

The Advent Sabbath Review and Herald

Vol. 88

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No. 5



The Way of the Righteous

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

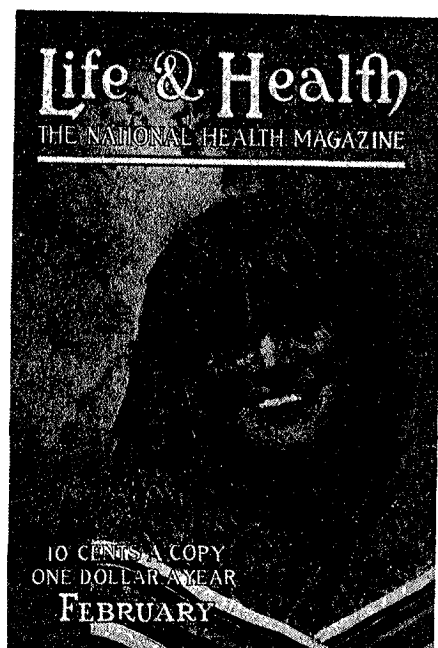
But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish. — *Psalms 1.*



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WASHINGTON, D. C.



LIBERTY

Number 1, 1911

A Review of the Sunday Law Agitation 1811-1911

The leading features of this issue in effectively answering the arguments of National Reformism, and making plain the true principles of religious liberty, render it

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The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 2, 1911

No. 5

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General Articles

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

Choose You This Day

L. D. SANTEE

Out of earth's elements, quickened with life,
Out of the quietness, into the strife,
Fashioned and shaped by the Maker of all,
Not knowing the future, or what may befall,
In spite of the law that compels men to be,
God offers a "choosing" to you and to me;
Let none unjustly throw blame upon Heaven,
Each one is judged by the talents he's given.

Up to the region of infinite light
All will be welcomed who choose to do right;
Let none imagine their freedom abused;
Each one is free to serve whom he doth choose;
But there's a law that one learns as he goes,
Justice decrees one shall reap as he sows;
And in one's journey, this truth he observes,
Each one is paid by the master he serves.

Out of life's compounds of glory or shame,
Actions are fashioned of praise or of blame;
Though we are into life helplessly thrown,
Freedom is given, the choice is our own.

Angels are pleading; they tenderly say,
"Whom will ye follow? O, choose ye to-day!"
And they rejoice when the answer is given,
"Choosing" for righteousness, choosing for heaven."

Choose ye the right, and eternity's years
Will be yours to enjoy with no sorrow or tears;
And the great law that compels men to be,
Opens its glories to you and to me.
Choosing our Lord, we accept his control,
That is tenderly winning the love of the soul.
Precious Redeemer, thy nature impart;
Fold us like children close, close to thy heart.
Moline, Ill.

The True Sabbath—A Chinese Illustration

R. F. COTTRELL

RECENTLY we were staying at a native inn in a populous town on the banks of the Hsiang River, Hunan. In the guest-room of this inn, by the courtesy of the host, we were permitted to hold three services. These were attended by a few interested ones who have read some of our papers and tracts, as well as by some others who came in.

At one of these meetings, our evangelist presented the claims of the true Sabbath. To impress his hearers with the importance of doing just what God commands, he used the following illustration:—

"Suppose a friend should invite you to a feast which would be given to-morrow. On receiving the invitation, you send word that you will with pleasure accept this invitation. Afterward, as you think the matter over, you feel that you have some very important business to transact on the morrow, and you therefore go to-day; or, perchance, wait and go day after to-morrow. Would that answer?—No; never!

"If you go to the house of your friend to-day or day after to-morrow, you will find no feast prepared; and if you eat at all, you will be compelled to eat common, every-day food; for on only one day is the feast prepared. Besides this, in taking such a course you offer an insult to the kind friend who has invited you.

"My dear friends, our Heavenly Father, the Creator of heaven and earth, he who created us, and who sent his Son to die for us, has prepared for us a feast on the seventh day of every week. If you think to yourself that God is not particular, and that you can just as well enjoy this feast on the sixth day of the week, or on the first day of the week, you are greatly mistaken. The feast is pro-

vided upon one day only, and on that day only does the full blessing of God's Sabbath come to the worshipers.

"If we choose to rest upon the sixth day of the week, or on the first day of the week, we shall obtain no special blessing; for only the common, every-day food is provided on those days. Besides this, since the Lord has set apart the seventh day as his holy day, if we try to come to him on the day before, or the day after the Sabbath, instead of pleasing him, we offer him a great insult. O, that we may each serve the Lord as he has told us we should, and receive his full blessing!"

After the service, when I asked the evangelist how he came by this illustration, he replied that he had never heard it used by any one, and that it must have been the Holy Spirit that put it into his heart. It is less than five years since this man became a worshiper of the true God.

As I heard this illustration, I felt like passing it on to our brethren and sisters in America. Anciently the showbread, or "bread of His presence," was eaten by the priests Sabbath by Sabbath, a beautiful symbol to impress upon all minds the Christian's duty and privilege on the Sabbath day. God grant that we may each appreciate the blessedness of the Sabbath feast, and partake so fully of the bread of heaven that we may be strengthened for the great task that lies before us.

Chang-sha, Hunan, China.

Peter and John Before the Sanhedrin

MRS. E. G. WHITE

ON the day following the healing of the cripple, Annas and Caiaphas, with the other dignitaries of the temple, met together for the trial of the prisoners, who were brought before them. In that very room, and before those very men, Peter had shamefully denied his Lord. This came distinctly before the mind of the disciple, as he now appeared for his own trial. He had now an opportunity of redeeming his former cowardice.

Those present remembered the part that Peter had acted at the trial of his Master, and they flattered themselves that he could be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of his greatest need was impulsive and self-confident, differing widely from the Peter who was brought before the Sanhedrin for examination. Since his fall, he had been converted. He was no longer a proud boaster, but was distrustful of self. He was filled with the Holy Spirit, and through its power he had become as firm as a rock, courageous

yet modest. He was ready to remove the stain of his apostasy by honoring the name he had once disowned.

Hitherto the priests had avoided mentioning the crucifixion or the resurrection of Jesus. But now, in fulfilment of their purpose, they were forced to inquire of the accused by what power they had accomplished the remarkable cure of the impotent man. "By what power, or by what name, have ye done this?" they asked.

With holy boldness and in the power of the Spirit, Peter fearlessly declared: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

This courageous defense, in which Peter boldly avowed whence his strength was obtained, appalled the Jewish leaders. They had supposed that the disciples, being only ignorant fishermen, would be overcome with fear and confusion when brought before the Sanhedrin. But instead, the disciples spoke as Christ had spoken, with a convincing power that silenced their adversaries. There was no trace of fear in Peter's voice as he declared of Christ, "This is the stone which was set at naught of you builders, which is become the head of the corner."

Peter here used a figure of speech familiar to the priests. The prophets had spoken of the Rejected Stone, and Christ himself, speaking on one occasion to the priests and elders, said, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

As the priests listened to Peter's fearless words, "they took knowledge of them, that they had been with Jesus." Of the disciples after the transfiguration of Christ, it is written that at the close of this wonderful scene, they "saw no man, save Jesus only." "Jesus only" — in these words is contained the secret of the life and power that marked the history of the early church. When the disciples first heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the temple, at the table, in the closet, in the field. They were as pupils with a teacher, daily receiving from him lessons of eternal truth. After the Saviour's ascension, the sense of the divine presence was still with them. It was a personal presence, full of love and light. Jesus, the Sa-

viour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon his lips, been taken from them into heaven. As the chariot of angels received him, his words had come to them, "Lo, I am with you alway, even unto the end of the world." He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still, and ever would be, identified with suffering humanity. They knew that he was presenting before God the merits of his blood, showing his wounded hands and feet as a remembrance of the price he had paid for his redeemed ones; and this thought strengthened them to endure reproach for his sake.

The seal of Christ was placed on the words that Peter spoke in his defense, and the countenance of the disciple was illumined by the Spirit. Close beside him, as a convincing witness, stood the man who had been so miraculously cured. The appearance of this man, who but a few hours before had been a helpless cripple, and who was now restored to soundness of body, added a weight of testimony to Peter's words. Priests, rulers, and people were silent. The rulers were unable to refute his statement. They had been obliged to hear that which they most desired not to hear,—the fact of the resurrection of Christ and his power while in heaven to perform miracles through the medium of his apostles on earth.

Christ's crowning miracle of raising Lazarus had sealed the determination of the priests to rid the world of Jesus and his wonderful works, which were fast destroying their own influence over the people. They had crucified him, but here was a convincing proof that they had not put a stop to the working of miracles in his name, nor to the proclamation of the truths he had taught. Already the news of the healing of the cripple and the preaching of the apostles, had filled Jerusalem with excitement.

In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken away, that they might counsel among themselves. They all agreed that it would be useless to deny that the man had been healed through the power given the apostles in the name of the crucified Jesus. They would gladly have covered up the miracle by falsehoods, but this was impossible; for it had been wrought in the full light of day, before a crowd of people, and had already come to the knowledge of thousands. They felt that the work of the disciples must be stopped, or Jesus would gain many believers. Their own disgrace would follow, and they would be held guilty of the murder of the Son of God.

But notwithstanding their disposition to destroy the disciples, the priests dared not do more than threaten them with the severest punishment if they continued to speak or to work in the name of Jesus. "They called them, and com-

manded them not to speak at all nor teach in the name of Jesus. But Peter and John answered, . . . Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Gladly would the priests have punished these men for their unswerving fidelity to their sacred calling, but they feared the people. "For all men glorified God for that which was done." So, with repeated threats and injunctions, the apostles were set at liberty.

While Peter and John were prisoners, the other disciples, knowing the malignity of the Jews, had prayed unceasingly for their brethren, fearing that the cruelty exercised upon Christ would be repeated. As soon as Peter and John were released, they sought the rest of the apostles, and reported to them the result of the examination. Great was the joy of the believers, and "they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold, their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

The disciples prayed that greater strength might be imparted to them in the work of the ministry; for they saw that they would meet the same determined opposition that Christ had encountered when upon the earth. While their united prayers were ascending in faith to heaven, the answer came. The place where they were assembled was shaken, and they were filled with the Holy Spirit. With hearts filled with courage, they went forth to proclaim the word of God in Jerusalem with convincing power. "With great power gave the apostles witness of the resurrection of the Lord Jesus," and God marvelously blessed their efforts.

A Warning Against Hypocrisy

As the disciples proclaimed with boldness the truths of the gospel, God bore witness to their work, and a multitude believed. Most of these early believers were immediately cut off from family and friends by the zealous bigotry of the Jews. Many of them were thrown out of business and exiled from their homes. These converts were gathered at Jerusalem, and it was necessary to provide them with food and shelter.

The record declares, "Neither was there any among them that lacked," and it tells how the need was filled. Those among the believers who had money and possessions, cheerfully sacrificed them to the emergency. Selling their houses or their lands, they brought the money, and laid it at the apostles' feet, "and distribution was made unto every man according as he had need."

One example of benevolence is singled out: "Joses, . . . a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

This liberality on the part of the believers was the result of the outpouring of the Spirit. The converts to the gospel were made "of one heart and of one soul." One common interest controlled them,—the success of the mission entrusted to them; covetousness had no place in their lives. Their love for their brethren and the cause they had espoused was far greater than their love of money and possessions, and their works testified that they accounted the souls of men of far greater value than earthly wealth.

Thus it will ever be when the Spirit of God takes possession of the life. Those whose hearts are filled with the love of Christ will follow the example of him who for our sake became poor, that through his poverty we might be made rich. Money, time, influence,—all the gifts they have received from God's hand,—they will value only as a means of advancing the work of the gospel. Thus it was in the early church; and when in the church of to-day it is seen that by the power of the Spirit the members have taken their affections from the things of the world, and that they are willing to make sacrifices in order that their fellow men may hear the gospel, the truths proclaimed will have a powerful influence upon the hearers.

In sharp contrast to the example of benevolence shown by the believers, is the conduct of Ananias and Sapphira, whose experience, traced by the pen of inspiration, has left a dark stain upon the history of the early church. With others, Ananias and Sapphira had had the privilege of hearing the gospel preached by the apostles. They had been present when, after the disciples had prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Deep conviction had rested upon all present, and under the direct influence of the Spirit of God, Ananias and Sapphira made a pledge to give to the Lord the proceeds from the sale of certain lands.

But when they were no longer under this heavenly influence, they began to regret their promise. They thought that they had been too hasty, and that they ought to reconsider their decision. They talked the matter over, and decided not to fulfil their pledge. They saw, however, that those who parted with their possessions to supply the needs of their poorer brethren, were held in high esteem among the believers, and, ashamed to let their brethren know that their self-

ish souls grudged that which they had solemnly dedicated to God, they deliberately decided to sell their property, and pretend to give all the proceeds into the general fund, but really to keep a large share for themselves. Thus they would secure their living, which they intended to estimate as much higher than it really was, from the common store, while at the same time they would gain the high esteem of their brethren.

But God hates hypocrisy and falsehood. Ananias and Sapphira practised fraud in their dealing with God; they lied to the Holy Spirit; and their sin was visited with swift and terrible judgment. When Ananias came with his offering, Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things."

"Whiles it remained, was it not thine own?" Peter asked. No undue influence had been brought to bear upon Ananias to compel him to sacrifice his possessions to the general good. He had acted from choice. But in attempting to deceive the disciples, he lied to the Almighty.

"It was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things."

Infinite wisdom saw that this signal manifestation of the wrath of God was necessary to guard the young church from becoming demoralized. Their numbers were rapidly increasing. The church would have been disgraced if, in the rapid increase of converts, men and women had been added who, while professing to serve God, were worshiping Mammon. This judgment testified that men can not deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church to lead them to avoid pretense and hypocrisy, and to beware of robbing God.

Not only to the early church, but to all future generations, this example of God's hatred of fraud and hypocrisy was designed to be a danger-signal. The brief but terrible history of Ananias and Sapphira has been traced for the benefit of all who profess to be followers of Christ. The punishment that overtook

them should be a warning to all to guard against covetousness. It was covetousness that Ananias and Sapphira first cherished. The desire to retain for themselves a part of that which they had promised to the Lord led to fraud and hypocrisy.

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This message he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching.

Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means entrusted to man, God claims a certain portion,—the tithe. He leaves all free to say whether or not they will give more than this. They are to give as they purpose in their hearts. But when the heart is stirred by the influence of the Spirit of God, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion. He has given his pledge before men, and they are called to witness to the transaction. At the same time, he has incurred an obligation of a most sacred character, to co-operate with the Lord in building up his kingdom on the earth. Promises of this kind made to men would be considered binding. Are they not more sacred and binding when made to God? Are promises tried in the court of conscience less binding than written agreements of men?

When the divine light is shining into the heart with unusual clearness and power, habitual selfishness relaxes its grasp, and there is a disposition to give to the cause of God. None need expect that they will be allowed to fulfil the promises then made without a protest on the part of Satan. He is not pleased to see the Redeemer's kingdom on earth built up. He suggests that the pledge made was too much, that it may cripple them in their efforts to acquire property or gratify the desires of their families. The power that Satan has over the human mind is wonderful. He labors most earnestly to keep the heart bound up in self.

One of the means which God has ordained for the advancement of his cause in the world is to bless men with property. He gives them the sunshine and the rain. He causes vegetation to flourish. He gives health, and ability to acquire means. All our blessings come from his bountiful hand. In turn he would have men and women show their gratitude by returning him a portion in tithes and offerings,—in thank-offerings, in freewill-offerings, in trespass-offerings. Should means flow into the treasury in accordance with this divinely appointed plan,—a tenth of all the increase, and liberal offerings,—there would be an

abundance to carry forward the Lord's work.

But the hearts of men become hardened through selfishness, and, like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to fulfil God's requirements. Money is spent lavishly in self-gratification, men and women consult their pleasures and gratify their tastes, while they bring to God, almost unwillingly, a stinted offering. They forget that God will one day demand a strict account of how his goods have been used. While they unhesitatingly gratify their supposed wants, and withhold from God that which is his, he will no more accept the pittance they hand into the treasury than he accepted the offering of Ananias and Sapphira.

