

The Advent Review and Herald Sabbath

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No. 6



The Assurance of Power

To whom then will ye liken me, or shall I be equal? saith the Holy One.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. — *Isa. 40: 25-31.*

"GOD'S TWO BOOKS"

By George Mc Cready Price

This is the title of a new book which we believe fills a great need at this time. We are living in a time when Theosophy, New Thought, and various isms are rapidly sweeping the world, and taking in their coils men of education and learning,—men who stand high in the professions. These things appear to be the "strong delusions" which will deceive the world in these last days.

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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

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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.

A Sympathizing High Priest

D. H. KRESS, M. D.

"We have not an high priest which can not be touched with the feeling of our infirmities."

Jesus came to this world as a helpless babe. He was born in poverty, and reared in a town proverbial for its wickedness. On all points he was tempted as we are, in order that he might become a high priest in whom we can have confidence when in trial,—a high priest who understands all we are called to pass through.

When, as the result of failure on our part, we feel discouraged, and are on the point of despair, we may remember that we have a high priest who does not censure nor condemn, but who is "touched with the feeling of our infirmities." Because we have such a high priest, we are admonished to come boldly to the throne of grace, that we may obtain needed grace.

What is it to be "touched with the feeling of our infirmities"? The one who is conscious of possessing a defective character feels his infirmity. There are those who may see and censure, or who may feel a burden to constantly keep before him his defects, and thus drive to despair. They may think that by calling attention to these defects, they are doing missionary work. This is not what it means to be touched with the feeling of another's infirmities. The meaning of the term may best be ex-

plained by an illustration from the life of Christ in his dealings with one of his disciples.

Peter's Failure

Peter had been informed by Christ that he possessed a weakness which, if not recognized, would result in his overthrow. Peter did not appreciate that he had such an infirmity, and he said, "Though all men should be offended because of thee, yet will I never be offended." When the test came, Peter's weakness was fully revealed. After he had thrice denied his Lord, even with an oath, Peter looked at Christ, no doubt expecting that he would at least shake his head, intimating, "It's just as I expected; I told you so." But instead of seeing in the eyes or countenance of Jesus any evidence of censure, he saw there an expression of the deepest pity, love, and compassion. Peter was conscious of having done wrong, of having been overcome. He felt deeply about it; but at the critical moment the face of Jesus revealed to him that he was touched with the feeling of his infirmity. That look of love and pity broke Peter's heart, and led him to go out and weep bitterly. Into Peter's life came a change which shaped the entire future of his career. Had he been censured, he might have been driven to do some desperate thing.

How many souls, conscious of their faults, have been driven from the truth because in the face of those who should, like their Master, have been touched with the feeling of their infirmities, they have seen only censure and rebuke! How many a child has become discouraged because of continuous criticism and nagging on the part of parents or friends!

The Need of the Church

What a change would come into the Christian church should its members be touched with the feelings of one another's infirmities! Christianity would again win its way in the world, in spite of obstacles; and converts would be daily added to the church. Love wins where other efforts fail. Since there is so little of this love to be found in human nature, it is the privilege of every one who, like Peter, is conscious of his weaknesses, to look up into the face of him who is the same yesterday, to-day, and forever, and who is still "touched with the feeling of our infirmities."

"If a brother be overtaken in a fault," says the apostle, "ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."

Takoma Park, D. C.

Before the Sanhedrin Once More

MRS. E. G. WHITE

THE cross, that instrument of shame and torture, brought hope and salvation to the world. After the ascension of Christ, the disciples rallied. Their hopelessness and helplessness left them. They were but humble men, without wealth, and with no weapon but the Word of God; yet in Christ's strength they went forth to tell the wonderful story of the manger and the cross, and to triumph over all opposition. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence that shook the world.

In Jerusalem, where the deepest prejudice existed, and where the most confused ideas prevailed in regard to him who had been crucified as a malefactor, they continued to speak with boldness the words of life, setting before the Jews the work and mission of Christ, and his crucifixion, resurrection, and ascension. Those who had crucified the Saviour had expected to find the disciples discouraged and crestfallen, ready to disown their Lord. They heard with amazement the clear, bold testimony of the apostles. The power of the risen Saviour had indeed fallen on the disciples, and they worked signs and miracles that daily increased the number of believers. The people brought their sick, and those vexed with unclean spirits, into the streets, crowds collected round them, and those who had been healed shouted the praises of God, and glorified the name of the One whom the Jews had condemned, crowned with thorns, and crucified.

The priests and rulers saw that Christ was being extolled above them. They saw that there was danger of their doctrines being brought into disrepute, because the apostles were proclaiming that Christ had risen from the dead. The priests were greatly perplexed, especially those among them who were Sadducees. These saw that if the apostles were allowed to preach a risen Saviour, and to work miracles in his name, the doctrine that there was no resurrection of the dead would be rejected by all, and the sect of the Sadducees would soon become extinct. The Pharisees saw that the tendency of the teaching of the disciples would be to undermine the Jewish ceremonies, and make the sacrificial offerings of no effect.

Former efforts to suppress this new teaching had been in vain, but both Sadducees and Pharisees now determined that the work of the disciples must and should be stopped; for it was proving them guilty of the death of Jesus. They saw, too, that converts to the faith were multiplying. Filled with indignation, the priests laid violent hands upon Peter and

John, and put them in the common prison. The leaders in the Jewish nation had signally failed of fulfilling God's purpose for his chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and God chose others to do his work. In their blindness, these leaders gave full sway to what they called righteous indignation against the ones who were setting aside cherished fables. They would not admit that there was a possibility that they themselves did not rightly understand the Word, or that they had misinterpreted or misapplied the Scriptures. They acted like men who had lost their reason. "What right have these men," they said, "some of them mere fishermen, to present ideas contrary to the doctrines which we teach the people?" Determined to suppress the teaching of these ideas, they imprisoned those who were presenting them.

The disciples were not intimidated nor cast down by this treatment. The words of Christ in his last lesson to them were brought to their minds by the Holy Spirit: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. . . . These things have I told you, that when the time shall come, ye may remember that I told you of them."

The God of heaven, the mighty Ruler of the universe, took the matter of the imprisonment of his servants into his own hands; for men were warring against his work. By night the angel of the Lord opened the prison doors, and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life." This command was directly contrary to the order given by the Jewish rulers, but did the apostles say, "We can not do this until we have consulted the magistrates, and received permission from them"?—No; God said, "Go," and they obeyed. "They entered into the temple early in the morning, and taught."

When Peter and John appeared among the believers, and recounted how the angel had led them directly through the band of soldiers guarding the prison, bidding them resume the work that had been interrupted, the brethren were filled with amazement and joy.

In the meantime, "the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel." The priests and rulers had decided to fix upon the disciples the charge of insurrection, and to accuse them of murdering Ananias and Sapphira, and of conspiring to

deprive the priests of their authority, and put them to death. They hoped so to excite the mob that it would take the matter in hand, and deal with the disciples as it had dealt with Jesus. They were aware that many who did not accept the teachings of Christ were weary of the arbitrary rule of the Jewish authorities, and anxious for some decided change. The priests feared that if these dissatisfied ones were to accept the truths proclaimed by the apostles, and were to acknowledge Jesus as the Messiah, the anger of the entire people would be raised against the religious authorities, who would then be made to answer for the murder of Christ. They decided to take strong measures to prevent this.

They sent for the prisoners to be brought before them. Great was their amazement when the report was brought back that the prison doors were found to be securely bolted, and the guard stationed before them, but that the prisoners were nowhere to be found.

Soon the report came, "Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned."

Although the apostles were miraculously delivered from prison, they were not saved from examination and punishment. Christ had said, when he was with them, "Take heed to yourselves: for they shall deliver you up to councils." God had given them a token of his care, and an assurance of his presence, by sending the angel to them. It was now their part to suffer for the sake of that Jesus whom they preached.

We have many noble examples of loyalty to the law of God in the history of the prophets and apostles, who endured imprisonment, torture, and death itself, rather than break one of God's commands. Peter and John have left a record as heroic as any in the gospel dispensation. As they stood for the second time before the men who seemed bent on their destruction, no fear nor hesitation could be seen in their words or attitude. When the high priest said, "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us," Peter answered, "We ought to obey God rather than men." It was an angel sent by God who delivered them from prison, and who commanded them to teach in the temple. In following his directions they were obeying the divine command, as they must continue to do at any cost to themselves.

The spirit of inspiration came upon the disciples, and the accused became the accusers, charging the murder of Christ upon those who composed the council. "The God of our fathers raised up Jesus," Peter declared, "whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of

sins. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."

So enraged were the Jews at these words that they decided that without any further trial, and without authority from the Roman officers, they would take the law into their own hands, and put the prisoners to death. Already guilty of the blood of Christ, they were now eager to stain their hands with the blood of his disciples.

But in the council there was one man whose clear intellect saw that this violent step would lead to terrible consequences. This was Gamaliel, a Pharisee of high reputation and a man of learning and high position. A man of extreme caution, he requested the prisoners to be removed before he spoke in their behalf. He then spoke with great deliberation and calmness, saying: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who were slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this council or this work be of men, it will come to naught. But if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God."

The priests, seeing the reasonableness of this view, were obliged to agree with Gamaliel. Yet their prejudice and hatred could hardly be restrained. Very reluctantly, after beating the disciples, and charging them again and again, at the peril of their lives, to preach no more in the name of Jesus, they released them.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Shortly before his crucifixion, Christ bequeathed to his disciples a legacy of peace. "Peace I leave with you," he said; "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This peace is not the peace that comes through conformity with the world. It is an internal rather than an external peace. Without will be wars and fightings, through the opposition of avowed enemies and the coldness and suspicion of those who claim to be friends. The peace of Christ was not to banish division; but it is to remain amid strife and division.

Though he bore the title of the Prince of Peace, Christ said of himself, "Think not that I am come to send peace on earth: I came not to send peace, but a

sword." By these words he did not mean that his coming was to produce discord and contention among his followers. He desired to show the effect that his teaching would have on different minds. One portion of the human family would receive him; the other portion would take sides with Satan, and would oppose Christ and his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart. And he warns his followers, "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Ye shall be betrayed both by parents, and brethren, and kins-folks, and friends; and some of you shall they cause to be put to death."

