seven years and fifteen days. She was born at Quaker, Pa., Dec. 19, 1843, and was united in marriage to J. D. Hughes, Dec. 10, 1871. Her husband died five years ago. She became a Christian at the age of twenty-five, and accepted the doctrines held by Seventh-day Adventists about thirty-seven years ago. She lived a consistent, godly life to the end, and died with a bright hope of a part in the first resurrection. She leaves a brother, her husband's relatives, and many friends to mourn. She will be missed by the church at Milton, Ore., where she held her membership. Words of comfort were spoken by the writer at the funeral service in the church at Milton.

F. A. DETAMORE.

SEAWARD.—Martha Ellen Seaward was born Dec. 13, 1844, near Dayton, Ohio, and died at Shattuck, Okla., Dec. 23, 1910, aged sixty-six years and ten days. She was married April 21, 1861, to E. H. Seaward, near Russia-ville, Ind. There were born to this union seven children, of whom five are living. In 1862 she accepted the Seventh-day Adventist faith, and was steadfast till death. Her life was one of Christian ministry to her family, friends, and neighbors. She will be greatly missed by her companion, her children, and all who know her. In all her life she sought to represent the truth. We believe her life is hid with Christ in God; and in the morning of the first resurrection she will come forth to greet her Saviour. She leaves her husband, one son, four daughters, her aged mother, one sister, and many other relatives and friends to mourn. The funeral services were conducted in the Methodist church at Sterling, Kan., after which she was laid to rest in the Sterling cemetery.

N. T. SUTTON.

ROGERS.—James H. Rogers was born in Kings County, Nova Scotia, in 1823, and died at Millis, Mass., aged eighty-eight years. Brother Rogers became a Christian when about twenty years of age, and united with the Free Baptists. Twenty-three years ago he learned of the Sabbath and the truths of the third angel's message, from which time he observed the Sabbath until his death. His wife and two daughters kept the Sabbath with him. Brother Rogers was the father of eleven children, six of whom are still living. He was a carpenter and ship-builder, and very active until the last. He was a man of few words, but strong in faith, and ever exerted an influence for good. The funeral service was conducted at the home of his daughter, at Millis, many of the members of the family being present. Elder C. H. Crossett, pastor of the Advent Christian church, Somerville, assisted the writer in conducting the services. Job 14 was read by request, and Isa. 26:19, 20 was chosen as the text. He sleeps in hope of the first resurrection.

G. B. STARR.

COLEMAN.—William Elwood Coleman, youngest child of John W. and Mary Coleman, was born Nov. 3, 1890, at St. Clairsville, Ohio, and died Dec. 27, 1910, at Mount Vernon, Ohio, aged 20 years, 1 month, and 24 days. He was baptized in the fall of 1902, and united with the Seventh-day Adventist Church, of which he was a faithful member. He was an earnest Christian, a faithful student of the Bible in the Bible department of the college, always at Sabbath-school, kind and loving in the family, and ready to lend a helping hand at all times. His last summer's vacation was spent canvassing in West Virginia. In this he was very successful, earning more than a scholarship. His death was caused by injuries received while coasting near the college with student companions. He leaves a father, mother, three sisters, and a brother, with many other relatives, besides a wide circle of friends, to mourn. Funeral services were conducted in the college chapel by the writer, assisted by Elder O. F. Butcher. Words of comfort were spoken from Luke 7:11-18 to the bereaved family and friends. Our brother was called away in the bloom of young manhood, without a moment's warning. And while life is uncertain, the Scriptures promise a certain resurrection: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