From the stern punishment meted out to Ananias and Sapphira, God would have us learn also how deep is his hatred and contempt for all hypocrisy and deception. In pretending that they had given all, Ananias and Sapphira lied to the Holy Spirit, and as a result they lost this life and the life that is to come. The same God who punished them condemns all falsehood to-day. Lying lips are an abomination to him. He declares that into the holy city there shall in no wise enter "anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Let truth-telling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means a shipwreck of faith. "Stand therefore, having your loins girt about with truth." He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies. He may seem to make business advancement because he gains by falsehood what he could not gain by fair dealing. But he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others.

In the case of Ananias and Sapphira, the sin of fraud against God was speedily punished. The same sin was often repeated in the after-history of the church, and is committed by many in our time. But though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight than in the apostles' time. The warning has been given; God has clearly manifested his abhorrence of this sin; and all who pursue a similar course of action may be sure that they are destroying their own souls.

No man is rich whose expenditure exceeds his means; and no one is poor whose incomings exceed his outgoings.
—Haliburton.

THE expectations of life depend upon diligence; and the mechanic who would perfect his work, must first sharpen his tools.—Confucius.

Be Not Weary

Yes, He knows the way is dreary,
Knows the weakness of our frame,
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.

Look to him who once was willing
All his glory to resign,
That, for thee the law fulfilling,
All his merit might be thine.
Strive to follow day by day
Where his footsteps mark the way.

Look to him, the Lord of glory,
Tasting death to win thy life;
Gazing on "that wondrous story,"
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to him, and faith shall brighten,
Hope shall soar, and love shall burn;
Peace once more thy heart shall
lighten.

Rise! he calleth thee; return!
Be not weary on thy way,
Jesus is thy strength and stay.
—Frances R. Havergal.

The Sanctuary Services Exodus 39; Leviticus 16 and 23

M. E. STEWARD

THE tabernacle had three orders of ministers,—priests, Levites, and nethinims. The last were the Gibeonites and captives of war, who hewed wood, carried water, etc.

Work of the high priest:—

1. He alone went into the most holy place, and that but once a year, to make the atonement.

2. He was overseer of the other priests.

3. He was the chief man of the nation, and the final judge. Later he presided over the Sanhedrin.

The garments of the common priests:—

1. The robe of fine white linen, woven in one piece.

2. The girdle of the same material, wrought in blue, purple, and red.

3. A turban, or miter, also of white linen.

Vestments of the high priest:—

1. Of white linen, the same as those of the other priests.

2. A robe of blue, woven in one piece.

3. A shorter robe, called the ephod. His garments, "for glory and for beauty," were richly embroidered with gold, blue, purple, and scarlet.

4. The breastplate, "the most sacred of his vestments. The border was formed of a variety of precious stones, the same that form the twelve foundations of the city of God. Within the border were twelve stones set in gold, engraved with the names of the tribes.

... So Christ, the great High Priest, bears on his heart the name of every repentant, believing soul."

5. "At the right and left of the breastplate were two large stones of great brilliancy. These were known as the urim and the thummim. When ques-

tions were brought before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial."

6. "Two onyx stones, bearing the names of the twelve tribes of Israel," were borne on his shoulders.

Object of the offerings:—

1. Sin-offerings were for both known and unknown sins.

2. Burnt offerings "expressed repentance and faith."

3. Peace-offerings, free-will offerings, thank-offerings, and offerings for vows, were made.

First-fruits, firstlings, and tithes were offered in peace-offerings. The tithe was always the Lord's, he having reserved the tenth of every one's income to himself, to be applied for the support of his ministers. As it was then, so it is now.

The priests offered all the sacrifices. They were daily, weekly, monthly, and yearly. The morning and evening sacrifice was a lamb; incense was offered at the same time. Sacrifices were also offered for individual sins, after the penitent had laid his hand on the head of the victim, confessed his sins, and slain the sacrifice himself. On the Sabbath two lambs were offered instead of one.

All males were required to attend three of the five yearly celebrations:—

1. The Passover, the "days of unleavened bread." This feast looked back to the deliverance from Egypt, and forward to the sacrifice of Christ.

2. The Pentecost, fifty days after the Passover. It celebrated the close of the wheat harvest, and was the anniversary of the giving of the law on Mount Sinai.

3. The feast of tabernacles, a thanksgiving season, the end of the sanctuary year. It commemorated the sojourn of the Israelites in the wilderness, and typified the saints' rest.

The feast of trumpets on the first day of the seventh month was the harbinger of the great day of atonement, which came on the tenth day of the same month. This was the most solemn day of the year; all were required to confess their sins, and make every wrong right. The Jews called it "the great day of judgment." During the year, the sins of those who had brought their sacrifices had been transferred to the sanctuary, by means of the blood of the sin-offerings. On the day of atonement, the high priest went into the most holy place, bearing before him the incense, typifying Christ, and carrying the blood of the atonement, which he sprinkled on the mercy-seat and before the ark, which contained the law that condemned the transgressor. The sins were then taken by the high priest, and placed on the head of the scapegoat, which was sent away into the wilderness. This was the end of sins in the yearly typical service.

The holy fire:—

1. The golden candlestick had seven

lamps. Some of these were kept burning night and day.

2. God kindled the fire on the altar of incense, and it was never allowed to go out. The delightful perfume of the burning incense extended a long distance from the building on every side.

3. The fires on the altar of burnt offerings was likewise kindled by the Lord, and was always kept burning. Josephus thus describes it: "As the sacrifices lay on the altar, a sudden fire was kindled among them of its own accord, and appeared to the sight like fire from a flash of lightning, and consumed whatever was upon the altar."

Sanitarium, Cal.

The Beatitudes

SARAH M. SAUNDERS

WHEN the Son of God left the bosom of his Father, and came to earth to make known his Father's will toward fallen man, he lost no opportunity of doing and speaking good. In the beginning of his ministry, he selected twelve men from among those who occupied humble walks and vocations in life.

Often it became necessary for Jesus to take his disciples apart from the multitude, and instruct and comfort them. In his memorable sermon on the mount, where he made known to his disciples the blessedness of their calling, we learn many things which should encourage and cheer us on our pilgrimage. At this time Jesus pronounced blessings upon those who sought the ways of life. "Blessed are the poor in spirit," he said; "blessed are they that mourn;" "blessed are the meek;" "blessed are they which do hunger and thirst after righteousness;" "blessed are the merciful;" "blessed are the pure in heart;" "blessed are the peacemakers." For each of the characters here represented, there is a blessing pronounced,—a satisfying of their desires, a fulfilling of their highest happiness and aspirations.

Reading a little farther in the sacred narrative, we find another comforting assurance for the people of God: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5:11. The Saviour himself was persecuted, falsely accused, and reviled by those who themselves believed they were doing God's service. After he had accomplished the work for which he was sent, and had been buffeted, scourged, spit upon, and condemned to an ignominious death, some of those who had been his most intimate friends deserted him, and even denied any knowledge of him; yet he possessed within himself the blessed assurance of his Father's approval and recognition. While he was thus reviled, he "reviled not again," but lifted his eyes toward heaven, and pleaded with his Father in behalf of his persecutors, "Father, forgive them; for they know not what they do." In this we have a blessed example of the spirit we should manifest.

Battle Creek, Mich.

And Praying

L. D. BOARDMAN

LUKE was inspired to record that, on both the occasions when the Holy Spirit was manifestly poured out, it was a direct answer to prayer. The first instance is recorded in Luke 13:21: "Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son, in thee I am well pleased." A. R. V. The second is found in Acts 1:14: "These all with one accord continued steadfastly in prayer," this being their attitude of mind for a period of ten days, until the wonderful events recorded in the second chapter of Acts took place.

Can we not realize that, until we attain to the "one accord" condition, we are not ready for the Spirit?

Rich blessings have been received at our conference meetings, and at our church gatherings, when a spirit of oneness, of self-forgetfulness, of sincere humility, and of reconsecration has been manifested. But we need to go yet further. In complete self-abnegation, in entire renunciation of our sordid earth-longings, in perfect purity of heart, we must seek His power to come among us.

"Our God is a consuming fire," therefore we must expect all the dross in our natures to be burned out of us; then, and not until then, are we clean vessels, fit for the Master's use, fit instruments for the King's service, fit weapons for the direction of the Holy Spirit of God.

Hove, Sussex, England.

Lessons to Learn

H. E. SAWYER-HOPKINS

THE things that comprise a holy life are not the so-called great things,—brilliant speeches, eloquent sermons, a great battle fought, or a remarkable achievement in science or the world of art,—neither can we always rely on the wonderful impressions that may come to the mind; these do not make up the life of the child of God.

Every one has battles to fight, victories to win, all the way through to the end of the race. We must fight against little evils, little sins, as well as large ones. There are trifling inconsistencies in others that one must pass by, in youthful minds as well as those that are older.

We are placed in this world for a twofold purpose,—to live for the interest of our fellow beings, and to learn lessons in the school of Christ, that we may be fitted to dwell with Jesus and holy angels. There are lessons of patience, and submission to the small trials and petty annoyances of every-day life to learn. There are little deeds of love and kindness to the poor and needy, little acts of mercy and benevolence to the sick and afflicted, to perform all through life.

Often we think our way is hard, when the Master permits us to pass through a trying place. What an effort we make

to get out of it! Perhaps we are called to pass over the same road again because of our failure to learn the lessons that our loving Heavenly Father has tried to teach us.

If we learn the lessons the Lord is endeavoring to teach us, we shall not only be fitted to dwell in a world where everything is pure and holy, but we shall have peace and joy in our hearts as we journey thither. "Like as a Father pitieth his children, so the Lord pitieth them that fear him." We know Jesus is our best friend, and that all heaven is interested in our welfare. "Hitherto hath the Lord helped us," and we can still trust the One who is everything to us.

"Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear." Isa. 59:1. "Am I a God at hand, saith the Lord, and not a God afar off?" Jer. 23:23.

Deeper Consecration

H. S. PETERS

THE week of prayer is now in the past. No doubt all have resolved that the coming year will see in their lives a closer walk with God. This is right. Christ has given us light, that we may not be in the dark in regard to his desire toward us. The Master desires consecrated, willing minds, devoted hearts, and faithful service. He says of his children: "As thou hast sent me into the world, even so have I also sent them into the world."

For years we have talked about the loud cry of the third angel's message. Now the time of that cry is upon us, and it is for us to give it. If the people will not come to us, we must go to the people. This message must be given in this generation. There has been a great work done, but a greater work remains. Money alone will not do it, neither will God send his angels to do it, independently of our efforts.

One excellent way to carry this message is by working with the *Family Bible Teacher*. Shall we not take up this work? Shall we not carry the message to the people, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith? The Lord has gone before us, and the people are waiting for something, they know not what. The Spirit of God is preparing the soil for the seed of truth. Shall we sow it? If we do, we shall see an uprising that will bring our work conspicuously before the public, and will glorify God as the banner of truth is held up before the people, to give them the opportunity to decide where they will stand.

Pittsburg, Pa.

It is easy to exclude the noontide light by closing the eyes; and it is easy to resist the clearest truth by hardening the heart against it.—*Keith*.



HOME AND HEALTH

Don't Trouble

THERE'S a saying old and rusty,
But as good as any new;
'Tis, "Never trouble trouble
Till trouble troubles you."

Don't you borrow sorrow;
You'll surely have your share;
He who dreams of sorrow
Will find that sorrow's there.

If care you've got to carry,
Wait till 'tis at the door;
For he who runs to meet it
Takes up the load before.

If minding will not mend it,
Then better not to mind;
The best thing is to end it;
Just leave it all behind.

Then don't you trouble trouble
Till trouble troubles you.
You'll only double trouble,
And trouble others too.

—Selected.

Overheated Houses and Pneumonia

D. H. KRESS, M. D.

DURING the winter, pneumonia is responsible for more deaths than any other disease, not even excepting tuberculosis. One out of about every five deaths in our large cities during the month of December was due to this disease.

While tuberculosis attacks the undernourished, those suffering from malnutrition, pneumonia selects the overnourished, who are apparently robust and in good health.

The soil which most favors the growth of the germ of pneumonia is the one which contains most organic impurities. Because of this, pneumonia is chiefly a meat-eaters' disease, and confined to those whose habits are sedentary, or to house-dwellers.

Starch, sugar, and fats are the natural heat producers in winter as well as during the summer. They should be used more liberally, however, during the winter than during the summer months, because a greater amount of heat is needed to keep the body warm. When burned up within the body, they give off carbonic-acid gas and water, which are readily eliminated. When used a little in excess, the person may put on adipose tissue, but no serious injury results.

There are many who recognize that meat is not the most suitable food for the summer, but for some reason the feeling prevails that while meat-eating may not be indicated during the summer months, it becomes a necessity during the cold weather. As a result, meat is

partaken of in large quantities by the average American during the winter. While meat can be utilized in the production of heat, it is never a good body fuel. In the first place, it has concealed within its fibers organic impurities which favor the growth of bacteria; and secondly, when it is burned up within the body, it forms carbonic-acid gas and water, the same as do the fats, sugar, and starches; and in addition there is left a solid residuum, or ash, popularly known as uric acid. One who leads an active, outdoor life can dispose of a good share of this product, for the active muscle and the improved circulation of blood through the liver assist in converting the harmful uric acid and other organic wastes into harmless products, and as such they may be eliminated through the kidneys without marked injury to the tissues through which they circulate or the organs through which they are eliminated.

In addition to this, meat always undergoes a certain amount of putrefaction in the alimentary canal. All meat-eaters suffer with a mild form of ptomain poisoning all the time. The poisons are not formed in sufficient quantities to cause serious symptoms, but in sufficient amount to undermine the resistance of the tissue to germs of disease, and they especially prepare the tissue soil for the cultivation of the germ of pneumonia.

In themselves, cold and changes in temperature are not responsible for pneumonia. They act only as causes if they are successful in leading us to shut up our offices, living-rooms, and bedrooms.

It is the breathing of impure air, and especially of overheated impure air, that is responsible for the increased prevalence of this disease during the winter months.

We may guard against pneumonia by keeping the tissue soil unfertile for the growth of this specific germ. We do this: (1) By using in moderation the nitrogenous foods, and excluding meats from our dietary; (2) by suitably protecting our bodies from sudden changes of temperature by proper clothing; (3) by admitting outdoor air into the rooms in which we live and sleep; and (4) by preventing overheating of the living-rooms, for even overheated pure air is debilitating.

The temperature during the day should not be above sixty-eight degrees Fahrenheit, and at night it may be as low as forty degrees, or even lower, provided the body is well protected and is kept warm.

The admission of air should be regulated according to the outdoor temperature. It should be admitted in such a way as not to strike the floor.

The aim in every ventilating system should be to keep the air surrounding the feet warmer than the air surrounding the head. This can be done by directing the air upward as it enters the room. The simplest contrivance is a slat about three inches in width placed at the bottom of the lower window. This will allow the air to enter at the union of the upper and lower sash, and will at the same time direct it upward.

Takoma Park, D. C.

One Mother's Way

AFTER teaching another mother how to take care of her child's health, I went home, and found one of my own boys ruining his eyesight reading fine print in the waning afternoon light. I was going to begin sharply, but remembered the boy's impatient temper, so I said: "Son, did you ever hear the story of the carpenter of Carlsbad?"

No, he hadn't.

"Well, come and sit with me, and I'll tell it."

"There was once a carpenter who lived in Carlsbad, and he was always bragging about the fine things he could build if he had good tools. One night he had a dream. A friend brought him the finest chest of tools that had ever been seen,—shining saws, sharp chisels, planes, a brace and bit, and all the things necessary to build a house.

"Take care of these," he said, 'for you will need them all your life, and you will get no more.'

"When the carpenter woke up, he found it was not all a dream; for on the chair by the bedside was the very tool-chest he had dreamed of,—complete, new, and in perfect order.

"You may imagine how pleased he was. But as time went on, he forgot what his friend had told him about taking care of his tools. When he used his saw, he let its teeth get dulled; when he used his chisels, he left them out where they got rained on or rusty. Gradually everything got out of place, broken, and dull-edged. Suddenly there came a call to build a new palace for the emperor. It was to be the finest palace in the world, and the best workmen were called in to help. Our builder came also. Here was the great job he had wanted all his life; now he would make a reputation and a fortune. Alas! when he began to work, he had nothing fit to use. Some of his tools were lost, all were dull, rusty, and worthless, and he could accomplish nothing. Any moral there, Donald?"

"You mean my eyes?"