This prophecy has been fulfilled in a marked manner, and it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise has been visited upon the followers of Jesus; and the world is no more in harmony with the principles of Christ to-day than it was in ages past. The same hatred that prompted the cry, "Crucify him! crucify him!" the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite tortures of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts.

What was the strength of those who in the past have suffered persecution for Christ's sake? It was union with God, union with the Holy Spirit, union with Christ. It is this fellowship with the Saviour that will enable God's people to endure to the end in the time of trial before us. All heaven is interested in our warfare with evil, and awaits our demand upon its power. Neither wicked men nor evil spirits can hinder the work of God, or shut out Christ's presence from us if with contrite hearts we put away our sins, and in faith claim the Saviour's promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

God is just as willing now as anciently to work through human efforts, and to accomplish great things through humble instruments. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. "If God be

for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."



A Missionary Study From "Ministry of Healing"

G. B. STARR

1. WHAT kind of workers can do the most extensive work for God?

"Educated workers who are consecrated to God can do service in a greater variety of ways and can accomplish more extensive work than can those who are uneducated."

2. What enables them to do more?

"Their discipline of mind places them on vantage-ground."

3. Can the uneducated accomplish anything?

"But those who have neither great talents nor extensive education may minister acceptably to others."

4. Whom will God use?

"God will use men who are willing to be used."

5. Will the possession of brilliant minds and talents insure success?

"It is not the most brilliant or the most talented persons whose work produces the greatest and most lasting results."

6. What class are needed in the work?

"Men and women are needed who have heard a message from heaven."

7. Who are the most effective workers?

"The most effective workers are those who respond to the invitation, 'Take my yoke upon you, and learn of me.'"

8. What kind of missionaries are needed?

"It is heart missionaries that are needed."

9. With what are heart missionaries filled?

"He whose heart God touches is filled with a great longing for those who have never known his love."

10. What is it affects him so?

"Their condition impresses him with a sense of personal woe."

11. What does this lead him to do?

"Taking his life in his hand, he goes forth, a heaven-sent, heaven-inspired messenger, to do a work in which angels can co-operate."

12. If talents are wrongly used, what will happen to the possessors?

"If those to whom God has entrusted great talents of intellect put these gifts

to a selfish use, they will be left after a period of trial to follow their own way."

13. Whom will God select in their stead?

"God will take men who do not appear to be so richly endowed, who have not large self-confidence, and he will make the weak strong, because they trust him to do for them that which they can not do for themselves. God will accept the whole-hearted service, and will himself make up the deficiencies."

14. Whom has the Lord often chosen?

"The Lord has often chosen for his collaborators men who have had opportunity to obtain but limited school education."

15. What have this class done in response to God's call?

"These men have applied their powers most diligently, and the Lord has rewarded their fidelity to his work, their industry, their thirst for knowledge."

16. What has God seen and heard?

"He has seen their tears, and heard their prayers."

17. To such workers, what does God give?

"As his blessing came to the captives in the courts of Babylon, so does he give wisdom and knowledge to his workers to-day."

18. What special work has the Lord for these workers?

"The Lord brings them into connection with those of more marked ability, to fill up the gaps that others leave." We can all be "gap fillers."

19. What effect has personal missionary work upon the character?

Nothing will so arouse a self-sacrificing zeal and broaden and strengthen the character as to engage in work for others."

Melrose, Mass.



The Heavenly Sanctuary

M. E. STEWARD

"It is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. But "the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

THE earthly and heavenly sanctuaries alike:—

1. God gave Moses a pattern with explicit directions about making the earthly sanctuary. Ex. 25:40. We know that Moses performed his commission faithfully, because the Lord accepted the work when it was completed. Ex. 40:33, 34.

2. The service in the earthly was a shadow of that in the heavenly. Heb. 8:5.

3. The earthly was the ministration of the blood of animals, and "carnal ordinances." In the heavenly sanctuary is ministered the blood of Christ. Heb. 9:10, 11.

Things in the heavenly which correspond with the earthly: Seven lamps of fire (Rev. 4:5); the altar of incense (Rev. 8:3, 4); and the ark. Rev. 11:19.

The lamps (the candlestick with seven lamps) and the altar were in the holy place; the ark belonged in the most holy place. Since the two sanctuaries are alike, there are two places in the heavenly sanctuary.

Office of Christ:—

1. He is our high priest.
2. He is the head of all the work and workers in saving man. Eph. 1:22.
3. Christ is the final judge. John 5:22. Having lived this earthly life, he will be a just and merciful judge. Heb. 4:15.

Kinds of offerings:—

1. By Christ, our sin-offering, we are justified. Rom. 5:9.
2. He is our burnt offering, by which we are sanctified. Heb. 10:14.
3. We may make three kinds of offerings: (1) Offerings to God (Heb. 13:15); (2) offerings for vows and tithes (Mal. 3:8-10); (3) free-will offerings to the needy. Heb. 13:16.

Important considerations:—

1. All the sins which were taken into the earthly sanctuary by the sacrifices, went beyond into the heavenly. Heb. 10:4. All the sins confessed since the fall of Adam have gone to the sanctuary on high.

2. As the earthly had to be cleansed from this ceremonial defilement, so the heavenly must be freed from imputed sins. Heb. 9:23.

3. A year's round of service on earth typified the ministration of Christ, from his ascension to his second coming, first in the holy, and then in the most holy place of the heavenly sanctuary.

The antitypical day of atonement:—

1. With his blood Christ enters into the most holy place, at the close of his ministry in the holy place.

2. An investigative judgment takes place. Dan. 7:10. Beginning at Adam, the case of every one who has ever begun to serve the Lord, and whose name is consequently in the Lamb's book of life, is critically examined. Names are accepted, names rejected. The sins of those whose names are accepted are blotted out of the book. Acts 3:19. The names of all who are rejected are blotted out of the book of life. Rev. 3:5. This draws the final dividing line between the righteous and the wicked.

3. God's people "are not in darkness" that they will not know when Christ is coming in the clouds of heaven. 1 Thess. 5:4. But no one will know when his name will be called in the investigative judgment, and his case decided for eternity.

The closing work:—

1. After the last case has been decided, and Christ has finished the work of atonement, he comes out of the temple, the heavenly sanctuary, which is "filled with smoke," signifying that probation is passed. He then places the sins of his people, which he has taken from the sanctuary, on the head of Satan, who is the antitypical scapegoat, because he was the cause of these sins.

2. This closes the sanctuary work. There is no further need of its ministry,

since all who will accept salvation are eternally saved. Therefore, the temple no longer exists. Rev. 21:22. Henceforth, "the Lord God Almighty and the Lamb are the temple;" they are the center of worship, which the sanctuary had been.

3. During the thousand years, as the scapegoat, Satan suffers intensely, in his confinement in the bottomless pit. Rev. 20:3. At the end of this period the fate of our fearful enemy is forever sealed in the lake of fire.

Sanitarium, Cal.

Discouragement

O. B. KUHN

"IF thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5. If we fail and become discouraged in these times, when all things are so favorable to success, what shall we do bring the stormy days of the "time of trouble, such as never was since there was a nation"?

The word discouragement is defined as being a state of lost confidence, lack of courage, and depression of spirit in regard to effort or action. If it is experienced in our business life, these definitions express our attitude toward our work and business associates; if in our Christian experience, then they apply to our relation to God, and express our attitude toward his work and workers.

What a pitiable condition for a Christian to be in!—confidence in God *lost*, courage in battling against evil and for righteousness *lacking*; Christian endeavor, if attempted at all, but a feeble effort, because of the *depressed* spirit! Surely such a condition is almost as bad as that of the Christian with nothing to do. In evangelical enterprises, as in all other activities where men are needed, the discouraged are necessarily relegated to the rear.

The Fruit of Unbelief

The Bible defines this condition as being a fruit of unbelief. It was this sin that made necessary the forty years' wandering of the Israelites, and because of it their carcasses fell in the wilderness. It kept them out of the promised land, and will keep many of them out of the kingdom of God. "So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." "Be not faithless, but believing."

The Great Cause of Unbelief

is ignorance of God's Word. "Faith cometh by hearing, and hearing by the word of God." "My people are des-

troyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Many have but an imperfect knowledge and understanding of even the most simple teachings of the Scriptures, and as a result, their faith is ignorant and imperfect; it can not be directed by intelligence. Thus, being defectively armored, they can not stand in the evil day. Paul says: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

All need an intelligent faith, based upon an understanding of the plan of salvation. All may obtain this who are not too indolent to make the required effort. If we would have the mind fortified with saving truths, we must daily study the Bible with interest and perseverance. We should understand the relation that exists between God and his children. We have no independent existence, no resources from which to supply the things necessary to our physical being. "For in him we live, and move, and have our being," "seeing he giveth to all life, and breath, and all things;" for "all things were created by him, and for him: and he is before all things, and by him all things consist." We are not only his by right of creation and maintenance, but by redemption also; for we have been redeemed by the precious blood of Christ. We are not our own; we have been bought with a price.

The Expected End

God paid this price that we by believing might have everlasting life and a home with him. But before we are fit to be received into his house, it is necessary to form righteous characters. The trials of life are God's workmen in this preparation process. He says to us: "I know the thoughts that I think toward you, . . . thoughts of peace, and not of evil, to give you an expected end." In every trial and temptation that he permits to come upon us, he sees that "expected end," and thus it is that "all things are for your sakes," "and all things work together for good to them that love God, to them who are the called according to his purpose." O, that we would once for all define our relation with God by actual acquaintance and experience! Then unbelief would forever flee.

Growth in Grace

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the *knowledge* of our Lord and Saviour Jesus Christ." Jesus said, "I am the . . . truth." He was "the Word . . . made flesh." If we would grow in knowledge of him, we must study the Word, and with diligence add to our faith strength, knowledge, temperance, patience, godliness, brotherly kindness,

and love. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

A knowledge of God and of his Word, if received in the love of the truth, will sanctify our lives, and develop in them the Christian graces necessary for entrance into the kingdom of God. With such a knowledge we shall have a faith that will intelligently control our lives, and direct our efforts in Christian endeavor. Then we shall "lay aside every weight, and the sin [unbelief] that doth so easily beset us," and run with patience the race that is set before us. Discouragement will no longer harass the soul, worry the mind, and weaken the body; and its mother, unbelief, will not keep us out of the kingdom of heaven.