H. H. BURKHOLDER.

EGGLESTON.—Jeannette Tyler was born in Orleans County, New York, Feb. 1, 1837. Early in life her heart was won to Christ. At the age of twenty-one she was joined in marriage to Wallace H. Eggleston, by whose side she walked till his death in March, 1894. The fruit of this marriage was four daughters, three of whom still survive.—Mrs. Harriet M. Heffley, of Battle Creek, Mich.; Mrs. Grace E. Fleming, of Niagara, N. Y.; and Mrs. Blanche E. Griggs, of College View, Neb. The deceased held her membership in the Disciple Church until a short time after her marriage, when she heard and accepted the truths of the third angel's message in Lancaster, N. Y. At the time of her death, her membership was in the church at Takoma Park, Washington, D. C., where she had resided about three years with her daughter, Mrs. Griggs, until Professor and Mrs. Griggs moved with her and their family to College View, in September, 1910. Both at Takoma Park and at College View, Sister Eggleston's beautiful life and winning spirit drew and bound to her an unusually large circle of friends, all of whom enter into the sorrows of those who are especially bereft, and who with them cherish the blessed hope of soon looking upon her face again, when all the blight caused by the curse has been removed, and of joining with her in the glad song of praise to Him whom Sister Eggleston loved. Few persons live with less thought of self than did Sister Eggleston. To do good to others at the cost of any exertion or sacrifice on her part, was the secret of the sweetness of her life, that drew so many into the bonds of such strong friendship with her. Sister Eggleston loved her Saviour; she loved his children; she loved the house of prayer. She sleeps now to rise again in that glad dawning when the bright crown for which she has hoped will be placed upon her brow, and when she will hear her Saviour's "Well done." She died at the age of 73 years, 11 months, and 7 days, falling asleep without a struggle after an illness of two weeks, during which time she was unconscious of her surroundings or of any suffering. In this peaceful ebbing of her life was fulfilled her oft-expressed wish that when death should come, it would be without pain or prolonged suffering. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. The immediate cause of her death was endocarditis, with resulting paralysis. The remains were taken to Lancaster, N. Y., for interment beside her husband in the family burying-ground, where also are buried her mother and daughter. The funeral service was held at the home of Professor Griggs, Sunday forenoon, January 8, conducted by the writer, assisted by Elders R. F. Andrews and J. H. Morrison. Words of comfort were spoken from Ps. 90:10; James 4:13-15; and Ps. 116:15.

F. M. BURG.



WASHINGTON, D. C., JANUARY 26, 1911

CONTENTS

General Articles

Fear Not (poetry), L. D. Santee	3
How to Deal With the Erring, Mrs. E. G. White	3
Faith, Hope, and the Gospel, T. Godfrey	4
Facilities for Finishing the Work, J. M. Hopkins	5
The Sanctuary, M. E. Steward	6
Personal Work, B. M. Heald	6

Home and Health

Migraine, or Sick-Headache, George Thomason, M. D.	7
Interpreted (poetry), Worthie Harris Holden	8

The World-Wide Field

The Chile General Meeting, F. H. Westphal	9
China, W. A. Westworth	9

Editorial

Always of Good Courage—Standing Before the Lord—The Ministry of Reconciliation—About Good Resolutions—Unwearied Well-Doing	11-14
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The Field Work

Christian Liberty

Medical Missionary Department

Missionary and Publishing Work

Sanitarium Relief Campaign

Miscellaneous

ATTENTION is directed to the religious liberty program on page 18. This program is designed for use in the Sabbath service February 4.

WE learn that Elder Carl Svenson, of Colorado, has accepted the recommendation of the recent council to make Minnesota his field of labor.

OUR readers will admire the new designs in our "Home and Health," "World-Wide Field," and "Field Work" department heads. These were drawn by Brother Sanford Harlan, of the Review and Herald Office.

BROTHER BERNARD JUDGE, writing from Sumatra, tells how the Holy Spirit is working upon hearts there. Two native-born Chinese have been baptized, and another Chinese woman began the observance of the Sabbath. Others are deeply interested in the truth.

By later reports from over the sea, we are able to add the following names to the list of outgoing missionaries for 1910:—

G. A. Ellingworth, of South Africa, to Nyasaland, in October.

Mrs. C. Voigt, formerly of Russia, from Germany to Turkey, in October.

F. L. Sharp and family, of Australia, to the Society Islands, in November.

This brings the number of departures for mission fields in 1910 up to sixty-one.

THE president of the British Union Conference reports a net gain of one hundred fifty believers in that field for 1910. This is an encouraging increase.

By the write-up and photographs in the Providence (R. I.) *Evening Bulletin* we learn that our brethren there have just dedicated a fine little church building. Elders W. B. White, C. H. Edwards, and W. R. Andrews conducted the dedicatory services. It is certainly a wise plan, on all such occasions, to supply the public press with information and material for giving publicity to the work which is being done.