"Of course, and other things too. Your faculties are your working tools. Listen, all of you," I said to the family, who had just come in from school; "your children all began with a good box of tools,—sharp eyes, sound teeth, perfect hearing, a good stomach, a normal nerv-

ous system. I've helped keep your physical machinery in good running order by teaching you the truth about it. But I can not follow you around all the time, and keep you from blunting your tools. If you will read fine print in the dusk, crack hickory-nuts with your teeth, or eat chocolate caramels at bedtime, you will have no eyes, no teeth, no stomach left when you are forty. The doctors are pretty smart nowadays, but I have never heard yet that they could supply you with any of these things to take the place of the old ones that are worn out. Take care of your tools of living."

"Mother," said Ruth, "Tom takes awful big mouthfuls at the table."

"Does he?" said I. "That's all wrong, and he knows it, but the best way to do is for each one to look after her own mouthfuls, and then she won't have time to attend to mother's business of looking after the family." Ruth subsided.

Then I explained to the children the whole digestive tract,—what becomes of the food when we have swallowed it, how too large mouthfuls of unchewed food overwork the stomach, what part the saliva has in aiding digestion, and what a painful thing it is to get dyspepsia fastened on one. Reproof at the time does not answer. It is forgotten the next minute. The child's attention must be aroused until his imagination takes hold of the matter, and urges him to establish good habits.

Besides the general health talks which we have when an occasion like the present arises, I find it is necessary to have quiet sessions with the children separately. I try to teach them reverence for their own bodies. Why not? Does not Paul say they are temples of the Holy Spirit? And if flowers and stars and birds are worth studying as parts of the wonderful scheme of creation, is not also the human body? The course of the constellations in the sky is no more wonderful than the circulation of the blood; the assimilation of the elements of earth, water, and air by a buried seed, bringing it into new and different life, is not less marvelous than the chemical processes which transform food and drink into flesh and blood.

As I look back upon my own life, I realize that every sickness which wasted my time, sapped my strength, and cost me money was unnecessary. I slept at a mountain hotel in damp sheets, and had an attack of bronchitis; I ate too heartily and too fast when I was fatigued, and brought on appendicitis; I went riding in a light wrap, and came down with pneumonia. In every case, if I had known or thought, or somebody had warned me, I would have been saved not only the result in actual illness, but also the long after-effects which one never escapes.

Therefore I try to teach my children how to take care of themselves. The time is not long before they will be going away from me, out into the world, where I can not reach them with warnings.—*Charlotte Reese Connor, in Ladies' Home Journal.*



Workers' Meeting in West Africa

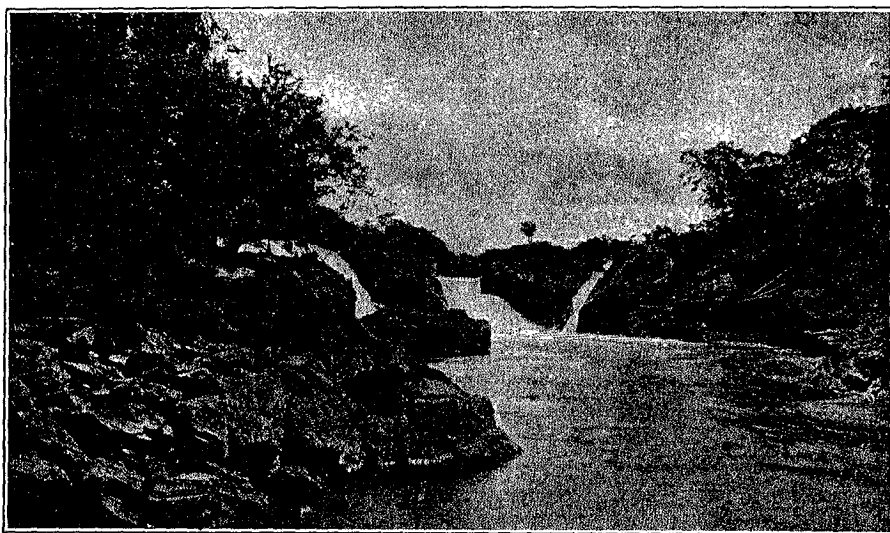
MRS. D. C. BABCOCK

THE first workers' meeting ever held in West Africa convened October 10-18. The need of such a gathering has often been considered by those in charge of this mission field, but financial pressure has caused delay.

Our mission stations on the Gold Coast being nearly one thousand miles from Sierra Leone, we could expect only a few of our workers from that field. There were, however, represen-

is urging us to open our work at an early date. This people know no worship day but the seventh. Brother Thompson also gave an interesting account of his visit to Salt Pond, where there is a family keeping the Sabbath. An urgent call comes from that place for laborers.

Brother C. A. Ackah gave an account of the work in Apollonia. There are now about one hundred Sabbath-keepers among this people, and the natives of several villages are calling for our work to be opened among them. We greatly need more workers on the Gold Coast.



KIRIMA FALLS, FREETOWN, SIERRA LEONE, WEST AFRICA

tatives from two of the largest stations. We had most of our workers from other parts of the field; Mrs. Hyatt, representing Liberia, arrived one day after the close of the meeting. Including our brethren and sisters here, there were about one hundred in attendance.

At the opening meeting, Elder D. C. Babcock placed before us its object, giving an outline of papers to be read and questions to be considered.

Each day began with a social and prayer-meeting at 6 A. M. These were especially profitable seasons. The young people met at the mission house, and the older brethren and sisters in the chapel of the school building.

Brother C. E. F. Thompson reported the work at Axim. He said that at times it seemed as if nothing could be accomplished; but they prayed and labored on, and at last victory came. There is now at that place a good company, who are taking hold of the work earnestly.

One day's walk north from Axim is Appatem, a new station on the Aucobra River. The chief here had erected a mission house and a school building, and

Brethren Randall and I. W. Harding gave an account of the opening of the work at Sherbro. They spoke of the many difficulties to encounter in such a field, and of what can be accomplished if earnest, faithful effort is made. Sister Marke, who has lived the past three years among the Mendi people in the Sherbro district, made an earnest appeal to meet the call for help in that field.

During the progress of the meeting, four men who had just been released from prison for cannibalism called on Elder Babcock, urging that a teacher be sent to their village. On another river in the same district, another plea is made for help. These are not circumstances simply which make the calls, but earnest appeals from those in heathen darkness, personally calling to us for help.

Prof. T. M. French gave a stirring account of the work at Waterloo. The Lord has greatly blessed in opening the school work there. The new school farm affords employment for the students, and is now giving some returns financially. The new church building provides room in its basement for the school. We now have in training for

our mission field, including the boys at the factory in Freetown, about thirty young men and boys.

An interesting review of the work in Freetown was given by Brother R. P. Dauphin. Although the enemy seeks to undermine the work at the headquarters, yet there is a steady increase in the church-membership. Many of the Freetown church are now engaged in mission work in the colony and on the Gold Coast.

The reports of these laborers from different parts of the field were very encouraging to all present, and awakened new zeal for the cause of God.

The third and fourth days of the meeting were devoted to the educational work. Different features of school work suitable to our mission field were presented by the chairman and Brother French. Papers were also presented by the writer, Mrs. T. M. French, and Mrs. W. H. Lewis. A free discussion followed, bringing out many helpful features in mission school work.

The committee on plans formulated a resolution for the opening of a girls' training-school. After a short discussion, over three hundred dollars was pledged to be paid by April, 1911, for this commendable undertaking. Who would like to help us in this good work?

Friday, October 14, was Sabbath-school day, and it was a day profitably spent. A paper was presented on Sabbath-school work by the field Sabbath-school secretary. Plans were adopted for carrying on the Sabbath-school work in the field from the standpoint of training laborers for the Master's use.

Papers were presented Sunday, October 16, on church missionary work and missions in the hinterland. These were well received, and many excellent thoughts were brought out.

Services were held each evening for the public. Education, temperance, and the coming of the Lord were the general themes.

On Monday, October 17, the committee on plans presented its final report, and all questions discussed during the entire meeting received the unanimous support of all present. It could truly be said, "They shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

The meeting closed Tuesday morning, when twelve young men and boys went forward in baptism. Joy filled the hearts of God's people as they returned to their homes.

Freetown, Sierra Leone.

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Tsungwesi Mission, Rhodesia

M. C. STURDEVANT

We wish once more to tell what God is doing for us. Truly he is good! For a long time I have longed to "break sod" in a new place, and the way has at last opened, and we have been in Mashonaland now two weeks. We were very late in getting here as the government was slow in granting our request for the land. But the answer finally came that we could have this farm, if

we would release acre for acre in Matabeleland—the old Solusi Mission. So, knowing that farm to be more than we would ever really need, the brethren here in Africa thought well to make the exchange. One acre here is worth at least three there. There we had much waste land and rocks. Here there is really no waste land; for the hills are covered with splendid pasture grass and timber. Two small rivers, which are never dry, cross the farm. The highlands are rich, and the soil is sandy, good for fruits, nuts, vegetables, and the like. The valley land is a rich, black, loamy soil, just what is needed for corn. With all this, we are only seven miles from the railroad siding. We feel that Providence has wonderfully worked for us. This is now the third time I am sure that I am where God led me,—first, in going to the Southern States; second, to the Solusi Mission; and third, here. I believe God led me all the way, preparing me for this work. This confidence in God's leading gives us courage and hope.

Last March, when I was here looking over farms, I passed this one, among many others. A white man, who had been there hardly a year, was that day moving off, giving up the farm. He did not like the hardships of pioneer life. He was leaving some pole-and-mud huts, grass-roofed. These he had sold, including doors and windows, to a neighbor. As I passed the houses, I looked back, and prayed: "O Lord, if it be thy will that I should get this farm, keep those houses for us."

At that time this farm had not been offered me by the government, but we were offered some others joining on two sides, not nearly so good. Well, I heard no more about the houses being left till I arrived at the railroad siding. Here I met the man who had bought the material. He said that after he took off the doors and windows, having heard I was bidding for the farm, he left the houses, thinking I would want them when I arrived. So, by paying him ten pounds, we had houses ready to move into, with some doors and windows, which I have since put in. We believe God held this man from tearing them down, in answer to my prayer. As we had been delayed so long, grass for roofing was all burned, and now the rains have already set in. Daily, hourly, we say to each other, "What would we have done if these houses had not been here for our shelter?" We would have been set down in the veldt, with only a tent and bucksails for houses till we could build. And how could we have built in all this rain? O, we are sure of God's leading, and we praise his dear name!

We shall not now be able to do much planting, or raise much of a crop this season, especially with all the building and settling and clearing to do. So far, the remainder of this year and next, we must have financial help for all; but when once the work is started, we are sure we can carry it on with very little help from outside.

There are many natives all around us, and the prospects for a good school are excellent. I have with me twelve of our adult trained workers from Solusi, so we feel strong as far as native help goes. It is a new language, but so much like the one we left that it will not take long to pick it up. Already I understand considerable of it, and my native helpers converse quite freely with the people. We do not dread the language.

We shall expect the prayers and financial help of our people.

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Haiti

W. J. TANNER

THE cycle of time has nearly completed another turn, and we find ourselves in the midst of annual reports and retrospective views of the advancement of God's cause during the year 1910. This has been a prosperous twelve months for the Haitian Mission. An examination of the church records shows that forty-one have been baptized, and seven taken into the church on profession of faith, giving us a net gain of forty-one members. The field now has a baptized membership of one hundred forty-nine. Our accounts, too, show that there has been a very encouraging increase in tithes during the year. Piety and faithfulness seem everywhere to be taking deeper root among our people, and I believe the Lord has many more good things in store for this mission.

As the year closes, we find that our battle lines are drawn closer to those of the enemy than ever before. As I write, I have before me a copy of what I suppose is the first journal ever dedicated by the Catholic clergy for the express purpose of combating the third angel's message. This is a little four-page monthly called *Bulletin Catholique de Grande Riviere*. The first issue appeared November 15; and the first paragraph of this issue, translated, runs as follows:—

"The Sect of Sabbath Observers"

"The little Adventist sect is stirring up and spreading erroneous doctrines. Catholics have so often had their ears knocked off (by the famous beast) that they will have a certain pleasure in reading this little organ, that henceforth from month to month will pursue error into every corner. We shall examine the brochures that the gentlemen who publish *Les Signes des Temps* [our French paper] send abroad, and we shall gather out and expose the dishonest arguments that they are giving to the public. We place ourselves under the protection of Sainte Rose de Lima."

True to its avowed purpose, the first number of this little paper is devoted exclusively to us and to our doctrines. As an exponent of the Scriptures, however, the editor, who is a priest, does not make it worth while for me to translate any other passages for the edification of the readers of the REVIEW. He draws a sort of verbal caricature of Adventists, though even that shows just

what phases of our message trouble his peace of mind the most.

Another thing that throws light on the appearance of this little sheet is the fact that at Grande Riviere, where it is published, I have baptized twenty-nine Roman Catholics this year, and have a class of eighteen more who have come out of that church, and are preparing for baptism.

Our work in Haiti is not dead, by any means. The week following the publication of the above-mentioned paper, our brethren at Grande Riviere were compelled to begin a series of meetings to satisfy the demand of the Catholics to hear further about the beast, Babylon, and the Sabbath. These meetings were the largest we have ever held in this place; as to what the results will be, we can not say, but the end is not yet.

Cape Haitien.

Kiusiu, Japan

W. L. FOSTER

KIUSIU means, in Japanese, "nine provinces," and is an island containing six and one-half millions of people. In this island the Japanese empire had its beginning; mission work for Japan also began here; hence there are many places of interest. The proclamation of this message for Kiusiu had its beginning in Nagasaki, and did not reach much beyond until the present year.

After coming to Nagasaki a year ago, things looked very dark, and the prospects for establishing the work were poor for many months; but we continued to work and pray until we had as many as thirty Bible-readers a day. Severe sickness in the spring compelled us to leave during the summer; but we returned September 2, and meetings were begun the following week. On September 16, tent-meetings were opened, with good attendance, and continued thirty-two nights under the most unfavorable conditions of weather. Nearly every one in attendance took severe colds; but as we had no other place to go, and the interest was good, we did not feel like closing. One young man, who was waiting for baptism, was helping at the tent when needed, and spent the remainder of his time canvassing. His name was Kamio, and we all learned to love him, and thought surely he would make an excellent worker. But during the stormy weather he took cold, and died in five days of pneumonia. It was indeed a bitter experience for us. Kamio San rests on the mountain back of the city, but we believe he sleeps only until Jesus calls him at the resurrection of the just. His aged mother and little brother, who have also found the Saviour, received baptism yesterday, with nine others.

Since the tent-meetings closed, our meetings have been held in a hall, or "*kogisho*," as we call it in Japan. Two of the canvassers have gone to attend the school at Tokyo, and another worker goes this week to study the Bible and to help in the teaching. Sister Cornish

remained in the north after the summer's work, so while the burdens are becoming heavier, our force of workers is decreasing. We are continually finding interested ones for whom to work. At present two thousand neat invitations for Bible study are being circulated as we again canvass the city.

Among the eleven baptized, the first of November, was a physician, a sea-captain, and the daughter of the first Japanese Christian; also a banker's son, who loses his earthly home to win one in heaven. The captain, mentioned above, was one night studying the stars, and thought, "What wonderful lights to guide the ships on the pathless sea!" As he pondered, he longed to know more about them, and then the thought came, "Why, those people at the tent claim to know the Lord, who made these things; maybe they can tell me." The Lord was guiding him; for when he came to the tent the next night, the text of the sermon was: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:1-3. We have many interesting experiences as we seek souls for the Master, and some are very touching. Souls are not easily won in Japan; but others here are waiting for baptism, and we hope they will be ready early in December.

Recently, it was my privilege to visit Dr. Kawasaki on my way to the old city of Kumamoto, about the center of Kiusiu Island. The doctor's health is quite poor, so he returned in July to the village where he was born, hoping to do something for his people there, and, at the same time, regain his health. He is building a neat little house, where he can have sufficient fresh air, sunshine, and water, and is fitting up a small operating-room, with several rooms for patients. The people are very much opposed to Christianity in that province, but they have great confidence in the doctor's "medicine," so, practically, all the work on his house and well is being donated by the neighbors.