Takoma Park, D. C.

Call to the Ministry

SUPPOSE a man is convinced that he is called of God to preach. He could not turn a deaf ear to this impression without doing violence to his conscience, and, in his own view, disobeying God. He feels that a woe would rest upon him if he did not preach the gospel, and that a curse would rest upon all his endeavors if he left this duty unfulfilled. Here, then, is one evidence of his call.

But this is not enough. We may frequently mistake our motives. We may overrate our capacity. We may thus run before we are sent. Hence we frequently see men in the ministry who have manifestly mistaken their calling, and who are useless as preachers, while they might have been very useful in some other situation. What, then, in addition, is needed, in order to assure a man that he has not mistaken the voice of God in this matter?

I answer: In the next place he lays his convictions before his brethren, who know his walk and conversation. He asks them to tell him, in the fear of God, whether or not their convictions correspond with his own; whether or not they in truth believe that he is called to undertake this work. They are bound to take up this subject with solemn deliberation. They do wrong if they do not employ all the means in their power to come to a right decision. They must hear him preach, until they are able to form an opinion of his gifts, his knowledge of the Scriptures, and his aptness to teach. If, after a sufficient trial, they can not be convinced that the brother possesses ministerial gifts, they must honestly tell him so. He may then conclude that he has mistaken his duty, and that with a good conscience he may devote himself to some other calling. It was well that it was in his heart to build the temple of the Lord, and he shall have his reward, though the Master sees fit to commit the work to another. If, on the other hand, his brethren are convinced by their

knowledge of his Christian character, aptness to teach, and acquaintance with the Scriptures, that he is called to the ministry, this union and harmony of his convictions with theirs may assure him that he has not mistaken the voice speaking within him, but that it is his duty to devote himself, either wholly or in part, to the ministration of the Word. . . .

It will be seen, from what I have said, that the act of a church in licensing a candidate, is one requiring grave and serious consideration. It is a matter of great consequence, both to the candidate and to the church of Christ. To him it frequently involves a change in his whole course of life, and a new direction to all his energies. If he enters upon a calling for which he has no aptitude, his life is, for the most part, thrown away. When a Christian brother asks our advice on a subject of so much magnitude, we are surely bound to give him the soundest and most deliberate opinion in our power. To the church of Christ it is a matter of moment. To advise a brother to leave his present field of usefulness, and enter upon another, for which he has no adaptation, is to throw away an important helper, and burden the ministry with a brother who, in that situation, can render it no service.

But this is not all. The brother asks for our conviction as to his call to the work of the ministry. When we vote to grant him a license, we deliberately say that we, in the fear of God, believe him to be called by the Holy Spirit to this work. We can not say this in truth, unless we have taken means to ascertain his qualifications. We can not say it in truth, unless, having taken means to ascertain the facts, we have arrived at this deliberate conclusion. If we have arrived at the conclusion, we shall with pleasure make it known to our brother. If we have not arrived at it, we can not say that we have, without incurring the guilt of falsehood. It may give us pain to disappoint the expectations of a brother. This, to be sure, we would gladly avoid, but we can not make a lie about it. We can not say that we believe one thing, when in our hearts we believe the opposite.

Such seems to me to be the nature of the obligation under which we are placed in the act of licensing a candidate for the ministry.—*Francis Wayland, in Western Recorder, Dec. 1, 1910.*

An Answer to Prayer

H. W. HERRELL

THE following incident came under my personal observation. Thinking it might be an encouragement to others, I will relate it:—

One of our brethren, who has a large apple orchard, found one year that he had promise of a large crop. Being short of ready money with which to pick, pack, and ship the apples, he scarcely knew what to do, as all the farmers for miles around had all the apples they could attend to, and those

who worked by the day could get plenty of work where they could work Saturday too. Under these circumstances, and as, from a human standpoint, it seemed almost impossible to get any help, he and others made the matter a subject of prayer, asking that the Lord would send a purchaser for the entire crop.

After praying daily over this matter for a week or two, a gentleman (not an Adventist) who already had more than he could attend to with his own apple crop, which was very large, came seven miles to see the brother, and told him he would give him so much a barrel for the apples, delivered at a certain depot.

After accepting the offer, the weather became very warm, and the apples began to decay. Accordingly, the brother wrote the gentleman that he would sell the crop at a very low figure, which, had it been accepted, would have been greatly to the advantage of the buyer, but quite a loss to the seller. The gentleman would not agree to this, but suggested that as neither of them could exactly determine the amount of the crop, they let the contract remain as first made. This was agreed to by the owner.

The time for apple picking came, and to the brother's surprise, upon counting the men and boys who came to work, he found there were twenty-three there, and the man who had charge of the packing had to come over five miles every morning to work, besides losing the Sabbath each week.

After the apples were all gathered, I received a letter from the brother, in which he said the crop had turned out far better than any one had expected, and he thanked the Lord for his blessing and help.

Surely we should praise our Heavenly Father for his goodness and mercy. He is ever ready to help us; what we need is more faith and a childlike simplicity in asking him.

Vienna, Va.

A LITTLE thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet,—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering, rests with yourself.—*George S. Merriam.*



Child Training

LUTHER BURBANK, the plant wizard, thinks most of the lawlessness and corruption start with the early experiences of the child. He says: "Be dishonest with a child in word or look or deed, and you have started a grafter. Grafting, or stealing,—for that is the better word,—will never be taken up by a man whose formative years have been spent in an atmosphere of absolute honesty. A child knows instinctively whether you are true or dishonest with it in thought as well as in deed; you can not escape. It may not always show its knowledge, but its judgment of you is unerring. Its life is stainless, open to receive all impressions, just as is the life of the plant, only far more pliant and responsive to influences. Upon the child before the age of ten we have an unparalleled opportunity to work; for nowhere else is there material so plastic."

Interest Children in Their Work

WHAT harm thoughtless parents and friends do our work by the injudicious way in which they refer to school! "You poor things! It's too bad that you can't stay out and play," says a foolish aunt. A mother allows her child to listen while she criticizes the teacher, the work required, or the school building and equipment. Even the newspapers take a hand. A leading New England daily appeared on the morning in last September when the public schools opened, with a cartoon representing the little red schoolhouse with the head, body, claws, and tail of a dragon, and the children fleeing in terror before it. Teachers are by no means guiltless in this matter. If any of us have fallen into this error, let us make a fresh start. We should heartily believe that what we are requiring of each pupil is really adapted to his nature and his needs, and so likely to prove interesting to him; and then we should aim constantly to arouse in him a sincere liking for the work in hand.

A high-school teacher of physics found that a certain topic proved very difficult to successive classes, so she fell into the habit of introducing it in this way: "To-morrow we begin—such a subject. It is very hard, and you will have to give extra time to the preparation." But each year's class balked at it, as their predecessors had done. Reflecting one day on the value of a right mental attitude toward work, she recognized her error and changed her tactics. "To-morrow," she said, "we take up the most interesting part of our subject," and she related a

story or two of the experiences of scientists to prove her point, closing with, "I am sure that you will find it equally engrossing." To her joy the class plunged heartily into the work, and without pressure put forth the extra effort needed for its mastery. We should aim to develop not only a liking for each school duty, but also a belief in power to perform it.—*Ladies' Home Journal*.

The Prevention of Typhoid Fever

ALFRED B. OLSEN, M. D.

TYPHOID fever is a dirt disease, a typical example of the preventable diseases that ought to be done away with entirely. Strict cleanliness, public and personal, is the essential weapon in the warfare against typhoid fever. Notification, quarantine, isolation, and disinfection are the most important means of insuring the necessary cleanliness.

The *bacillus typhosus* is the offending microbe, and its invasion of the alimentary canal produces the disease; that is, provided the soil is favorable, and the victim of the invasion is not able promptly to destroy the germs before they gain a foothold and begin colonization.

Drinking Water

One of the most common means of infection is through our drinking water, and most epidemics of typhoid fever are believed to be water-borne.

For example, there was an epidemic in Maidstone, England, in 1897, when 1,847 cases of typhoid fever occurred in the course of a few months. This epidemic was traced to the pollution of the water-supply by a colony of hop-pickers who suffered from typhoid fever.

More recently the town of Lincoln, England, was attacked, and there were about nine hundred cases, the cause of which was believed to be due to the pollution of the Witham.

To insure safe drinking water, it is necessary to distil or boil it before using. This applies not only to drinking water, but to all water used in the kitchen in the preparation of vegetables and other food and the cleaning of the dishes.

Milk

There is no evidence that cattle suffer from typhoid fever, and consequently if milk becomes the carrier of typhoid fever, it is due to a local case of the fever among the dairy hands, or to contact with typhoid-contaminated water. For fifty years or more milk has been recognized as a disseminator of typhoid fever. The milk may become infected with the germs through washing the

cans or other milk-vessels, or through diluting the milk with contaminated water. Flies, too, may infect the milk. Furthermore, direct contact with the course of infection is possible through carelessness in failing to wash the hands properly, or through other means.

To prevent the transmission of typhoid by milk, see that it is Pasteurized before being used.

Oysters and Shell-Fish

The oyster has long been supposed to be an agent in the transmission of typhoid, and the case against it has been proved. In the mayoral banquets at Southampton and Winchester in 1902, there was in each case an epidemic of typhoid fever among the participants, and the infection was traced to the oysters. Some of the cases ended fatally.

Consider for a moment the habitat of the oyster. It is a natural scavenger of the sea. It thrives on sewage, and not infrequently oyster-beds are planted in the vicinity of the sewage outflow for the purpose of providing the oysters with nourishment. Of course, as long as the sewage is free from the *bacillus typhosus*, the oysters will be comparatively harmless. Nevertheless they can not be considered wholesome.

The safest way to treat oysters is to let them alone; then there will be no chance of their transmitting the fever.

What is true of oysters is also believed to be true of mussels, cockles, and other shell-fish, all of which are none too particular in their feeding. If they become contaminated with sewage containing excreta of typhoid patients, there is real danger in eating them.

Watercress

It must be obvious to any one that if the stream in which watercress is growing becomes contaminated with typhoid excreta, there is danger of transmitting the microbes. Great care is necessary to maintain the purity of watercress beds; for it is quite impossible to free the cress from the germs of disease by washing.