A CABLE was received Thursday of last week, announcing the death of Sister T. M. French, of West Africa. Professor French and wife responded to an urgent call for help in West Africa, leaving Union College and sailing for their chosen field in July, 1908. Their labors have been greatly blessed and appreciated during the brief time they have been connected with this field. The last word we had from Elder D. C. Babcock stated that Brother and Sister French had left their school work at Waterloo, to go down to the Gold Coast, and superintend the work there. They were at Sierra Leone, December 20, waiting for funds to go on. He also mentioned that "this is our extreme sickly season. Many of our own people have been very sick, and some are extremely weak." This cable is the first word of Sister French's illness, so comes as a shock to us all. The sincere sympathy and prayers of God's people will be extended to our dear brother, left without a faithful companion, in this West African field. West Africa has also lost an earnest, devoted, self-sacrificing missionary.

Notes From the Treasury

THE reports received from the Harvest Ingathering campaign indicate that the results from this effort will be equally as good as those of previous years. Wherever the work has been taken up with energy, encouraging returns are promised. From a report from the Montana Tract Society, the following extracts from letters are taken:—

"I have received the REVIEW, and so far have collected over ten dollars, and have my solicitor's card about half filled with names, and plan on working the rest of the month. I can not work long at a time, but have to pick my spare hours."

"Just a word before I go to work this morning with the REVIEW. Was out yesterday, and in less than half the day received \$35.30. I pray that God will bless me to-day in the work. My mark is one hundred dollars."

The following is from a faithful sister seventy-seven years of age, who lives in New Jersey:—

"Enclosed please find check for twenty-three dollars for the Harvest Ingathering Fund. I praise the Lord for the wonderful help he gave me. I had ten papers, but I did not know that I could do anything this fall. I am seventy-seven years old, and not very well; but I said that with the Lord's help I would try. I have been able to visit only one

home. I sent by mail two or three papers. See what the Lord has done. Praise his holy name. It truly is all of the Lord. He has indeed blessed me in the Ingathering work."

A brother in New Zealand, who was not able to take up the work in the campaign for 1909 till long after the appointed time, writes:—

"I am enclosing a post-office money-order for five pounds English money, nearly twenty-five dollars American. The larger part of this sum was received in donations through the distribution of the last Harvest Ingathering REVIEW; that is, the issue for 1909. Fifty copies were used, and this is the result. . . .

"As I am engaged in work among the Maoris, I did not leave that work to collect for the foreign mission fund, but called on the Europeans as opportunity offered. My first donation was from an Irishman, who is, nominally at least, a Roman Catholic. He is also in the bondage of the drink habit, but desires to overcome it. I have been encouraging him to trust in God for the victory, and not in his own efforts. This man started my list with nearly five dollars. Sums varying from half a dollar to five dollars were given.

Among those whom I visited was the mayor of Gisborne, who gave twenty-one shillings, about five dollars. We trust the papers distributed and posted in this way will result in enlightening the people in regard to the message for this time, and that the amount received will be used of God for the salvation of souls in other lands."

The following from two sisters in Manitoba shows what can be done by those who have heavy household duties:—

"One sister who has heavy household responsibilities and is the only member of the family in the truth, has distributed eight copies of the REVIEW, and received donations to the amount of \$10.70,—an average of \$1.33 a copy. She is anxious to do still more, and has taken a fresh supply of papers, expecting to continue the work until the close of the campaign."

"Another sister, who was not able to get away from home, has mailed twenty-five papers, and sends five dollars to help along the work, an average of twenty cents a copy."

W. T. KNOX.

Roll of Honor

THIRTY-FIVE conferences have now been placed upon the roll, the latest acquisitions being East Pennsylvania, voting five per cent of their tithe to the Sustentation Fund, and ten per cent to foreign missions; Northern Illinois, the same; while South Dakota appropriates five per cent of its tithe to the Sustentation Fund, and twenty per cent to foreign missions. We also have word from the Utah and Southern New England Conferences, each voting five per cent of their tithe to the Sustentation Fund, and five per cent to missions; and from Iowa, which has decided to give five per cent for the Sustentation Fund, and twenty-five per cent for foreign missions.

In the next issue of the REVIEW will be published the complete list of all conferences that have taken action on these General Conference propositions.

W. T. KNOX.