At Kumamoto, some work has been in progress for a year, but none of us had ever visited the worker there before. It was interesting to see what has been accomplished. Six are keeping the Sabbath, and about fifteen others are interested, and receiving instruction daily. Brother H. Kuniya expects to go over and help shape up the work, so a church can be organized. Prospects are very encouraging there, and we hope to open tent-meetings early in the spring. Much more might be done in Japan if we had suitable publications and a better paper. But, in order to have these, we must have an experienced printer, and something with which to work. Surely, if that printer we have been expecting from California knew how much he is needed in Japan, he would be anxious to sail at once for this shore. When the waiting lengthens into years, we are

tempted to wonder if help will ever come; but I hope the waiting time will not be much longer. Many, many times I resolve that I will work on in silence, and never mention our needs again; but the publishing work in Japan needs help so much. I can not see how the message will ever triumph here without good literature. A good printer with a few hundred dollars for machinery could make a great improvement.

Kobe, Japan.

The Work at Asmara, East Africa

A LETTER received from Brother Anol Grundset, our missionary at Asmara, Africa, gives an interesting insight into their life there. He says that the people are as a rule uneducated, hundreds being unable to read or write. He will have three difficult languages to learn, which he expects to begin wrestling with in earnest next year. This year he has been so busy with building and looking after many other things, that he had to be content with enough of the language to get along with his native helpers. He and his family live in a stone house built by himself. It has cement floors, tin sheeting for roof, and the ceiling is of unbleached muslin sheeting, whitewashed. With this he says they are well content, though it would be considered very humble in America. Food is very high there, and fruit is scarce. He writes:—

"Milk is very high, and we can not afford it, neither can we make use of that sold by the natives; for all their vessels are continually *smoked*,—never washed,—and for a European to relish anything put into them, it would be first necessary for him to lose his sense of smell and taste. I have wondered if we could get a cow and hay. Butter is one dollar a kilo, and then often not fit to eat, so we can not afford to use it. We sent to America for a shipment of dried fruits, which have arrived and are very nice. Apples are thirty cents a pound. However, we have enough to nourish us and to live on, and we are content, knowing we are here for the cause of God, and shall soon, if faithful, eat of the fruit of heaven.

"I am only sorry that our work here was not started years ago, so we could now have a good knowledge of the language, with a literature for the people. As it is, we have none; but we must push on now, and do the best we can.

"Our boy is doing well in the language, and we hope by the Lord's help will be of use to our work here."

How much the faithful missionaries need our prayers to sustain them in their many trials.

ANOTHER great island field has been entered by our work for the first time. Elder W. C. Hankins, of Amoy, China, writes: "We have sent two young men into Formosa to take subscriptions for our paper, and to sell tracts and Bible calendars. They report good success so far."



WASHINGTON, D. C., FEBRUARY 2, 1911

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Editorial

"AND all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54: 13.

THE promise does not mean school work specifically; but it includes all educational effort. And it is a promise for this gathering time. "With great mercies will I gather thee," is the word. And the command of this chapter to lengthen the cords and strengthen the stakes is for our time. The educational work is to prepare laborers by which to enlarge the place of our tents and stretch forth the curtains of our habitation, to take in all the world.

FROM early times the believers were led to plan for educational work. But the first definite announcement of matured plans for a training-college appeared in the REVIEW of June 4, 1872. Elder G. I. Butler, then president of the General Conference, wrote:—

We want a school to be controlled by our people, where influences of a moral character may be thrown around the pupils which will tend to preserve them from those influences which are so common, and injurious in the majority of the schools at the present day; and in this school we want a department in which those who would labor in the ministry, or in other public positions of usefulness, may receive that instruction which will qualify them for the duties of those positions.

THAT school described was the beginning of the old Battle Creek College. In the REVIEW of the next week, Elder James White announced the opening of the school, June 3, with twelve students, Prof. G. H. Bell in charge. Elder White's words were a true forecast of the future:—

This may seem to some like a small beginning. But a beginning, however small, is something; and it was expected that this would begin in a small and humble way, and come up to its true position by a steady and healthy growth. And we can never be discouraged at

the smallness of any beginning, so long as we have the Saviour's parable of the mustard seed, which is the smallest of all seeds, but finally becomes the greatest of all herbs. As the mustard seed among plants, we expect this school will come up to occupy an important place among the agencies in operation for the advancement of the truth. Friends of the cause, you have now another institution to remember in your prayers.

FROM the seed of that first effort for a training-college has grown up an educational system that now spreads through all the great lands, ministering every year to thousands of students, of many tongues and nations. Thank God for the schools that are helping to strengthen the stakes and lengthen the cords.

"For the Edifying of the Body of Christ"

To edify is to build up. And all the gifts in the church—whether of apostles or prophets, evangelists, pastors, teachers, or helpers—are set of God "for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12.

No gift is independent of the others, and all, under God, are needed to build up and bind together the people of God "in the unity of the faith;" and as the believers hold together in that unity, the assurance is that they shall not be "tossed to and fro, and carried about with every wind of doctrine." They will grow up together into Christ the head.

There is no gift from God provided for separating or tearing down, but only for edifying. We have now and then seen gifts perverted. Some one with the gift of an evangelist or teacher may, it is true, disparage other gifts divinely set in the body, and essential to unifying and building up the believers. And he may seek to do a work independent of the body. Again and again we have seen it tried, and have seen that this was not of God, and that the fruits of the Spirit were not in the work. The genuine gifts are always engaged in building up the body.

"There is one body." And as we hold together and press together in the one body, we grow up into Christ, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying [building up] of itself in love."

Here is one illustration of this truth: The New Jersey Conference has just closed its largest and strongest annual session, at Newark. Three years and a half ago the Newark church was in sore trial. Many of them, then but new in

the faith, had been led to declare independence of our organized work, and to start out on the path of separation.

The Sabbath following it was my privilege to meet in a private home with a band of members of the church, mostly the older believers, who did not propose to be led out of this advent movement. Some from neighboring churches met with them to give them sympathy and encouragement. They reorganized, and lifted again the banner of truth. Very soon nearly all who had been led away found that they were being led toward darkness; that in separating from the body, they were losing touch with Christ, the head. And in the integrity of their souls they turned about and joined the ranks again. And the Newark church has truly been "edified," built up. Their numbers have largely increased. The Lord's Spirit is with them in peace and unity and power; and they are soon to build a house of worship in that populous industrial center. All hearts in the conference rejoiced with them at what the Lord had done for them. The truth builds up and unifies for aggressive effort.

One other case in point may be mentioned: The first Sabbath of the week of prayer I met with the church in Buffalo, N. Y. The last time I had seen them previously, they were passing through trying agitation, due to the fact that the worker who had been in charge had adopted the theory of separation and independence, and led away some. In those days Newark and Buffalo were pointed to by certain opponents of our organized work as examples of the progress they were making.

But a very different story is now told. As I joined the brethren in Buffalo in the blessed Sabbath service, in which the Lord was with them by his tender Spirit, I met some who had once been for the moment confused by the blowing winds of doctrine, but who had turned into the true way as soon as they saw whither they were being led. And how they rejoiced in the security and peace within the body! And the church has grown and prospered, and within the last year or two has purchased a church building of its own.

All the way through to the end the enemy will attack this work. We shall have to meet his devisings from without and within. But as we know "the certainty of those things" wherein we have been instructed, we know that this advent movement is God's work for these last days. Let every power and every gift be devoted to unifying and edifying; and "let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Heb. 10: 23.

W. A. S.

Danger Ahead

The Warning Against Religious Persecution Is No False Alarm

THERE are rapidly developing in this country two parties—not specifically political nor affiliated with any existing political parties; and yet the work of each is certain to affect political conditions.

Both these parties are religious, and claim to be basing their actions upon conscientious Christian motives and convictions. Both are purposeful and unyielding, and each is as much opposed to the purpose and work of the other as it is possible to conceive.

The one party, which is far the stronger numerically, is seeking an entire transformation of the fundamental law of the nation, so that it shall deny to its citizens what it now guarantees them, and require of them what it now denies its right to require.

That party stands opposed also to the principles enunciated in the Declaration of Independence concerning the equality of all men before the law and their indefeasible rights as men. The alteration which it proposes in our Constitution goes to the very root of the American principle of government. It opposes the government's attitude toward both civil and religious affairs, and in that opposition puts itself where stood the Tories of colonial days, and the religious element which struggled so hard to perpetuate in our national government a union of church and state.

This party, which began to work to a definite end under a perfected organization in the year 1863, has now succeeded in rallying to its support a federation of religious organizations which covers the entire country, and claims to include more than eighteen million of the population of the United States, and to have under its influence not less than thirty-five million. This mighty combination claims also that in at least two of its objects the entire organization of the Roman Catholic Church will stand with it. If that claim be a valid one, there is represented in this movement not less than one half of the population of the United States.

A Most Dangerous Project

Such a marshaling of forces for a definite object, when that object is in such vital opposition to the very foundation of our government, ought to claim the most serious attention of every true American. It is not an obscure party, an obscure sect, nor a handful of ranting bigots, that is carrying this movement forward and comprising its constituency. The influence of its constituency and the strength of its numbers make its purpose more dangerous to our present frame of government than any movement that has ever arisen

within the nation. The attack of the Confederacy was not an attack upon the fundamental principles of our government, but rather upon the extent of our government's jurisdiction. This movement attacks the most vital principles of the national life; it seeks to shatter the foundation-stones upon which the frame of government is erected, that upon the débris it may build a government founded upon different principles, carrying out, not the will of the people, but the purpose of a clerical confederation. In its purpose, religion and the state will be joined as were church and state in colonial days (and are at present in other lands), and the state will apply civil penalties to infractions of church discipline. The rulers will be churchmen, and the state will become the evangelizer of the people as in days of old, and by those oppressive means which were considered expedient then.

The other party holds for the maintenance of the fundamental ideas of the government as incorporated into the Declaration of Independence and the national Constitution; that is to say, for the equality of men before the law, the right of majority rule in civil affairs, and the separation of the church from the functions of government. It holds that the maintenance of these principles is absolutely essential to the liberty of the individual, both civil and religious.

Turning the Nation Backward

It is a matter of no mean importance, this turning back of a nation upon its own track, especially when the bulk of its population has so long considered that the freedom and prosperity of its citizens have been the fruit of the seeds our forefathers planted in the eighteenth century.

We have held forth to the world what Roger Williams called "a livelier experiment," and under that experiment has grown up a giant youth among the nations. The experiment has succeeded; but upon the very heels of its success comes this move to undo all that has been done, to forsake the watchword of our most earnest endeavor, to extinguish the beacon our fathers lighted, and drive our ship of state back again into that fog-bank of despair from which we began to emerge in 1776.

The germ of this movement, which began to manifest itself as a living entity in 1863, was and still is known as the National Reform Association, with headquarters at Pittsburg, Pa. From the time of its origin until the present it has demanded an amendment to the preamble of the Constitution, which would completely metamorphose that memorable instrument, and a bill is now before Congress to bring that about. It has demanded that all the Christian laws, rules, and usages of the govern-

ment be put upon an undeniable legal basis in the fundamental law of the land. It has demanded that the government define the religion that may be practised here, and "lay its hand on any religion" that does not conform to the specifications of the government. It has demanded that the government be taken out of the hands of the people, and be put into the hands of what would be a clerical oligarchy, which will give to the people not what the people wish, but what they wish the people to have. It has demanded that the money of the people, raised by general taxation, shall be used for a purpose which only a portion of the people approve of, the support of the teachers of religion,—a proposition which was earnestly pressed upon the founders of this nation, but was rejected by them with well-deserved emphasis.

Not a Government by Majorities

When the régime proposed by this rapidly growing party shall have been adopted, we shall not then have a government of, by, and for the people, but a government of some of the people, by some of the people, for the rest of the people. Said the general superintendent of the National Reform Association at the public institute held at Winona Lake, Ind., in August, 1910:—

This association proposes that there shall be a recognition made in our nation's fundamental law that the law of God, as revealed by Jesus Christ, and not the will of the majority of the people, is the supreme law of the land.

That strikes a wicked blow at that which is most fundamental in our frame of government. In that purpose, this is no longer to be a republic, but an ecclesiastical oligarchy, or a theocratic form in which the preachers are to be the successors of the prophets, directing governors and presidents as the prophets of old directed the kings of Israel.

The leaders of that organization have anticipated that result, as is indicated by the following, and are ready to have the mantle of prophecy placed upon their shoulders:—

The fact that civil government controls the education of our children, the vital question of marriage and divorce, and even the lives of the citizens, demands that it be placed under divine law, and that God's spokesmen shall utter his will. The prophets understood better than the kings the fundamental law of the land, and kings were compelled to consult them.—*Rev. J. M. Wylie, Vice-president of the National Reform Association.*

What is this but the advocacy of a return to the ancient theocratic system of government, or to the conditions that obtained under the régime of the Papacy during the Dark Ages, and of the Puritan theocracy in colonial days, and

to the methods which both employed? The priests of medievalism and the preachers of colonial days told the state what was "the will of God," and the subservient state enforced their interpretation of that divine will. It mattered not what cruelty it entailed, it was "God's will," and they were his (?) agents; and they made him responsible for all they did. They, too, held that the state must "be placed under divine law," and they attempted to place it there; and through their attempt to do that, there was created not a paradise but a purgatory. Those ancient clerical pilots of the ship of state also declared that "God's spokesmen shall utter his will." They were his spokesmen; they uttered his will (or professed to); and then they placed themselves on the throne of vengeance to execute God's wrath upon all whom they judged to be disobedient to him or under the frown of his displeasure. "God's spokesmen shall utter his will," say the National Reformers, and they who are federating together to compel from legislatures the legislation they desire are standing upon the same platform. Will they "utter his will" without attempting to put it into execution?

Censors of Religion

"It is up to us," declared the superintendent of the National Reform Association (Dr. J. S. Martin), "to say what the religion of this country shall be." How can that proposition be carried out, except by the nation establishing some form of religion and proscribing all others? And what is that but the Papacy over again, under a different management? And if they can say what religion shall be the religion of the nation, they can also say what branch of that religion shall be established as the religion of the nation. Said the same speaker: "If the state accepts the religion of Jesus Christ as its religion, and seeks to be governed by the will of God, you can safely trust that state [not to persecute]. . . . I am not afraid of persecution or infringement upon the rights of individual citizens under a Christian administration." He admitted, however, that "the state would have to be the interpreter of the law of God as it applies to men, and it might make mistakes."

That admission is fatal. It shows conclusively that their program contemplates in reality a union of church and state; for only when church and state are united does the church ever set itself up as the interpreter of the law of God as it applies to men. There is no evading the conclusion that with the state interpreting the law of God as it applies to men, there is a union of church and state. And that such a theocracy "might make mis-

takes" brands it at once as a false theocracy; because God does not make mistakes.

The doctor declared that such a state would be "most considerate of the rights of the individual." But no state with an established church has ever shown a clean record in the matter of consideration for the religious rights of men. Find a state that is legally joined to religion, and you find a state that is utterly unable to look with impartial eyes upon all its subjects in matters of conscience. This unfair treatment of men has been characteristic of every nation of the world that has made an alliance with any religion in the world; and the better the religion, the more that *mésalliance* has crushed the consciences and seared the souls of men; for the nearer true the religion which the state attempts to make a part of its political machinery, the stronger the hold which it obtains upon the consciences of individuals, and the more cruel becomes the work of the state in enforcing its religious requirements.

No religion in the world, when united with any governing power in the world, is a safe custodian for the consciences of men. In so far as religion and political power are united, religion becomes to that extent drunken with a power not of heaven, and politics parades in a garb of hypocrisy. Each trespasses upon the rights of the other, and both trespass upon the rights of the individual. This is the invariable teaching and the ineradicable record of history.

C. M. S.

In Other Tongues

WE are thankful to see the strengthening of the effort to reach the peoples of other tongues than the English in the great centers of population in America. We hear cheering reports to this effect from many parts.

At the annual meeting of the New Jersey Conference, which closed last week, it was stated that work was being done in that conference in nine languages. Of the last five churches organized, four were foreign, and one was English.

Crossing the river to the Brooklyn side, for a brief visit to the Greater New York city mission foreign training-school, I found Elder H. R. Johnson leading a serious and earnest class of men and women in Bible study. Here was a young man from Rumania, a sister from Hungary, and another from Italy; the German, Slavic, Norwegian, Danish, and, I think, Bohemian languages were also represented.