Flies

The time has come when we should recognize in the fly an implacable foe to health and life. The old-fashioned idea that the fly is an interesting insect, and quite harmless, is altogether wrong. The fly is a veritable pest, and every possible means should be taken to destroy the insect, and to keep it out of the home and away from food. The problem is a difficult one, but much can be done by burning as much rubbish and waste matter as possible, and by keeping the garbage receptacle a good distance from the house, and having it emptied regularly two or three times a week. As soon as the garbage-can is emptied, it should be scalded with boiling water and thoroughly rinsed. It should be kept covered always.

Flies have been known to transmit the germs of typhoid as well as of dysentery and other microbial diseases.

Drain Effluvia

There is a common belief among the laity that sewer-gas is a direct cause of typhoid fever. This may be true, but if

so, the cases are rare. Still, small particles of the sewage may get into the air of the sewer, and so spread disease; and every precaution ought to be taken to prevent its gaining access to the house. The breathing of the sewer-gas at any time interferes with the appetite, lowers the vitality, brings on headache, and becomes an important predisposing cause of typhoid fever and other diseases.

Perfect sanitation and good drainage are essential in the prevention of typhoid.

Direct Infection

A not uncommon mode of infection arises through direct contact with the sick-room and the patient. For this reason efficient quarantine and isolation are required in order to prevent the disease from spreading among other members of the family or the neighbors. The visiting of typhoid patients should be prohibited.

Locality

Typhoid fever is associated with overcrowding, poor ventilation, and filth, hence it is not only more prevalent, but also more fatal, in the large towns and cities than in the country. But it is by no means confined to the poorer classes; for it is met with in all stations of life.

Typhoid Carriers

It has recently been found that patients who have suffered from typhoid fever may continue to carry the germs for weeks, months, and even years afterward, and thus remain a source of infection. Such persons are known as "typhoid carriers." Although typhoid carriers are fortunately not very common, yet the very fact that it is possible for a convalescent patient to carry the germs in the system for months and years, is of the greatest significance. It is a wise precaution in the case of convalescing typhoid patients to have the excreta examined, to ascertain that they are free from the germ, and to keep the patients under medical observation until this is the case.

Treatment of Excreta

One of the most efficient means of combating typhoid fever is the proper treatment of the excreta. The stools should always be received in a vessel containing a strong disinfectant agent, and then they should be burned if possible. If they can not be burned, they should be well mixed with a strong disinfectant, and later buried where they can not possibly drain into any well or watercourse. Soiled linen should be promptly soaked in five-per-cent carbolic acid before washing. The nurse attending the patient should invariably wash the hands in an efficient disinfectant, and change the clothing before leaving the room. All possible precautions should be taken to destroy the germs at their source, and thus prevent the further spread of the disease. Such a course entails the most scrupulous and scientific cleanliness possible, but this is essential to success.

EVERY great and commanding movement in the annals of the world is the triumph of enthusiasm.—Emerson.

Hail, Gladdening Light

Hail, gladdening Light, of His pure glo - ry poured Who is the immortal Fa - ther, heav - enly, blest,

Ho - li - est of ho - lies, Je - sus Christ, our Lord. Now we are come to the sun's hour of rest ;

The lights of eve - ning round us shine ; We hymn the Fa - ther, Son, and Ho - ly Spi - rit Di - vine.

Worthiest art Thou } to be sung With un - de - fil - ed tongue. Son of our God, Gi - ver of life a lone !
at all times

There - fore in all the world Thy glo - ries, Lord, they own. A - men.

The Word of Praise

"WHAT'S wrong?" said the paper-hanger, snappily, at his end of the telephone. All day he had heard nothing but complaints, and one man of his force was home with a sick mother, and the rest were so driven with work that the paper-hanger fairly scowled into the receiver.

Then the clerk saw his face change. Over his worn countenance flashed a look of rest and satisfaction. "Thank you, ma'am," went his answer. "It's very kind of you. We're much obliged. We're very glad."

"Big order?" asked the clerk, as the paper-hanger turned to him.

"Better than that," said the proprietor. "I can get orders any day, but I never got the like of this before. Why, it's that Mrs. Brown whom we had such hard work to suit over the shade of green for that sitting-room, and she just called up to say that she's delighted with it, and that everybody admires our work. 'Nothing wrong,' says she, 'all very nice, indeed, and much obliged for the great pains you took, and thought you'd

like to know we're enjoying it so much.' Well, she is a lady, and no mistake."

Appreciation for a kindness shown, whether it is a business kindness or a friendly one,—and the two are not far unlike,—is due from every one of us, and is as true debt as that of money itself. It can not take the place of an unpaid money debt, but neither can cold cash in any degree take the place of genial appreciation expressed in plain words, such as every one of us has at his command. It is far more rare than gold, far more lasting than gold in its effects. He who fails to give it freely fails in justice as well as in generosity.—Selected.

"THE world says the Christian is unpopular and uninfluential. He is now, but in the next age he will be popular. David was not popular in the beginning. He had no followers but cripples, paupers, outlaws, and others in disgrace; but there came a time when all Israel and Judah followed him. Thus it will be with us; our hour will come; our day will dawn. Let us wait patiently for it."



Honan, China

F. A. ALLUM

WE take this opportunity of communicating to our brethren in the home land some news of the way the Lord is blessing our work in this province. It is now seven years since the third angel's message was first preached in Honan; and as we see the way the Lord has blessed the efforts that have been put forth in the past, we can not but praise him, and take courage for the future.

We began our annual Bible institute,

out in the discussion of these important topics. Twenty minutes was allowed each leader, the rest of the time being taken up with the discussion of the subjects by our Chinese brethren, who discussed the topics presented in an excellent way, manifesting a fine spirit and good common sense. We had another preaching service from eleven to twelve. A meeting for outsiders was held from three to four in the afternoon; also meetings for the women at the same hour, led by Miss Pauline Schilberg.

month. Then we presented the need of all our church-members taking the monthly paper. In a few minutes over sixty names were handed in for yearly subscriptions. Thus the paper will now go to every home where there is a Sabbath-keeper in Honan. This will certainly be a source of strength to the work there.

At our Bible institute, which was held for three weeks, we had an attendance of over seventy. At the general meetings there was an attendance of over one hundred seventy. On the last Friday of the meeting, eight persons were buried with their Lord in baptism. Only one of these has ever been a baptized member of another mission. All these candidates were carefully examined, and had been keeping the Sabbath for over two years. Including those baptized at this meeting, we now have in Honan fifty-nine baptized Sabbath-keepers. Eighteen of these were added to the



BELIEVERS ATTENDING THE HONAN, CHINA, GENERAL MEETING AND BIBLE INSTITUTE

Oct. 20, 1910, and it lasted until November 14. November 8-14 we conducted the general meeting for the North Central Mission Field, which was held in Cheo Chia K'o, Honan. The general meeting was indeed a blessed time. The Spirit of the Lord came near, and hearts were touched and sins confessed.

At the general meeting, the program was as follows: From six to seven in the morning, prayer-meeting, with different leaders appointed; from eight to nine, a preaching service; from nine to ten, a series of meetings on methods of labor. The following subjects were presented at these meetings: "How to Preach;" "Our Attitude Toward Believers of Other Missions;" "How to Encourage New Converts;" "How to Canvass for Our Periodicals and Books;" "How to Reach the Heathen;" "Organization and Gospel Order." Different ones were appointed to lead

From four to five we had committee meetings daily, those present being members of the North China Committee and a committee of five Chinese brethren elected by the Chinese believers. Together we discussed everything in connection with the native work. This was a great help to our Chinese brethren, and was a practical training in gospel order and organization, and helped the Chinese brethren to shoulder burdens and understand the work better than they have ever done before.

From seven to eight each evening a consecration meeting was held, at which we endeavored to present such subjects as would lead the believers to seek a closer connection with God. We presented the matter of the canvassing work, and received a hearty response, each of the evangelists promising to sell one hundred copies of our Chinese paper each month. Thus our evangelists alone are planning to sell a thousand copies a

church this year. We probably have in Honan, in addition to those baptized, over one hundred fifty who are classed as *hsioh in* (inquirers). Some of these will shortly be baptized. Thus we can see that the work is onward. The great difficulty we have to meet is the need of foreign workers. May God send more workers into his harvest-field.

The services of the general meeting were conducted by Dr. H. W. Miller, Brother Esta Miller, and the writer, the women's meetings being conducted by Miss Schilberg. During the meeting, Elder O. A. Hall preached his first sermon in Chinese, exactly one year from the date of his arrival in China. He did splendidly, especially as we consider the heavy burdens that he has been carrying since his arrival, in connection with the treasury work of the Cheo Chia K'o station. Sister Hall also took her first meeting for the women, and she did equally well.

At present the Mandarin Training School is located at Cheo Chia K'o, until permanent quarters can be found for it. Dr. Miller, director of the North China Mission, is temporarily located at Cheo Chia K'o, in charge of this school. Our hearts were made glad to see twenty bright young men in training here. Dr. Miller has done good work, and we all feel of good courage as we see these Chinese in training. It is the first time, in our mission work in Mandarin China, that one man has been chosen to devote all his time to this definite effort, and we are sure it can not but bring grand results. Dr. Miller is assisted by Miss Schilberg, who, in addition to having charge of the women's work, is also conducting a school for girls. She has an excellent command of the language, and is deeply in love with her work.

In concluding this article we wish to cite two instances which show the wonderful power of the message on the lives of those accepting it. The first case is that of my language teacher, a man of whom I have written before, telling how his wife bore witness to the genuineness of his conversion. Since then he has passed through a season of intense trial, which would certainly shake the faith of any one who was not indeed a true child of God. Not long after he took his stand for Christ, while he was away on Chih Kong Shan Mountain teaching Brother and Sister Hall, he received word of the death of his boy. This was a heavy blow, but still he remained faithful, and hastened home to assist his wife in their time of trouble. He had no sooner arrived than his wife was stricken down with what we suppose to have been cholera, and died within a few days. This was a terrible trial to our brother, but he has remained true to God through all. At the general meeting he was one of the eight whom the writer had the privilege of baptizing. Since returning from the meeting, I have received word from him telling that one side of his face has been stricken with paralysis, so that he can hardly speak. But he is still of good courage, and although he has lost his wife, his child, and now almost lost the power to speak, he is still trusting in the Lord, and is of good courage. This is an example of faith that we may well copy.