The General Conference Foreign Department is working in connection with the local conferences to foster this

growing work. The leaven is being planted in the great mass. It is encouraging to see that fruit appears wherever work is taken up in a new tongue.

It is not something being merely talked about, but a movement under way—this revival of work for foreign peoples in the New World. It commands our prayers and sympathetic co-operation. The development shows that it is not by waiting to make a big effort, but by putting forth just the effort within reach, that the successful beginnings are made.

W. A. S.

True to Our Calling

EVERY age has witnessed crises and important epochs in the church of God. In every age God has raised up men and women to meet certain exigencies, and to stand for the right in crises when great principles were involved. In the carrying forward of his work in the earth, Providence has never been surprised by the unforeseen. He has had his men and agencies in training, oftentimes years before, to meet the questions which would arise at a particular time. As God's great clock of time has marked off the centuries, and prophetic prediction has reached the time of fulfilment, there have come into existence the means and the agencies for meeting the special requirements of God's great plan.

When the full time had come to deliver his people from Egypt, Moses, who had been in training amid the mountains of Midian for forty years, was called to that work. When Moses lay down upon Mount Nebo, and surrendered his Heaven-appointed task, Joshua was prepared to go on with the work so well begun. When Elijah was caught up to heaven, his mantle fell upon Elisha, who had been prepared to act as counselor of Israel. When God would give the gospel to the Gentiles, the apostle Paul became the chosen instrument for this purpose. When the blood of the martyrs called to God for vengeance, he raised up the humble monk of Wittenberg to tear away the mask of blindness and superstition, and in the light of the glorious Reformation reveal the hideousness of the papal system.

Coming to a later period, we find William Miller and his collaborators arising in God's time, and proclaiming, "The hour of his judgment is come;" and in the fuller development of this message, God has a people to-day who have arisen in his order, and are doing the work that prophecy predicted would be done in the closing days of earth's history.

It is for us to sense the importance of this Heaven-appointed work. It is for us to take diligent heed that our relationship to it and our part in it are of the

character to warrant the approval of Heaven.

Anciently, in the days of the Medo-Persian kingdom, Haman, that wicked enemy of the people of God, sought by one fell blow to accomplish their destruction. By plot and conniving he secured the unwitting sanction of the king to his unholy purpose. Esther, the Jewish maiden, was queen of the empire. An appeal was made that she use her influence with the king for the abrogation of Haman's wicked decree. To her it was said, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Moses, Joshua, Elijah, Jonah, John the Baptist, Luther, and men in every age of the church, have "come to the kingdom" for just such a time and for just such an occasion as their age of the world's history presented. They were called to do a specific work. That work in God's order had to be accomplished. The very integrity of the cause of truth was at stake. The honor of God was involved. Some one must become his messenger. If those whom he called refused to act their part, then they must be turned aside, and others set to do the work which must be done.

It was so in the days of Esther. God had exalted her to the throne because he foresaw a great crisis coming in the history of his people. He saw that she had qualifications and ability which, by his blessing, would bring deliverance. But if, dazzled or appalled by the glory of the Persian court, or corrupted by its evil influences, she had refused the task appointed her of Heaven, then God would have raised up a deliverer from another quarter.

The lesson is for us. Are we to-day true to the trust committed to us as a people? Are we giving the trumpet a certain sound. Amid the confused babel of voices sounding on every side, amid the confusion and error which fill the minds of men, are we sounding forth notes so clear and distinct that they will reach the ears of those who desire to know God and truth, and attract their attention to the message for this time? Has this message lost its power in our hearts and lives? Are we departing from its simplicity? Have the influences of the world corrupted our faith? Has the darkness around us obscured our vision so that we see less clearly, and realize less sensibly, the sacredness of our call and the importance of the mission committed to us? These are solemn questions, which every believer would do well to consider for himself.

If this church to-day does not call men

to higher and holier living than the great churches of the world, it is not meeting the purpose of God. If the holy truth we profess does not make of us better men and women than those around us who have less light, then we are indeed to be pitied, and great will be our condemnation unless there comes a change in our experience. We can not compromise with error, and hold aloft the banner of truth. We can not partake of the spirit of the world, and maintain our friendship with God. We can not be actuated by worldly purposes and motives, and follow worldly plans of pleasure and fashion and business scheming, and at the same time have our hopes centered in heaven. The situation means one of two things to every soul,—It means, on the one hand, allowing this message to leak out of our hearts, and settling down in our experience to worldly standards and worldly ideals; or it means a complete renunciation of evil, worldly principles, and a consecration to God of every hope which we have in this world and in the world to come. A line of separation must be drawn by every heart.

God has a people in this world to-day. With all our hearts we thank him for their loyalty and faithfulness, for the surrender scores have made to give their lives a living sacrifice for the promulgation of this truth. God's cause will triumph in the end. His people will triumph; but Seventh-day Adventists will not be saved in a denomination: sense. There are scores of men and women belonging to our church who, unless they change their lives, will never be numbered with the redeemed. The call of God is to them. The message has come to them, in order that they may be light-bearers. They are called "to the kingdom" for such a time as this. They are asked to stand in the breach, and hold erect the banner of truth against the flood-tide of evil which is sweeping over the world. Will they heed the call of the Master?

Will every reader of these words consecrate himself to-day anew to the service of his King, determining that, regardless of what others may do, regardless of the influences of evil on every side, he will stand for God, and in these days of apostasy be a witness for truth and righteousness? The Lord will help the men and women who make this holy resolve, wherever in life their lot may be cast; whether under the most favored conditions, or as isolated Sabbath-keepers they are compelled to stand alone. Such will not be left to succumb to the influences of evil. A mighty arm will be reached out to save them, and God's strong hand will clasp theirs with a strength that can not be broken. God calls this people to-day to higher ground, to a brighter hope,

to holier living, to that place where he can pour upon them his Holy Spirit of power, by which this work will be speedily finished in the earth. Shall we heed his call? shall we meet his expectation?

F. M. W.

By Rail to India

ALL the time the work of shortening distances is going forward in the world. The old idea of a railway from Europe to India seems coming forward. A representative of an international band of promoters said recently in London:—

The capital required for the undertaking is very much less than has been stated. The length of the line to be built to connect the existing Russian and Indian lines is only sixteen hundred miles. . . . As to the possible success of the enterprise from the purely financial standpoint, it is hoped that, given the possibility of taking passengers and mails from London to Bombay in eight days six hours, at the very moderate estimated speed of twenty-eight miles an hour, or with a speed of thirty-three miles in exactly seven days, and with a daily service, the transit traffic would be developed from its very first days.

While commercial interests are linking up the world by steel rails for the benefit of trade, we think of all these developments in relation to the problem of world evangelization.

Another City Center

OUR brethren in the mission fields rejoice at the move to work the great cities in the home lands; but while greater effort is being put forth for these centers, they are endeavoring to attack some of their own great city problems. Elder F. A. Allum, superintendent of the North Central China Mission, writes of their work:—

We are now located in the city of Hankow, which is geographically and commercially the center of China. It is said that there are over two million people in the three towns that go to make up the commercial city of Hankow. We have already rented a chapel here, and have commenced active work for the people. We are holding meetings daily for the heathen, and holding Bible readings daily with those interested. Already some have decided for the truth. We trust that you will remember us in your prayers as we take up work in this great heathen city.

THE Barbers' Union of California has had presented in the California legislature a bill which forbids any barber to shave a customer on Sunday. For the first infraction of the proposed law a fine of five dollars or a term of imprisonment, or both, may be levied upon the offender. For the second offense a fine of from ten dollars to fifty dollars is provided, or a term of imprisonment, or both.



Among the Church-Schools in Texas

OCTOBER 26 we left our home in Keene to visit the church-schools and Missionary Volunteer societies at Lone Star and Douglass. At Lone Star we found Brother D. E. McNeil with twenty-two pupils in a small school-house surrounded by many trees. The children, both at school and around the fireplace in the evening, pored over the beautiful stories found in our denominational school-books as if thirsting for true knowledge.

November 2, with Brother Crul and his wife, we rode twelve miles to the Douglass school. The discomforts of the sandy road were forgotten in the delights of the shade and autumn colorings of the trees. We found the school-house in a tiny clearing, where the faithful teacher, Miss Ellen Lambeth, had taught practical manual training at recesses and noons, interesting the boys in sawing down trees and splitting them up for stove wood, the girls meanwhile industriously sweeping and dusting the schoolhouse and tidying the playground. There were twenty-five boys and girls in attendance here, three of whom were from families not of our faith.

At each place we sold a few copies of the "Church School Manual" and of "Fifty Missionary Stories." Quite a number of copies of the Morning Watch Calendar were sold, also several of the first books for the Reading Course of 1911.

We were glad to find a working Missionary Volunteer society at both places. We are looking forward to definite results from the prayer band. Why not? In Matt. 18:19 is a definite promise where two are agreed in prayer. Each of these societies gladly set apart a certain Sabbath of each month to contribute to the fund for equipping a carpenter's shop and dress-making-rooms for the academy at Keene. The warm-hearted cordiality of these dear brethren and sisters makes us long to visit them again.

Mrs. G. F. WATSON.

Foreigners' Union Convention

THIS convention was held in the Swedish chapel at 213 Oak Street, Chicago, Ill., Dec. 27, 1910, to Jan. 4, 1911. Each department—German, Swedish, and Danish-Norwegian—held separate meetings in the afternoon, and public meetings were conducted in the several foreign churches in the city evenings, with the exception of Friday evening.

While all the laborers in foreign tongues could not be present, we are glad to report an attendance of sixty-seven representative workers from twenty States and from Canada. As this was the first meeting of this character ever

held in this country, it was a question in the minds of many as to whether it would be a success, and prove beneficial to the work. Now that the convention is past, we are glad to report that it was a real success from every point of view, and we have reason to believe that it will give a decided forward impetus to the work of the message among the foreign nationalities in this country.

The convention took vigorous hold of many important questions relating especially to the work among the foreigners. Different ones had been requested to prepare papers on important subjects, such as, "The Object of Our Schools: Their Place and Relation to the Work at Home and Abroad;" "Courses of Study;" "Spiritual Interest and Discipline;" "Industries to Be Developed and Fostered;" "How to Secure Students," etc.

Then followed papers on other subjects, such as, "The Need of Efficiency in the Ministry;" "Instruction Needed by Our Churches, and What a Minister's Visit to a Church Should Accomplish;" "Foreign Nationalities in This Country: Their Numbers, Condition, and Needs;" and "Reporting: Its True Use and Importance." The question of "Our Relation to the International Publishing Association and the Circulation of Literature," was the subject of another paper. These subjects will give the reader some idea of the question studied by the convention.

The spiritual interest was the strong feature of the meeting. The morning devotional services were well attended, and these, with the very practical Bible studies that were conducted every day, brought a serious and earnest spirit into the convention, and led us to reach out after higher and more advanced experiences in divine grace. I have seldom witnessed a better interest than was manifested throughout this entire meeting.

The meeting was greatly favored by the presence and labors of Elder A. G. Daniells. The Bible studies he conducted and the instruction he imparted were most timely and well suited to the occasion. In our planning for the meeting we had made special arrangements to have the Friday evening meeting for all the workers. The feeling prevailed that we must reach higher ground in our spiritual life, and that we must come into a position where greater efficiency and power could characterize our labors for the saving of the lost.

This meeting opened at 6 p. m. Elder Daniells presented some practical instruction, and then the time was given to the workers. Earnest prayers were offered, confessions of sin, neglect, and carelessness were made, and a spirit of reconsecration came in that means earnest work in the future. This meeting continued for nearly five hours, and its experience and blessing will long remain as a precious memory by all who were

present. This was indeed a good beginning to a good Sabbath for our German, Swedish, and Danish-Norwegian churches in Chicago.

For Sunday afternoon, New-year's day, we had prepared a special program. A general mass-meeting of the members of our various foreign churches in the city was held in the German church. A goodly number of our American brethren also met with us, so the church was well filled.

In this service Elder Daniells led out with an interesting and instructive presentation of the work in the world-wide mission field, which began so small, and yet has accomplished so much in a comparatively short time. This presentation was a source of real inspiration to all present. Elder G. F. Haffner then presented the development of the message among the Germans in this country and in Europe; Elder S. Mortenson, the work among the Swedes; Elder A. Boettcher, of New York, the work among Italians, Russians, Bohemians, Hungarians, and others; and Elder L. H. Christian related incidents of progress among the Danish-Norwegians.

This meeting was a profitable occasion, and gave both ministers and lay brethren a broader idea of the work of the message, and also a deeper conviction that while the work of the last warning message is fast hastening to its close, much yet remains to be done. Still, with the special blessing of God coming with pentecostal power, that which remains can be quickly finished.

An interesting matter came up in connection with our studying the needs in the East, especially among the many nationalities in Greater New York and Jersey City. It was felt by the workers there that a tent under the control of the Foreign Department would be a great help in the development of the work. The convention then passed a recommendation that a tent 30 x 50 feet be purchased, and the money be raised by the workers present. In a few minutes, cash and pledges were taken to the amount of one hundred sixty dollars, and this was given as a thank-offering in acknowledgment of the blessings that the Lord had granted us during this convention.

Another recommendation of special interest was passed, as follows:—

"Resolved, That we raise a mission and literature fund of two thousand dollars for the production and circulation of suitable literature, and that the General Conference be requested to appropriate one half this sum, and that the other half be raised by the North American Foreign Department, as follows: Germans, \$450; Swedes, \$100; Danish-Norwegians, \$450."

It will be seen that the members of the convention showed real and tangible interest in the work of extending the knowledge of the truth to other nationalities besides their own.

Our convention closed the afternoon of January 4 with a blessed praise service. Many testified that the convention had been a great blessing to them, and that it would mark the beginning of a new era in their Christian experiences and also in their labors as ministers. We are sure this will be so if we all carry into effect daily the new resolutions made. We must take time to pray, to read our Bibles, and to study and heed the instruction the Lord has given through the spirit of prophecy.

We greatly appreciated the presence of Elder Daniells. Not only was his instruction most timely and helpful, but it was of importance that he should have an opportunity to become better acquainted with the work, the field, the conditions existing, and the laborers engaged in, and connected with, this department of the great General Conference field. This convention gave him an excellent opportunity, and will be a blessing both to him and to the work. It would have been well if more of our leading men could have had a like opportunity. The fact is that much more is at stake in this work for the foreign population in this country than most of us appreciate. May God help us all to fully awake to the needs of our time and to the work the Lord has given us to perform.

O. A. OLSEN.

The Canvassing Institute in Buenos Aires

At the close of the Argentina camp-meeting, we had the largest canvassing institute ever held in South America. We had planned to hold an institute for the students of the Colegio del Plata in the province of Entre Rios, and another at the camp-meeting; but as the school term closed at the time set for the annual conference, we held both meetings in one. Though I have been in the field less than a year and a half, I have been able to get a good start in the language, and conducted the institute entirely in Spanish. The canvassers who had been in the field all winter were with us, and their good experiences were a great help in making the institute a success. All returned to their fields of the best of courage.

At present we have twenty canvassers in Argentina, two in Uruguay, and one in Paraguay. Four of these are young women, working for our periodicals with a good degree of success. Four are canvassing for "Patriarchs and Prophets," and fourteen for other Spanish books. A good beginning has been made. I worked with two of the boys eight days, and we received one hundred ten orders. The Lord indeed blessed us. We sold to the mayor of the city, his secretary, the city treasurer, to four officials in the court-house, to two priests, in three banks, and to most of the leading business men. Having sold to the wife of the governor of the province formerly, we are placing our books in the highest society, and in this way the message is entering homes which we could never hope to reach in any other way. To our kind Heavenly Father we give all the praise and honor. The past year our orders amounted to \$7,500 gold; and I see no reason why we can not double that record this year.

In this connection, I wish to speak of our special success in Uruguay. In three and one-half months, two of our brethren sold and delivered nearly one thousand dollars' worth of our books. The latter half of our delivery fell in the time of the recent revolution, and, though the conditions were anything but favorable, we lost only about fifteen per cent. Now it is about quiet again, and our two faithful canvassers will soon be at work once more, this time on horseback in the country. Truly the field is ripe for the harvest, and the blessed Master is very good to us. The greatest

burden of my heart is that we may prepare the ground and sow the seed of truth in such a way, in South America, that it may yield a rich harvest of souls for the eternal kingdom of Jesus.

MAXIMO TRUMMER.

Among the Dutch in South Africa

If there is one field in South Africa where there is need of good, strong, consecrated workers, it is the Dutch field. If there is one field in South Africa where there is a dearth of laborers, again it is the Dutch field. Our brethren who have come to us from America to assist in carrying forward the message for this time, have failed to acquire the language spoken by more than half the European population of South Africa.

The Dutch predominate among the white population, and nearly all are members of the Dutch Reformed Church, which they look upon as a national church. Their ministers rule over them with about the same power that the Roman Catholic priests exercise over their flocks. They live in affluence, receiving large salaries, and the Dutch Reformed parsonage, which is also a gift to the minister from his congregation, is usually one of the finest dwelling-houses in the town where he resides. What "Myneer" says is law, and there is no questioning his authority. This makes the work very difficult; for if the minister forbids the people to purchase our literature or attend our meetings, they would not dare disobey. There are, however, to be found some noble exceptions, and while laboring among these people, I find some who are willing to face opposition, and step out upon the platform of eternal truth.

The Dutch live mostly in the country, and compose the bulk of the farming community. My labors for the most part of this year have been among this class, and thus far some fine people have accepted the message, in the face of strong opposition from their ministers. I am looking for more fruit soon, as some are still under deep conviction who have not yet had the courage to face the storm. The outlook is promising, but the laborers are few. May the Lord soon send into this portion of his vineyard those who can give the warning to the people in their mother tongue.

G. W. SHONE.

Kentucky

KNOXVILLE.—The work of the Lord is onward in this place. Since I began work in this city, many doors have opened for presenting the message. The year just closed has brought many blessings to this flock.

The financial condition of the church is excellent, and we start this new year with a resolution, offered at the last business meeting of the church, to do all business on a cash basis. This resolution, which runs as follows, was heartily indorsed by all present:—

"Inasmuch as the General Conference recommends that all business be done on a cash basis, and as instruction to the same effect has come on through the union and local conferences to the churches; therefore—

"Resolved, That this church fall in

line with the instruction of the General Conference, and do all business on a cash basis."

When this resolution was read, a brother said, "That resolution is worth a dollar." It was read three times, and each time he gave a dollar, and before the meeting closed, he squared up his whole account with the librarian. Others did likewise.

The quarterly service was a blessed occasion. Four united with the church, two by letter and two on profession of faith. Others will unite soon.

In harmony with the call that has come to God's people to warn the cities, we are laying broader plans for the prosecution of the work of the Lord in this place. Unexpectedly the way has opened for us to transfer our Sunday night services from our church to Market Hall, the largest and most central hall in the city, which seats a thousand people. The city board grants it free of charge for three months. Our only expense will be for heat, light, and janitor work. This is certainly a providential opening, and we take up the work in the fear of God, and with the co-operation of the church. We enlist the earnest prayers of God's people in behalf of our efforts to give the last message of mercy to this city. The Lord has also opened the way for preaching to a Methodist congregation, which I will do next Sunday morning. The pastor of this church is investigating the truth, and he gives us full liberty to preach the message to his people.

A doctor who has become much interested in the message frequently visits our Sabbath and Sunday evening services. We hope the Lord will help him to see and obey the whole truth.

A lady who has attended our Sunday night services has begun to keep the Sabbath, and so has her mother. Through the influence of this sister, whose husband is the secretary of the Railroad Men's Union, I had the privilege of speaking to the railroad men on Nahum's chariots, at one of their gatherings. Through all these avenues, the circle of our acquaintance is widening, and new doors open to give the message.

Our courage in the Lord is good. I am truly glad that he has led me to this field, and given me a humble part in this closing message.

J. B. LOCKEN.

Quarterly Meeting in Cuba

ON Sabbath, December 31, more than forty believers, all Cubans in and around Havana, assembled at the home of Elder E. W. Snyder. After the Sabbath-school, instruction was given by Brother Snyder and the writer on the privileges and duties of church-members. After this three intelligent young women presented themselves for baptism. They had been keeping the Sabbath from eight months to two years, as in these countries we feel that we must hold back the candidates for this ordinance until they are thoroughly established, in order to avoid as much as possible the painful sifting process afterward. These were carefully examined by Brother Snyder, when nearly all went to the place of baptism to witness the public confession of their faith in their risen Saviour.

At 2 P. M. all met together again, and the church roll was called, each having

an opportunity to respond with a testimony. These were refreshing indeed. Some told of severe struggles with the adversary, but without exception there followed the triumphant testimony of victory. When we remember that these souls have but recently been rescued from the darkness and superstition of Roman Catholicism, an idea can be formed of the fierce combats they have with the enemy in this mission field.

After each of the members had testified, all the rest improved the opportunity of telling of God's mercy to them. It was indeed touching to hear them tell how they had been led out of darkness into this blessed light; and that they hoped before another quarterly meeting time came, they, too, could be baptized and unite with the true church of God.

After all had participated in the ordinance of humility, the day closed with the celebration of the Lord's supper, which was partaken of with a solemnity becoming the occasion.

During the day each one brought an envelope containing his tithes and offerings for the quarter, and put it in the place assigned. These believers are taught that, as the tithes and offerings of others brought the light to them, they in turn are expected to return unto the Lord of what he has bestowed on them, in order that the light may be carried to others. The tithe amounted to \$65.65, and the offerings to \$11.05, American gold.

Five years ago, Brother and Sister Snyder began work in this dark field. The work has gone hard, as many who are not under the baneful influence of the Roman clergy are wholly given up to infidelity. But even here the Lord has his jewels, and they have been able to find a few of them. There are now over eighty Cuban Sabbath-keepers in the island. There are twenty-four natives in the Havana church, who paid tithe last year to the amount of \$213.32, American gold. When one considers their poverty, this shows a faithfulness to be commended.

This was the first quarterly meeting service I have had the privilege of attending among the Spanish people for nearly six years, and to me it was a precious occasion indeed. I praise the Lord for what he is doing among this priest-ridden people.

H. F. KETRING.

Field Notes

BROTHER CUMMINGS reports that one more has begun the observance of the Sabbath at Prineville, Ore.

A CHURCH of fifteen members (colored) was organized, December 31, in Detroit, Mich. At Hancock two new believers are keeping the Sabbath.

ON Sabbath, December 31, a new church of twenty-two members was organized in San Francisco, Cal. Elders J. A. Stevens and A. Brorsen officiated.

As the outcome of meetings held at Hartford City, Ind., twenty-four were baptized December 30, and the next day, Sabbath, these and two others united with the church. Others are planning to be baptized soon.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Not Understood

Not understood! We move along asunder;

Our path grows wider as the seasons creep

Along the years; we marvel and we wonder

Why life is life; and thus we fall asleep,

Not understood.

Not understood! We gather false impressions,

And hug them closer as the years go by, Till virtues seem to us to be transgressions,

And men arise and fall, and live and die,

Not understood.

Not understood! Poor souls with stunted vision

Ofttimes do measure giants by their narrow gage;

The poisoned shafts of falsehood and derision

Are oft impelled 'gainst those who mold the age,

Not understood.

Not understood! The secret springs of action,

Which lie beneath the surface and the show,

Are disregarded; with self-satisfaction

We judge our neighbors, and they often go

Not understood.

Not understood! How trifles often change us!

The thoughtless sentence and the fancied slight

Destroy long years of friendship and estrange us,

And on our souls there falls a freezing blight,

Not understood.

Not understood! How many hearts are aching

For lack of sympathy! Ah, day by day

How many cheerless, lonely hearts are breaking,

How many noble spirits pass away,

Not understood!

O God! that men would see a little clearer,

Or judge less harshly where they can not see.

O God! that men would draw a little nearer

To one another; they'd be nearer thee.

And understood.

—Selected.

A Good Answer

A YOUNG Christian woman started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked, "Why do you dress so plainly?" She inquired what his motive was in asking this question. He replied that his wife talked much about the necessity of women's dressing plainly, while he did not see any reason for doing so. The young lady

looked at him, and said, "Why do you wear this special uniform?" He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was the quick reply; "I have joined the church of Christ, and am in the service of my Master, whose orders I obey in dress, according to 1 Tim. 2:9, where it is stated that women shall adorn themselves in modest apparel."—*Selected.*

Worship in Song

MANY act as if the opening song was only a prelude, and the time could be occupied in getting seated and settled for the service proper,—the sermon that is to follow. But if one is careless in this part of the service, he will lose much of the benefit that might be derived from that which follows.

To secure the greatest good in the service of the Lord's house, one should be quietly seated before the service begins; and when the hymn is announced, close attention should be given to the sentiment therein expressed. Then, if possible, all should join in the singing, entering into it with the whole heart.

God ordained singing as a part of his worship, and provided for it as a part of the gospel plan and work; and when this part of the worship is entered into in the spirit intended by its Author, it prepares the mind to grasp the spirit of the truths presented from his Word.

Many times a person may know the hymn by heart, and sing it through with the congregation, and all the time have the mind running upon other matters; but when the song is ended, no benefit has been derived. In Ps. 47:6, 7, we are told to "sing praises to God;" for he is "the King of all the earth: sing ye praises with understanding." Praise, to be acceptable to God, must be offered with understanding. The mind and the heart must be centered upon the sentiment of the song. Paul expresses this thought when he says, "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15.

Who has not experienced, again and again, the thrilling effect of some soul-stirring song, and been drawn nearer to God and better prepared for his worship by hearing it? Who ever sang, in the spirit,—

"I'm pressing on the upward way,
New heights I'm gaining every day,
Still praying, as I onward bound,
Lord, plant my feet on higher ground"

"Lord, lift me up and let me stand,
By faith, on heaven's table-land,—
A higher plane than I have found;
Lord, plant my feet on higher ground,

without having a stronger desire to reach a higher plane of living?

We would do well to give more attention and thought to the real place of song in our worship, and make it a greater means of winning souls to Christ, selecting hymns that express the same sentiment that we wish to bring out in the study of God's Word. In our revival services such songs as "God Calling Yet," "Just as I Am," "To-day the Saviour Calls," etc., are used by the Lord in reaching souls. Is it not because the sentiment in such hymns appeals to the hearts of men and women, and helps

them to yield to the divine influence? Surely this part of our service deserves more care and thought. Many persons are reached in song who can not be reached in any other way. Let us use this God-given means of winning souls in a way that will effectually tell in the Master's service. W. J. STONE.

Poor Singing

THOSE who sing are admonished by the Holy Spirit to sing with the spirit and with the understanding also. The writer has so often been bored by having to listen to singing that it was impossible to understand, that he has considerable sympathy with the following, taken from the Australian *Life* of January, 1911, commenting upon some singing by a musical society at Ballarat:—

"The chief defects in the singing at Ballarat may be named in a very few words. Wrong production, faulty pronunciation, poor enunciation, bad articulation,—these were the chief. Here are a few examples of the sort of English some of the singers sang. I pick them at random from a terribly long list:—

"Fragrunce, er-bove (above), presunce, loight (light), three-oo (through), Gord, syve us (save us), Syv-your (Saviour), sore (saw), enner-mies, majusty, roise (rise), fowze (foes), Oo (O), Oi (I), droy (dry), moine (mine), shee-elter (shelter), shee-adow (shadow), dy (day), dybryke (daybreak), gee-entle (gentle), pry (pray), swy (sway), jee-oy (joy).

"It may seem to some readers that these things are not very serious, but they are perfectly hideous if you sing them in the worst Australian manner. Then there was a lot of that irritating singing on the consonant instead of on the vowel,—bloom-ming, perfume-ming, dil-lay (delay), through wall (through all), so wazz-(so as), me yorl (me all), and so on."

This shameful butchery of song seems to be wide-spread and of long standing. At home and abroad, on board ship, by the fireside, in the church, at camp-meeting, and in great choruses, are those who sing with such imperfect articulation and enunciation that few if any can understand what they are saying. When the song is ended, all applaud, some because of the musical talent which enabled them to enjoy the musical tones produced, though the words were emasculated; others, perhaps, because the agony is over, and the noise is at an end. That there are many exceptions to this, I am happy to bear witness. While in Auckland, New Zealand, I had the privilege of hearing the "Messiah" rendered by a chorus of two hundred fifty voices. I sat on a back seat in the hall, and could understand distinctly nearly every word of the soloist as well as of the full chorus. It was a magnificent rendering of this beautiful cantata, and the orchestration was also excellent. Above all, it was so refreshing to understand. As I listened, I could not but reflect: If singers in Auckland can sing so they can be understood, singers in other places can surely do the same.

I can not imagine the one hundred forty-four thousand singing the song of Moses and the Lamb in such a way that neither the angels nor the redeemed hosts can tell what they are endeavoring to say. The seer does not tell us anything

concerning the exquisite tones (and these will truly inspire the soul), but he does stop to tell us what they will say. And when the words, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," are heard like the "voice of many waters, and as the voice of a great thunder," they will be understood, and a hallelujah of praise will be the response.

It is true that much that is sung is such trash that one is just as well off not to be able to understand it. But this is not true of the sacred songs, written to express praise to the One who has redeemed us from sin. To be able to sing these to touch the heart is a talent from the Lord, a gift well worthy to be cultivated and improved.

The foregoing is intended as a suggestion rather than a criticism as to how some singing from consecrated hearts might be improved.

G. B. THOMPSON.

Increase or Income

MANY are perplexed in the payment of tithe, whether it should be a tithe of the increase or of the income.

The Standard Dictionary defines the word income as follows: "The amount of money coming to a person or corporation within a specified time or regularly (when unqualified, annually), whether as payment for service, interest, or profit from investment; revenue."

Increase (the verb) is defined thus: "To become greater, as in bulk, quantity, or number; grow or advance in value, power, or force; be added to or aggravated; multiply; wax;" (the noun) "that which is added; that by which anything is augmented."

A man's increase is understood to mean the amount he has this year, more than last year. It is a surplus, what is left after his necessary expenditures for the year have been deducted. All can readily see that this may differ very materially from his income.

Income is a person's salary, or what "comes in." A man may have a liberal salary, and yet have no increase of wealth. This is true of many. Two persons may have an equal amount of income, and at the end of the year, one may have saved from his earnings an increase, while the other has no increase. The one may have no increase because of large necessary expenses, or through extravagance, while the other has an increase, because his necessary expenses have been small, or he has been economical.

All can readily see that, should we pay upon our increase, one would be obligated, and the other would not. The extravagant man or woman would be free from paying tithe, while the frugal and economical must give the Lord a tenth of his savings. But if payment is made on the income received, the responsibility falls equally upon both. Therefore, as God's requirements are just and equal, he requires a tenth of the income.

The Saviour said the Pharisees, who were so strict in tithing that they did not overlook the mint, anise, and cumin, did right in the matter; and surely if a proud, bigoted, hypocritical Pharisee should pay his tithe, and that upon his income, those who believe that the end of all things is at hand should do so.

The Lord did not institute the tithing system because he was in need of money; but knowing the nature of man, he commanded it to help us. In the faithful performance of this duty, there is a great blessing. CHAS. THOMPSON.

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

Progress in Mississippi

A LETTER from Brother Horace G. Miller, missionary secretary of the Mississippi Conference, dated January 9, gives the following interesting figures showing the book sales in that conference for the past four years:—

1907	.....\$ 542.00
1908	..... 2131.12
1909	..... 3978.84
1910	..... 7733.91

These figures show that the volume of work has nearly doubled each year. They will endeavor to sell ten thousand dollars' worth of literature during 1911.

It is cheering to see such progress in a great territory like Mississippi, with only a handful of Sabbath-keepers to represent the truth. The Lord of the harvest will surely give an abundant reaping as a reward for such active, faithful service. E. R. P.

To All Tongues and Peoples

A RECENT mail from Europe brought to us a very interesting parcel of books, pamphlets, and tracts from the Hamburg Publishing House. This literature is fresh from the press. In a letter accompanying the parcel, these publications are listed and described as follows:—

1. "Christ's Object Lessons," subscription edition, German. This is a beautiful edition of a beautiful book. It contains 436 pages, with wide margins.
2. "The Mystery Unfolded, or the Seven Seals Broken," by Elder Conrad, German. This is a bound book, well illustrated, and contains 239 pages.
3. "His Glorious Appearing." Three illustrated pamphlets, in Polish, Bohemian, and Slovakian.
4. "Children's Stories." A bound book, beautifully illustrated, for the children. Contains 160 pages.
5. Six tracts in the Croatian language, as follows: "Our Time in the Light of the Bible" (12 pages); "The Judgment" (16 pages); "Is the End Near?" (8 pages); "Children of Light" (8 pages); "Sleep of the Dead" (8 pages); "Why Not Found Out Before?" (8 pages).
6. "The Judgment," in Slovakian. 16 pages.