The second case is that of a young man named Chang Ia Dong, who held a position in the post-office at Kai Feng Fu, the capital city of Honan. He became interested in the truth through literature which we sent him from Cheo Chia K'o, and for over a year we received letters from him and answered the same, teaching him all the truth that we could in this way. Finally, one day we received all the literature that we had ever sent him, without a note of explanation, and we concluded that he had lost all interest in the message. But in spite of this, and the prejudice which others sought to rouse in his heart against the message, this young man has come into the truth, and there is every prospect of his becom-

ing a substantial worker. He is now attending the Mandarin Training School, and assisting Dr. Miller in the dispensary work. Thus we see that although this man sent back all the literature that we had ever sent him, yet he could not get away from the message itself.

There are many other instances we could relate, but we must conclude for this time. We pray God to stir up the hearts of our brethren and sisters in the home land, that we may have the men and the means necessary to carry this message to China in this generation. The harvest is ripe, but the laborers,—O, how few they are! Many provinces in China could be entered to-day if it were not for the fact that we are hindered by the fewness of the foreign workers. For two years the writer has been under appointment for Szechuen, to open that province to the message, but he is unable to proceed because we are unable properly to man the stations we have already opened. The same is true of the north. Dr. Miller is waiting at Cheo Chia K'o until reinforcements arrive. O, how long must these waiting millions continue to wait before they hear the last warning message!

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24: 11, 12.

Cheo Chia K'o.



A Light Kindled in Dark Venezuela

MRS. ROSE V. LANE

In the heart of dark Venezuela, a field which but a few months ago was as yet unentered, a light is now kindled. Very little need be said concerning the spiritual condition of the place, which is wholly Catholic. We find here, as do our workers in other Spanish fields, a most deplorable condition. Idolatry in all its forms flourishes. Man, the masterpiece of God's creation, is bound down and held in the darkness of superstition, fearing to open God's Word and search its pages. "We are too ignorant to read the Bible," the people say; "the priest must read it for us." This is what they are taught.

They have never realized that God created all men equal, and gave to each talents to be put out to usury. Our hearts ache as we see their condition and realize their great need. But praise be to our great Creator, these chains of darkness can be broken. God has a people to be gathered out of this modern Sodom. We sense our responsibility as ambassadors for God in this heathen land; and we also rejoice that it is our privilege to bring to these souls the light of present truth, which we trust may, in God's own time, lighten many hearts which are now in darkness.

We can see evidences of God's working power among us. On coming here, we

had but little knowledge of the language. It was necessary, therefore, to make language study our first work, with the study of the field and the customs of the people. We were here but a short time when we had made many friends, among whom is a Spanish professor, who is teaching us the language. We are now making fair headway, and trust that soon we may be able to speak freely with the people.

We realized that we had entered a difficult field, and that to move slowly was to move wisely. Therefore we did but little, believing that God, in his own good time, would reveal to us just how, when, and where we were to begin. This he has done. We had been here four months when one day a man came with some lumber. On passing through the house, his eyes fell upon the old prophetic chart, which we had hanging in a conspicuous place. He inquired, "What do these things mean?" Elder Lane at once made an attempt, in broken Spanish, to explain to him, reading from the Spanish Bible.

The man listened attentively, and, saying very little, went away. About two hours later he returned, bringing with him a second man to hear the story. My husband again explained as fully as possible the wonderful truths of God's Word, impressing upon them the importance of studying to know for themselves. They then left, expressing their thanks for what they had heard. The following morning the second man returned with a third, who was anxious to see the wonderful chart, and hear the story connected with it. This brought vividly to our minds the text in Hab. 2: 2: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it."

By this we felt the evidence sufficient that the time had come to begin active work. So we arranged for Bible studies in the home, inviting these men to come. They said, "Yes, and we will bring others with us." Thus the work has started in Venezuela. Though but babes in the use of the language, we felt confident that the same Spirit which had directed these souls to us would also direct in the presentation of the Word. This has been our experience. Much freedom has been given in the use of the language, and God has wonderfully blessed. These men have been faithful, and through their efforts the numbers of interested ones are increasing. At this writing, nine persons have accepted the message,—four adults, one youth, and four children. One man gives fair promise of becoming an active worker in the cause he now loves. He is at present anxiously waiting for some of our Spanish literature, that he may help in spreading the message. Is not this encouraging? We believe that God will raise up others here to engage in this work. Many are becoming interested, and we hope soon to see a strong company here who will keep the commandments of God.

Caracas.



WASHINGTON, D. C., FEBRUARY 9, 1911

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Editorial

"As thou goest step by step, the way shall open before thee." So one translation renders the Hebrew of the first part of Prov. 4:12.

ONE step at a time; light given and walked in, and then more light; that has been the progressive experience of many, who look back with thankful hearts at the pathway over which the Lord has led them into this advent message.

At the time when the early advent believers, before 1844, were preaching the second coming of the Lord, the late Elder R. F. Cottrell was an observer of the Sabbath, having been brought up in that way, in more or less close association with the Seventh-day Baptists of western New York. He heard the judgment-hour cry of 1844, but it did not appeal decidedly to him. He saw that there was something yet lacking in the practise of those who were preaching that first message.

In a letter to the REVIEW of Nov. 25, 1851, he announced his decision for the threefold message of Revelation 14. Of his experience he wrote:—

My early education was such that I have believed in the personal appearing of Christ, according to the Scriptures, from my youth. In 1843 and 1844, I heard the solemn cry, "The hour of his judgment is come," and though I felt no disposition to oppose it, and thought I loved his righteous appearing, yet I was not disappointed when the time passed by. I saw the proclaimers of the advent in darkness in regard to the commandments of God, and bowing to an institution of the Papacy; and perhaps this was the reason I did not believe. But since I have heard the message of the third angel, which was since the commencement of the REVIEW AND HERALD, I have reviewed carefully the whole movement, and the solemn inquiry in my mind has been, Was it from heaven or of men? After some nine months' careful and cautious examination, I have just arrived at the decision. I believe with all my heart it was from

heaven. . . . I greatly rejoice that when "the temple of God was opened in heaven," his children on earth saw, by faith, "the ark of his testament."

FOR many years, until his death, Elder Cottrell was a frequent contributor to the REVIEW, excelling in short articles that helped to open the Word. While he rests from his labors, still, in some of our best hymns, his voice sings among us—

"The wonders of redeeming love."

One of his Sabbath hymns, at least, has been translated into the Chinese, and away in that far land, Chinese believers in the blessed hope sing of—

"The God that made the earth,
And all the worlds on high."

Those who have wrought in the seed-sowing and then fallen asleep in Jesus, now rest from their labors; but truly their works do follow them, and the influence of their lives is winning souls to the truth.

In Trying Places

WITH the whole world in feverish preparation for the coming Armageddon, the way of the messengers of the gospel of peace is being made increasingly difficult. When the storm may break over all nations, no one can tell. We know by the word of prophecy that the day is hastening, while angels are holding the winds of strife in order that the message of truth may go to all.

Some of our brethren are being called upon to pass through trying experiences that should impel us to much prayer for them—that wisdom may be given them to know how to shape their course aright—and for the cause of truth in all lands. Newspapers in many parts of this country have been giving prominence to the experience of a young man in Europe, brought to trial on account of his Sabbath-keeping. The press in other lands has dealt with it also. It suggests how quickly the news of some crisis in the work of God may be carried to the world in these days, and the witness be borne that will bring the final crisis.

The Chicago *Sunday Herald*, of January 22, prints the following despatch, with the headlines, "Goes to Prison for Religion," "Is Seventh-day Adventist," "Court Sentences Him for Five Years for Insubordination:—"

BERLIN, January 21.—The scruples of a religious recruit are causing a lot of trouble to the authorities of the German army. The young man, whose name is Naumann, is an Adventist. Poring over the Scriptures, in his religious zeal he convinced himself that the seventh day of the week was the Sabbath, which was to be kept holy, and on which no manner of work was to be done.

When he was drawn for military service between three and four years ago, he found that this belief entailed unpleasant consequences. All went well for a few days, and he proved himself an intelligent and industrious recruit. But when Saturday arrived, he flatly refused to go on duty.

Holds Firmly to Religion

Minor punishments and remonstrances were absolutely without effect on him. He merely repeated calmly and firmly that his conscience forbade him to perform any kind of labor on the Sabbath, and that no human laws nor penalties could make him waver in his obedience to the Word of God.

The presiding judge at the chief court martial of the third army corps asked Naumann to explain himself. He replied simply but decisively:—

"I was sworn in with a Christian oath, and therefore can not be under an obligation to violate the commandments of God and work on the Sabbath. One must regard God as the highest authority, and obey him in the first place."

High Court Confirms Sentence

The court then confirmed the sentence of five and one-half years' imprisonment for insubordination, which had been passed by a lower tribunal. Naumann has now appealed to the final instance, the imperial court martial.

If it should find against him, he will, unless pardoned, have to choose between spending the best years of his life in prison and abandoning his religion.

From other versions of the report it appears that the young man made it plain that his obedience to God would not preclude service on the Sabbath in emergencies, requiring the performance of works of necessity or charity. To give answer under such conditions is a personal matter between the soul and the Creator, and the brother bore his testimony as God enabled him to see the light. His answer regarding the oath under which he was called to military service was a striking one. Under such conditions how the heart must cling to those words of the Saviour: "It shall be given you in that same hour what ye shall speak." Matt. 10:19.

Varied comment editorially on the case has been made by the press, some arguing that exceptions might be made to general regulations. The following editorial from the *Washington Herald* shows how the matter is generally regarded, doubtless, and it is worth while noting the view-point. The article is headed, "Army Duties and Religion:—"

The German military authorities are engaged with one of those problems which those who have to do with army discipline find the most perplexing and troublesome. It is that of a young soldier who announces himself as an Adventist, and who, on account of his religious belief, refuses to engage in labor, even under the orders of his commanding officers, on Saturdays. He is willing to stand the punishment for his disobedience, proclaiming that he is under an obligation to obey the commandments of God. He regards this communication

as from the highest authority. The pious soldier has been sentenced to five and one-half years' imprisonment for insubordination, and has now appealed to an imperial court martial, the final resort in his case.