The six tracts mentioned above, in the Croatian, are the first of our literature published in that language, bringing the total of the languages in which the message is now published to sixty-seven.

So the Hamburg Publishing House still stands in the place God has appointed it, and is rapidly lighting one beacon after another in the great European field.

E. R. P.

The Summary

THE accompanying summary closes the record for the year 1910. It has been a good year. The Lord has given us a time of peace and comparative prosperity for scattering our literature. A good interest in the work has been manifested by our people. Confidence in the efficiency of this work for carrying the gospel, is increasing year by year. The work is becoming better organized in all lands, and we leave the old year and enter the new with abundant reason for courage and hope.

The progress in foreign lands this year has been especially encouraging. In the United States there have been noble sacrifices in behalf of the foreign fields. This has necessitated special effort to strengthen the ranks that have been weakened; but the situation has been met bravely, and to-day our home field is better organized and in stronger condition than ever before.

The prospects for the new year are good. There has been a strong spirit of devotion and earnestness in the bookmen's conventions, and our field agents are taking the necessary steps for strong, efficient work this year.

May the good work continue its onward march and triumph gloriously, is our prayer.

E. R. P.

Exchanged for a Rocking-Chair

I MET a family here in Prineville, Ore., who had purchased a copy of "Great Controversy" from one of our canvassers while living in another city. Later, they discovered it was an Adventist book, and would not read it. They brought it to Prineville, and traded it for an old rocking-chair in a second-hand store.

This book was the means of converting both the proprietor of the store and his wife. They joined the Methodist Church, and are now ready to study more about the truth.

This left the first family without an Adventist book, but I have now sold to them a copy of "Bible Readings for the Home Circle." So while they disposed of one, they now have another of our books. The first book, "Great Controversy," is on its way, doing its appointed work, and now the second book has started. What the end will be, we know not; but if we place the books in the hands of the people, the Lord will take care of them, even if he has to induce one to trade a book for an old rocking-chair, that his children may hear his word. The converted man would not take ten dollars for his copy of "Great Controversy."

C. J. CUMMINGS.

Great Britain

In a letter accompanying the summary for December, Brother Samuel Joyce, general agent of Great Britain, writes a cheering report of the work in that field during 1910. He says:—

"In submitting this report the writer feels very grateful to God for his prospering hand that has attended the

Canvassers' Summary for December, 1910

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Atlantic Union Conference						
Maine	6	361	53	\$ 150.50	\$ 97.85	\$ 130.80
Northern New England ..	2	120	16	68.15	129.85	40.40
Massachusetts	6	474	19	358.35	492.05	678.97
Southern New England ..	2	187	15	93.95	113.60	76.13
New York	5	263	30	150.85	33.00	169.45
Western New York	6	211	35	118.45	113.75	96.85
Greater New York	16	549	112	445.05	87.00	333.60
Totals	43	2165	280	1385.30	1067.10	1526.20
Columbia Union Conference						
Ohio	14	1202	442	711.10	890.05	487.70
West Virginia	6	517	147	558.70	96.75	398.51
Virginia	3	148	58	120.75	136.15	122.15
Chesapeake	6	227	26	53.30	311.75	436.90
Eastern Pennsylvania	7	586	240	569.71	585.15	412.85
West Pennsylvania	7	441	195	404.35	1218.95	707.76
New Jersey	6	328	177	308.75	158.85	504.40
District of Columbia .....	...	...	...	7.00	...	...
Totals	49	3449	1285	2733.66	3397.65	3060.27
Lake Union Conference						
East Michigan	12	369	120	365.10	352.90	403.75
West Michigan .....	...	...	...	...	...	87.50
North Michigan	5	202	38	109.75	264.45	154.70
Wisconsin	8	541	107	345.45	852.70	106.80
Northern Illinois	7	344	62	193.30	272.80	306.90
Southern Illinois	16	1009	244	723.95	208.25	440.05
Indiana	3	115	26	80.25	88.45	62.60
Totals	51	2580	597	1817.80	2039.55	1562.30
North Pacific Union Conference						
Western Washington	14	530	189	1342.95	243.20	243.20
Upper Columbia	4	352	115	778.35	668.35	225.65
Western Oregon	7	284	289	502.59	371.65	420.85
Southern Idaho	6	...	...	240.00	...	...
Montana	1	138	35	139.50	270.75	...
Southern Oregon	4	182	89	370.25	...	...
Totals	36	1486	717	3373.64	1553.95	889.70
Southern Union Conference						
Louisiana	8	763	354	486.95	590.88	337.05
Alabama	10	920	222	487.20	919.00	261.35
Kentucky	4	474	79	152.50	130.90	157.00
Mississippi	13	812	346	495.90	439.00	107.75
Tennessee River	16	847	295	479.45	638.50	234.85
Totals	51	3816	1296	2102.00	2718.28	1098.00
Southeastern Union Conference						
Cumberland	13	688	198	369.55	207.80	789.35
Georgia	11	730	854	674.12	398.55	216.05
North Carolina	10	557	409	582.25	659.65	416.85
South Carolina	3	184	7	114.45	481.60	365.00
Florida	10	485	150	519.55	478.45	264.65
Totals	47	2644	1618	2259.92	2626.05	2051.90
Southwestern Union Conference						
Arkansas	16	1072	56	200.75	152.00	127.80
Oklahoma	15	934	239	1948.10	731.50	424.00
West Texas	5	144	22	91.45	.50	27.25
South Texas	5	283	58	237.40	868.60	74.25
North Texas	11	1117	31	264.45		
New Mexico	1	20	3	22.15	42.50	349.45
Totals	53	3570	409	2764.30	1795.10	1002.75
Central Union Conference						
North Missouri	3	81	16	53.00	375.45	256.00
Southern Missouri	7	122	34	352.50	334.85	223.95
East Colorado	7	396	108	533.50	424.80	435.95
West Colorado	3	107	39	200.00	213.70	777.85
Nebraska	4	284	60	365.95	211.50	1000.00
Wyoming	1	47	28	119.00	188.50	132.00
East Kansas	7	137	95	425.00	1692.25	1002.25
West Kansas	5	79	21	80.00		
St. Louis Mission .....	...	...	...	...	...	...
Totals	37	1253	401	2128.95	3441.05	3827.10

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Northern Union Conference						
Iowa	6	676	197	\$ 626.20	\$ 253.75	\$ 349.45
Minnesota					71.00	130.10
North Dakota	1	20	24	80.00		521.75
South Dakota					10.00	92.75
Totals	7	696	221	706.20	334.75	1102.05
Pacific Union Conference						
California-Nevada						
Arizona						
Southern California						337.74
Utah						
Totals						337.74
Canadian Union Conference						
Ontario						19.25
Quebec						88.45
Maritime						26.60
Newfoundland						
Totals						134.30
Western Canadian Union Conference						
Alberta	2	119	70	459.35	16.00	
Manitoba						
British Columbia	1	18	6	18.65	201.25	
Saskatchewan					16.00	
Totals	3	137	76	478.00	233.25	
Foreign Union Conferences and Missions						
British	60	5067	1914	5795.25	6004.34	5344.14
Australasian	71	3850	1581	6137.29	4652.97	4860.86
South Africa	16	1149	454	2247.36	1999.16	742.00
India Mission	7	365	236	180.72		
East German	110	10842		2985.80	6698.40	6730.20
West German	117	11728		633.70		
Scandinavian	56	9569	9464	3852.54	4181.37	3276.05
Russian	35			2223.07		
Latin	12	2363	4995	665.75	180.55	1286.10
Levant Union	5			75.83		
Argentina	6	273	331	847.98	243.00	
Bolivia	1	118	142	341.46		
Peru	9			694.30	259.23	323.92
Chile	5	675		642.35	624.91	
Uruguay	6	57	627	1196.32		
Paraguay	1			65.00		
Brazil	12	425		658.00	508.00	
Mexican Mission	9	723	345	689.58	951.57	
West Indian				1922.75		355.55
Philippine Islands	1	50	15	34.26	250.50	
Korea	4			24.85		
China						362.05
Total North American union conferences				\$19749.77	\$19205.73	\$16592.31
Total foreign conferences and mission fields ...				34914.16	26554.00	23280.87
Grand totals				\$54663.93	\$45759.73	\$39873.18

Comparative Summary

	1905	1906	1907	1908	1909	1910
Jan.	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23
Feb.	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ...	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12
August ...	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65
Oct.	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58
Nov.	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68
Dec.	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93
Totals, \$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$848,690.83	

missionary and publishing work in the British Union Conference territory during another month. He blessed in a special manner those who prepared the holiday number of *Good Health*. It was a splendid seller. The publishers decided to prepare an edition of 90,000, as 75,000 proved inadequate for last year's demands. It was

soon discovered that 90,000 would also fall far short of meeting this year's requirements, so 10,000 more were made ready, and sold very quickly. It is estimated here that another 20,000 copies could easily have been sold. Already (January 10) the January edition of 45,000 is cleared out. One family in the city of Sheffield sold 5,500 copies of

the December number of *Good Health*, and desired another thousand copies. Over 13,000 copies were sent to that one city, where from four to six thousand copies are sold monthly the year round." When we recall the fact that in Great Britain there are only 1,811 Sabbath-keepers, or less than in some of our larger conferences, we can begin to appreciate the earnest work necessary for the sale of such a large volume of literature.

E. R. P.

The Philippine Islands

ACCOMPANYING the monthly summary, Elder L. V. Finster sends the following word concerning the work in the Philippine Islands:—

"Our report is small, as a large part of the month was used in delivering and in getting to work in new territory. Brother R. A. Caldwell is now making the first trip to northern Luzon. None of our southern islands here have ever been touched, and they are the richest of all the group. Brother Caldwell has delivered about fifteen hundred copies of 'Patriarchs and Prophets' and one thousand copies of 'Coming King' in the island of Luzon, and has worked only a part of it. I am very anxious that some one start soon to work in these southern islands. Sending out canvassers will not make a very heavy drain on the funds of the General Conference, and they are our best pioneer workers. We have been encouraged by seeing about a dozen natives take their stand for the truth during the past few weeks."

For about two years now we have been searching diligently for one or two experienced young men to take up work with Brethren Finster and Caldwell in the Philippine Islands. Undoubtedly the Lord has some one in preparation for that interesting field. We wish to get in touch with any of our canvassers who may feel a burden for that field.

E. R. P.

News and Miscellany

— By a majority vote of 18,000, New Mexico ratified her State constitution in an election, January 22.

— It is computed that there are 8,000,000 young people in the United States between the ages of five and eighteen years who do not attend any Sunday-school or regular church service.

— It is claimed by some of the labor union leaders that more than one hundred workmen are killed every day in the United States. The number of killed and permanently injured annually is 536,000. Three times more workmen, proportionately, are killed in the United States than in any European country.

— The opening of the Japanese port of Tsuruga has made it possible to circumnavigate the earth in thirty-seven days. Leaving Seattle or Vancouver by a steamer, a traveler may land in Yokohama in twelve days. By taking train to Tsuruga and steamer to the trans-Siberian railroad terminus, and continuing by the fastest train to London, he may cover the distance from Yokohama in sixteen days. By the fastest steamers and trains he may travel from London to Seattle in a little more than nine days.

— The new battle-ship "Arkansas," recently launched at Camden, N. J., carries in its primary battery twelve twelve-inch guns, ten of which can be fired at broadside at the same instant, all aimed at the same target.

— Twelve anarchists convicted of conspiracy against the throne and the lives of the imperial family were put to death in Tokyo, January 24. Twenty-four were condemned to death, but the sentences of one half the number were changed to life imprisonment.

— The earthquake which occurred January 4 in the territory of Semirychensk, Turkestan, destroyed many cities, and it is estimated that 15,000 persons perished. Vast cracks in the earth, extending for nearly fifty miles, make rescue work extremely hazardous.

— Edmund Thery, the French economist, figures that the maintenance of Europe's armed peace footing in the last twenty-five years cost approximately \$29,000,000,000, which involved an increase in the public debt of the European states of nearly \$30,000,000, and excluded from productive industry 195,000 officers and 3,800,000 men.

— According to Dr. Andrew B. White, former ambassador to Germany, the number of murders committed in the United States during 1910 was 8,975, an increase of 900 over the year preceding. Only one murderer in eighty-six suffered the death penalty. The number of murders in the United States is to the number in England as 116 is to 6.

— All Europe is suffering from excessive moisture. England has had continuous rains; in France the chief rivers are flooded; in Spain almost all rivers have overflowed their banks. Landslides and washouts have been continuous in Italy. The lakes and rivers of Switzerland are rising. In Russia the Dnieper has risen twenty feet, sweeping away villages.

— In London, July 26-29 of the present year, will be held a great universal race congress. The object of this gathering is to consider the general relations existing between the peoples of the West and those of the East, and between the white and colored races. It is hoped by this means to encourage between these various nationalities better understanding and more hearty co-operation.

— Recently explorations in Palestine have uncovered what are believed to be the oldest specimens of Hebrew writing. These consist of labels prepared for bottles of pure wine. They are found in what is claimed to be the palace of King Ahab in Samaria, and are reputed to be 3,000 years old. The labels were written with ink, and the writing differs in many respects from that of other existing Hebrew manuscripts.

— The advance of the bubonic plague is leaving an appalling record of fatality in its wake in the far East. It has traversed the length of Siberia and Russia, broken through the Japanese quarantine in Manchuria and Korea, visited a number of the Chinese seaports, and at last penetrated into the interior as far as Peking. It is causing much concern to the country, and particularly to the foreign legations in that city. The various legations have taken energetic steps to protect their inmates.

— According to a recent report of the Labor Bureau for the ten years ending in 1908, 29,293 miners were killed in mine accidents. The per cent of death to one thousand is 3.11, which is decidedly higher in fatalities than in other important coal-fields of the world. This is considered due to the fact that mining methods in the United States are crude, and safety precautions often disregarded.

— According to conservative estimates, the amount of British capital invested in the colonies and in countries outside of England, reaches the enormous sum of \$17,000,000,000. In the United States \$3,440,000,000 has been invested, mostly in railroad securities; \$1,900,000,000 of British capital is found in Australia; \$1,862,705,000 in Canada; India and Ceylon have \$1,826,995,000. There is due England from other countries approximately as follows: Brazil, \$470,000,000; Mexico, \$435,000,000; Chile, \$230,000,000; Uruguay, \$175,000,000; Peru, \$170,000,000; Japan, \$268,500,000. China, Turkey, and Russia are likewise debtors to English capital in large amounts, and Egypt owes to English creditors \$220,000,000.

— The secretary of the National Fire Protection Association gives some startling figures concerning the United States fire loss. In Europe the per capita fire tax is three cents; in the United States it is thirty cents. In Europe there are eight fires to every 10,000 people; in the United States there are forty to the same number of population. Berlin, with a population of 3,000,000, has an annual fire loss of \$175,000, and its fire department annually costs \$300,000. Chicago, with a population of 2,000,000, has an annual loss of \$5,000,000, and its fire department costs annually \$3,000,000. The annual fire loss in the United States is \$250,000,000. Of this seventy per cent might be saved, as this proportion of fires is shown to be due to some specific hazard, which might be removed. The chief cause of fire loss in the United States is the prodigal use of wood as building material.

NOTICES AND APPOINTMENTS

Publications Wanted

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

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

St. Louis Tract Society, 616 N. Newstead Ave., St. Louis, Mo., denominational papers. REVIEW not desired.

Elizabeth McHugh, 304 N. Main St., Anderson, S. C., *Life and Health*. REVIEW and conference papers not desired.

Lizzie Symons, R. F. D. 1, Sterling, Mich., denominational literature for prison work,—*Signs of the Times*, *Watchman*, *Life Boat*, and tracts.

H. S. Weaver, 1300 N. Stricker St., Baltimore, Md., Sabbath School Quarterly, *Youth's Instructor*, and *Little Friend*, for last quarter of 1910.