It might be considered that a man who entertains religious views which interfere with the discharge of his military duties could be discharged from the army as the easiest way out of the difficulty. But if that were done, it might be made the ruse of other soldiers to separate themselves from the military establishment. There can not be, of course, any exception on the ground of religious belief to the requirement that every soldier shall perform the duty assigned to him, without regard to the day of the week or its relation to a period of worship. In all military and naval organizations ample opportunities are given to attend church or engage in any other form of religious activity. This can not be allowed to interfere in time of emergency with the duties devolving upon a force employed for national defense, and there have been few cases where the intensity of religious faith has embarrassed the military body in its efficient discharge of its service duties.

Instances of piety such as has been manifested by the German soldier give trouble to those in authority, because there is always the disinclination to appear as imposing upon individual religious belief. Sometimes it is overlooked as an act of insubordination, as in the case years ago of a midshipman at the Naval Academy, who, in defiance of the rules prohibiting the display of anything on the walls of the sleeping-rooms of the midshipmen, kept in a conspicuous place the decorated text of the Lord's prayer. He refused to remove it, even at the risk of being regarded as insubordinate, and the naval authorities finally abandoned their effort to compel him to do so. The midshipman was eventually graduated, served a long period as an officer, and is now on the retired list. A more recent instance of this sort was that of a chaplain of the regular army on duty in the Philippines, who renounced his church, and decided to preach the gospel without a creed. The War Department escaped the embarrassment of the situation by requiring that the chaplain ally himself with some church, which he did, to the great relief of those responsible for army discipline.

As for the Germans in their present difficulty, there is no way out of it save to regard the pious soldier who chooses to have Saturday for his Sabbath as insubordinate, without regard to the religious aspect of the case, and to deal with him accordingly, on the theory that he should obey orders as long as he is in a military organization; on the broad principle, moreover, that he could be a good soldier seven days in the week without being any less loyal to whatever religion he may choose to adopt.

This attitude makes little of individual religious convictions in matters of the clear command of God. But it is the world's way. And this is modern religion, which virtually denies the supremacy of God, and bends all things to the human and temporal point of view. The world has little use for God's Word

and his commands. That is why the Lord is sending the solemn message to every nation and tongue crying the judgment hour begun in the courts of heaven above, and calling men to the commandments of God and the faith of Jesus.

Truly the times are perilous, and the Lord himself must lead on the work of witnessing, and give wisdom to his servants to know what to do and say in trying places. It is no idle dream—the picture that prophecy gives of the closing experiences in the history of the church and the world.

These things must sound like trumpet blasts in our souls, awakening every one to earnest, active service to let all men know the message of the Lord's soon coming while yet the winds are held. Time and property and strength are to be laid upon the altar.

W. A. S.

Danger Ahead—No. 2

The Warning Against Religious Persecution Is No False Alarm

SUCH a policy and such a purpose as held by the great religious federation referred to in the previous article are openly antagonistic to the liberties of men, and completely at variance with God's guaranty of religious liberty. "Choose you this day whom ye will serve," said Jehovah. In that mandate the Almighty recognized man's right of choice—his religious liberty. "If any man hear my words, and believe not, I judge him not," said the Messiah. In that declaration our Redeemer recognized man's right of choice—his religious liberty. The Almighty could take no other course without insuring the certain ruin of both religion and those who would profess it. Wherever religion has been a matter of compulsion, it has produced two classes of individuals—martyrs and hypocrites. The best people have been the martyrs, who have died for their conscientious convictions. The weak and the worthless have slain their conscience (if they had any), and have lived on. But with religion on a basis of individual choice, where God put it, and with the state operating in the field of temporalities, where God designed it should operate, liberty is guaranteed, character is developed, and there is peace.

The conscience of the individual is the most sacred and the most valuable asset a nation can possess. When that disappears out of any nation, the ruin of that nation is assured. But a national religion feeds upon conscience as a vampire feeds upon the blood of a sleeping child. It is the business of a state religion to ravish and destroy the consciences of the best people in the state. The conscientious Christian must

follow the leadings of the Word of God. A state religion can not permit this, and at once trouble begins. The conscienceless individual follows the leading of the state; the religious weakling permits his conscience to be overridden and ravished, and he, too, follows the state as his spiritual lord and master. The man or woman who is worth while accepts no master but Christ in religious things, and, under a state-church régime, the dungeon, the gallows, or the stake stands at the end of his journey.

The Purpose of the Nation's Founders

To avoid such conditions, the founders of this nation constructed a frame of government which would guarantee the greatest liberty, both civil and religious, separating the church from the functions of government, emancipating religion from the control of political majorities, and freeing the government from the control of class or sect. On that basis, liberty and equality are guaranteed, and they can not be guaranteed on any other basis. The founders of the nation had seen the working out, at first hand, of the policy of intolerance, and sought to protect their posterity to the end of time against the recrudescence of such cruel and ruinous experiences. Shall we go back to what they fled from, and what they thought they had freed us from? To do that is to throw open the citadel of every man's soul, and invite its invasion and its desecration.

Every additional religious law placed upon the statute-books of this nation is another step backward toward conditions of intolerance and persecution, the slavery of mind and conscience; and the willingness of a portion of the public to enforce such religious laws as we now have upon Christian men, under pains and penalties, shows how poorly the lessons of past experience have been learned, and how disastrous would be the results for the whole people should the proposed policy of state-churchism ever be carried out in this land. Let that régime again be adopted, and there would not be wanting a multitude who would think they were doing God service in any persecution they might be able to bring upon those who differed from them in religious opinions and practise.

"Uniformity" or Rights of Conscience?

Said the president of the National Reform Association in an address at Winona Lake, Ind., in August, 1910:—

Uniformity [in religion] is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences a degree of uniformity is necessary. We would allow the greatest amount of individual rights of conscience consistent with the necessary uniformity.

In this program, uniformity in religion is more "necessary," more "essential," than individual rights of conscience. But the dearest right of a human being is his right to follow his conscientious convictions in matters of faith and religious practise. That right, the most sacred right of the human soul, the right whose exercise is most vital to the formation of a good and true character, must be sacrificed to the "necessary uniformity," if the program of these fast-federating religious forces is to become operative in this country. That would put human law, or human statutory interpretation of divine law, everywhere above divine obligation as the individual soul sees and understands that obligation.

Against such arguments as that, against that kind of uniformity, John Knox protested with a price upon his head for doing so. Against that, protested Martin Luther when he revolted against the uniformity which Rome was requiring, under threat of such punishments as she could inflict with her multifarious instruments of torture.

This program of making the state the tool of the church to enforce its dogmas, rituals, and ordinances; of compelling uniformity in religion by means of the pains and penalties of human law; of teaching religion in the public schools at state expense; of establishing a standard of religion, and abolishing whatever is out of harmony with it; of substituting a clerical oligarchy for the rule of the majority of the people in civil things,—this program the great federating religious forces of our day are committed to, and propose to carry through at any cost.

Will it result in persecution? Will Christians suffer under such a régime?—They have suffered already, while the program was still incomplete, and before this powerful federation was accomplished. Between one hundred and one hundred fifty conscientious, God-fearing Christians have, during the past twenty years, suffered fine or imprisonment or both for alleged violation of oppressive religious laws in the United States; and that, too, in spite of the equality of men guaranteed by the Constitution; in spite of the Fourteenth Amendment of that Constitution, which declares, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, . . . nor deny to any person within its jurisdiction the equal protection of the laws;" and in spite of the further fact that most, if not all, of the constitutions of the States in which these modern religious persecutions took place, guarantee to their citizens the right to worship God according to the dictates of their own conscience.

Christians Suffer for Their Faith

The persons persecuted under those laws were Christians, observers of the seventh day of the week, acknowledged to be the best of neighbors, and in morals above reproach. In what did their crime consist? They considered that under the provisions of the national Constitution, which guaranteed that their privileges and immunities as citizens of the United States should not be abridged, and which further guaranteed them the equal protection of the law, they were entitled to six days in which to labor for the support of their families. Those who rest and worship on the first day of the week are free from punishment if they work the other six days. Equality in the administration of the law would necessitate that they who rest and worship on the seventh day of the week should also be free from punishment if they labor on the other six days of the week. If it is the law-protected privilege of the first-day observer to work six days in each week, it should also be the law-protected privilege of the seventh-day observer to work six days in each week. No just rule of equity will adjudge otherwise.

Yet in spite of the self-evident truth and justice of that proposition, these men were arrested, fined, and imprisoned. What does this teach?—It teaches that wherever and whenever a religious ordinance is enacted by the civil powers, there will be zealots to enforce its provisions upon conscientious Christian men, and there will be conscientious Christian men who will prefer to suffer persecution under such laws rather than to violate their consciences and deny their God. So as certainly as a portion of the religious element succeeds in compelling legislators to enact religious ordinances into laws, and to interpret and enforce what they believe to be the law of God, so certainly may we look for a zealous revival of the most bitter persecution in this country.

Congress Warns the People

Said the Congress of the United States in 1829:—

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*United States Senate Report.*

In that same document a warning voice is lifted against just such movements as we have been discussing, confederations of religious organizations for political purposes. It says:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a coun-

try, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

There never was a time in the history of this nation when that warning was more appropriate than now. Religious organizations are now combining to create a "power which lawmakers and lawbreakers will fear and respect." That means that they *expect* the civil power to bend under the force of their united strength and influence. That means the dominance of a clerical party over our legislators, the subserviency of the state to the church, the violation of the rights of conscience, the inauguration of a reign of clerical tyranny in the home of freedom. With every year the party which is seeking to inaugurate that régime is gaining adherents and winning influence in high places; and American citizens must decide, and decide quickly, whether they will join that party, and go with it into the field of oppression and persecution; or whether they will stand by the fundamental principles of the national government, guaranteeing the equality of men before the law and absolute freedom of conscience for all. Every religious law is a threat of persecution; every Sunday law is a religious law, and therefore a standing menace to the inalienable rights of men. This is proved by the fact that if the government can legitimately enforce one religious requirement upon the people, it can just as legitimately enforce every religious requirement in every church creed. Once the principle is admitted of state interference in religious things, there is no place where the bounds of its operations can be established; and when that condition is reached, the religious rights and privileges of every soul in the nation are placed in jeopardy.

The warnings of history ought to be sufficient to enable every intelligent American to see the danger in what that powerful confederacy proposes, and turning his back upon it, to throw the weight of his influence in favor of justice, equality, and religious liberty. There are the two parties, and it means much to America with which party the majority of her citizens choose to ally themselves.

C. M. S.

At the triennial meeting of the Lord's Day Alliance at Toronto, Ontario, on January 13, Mr. Archibald McCoun, king's counsel, spoke upon the failure of the Alliance to secure convictions in Quebec for infractions of the Canadian Sunday law. He proposes to take up the matter with the privy council, and have the matter of jurisdiction settled, so that those who work on Sunday may be prosecuted.

The Minister as an Advertising Medium

THAT the minister is oftentimes used for the promotion of various schemes and enterprises, and that, too, to the lessening of his influence in the community, is too many times sadly apparent. William A. Lee, writing to the *Standard* (Baptist), says of his experience with some of these promoters:—

Almost every week brings to my study either some agent or some piece of mail, offering me a blessing to some enterprising individual or company deftly disguised as a benefit to myself. For instance, I have but lately received the offer of a choice lot on Long Island. All that I was under obligation of doing was merely to mail my acceptance of the offer, and permit the proposed donor to let it be known that I, a clergyman of reputable standing, was a property-owner in the community in question. Another proposition reached me recently from a life-insurance company. The commission tendered was one easily within an active minister's busy life. It was but to put the company's agent in possession of the names of men in my church and community who were "interested in life insurance." The agent would do most of the rest,—all, in fact, except to speak the good word which I was to drop in the most casual sort of way, as pastor of the various "prospects." Another concern, this time a publishing-house, has offered me, in company with other "prominent professional men," a certain set of books merely for an indorsement over my signature. A tailor once offered to make my clothes "at cost," provided only that I would be his "sandwich man." Of course that was not the way in which the offer was put, but it amounted to that. I was to parade about my parish in clothes which he was to have the privilege of pointing out as having been made by him. I am being constantly besieged by agents of divers sorts, and of divers degrees of persistency, for indorsements of patent mops, of "wholesome plays," of current periodicals, of so-called religious books, of "helps" almost innumerable for church workers, and of scores of other things which time has charitably carried out of memory.

That many others might bear similar testimony goes without saying. We see many testimonials from clergymen for various enterprises, and for various articles being circulated through the country. In concluding, Mr. Lee says:—

Now "these things ought not so to be." They involve the minister who lends his prestige in their behalf in a variety of complications, no one of which can bring him a single ounce of additional leverage for his legitimate work in the church and community. In most instances they must inevitably detract from a man's power, at least among intelligent people. They can not do otherwise; for they all presuppose a diversion of one's ministerial influence into channels that are of the earth earthy. Probably it would not be too strong to say that they all entail a subversion of the minister's office and power. . . . With some this may be a

trifling matter. To me it is an item important beyond its dimensions. Commercialism is the great foe of Christianity, whether we look within our own borders, or abroad upon non-Christian nations which we are seeking to win to Christ. For a minister to be tainted with this thing is for him to stand in jeopardy.

These observations are just. The minister of the gospel, above every other man, should be careful to what enterprises he lends his influence. He should not permit the members of his flock to be exploited by some advertising shark, through any personal advantage which may accrue to him. The representative of the gospel work can not afford, through the hope of mercenary gain, to let down the holy character of his sacred calling. F. M. W.

Clinging to Her Idols

RECENTLY, workmen who were excavating the foundation for a new building near Pompeii, found the petrified body of a woman. Both hands were grasping gems. These consisted of bracelets, necklaces, rings, amulets studded with gems, and a pair of earrings, each earring containing twenty-one perfect pearls set in gold, in imitation of a cluster of grapes. The woman evidently was seeking to flee from the great catastrophe which overwhelmed that unfortunate city; and with her she was carrying her dearest earthly possessions, her heart's idols. Perhaps it was the delay occasioned in securing these that cut off her hope of escape. She and her treasures were swallowed up together in the great conflagration.

What a striking example this affords of the fate which will befall many in the closing days of earth's history! Instead of setting their affections on things above, they have made them gods of silver and gold. The baubles of earth appear of greater value than the riches of heaven. These they can not surrender. They have become a part of their very life. Shutting God out of their knowledge, they have taken pleasure only in their accumulative riches, in the pride and fashions and follies of earth. When called upon to flee from the city of destruction, like Lot's wife, they have looked back with longing to the cities of the plain. The decree goes forth, Let them alone, they are joined to their idols; the door of mercy closes; and they are left to be swallowed up in this world's final conflagration.

Happy indeed is he who, recognizing his true relationship to God, transfers to the bank of heaven his earthly possessions. This he may do, not by carrying them in his hands from the city of destruction, as did the woman of Pompeii, but by laying them to-day upon the altar of sacrifice. The scripture says

that "he who giveth unto the poor lendeth unto the Lord." "Cast thy bread upon the waters: for thou shalt find it after many days."

The ancient wicked cities of the plain, from which Lot escaped with his life, are set forth for an example, for an admonition. "Remember Lot's wife." While the voice of mercy still pleads, while the hand of infinite love still beckons, let us make our peace with God, and consecrate our substance to his service. Thus shall we transfer our possessions to the mansions above, save our own souls at last, and in God's providence be the means of bringing his glorious salvation to others in darkness.

F. M. W.

A Voice From the Country

WRITING of some of the good experiences in the Ingathering campaign, Brother Jasper Wayne, of South Dakota, expresses his thanks to God for a part in so wonderful a work as that committed to us. Speaking of the movement for the evangelization of the great cities, which means the throwing of men and means into the populous centers, and which touches a responsive chord in the hearts of our brethren in the less populous districts, our brother adds:—

What a great work can be accomplished when every one does his share! How glad I am that we all may have some part in the finishing of the gospel message. So do not get too far in advance of us laymen, but give us a good working chance with you. I know the brethren will. What I mean is that while you are finishing the work in the cities, we want to finish it in the country. I believe the Lord has given us laymen this part of the work to do by the distribution of literature. To do this effectively we need wise leadership. While the Lord is our leader, still we want to keep in close touch with his under-shepherds.

This voice from a brother engaged in business in the country speaks, we know, for thousands of hearts. These will keep the lights burning in the churches and surrounding regions as laborers enter new fields. Indeed, the call to work the cities is not a call to a few public evangelists only. It is a call to the house-to-house workers, to those who know how to put the publications in the homes of the people, whether in country or city. As helpers are drawn from the less populous regions to the unworked centers, others must take their places in working the neglected byways and hedges. "Into all the world," is the command. The situation calls for every one to lay hold of the chariot of truth, to pull or to push, and together we shall press on to the end of the way. We are glad for Brother Wayne's message of cheer and exhortation.

W. A. S.

Note and Comment

Pernicious Legislation

BEFORE the Kansas Legislature a bill is pending providing for the prohibition of baseball on Sunday in that commonwealth. Many petitions and counter-petitions have been sent in. Rev. Walter Burr, pastor of the Congregational church of Olathe, in a letter to Senator Hodges, opposes the passage of the bill on the ground that it savors of religious legislation. He says, according to the *Wichita Daily Eagle* of Jan. 26, 1911:—

I do not believe that the bill ought to pass, particularly because Sunday observance is peculiarly a church affair, and not agreed upon by all churches. The passage of such a bill seems to me to approach legislation in the interest of the promulgation of denominational or sectarian beliefs.

Seventh-day Adventists in the Lead

THE *Missionary Review of the World* for January publishes an interesting table of statistics showing the amount contributed for religious work at home and abroad by the various religious bodies of the United States. The average amount a member given to home work by Seventh-day Adventists is given as \$4.26, and the average amount a member given to foreign work by this denomination is given as \$4.28. But one other church exceeded the Seventh-day Adventists in the amount a member for home work, and that is the North Baptist Convention. The largest amount given to foreign missions a member by any other church aside from the Seventh-day Adventist Church, was given by the United Presbyterians, who gave \$2.81 a member. It is cause for thankfulness that God has put it into the hearts of his people to respond so liberally to the demands of his cause at home and abroad. However, let us not rest upon the achievements of the past, but with new faith and courage seek to accomplish even more for the cause of truth during the coming year.

Decadence of Church Attendance

SPEAKING of the fact that, according to the secretary of the Board of Sunday-schools of the Methodist Episcopal Church, there are eight million young people in the United States who do not attend the Sunday-schools of any church, the *Washington Post*, while contrasting somewhat satirically the difference between these and earlier days, says truly:—

What a contrast to an earlier day, when, though perhaps people were not a whit better than at present, there was no such laxity in the sedulous observance of church attendance by both the

young and the old! There was no escape then, except for the two or three in the village who had no parents to look after them, and whose society was particularly coveted because it was forbidden. To Sunday-school you went, rain or shine. . . . This is retrospect, and not disrespect. They were famous days. Far off they seem now, but at times there comes the memory of them to refresh and sweeten the grind of the present.

Legality of Sunday Advertising

THAT advertising in the Sunday editions of newspapers is not collectable, is the decision recently made by Judge J. M. Johnson, of the Kansas City court of appeals. A business man contracted for advertising in the columns of the *St. Louis Republic*. When he avoided payment for the advertisements that had been run, the newspaper brought suit. According to *System* for January, Judge Johnson decided that the contract was "against public morals and public policy" because it called for advertising printed on Sundays. The judge declared that such contracts for work done in violation of the Sunday laws could not, therefore, be enforced.

Cost of Luxury

THIS is an age of luxurious living. Some of the wealthy families of the world to-day, even in democratic governments like the United States, show as lavish expenditure in the maintenance of their family life as did many of the princes and kings of olden time. According to the *World's Crisis* of November 30, three hundred eleven million dollars was spent last year by Americans in foreign marts of trade, for luxuries alone, or half enough to pay the expenses of our national government. The following figures give some idea of this vast expenditure:—

Diamonds, precious stones, and jewelry	\$49,377,824
Furs	20,597,644
Millinery	20,909,552
Gowns	14,270,755
Laces, trimmings, etc.	50,918,033
Handkerchiefs	2,404,631
Fans	270,026
Toilet requisites	4,561,807
Art objects, musical instruments, and engravings	28,469,657
Clocks and watches	2,571,254
Wines and liquors	24,716,798
Tobacco, cigars, etc.	32,807,625
Horses and automobiles	7,133,106
Toys, etc., for children	6,859,974
Carpets	24,909,767
Furniture	801,713
Mahogany	3,224,152
Plants and flowers	1,242,144
Decorated porcelains	9,359,176

If this large amount of money, with the many added millions spent in other useless ways, could be used in alleviating some of the world's misery and distress, what a vast amount of good might be accomplished, and how much more

true pleasure would be enjoyed by the donors, to say nothing of the relief afforded to the recipients! The mere possession of wealth, in and of itself, is not an evil; the power to make money, and make it honestly, is a talent from God; but the "love of money is the root of all evil." Its selfish hoarding and reckless expenditure will prove a curse.