M. S. Hubbell, Box 180, R. F. D. 1, Fort Smith, Ark., denominational literature, *Signs of the Times* (weekly and monthly), *Life and Health*, *Protestant Magazine*, *Liberty*, *Watchman*, *Gospel Sentinel*. REVIEW not desired.

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.

St. Helena Training School

THE next class in the St. Helena Sanitarium and Hospital Training School for Medical Missionary Nurses will be organized Tuesday, April 4, 1911. Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the students in both surgical and general hospital nursing, the course is especially strong, from a practical missionary standpoint. In addition to the opportunities for missionary work at the sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving a special opportunity to those who desire a definite foreign mission field for which to prepare and upon which to enter when their course is completed. Twenty-five consecrated young men and women, whose desire is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

Send for the Training School Calendar, addressing Dr. H. F. Rand, Superintendent, or Mrs. S. J. Whitney, Secretary, Sanitarium, Napa Co., Cal.

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.

HELP WANTED.—An experienced forelady for steam laundry; nurses; stenographer; chambermaids; dining-room help; ironers; call-boys. Permanent employment; good wages. Also wish to correspond with those who desire a training as sanitarium clerks, stewards, cooks, or matrons. Address L. M. Bowen, Sanitarium, Napa Co., Cal.

DO NOT OVERLOOK THIS.—A free copy of Dr. Taylor's inspiring missionary book is given with one subscription to the *Life Boat* at fifty cents. The February number contains the remarkable story of the conversion of Harry Orchard, the slayer of Governor Steunenberg, of Idaho. Subscribe now. Address Workingmen's Home and Life Boat Mission Association, Hinsdale, Ill.

WANTED.—A number of consecrated young men and women to enter the Nurses' Training Class, beginning March 15, 1911, at the Madison Sanitarium, Madison, Wis.

FOR SALE.—Ripe olives; pure extracted honey; white refined cotton oil; corn oil. Olives weigh 10 pounds to the gallon; 20 gallons can be sent at minimum charge of about \$2.85 to all Eastern points. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Eighty-acre ranch three miles from Ridgefield, Wash. Five-room house; fair barn; family orchard; small fruits; good soil; well watered; mild climate. Church-school one mile. For description, terms, etc., address A. Bliss, Ridgefield, Wash.

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

WANTED.—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.

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.

FARMS FOR SALE.—There are some good farms for sale in southern New Jersey, near Seventh-day Adventist churches and school. Besides several large farms adapted to grain, truck, and dairy, there are a few small places suitable for fruit and poultry. Prices reasonable. Interested parties are invited to correspond with Jacob Lengweiler, R. F. D. 3, Bridgeton, N. J.

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.

"SECRET OF A HAPPY LIFE."—I would like to have all my friends know this secret and be happy. I wish I could afford to send it to them all free, but I can not. It costs considerable money to publish it. Send me twenty-five cents, and I will send it to you with a nice present for loved ones and friends. What is it?—Two new and beautiful songs entitled, "It Was You Who Invited Me Here," and "The Sea of Life." Remit by post-office money-order. Chas. P. Whitford, Miami, Fla.

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

HOOPER.—Vernard Harvey Hooper, infant son of T. J. and Ethel Hooper, was born March 26, 1910, and died at their home near Waurika, Okla., Jan. 6, 1911, aged nine months and eleven days. He was laid away in the Hastings cemetery to await the call of the Life-giver, and we rest in the promise that he shall come again from the land of the enemy. H. L. WILCOX.

PIERCE.—John Nathaniel Pierce, oldest son of Brother and Sister F. E. Pierce, of South Lancaster, Mass., came to a sudden death, Jan. 5, 1911, while switching on a freight-train in the yards at Worcester, Mass. He was twenty-two years old, and his parents brought him up in the truth. At the time of his death he was working for a railway company, endeavoring to earn money to make his parents more comfortable. Words of hope and comfort were spoken to his parents, relatives, and a large company of mourners and friends at the South Lancaster church, Jan. 8, 1911. His parents and four brothers are left to mourn. F. C. GILBERT.

TILLMAN.—Fanny McCutcheon was born in Hopeville, Iowa, Aug. 12, 1871; was married to Virgil C. Tillman in February, 1894; and died Jan. 16, 1911, at Lawton, Okla., aged 39 years, 4 months, and 4 days. With her husband she came to Oklahoma in 1901. She was the mother of four sons and one daughter. In early life she gave her heart to God, and about six years ago gladly accepted the truths of the third angel's message. Though a sufferer for nine years, she never murmured, but trusted in God, and her Christian faith never wavered. She leaves her husband, three sons, one daughter, and other relatives and many friends to mourn. ANDREW NELSON.

PLANT.—Carrie Rosilla Pierse Plant was born at Westminster, Vt., Dec. 12, 1839. With her parents she removed to Manchester, Wis., in 1866. April 2, 1867, she was married to R. L. Taylor, of Golden Prairie, Iowa. While in the South, her husband lost his life in a burning building. In November, 1904, she came to Berlin, Wis., and was united in marriage to Louis Plant. On her seventy-first birthday, Dec. 12, 1910, she fell asleep. Her aged husband and many friends are left to mourn. She was laid to rest in Golden Prairie, Iowa, to await the call of the Life-giver. The funeral services were conducted by the Congregational minister of that place. T. G. LEWIS.

WALKER.—Jan. 7, 1911, Sister Nettie Walker, in her seventy-second year, attended the Sabbath service in the church at Minneapolis, Minn., and one week from that day her death occurred. Sister Walker was born in Lewis County, New York, in 1839. She was brought up a Seventh-day Baptist, and always revered the Sabbath; she has been connected with our people for nearly thirty years, being a faithful and consistent Christian. She leaves three children and other relatives to mourn their loss. The writer spoke words of comfort and hope at the funeral service, January 8, in Minneapolis. The following day the body was taken to her old home, near Glencoe, Minn., where interment was made. R. A. UNDERWOOD.

MILES.—Died of old age at his home in Locke, N. Y., Jan. 14, 1911, William E. Miles, aged 86 years, 3 months, and 20 days. Father's Christian experience began in early life. He was first a Methodist; then years ago he and mother, who at the age of eighty-three still survives, took another advance step by accepting the true Sabbath, and becoming members of the Genoa Seventh-day Adventist church. Their love for spiritual things caused them to open their house for the meetings of the church, which had been practically disbanded through deaths and removals. The pastors of the Baptist and Methodist churches, who had visited them often, were invited to officiate at the funeral. Father leaves an elder son, a daughter, and other relatives. We have the assurance that he will have a part in the first resurrection. E. E. MILES.

OBERHOLTZER.—Henry W. Oberholtzer, infant son of Brother and Sister S. B. Oberholtzer, fell asleep at Stanton, Mich., aged eleven months and three days. All felt comforted at the thought of meeting him at the coming of Jesus. C. A. HANSEN.

HALLY.—Fell asleep Jan. 16, 1911, at her home in Grand Rapids, Mich., Oreal Hally, aged ten years and twenty days. She will not only be missed in the home, where she was the only child, but in the Sabbath-school and neighborhood, where she was held in high esteem. C. A. HANSEN.

HOWARD.—Eva Alice Howard, daughter of R. A. Howard, was born in Louisburg Township, Montgomery Co., Kan., Jan. 26, 1886. When she was four years old, she was ill with spinal fever, and has been a helpless invalid since March, 1910. She was taken to the State Home at Winfield, Kan., where she died on December 14, aged 24 years, 10 months, and 15 days. The body was brought to Elk City, and funeral services were held in the Adventist church, in charge of B. E. Cole. Interment was made in Oak Hill Cemetery, where the remains were followed by a number of sorrowing relatives and friends. * * *

HUMPHREY.—Died Jan. 12, 1911, at Lodi, Cal., Nancy Elizabeth Humphrey, aged 66 years, 5 months, and 22 days. Sister Humphrey was born July 20, 1844, just a few weeks before the great disappointment of the advent people. In the early part of the nineties she learned the truth, and accepted the message under the labors of Elders Bliss and Colcord at DuQuoin, Ill., becoming a charter member of the church at that place. In 1897 she took a special course for Bible workers at Battle Creek, and from there went to Chicago to do Bible work. Her hope was strong in the soon coming of Jesus. Words of comfort and instruction were spoken by the writer. Text, Hosea 14:7. E. L. CARDEY.

BRADBURY.—Letty Catherine McGilvra was born in Schuyler, Herkimer County, New York, Nov. 13, 1833, the day of the falling of the stars, and died Dec. 24, 1910, at Hinsdale, Ill. She was married to Henry Bradbury, Jan. 19, 1858, shortly after which they settled near Baraboo, Wis. To this union seven children were born, two of whom died in childhood. Thirty-five years ago Mrs. Bradbury accepted present truth, and was a consistent, faithful member of the Adventist church until the time of her death. She was a woman of deep religious experience, accepting life with a faith firmly anchored in the Word of God. Besides her aged husband, she leaves five children, a brother, a sister, and other relatives to mourn. Words of comfort were spoken by the writer at the funeral service at Hinsdale, while Elder H. H. Serns conducted the funeral service at Baraboo, where the deceased was interred.

CHAS. T. EVERSON.

PEGG.—Joseph D. Pegg was born Aug. 11, 1847, in Paris, Ind., and died suddenly at his home in Cincinnati, Ohio, Jan. 7, 1911, of apoplexy, aged 63 years, 5 months, and 4 days. At one time Brother Pegg was actively engaged in preaching the third angel's message, but he had departed from the truth until recently, when he retraced his steps and amended his ways. He was thoroughly repentant and sorry for his past, and longed to be restored to the former joys and peace of heart. Sabbath, January 7, he was present at our services; and when opportunity for testimony was given, he testified with the rest and made confession. He stated his case briefly, how he had once known the truth, but had left it and lived in sin; but now he was going to live the truth again. He said he did not know what the future had in store for him; but God knew, for he took him that very day. It seems to me he is like a brand plucked out of the burning, a soul saved in the last hour. Let us hope it is so. His wife, children, three brothers, and other relatives are left to mourn. Words of consolation were spoken by the writer to the friends and sorrowing ones, from Rev. 21:1-5. Interment was made at the Wesleyan Cemetery.

JOHN P. GAEDE.



WASHINGTON, D. C., FEBRUARY 2, 1911

CONTENTS

General Articles

- Choose You This Day (poetry), L. D. Santee 3
- The True Sabbath — A Chinese Illustration, R. F. Cottrell 3
- Peter and John Before the Sanhedrin, Mrs. E. G. White 3
- The Sanctuary Services, M. E. Steward 6
- The Beatitudes, Sarah M. Saunders 7
- And Praying, L. D. Boardman 7
- Lessons to Learn, H. E. Sawyer-Hopkins 7
- Deeper Consecration, H. S. Peters 7

Home and Health

- Overheated Houses and Pneumonia, D. H. Kress, M. D. 8

The World-Wide Field

- Workers' Meeting in West Africa, Mrs. D. C. Babcock 9
- Tsungwesi Mission, Rhodesia, M. C. Sturdevant 10
- Haiti, W. J. Tanner 10
- Kiusiu, Japan, W. L. Foster 11
- The Work in Asmara, East Africa 11

Editorial

- "For the Edifying of the Body of Christ" — Danger Ahead — In Other Tongues — True to Our Calling — By Rail to India — Another City Center. 12-15

The Field Work 16-18

The Church 18, 19

Missionary and Publishing Work 19

Miscellaneous 22, 23

THE first recruits of the year for mission fields are Brother Harold E. Sharp and wife, of Australia, who were to sail from Sydney for Java, East Indies, early in January.

IN order to assist in the religious liberty work in connection with the closing weeks of Congress, Elder S. B. Horton, of the Atlantic Union Conference, is spending some time in Washington.

THE double article from the pen of Mrs. E. G. White will be found useful in the study of the Sabbath-school lessons in the book of Acts. Further articles on the lesson scripture and incidents will follow from week to week.

THE press telegraphic despatches tell of the testimony borne by one of our young men in Europe, sentenced to long imprisonment for refusing to work on the Sabbath. Newspapers in all parts of this country have printed the report, and doubtless those of other countries have as well. How quickly, in a great crisis, the sound of the truth might be carried out to all the world! May the Lord by his own counsel guide those who are called to pass through the severest of trials.

Good words from the Southern bookmen's convention, at Nashville, are brought us by Brother A. J. S. Bourdeau, who attended. Our brethren in the South are giving a strong lead in the sale of our books.

LAST week Elder W. W. Prescott reached Washington on his return from India. He brings a good report of the work in India and Burma, and letters from those fields tell of blessings coming to the believers through his labors and counsels.

A LETTER from Prof. H. R. Salisbury reports the closing of the West Indian Union Conference in Jamaica. "I shall have a good report to bring," he says. Brother Salisbury returns by way of Cuba and the South, where he will visit school centers.

WE hear from various parts of blessings experienced by believers in the observance of the day of special prayer and fasting. Let us hold on by faith, dedicating means and time to service, and expecting great things from God in the work of winning souls.

ONE sign of the pushing progress of the Moslem religion in Africa is the spread of the Arabic tongue. Elder D. C. Babcock, of the West Coast Mission, says: "Arabic is the only language that is taught in the far hinterland. Everywhere I go, I find Arabic scholars, and am often asked for literature in that language."

THOSE writing to workers in the Bahama Islands — particularly correspondents in our offices — should note that the foreign rate, five cents, is necessary. Elder W. A. Sweany reports that he has had to pay dollars in postal fines to get mail that was insufficiently stamped. This report often comes from foreign fields. All stenographic workers in our offices should keep this in mind.

AFTER attending general meetings and conferences in various parts of South America, Elder L. R. Conradi reached Europe about the tenth of January. He was greatly impressed by the growth of the South American countries and the possibilities of our future work there. The Brazilian Union Conference was organized during his stay, Elder F. W. Spies being elected president. Brazil especially needs more workers, as an area half as large as the United States is without a single laborer. Our brethren in South America speak of the great help that Elder Conradi's visit has been to their work.

The 1911 Year Book

OPPORTUNITY is now offered secretaries and others to report final corrections before printing the 1911 Year Book. Such changes must be reported immediately on receipt of this notice, either by wire or letter, to H. E. Rogers, Takoma Park, D. C.

A Good Record

A REPORT recently received from the East Michigan Conference contains some interesting and encouraging items, showing the development of the work in that conference from a financial standpoint, by contrasting the results of the year 1910 with those of 1904.

	1910	1904	GAIN
Tithe	\$26,567.61	\$13,756.82	\$12,810.79
Total funds	39,542.49	16,680.02	22,862.47
Sent abroad	15,271.86	3,882.29	11,389.57
S. S. offerings	2,168.15	706.43	1,461.72
Tithe per capita	14.38	7.01	

In 1904 the conference was indebted to the General Conference Association to the amount of \$6,503.42, which amount has been paid in full. An indebtedness of \$2,000 to the Lake Union Conference has also been provided for. The tract society is reported out of debt, with a balance to its credit of over \$4,600. In addition to this, a good start has been made by this conference in raising its apportionment of the \$300,000 Fund, with the expectation that the entire amount will be provided for before the close of the present year. These are certainly encouraging figures, and we trust that the year 1911 will show fully as great a development as any of the preceding six years. W. T. KNOX.

Roll of Honor

THE following is the complete list of conferences thus far taking action on the plan adopted in the recent council: —

	Sustentation Fund Per Cent	To Mission Work Per Cent
Greater New York	5	10
Chesapeake	5	5
West Pennsylvania	5	10
Massachusetts	5	10
Maine	5	5
Cumberland	5	5
Florida	5	5
Georgia	5	5
North Carolina	5	5
West Michigan	5	25
New Mexico	5	5
New York	5	5
Western New York	5	10
East Michigan	5	10
Minnesota	5	15
Oklahoma	5	15
Arizona	5	5
Louisiana	5	5
Colorado	5	25
Mississippi	5	5
Wyoming	5	5
East Kansas	5	10
Southern California	5	10
Indiana	5	10
Ohio	5	15
Nebraska	5	15
Maritime	5	5
Western Canadian	5	5
Pacific Union	5	10
Eastern Pennsylvania	5	10
Northern Illinois	5	10
South Dakota	5	20
Utah	5	5
Southern New England	5	5
Iowa	5	25
West Kansas	5	10
Western Washington	5	15

This action by the conferences is greatly cheering the hearts of our people.

W. T. KNOX, Treasurer.