A New Evangelistic Plan

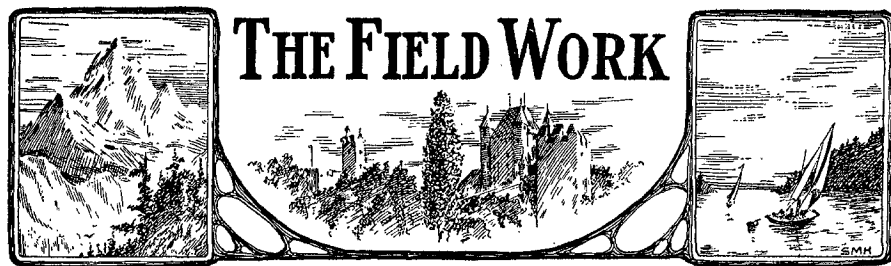
THE *Washington Herald* of Dec. 31, 1910, speaks of a new evangelistic plan of work being carried on by the Methodist Church. It provides for teams of speakers, made up for the most part of laymen, going from city to city for the purpose of bringing about a revival of practical Christian experience in the church-membership.

The aims of the plan are set down as follows: (1) Get men to read their Bible and pray with their families daily; (2) regularly attend weekly prayer services in their churches; (3) invite some other man to go to church with them on Sundays, and so help others to cultivate church attendance; and (4) by personal influence to bring about changes in the conduct of other men.

This sort of work should possess every disciple of the Lord. There is no such thing as a passive Christianity. Christianity, to be genuine, is positive and active. Jesus Christ went about doing good, and to the extent of our influence we should seek to follow his methods. The foregoing plans and aims are worthy of commendation.

United States Pensioners

THE report of James L. Davenport, commissioner of pensions, shows that there are 821,083 names on the pension roll. Nearly ten per cent of them, or 89,828, live in Pennsylvania. Ohio is only 600 behind, followed in order by New York, Illinois, Indiana, Missouri, Massachusetts, and Michigan. The disbursements for pensions during the past year amounted to \$159,974,056, a decrease, as compared with the previous year, of nearly two million dollars. The annual value of the pension roll at the end of the past year was \$158,332,391.82. This is the amount, the report explains, which would be required to pay all the pensioners now on the roll for one entire year, at the rates of pension now existing, should no new pensioners be added to the roll, and none be dropped therefrom. The number of new names added to the pension roll during the fiscal year just past was 29,219, and the number of losses was 54,330, making a net decrease of 26,111. During the year the pension bureau received 132,012 new applications for pensions or increase of pensions. The number of cases on hand at the end of the year for special examination was 2,823.



Chile

LAST week I came to Linares from Santiago to help one of our new colporteurs get started. Although the weather was bad, we started right in taking orders. The first name to head the list for "Coming King" was that of the leading physician of the place. In one day of six hours' work we took fifty-nine orders from one prospectus. To-day the colporteur worked alone, and he secured nine orders in a little more than two hours in the forenoon. We have on our list the names of the mayor of the town, several lawyers, and the directors of two schools. One stationer ordered a dozen to sell. Sometimes it seems to me that the people are just waiting to give their orders to us. One man said, "Don't explain it any more; put my name down for one."

We have a good field here, but lack workers who can endure hardness, and can stand it to eat a piece of native bread once in a while. During the union conference we asked for two canvassers from the States, and I suppose that by this time, arrangements are made to send them. May the Lord soon finish the work gloriously. T. H. DAVIS.

The Madison (Wis.) Sanitarium

ON a recent visit to this institution I saw some indications of a hopeful future. The Wisconsin Conference has undertaken to give material assistance. It was voted to sell ten thousand copies of "Ministry of Healing" as a definite means of relief. Small donations to the sanitarium are also made each month.

Last summer the sanitarium enjoyed a full patronage. At the time of my visit, soon after the holidays, there were about thirty patients in the building, as against six or eight at the same time a year ago. Five nurses were out on cases, and some were on full case nursing in the building.

A spirit of harmony and earnestness prevails in the family. Elder D. H. Oberholtzer gives special attention to the spiritual interests, such time as he can spare from field work, while Sister Oberholtzer assists in this responsibility most of the time.

The chairman of the board and president of the conference, Elder W. H. Thurston, is determined to cut down the indebtedness in every way and as fast as possible. In this he is fully supported by the management. Donations, receipts from the sale of "Ministry of Healing," and all net earnings are thus applied. Careful economy is exercised, and only necessary repairs are made. As far as could be observed, there is nothing to discourage the fullest and freest co-operation of all the friends of the institution. With a continuance of good patronage, careful manage-

ment, the support of our brethren in the field, and the blessing of God upon it, the work of the Madison Sanitarium gives promise of being fully successful. L. A. HANSEN.

Recovery of Sight

THINKING it might be of interest to my acquaintances to know something of my experience in the loss of my sight, I wish to say, to the glory of God, that I have been in a large measure relieved of that difficulty.

Five years ago last June I discovered that my left eye was affected with cataract. It was about a year becoming blind. The right eye continued to be good for about three years longer, when it also began to fail from the same cause. One year ago it began to be difficult for me to read, and last August I had become so nearly blind that I could not read at all, and could scarcely see to get around. In September I went to our sanitarium at College Place, and there had performed by a Walla Walla physician a surgical operation on the left eye, which had then been blind for four and one-half years. After a three weeks' stay at the sanitarium, I came away with sight restored in that eye, so that with the aid of proper glasses, I can now see to read the finest print, and travel about with little inconvenience. It requires much skill to perform such a delicate operation, but I do not attribute all the credit to man. I believe the words of the prophet apply here: "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28: 29. I feel under renewed obligation to render to him more fully my sight, which he has given me, and every other faculty of my being. To him be lasting praise for his benefits to the children of men. I am glad to say that, by his grace, I did not worry a particle about the outcome during this period of temporary and partial blindness,—the months and years during which my sight was leaving me. My right eye is now totally blind, but hardly ready for an operation.

F. D. STARR.

Cuba

OUR school opened September 12. The Lord is blessing our work, and I believe he will let us see fruit. One of our students, a young native girl, who is preparing to be a teacher, is deeply interested, and takes a great delight in her Bible studies. All the natives manifest a keen interest in the Bible. The other day, after telling them a Bible story, they said, "Teacher, is that a true story?" I answered, "It truly is, boys. It actually took place, and God told good men to write it, and it is here in his Holy Book." Several then said, "I can hardly keep from crying."

We now have nineteen students enrolled, five of them boarding students, and arrangements are being made to receive others. My husband and I have given up our room, and moved into the old woodshed. The house is 20 x 24 feet, with two stories. Two of the lower rooms are used for schoolrooms. In the three rooms above we now have ten persons crowded. In the boys' room we have put folding beds to accommodate seven in all. The fame of the school, our kind treatment of the students, and their good health, are being proclaimed far and near. People of means and the best families wish to put their children with us.

Last Sunday evening I counted sixteen native men at the service in the boys' schoolroom. Our native worker, Brother Manuel Avila, whom we are trying to support, was speaking on the law of God. He carries the burden of the evangelical work, and follows up the interest in the homes, also doing colporteur work in the near-by towns. He tells me that he must send for more Bibles, because those who are attending the meetings are calling for more of the books. There seems to be a good interest as a result of his work. One man has been keeping the Sabbath for some time, has given up coffee and tobacco, and desires to be baptized. We earnestly ask an interest in your prayers.

Mrs. S. H. CARNAHAN.

Chile

WE have enjoyed the good general meetings in Chile during the visit of Elder L. R. Conradi from Europe, who was accompanied by Elder J. W. Westphal, of our union conference. The messages delivered were timely and forceful, and stirred up a general interest among our people to be more faithful. Our work is making progress, and we hope soon to see many more souls in the truth.

We have been considering the matter of city work, and the committee has asked me to locate in Valparaiso, to aid in starting an effort there. I am glad to hear the call to blow the trumpet long and loud in the cities, to awaken the slumbering inhabitants in these wicked and populous centers.

F. H. WESTPHAL.

New Jersey

JERICHO.—This is a small village about half-way between Bridgeton and Salem. In each of these towns there is a Seventh-day Adventist church. During the last two or three years five Sabbath-keeping families have settled within a radius of two miles from here, and about a year ago a Sabbath-school was organized. The last quarter of 1910 the Sabbath-school started with seventeen members, and closed with a membership of twenty-seven. Last summer we bought the Jericho mission chapel, and since the beginning of last November, have held our services in it. Now we owe less than one hundred dollars on the building. Most of the money necessary for repairs was raised by selling *Life and Health* and the *Signs of the Times Monthly*. God has richly blessed us in this work. Our next aim is to start a church-school, as the nearest church-school is in Bridgeton, which is too far away for the little ones to attend. We

would like to see a few more faithful, industrious families locate here, especially those who have children. This is a prosperous country, and as good a place as can be found for poor people to make a living.

JACOB LENGWEILER.

Honolulu

WE had the pleasure of baptizing four more believers in December. In order to give an idea of the cosmopolitan population here, I will give the nationality of those baptized. One was a Chinese, one a Spanish Porto Rican, one a Portuguese, and one an American. A Filipino is among the candidates for future baptism. We praise the Lord that he is impressing his truth on all nationalities. In our prayer-meeting the other evening, one prayer was offered in Portuguese, one in Spanish, and one in Hawaiian. Had some others present joined in the prayer service, they would have prayed in Chinese. We beg an interest in the prayers of the brethren, that we may be used of God in bringing the light of truth to these different nationalities.

C. D. M. WILLIAMS.

Field Notes

AT Hoxie, Kan., two have taken their stand to keep the Sabbath.

As the result of meetings at Sheffield, Ala., eight have signed the covenant.

ELDER J. W. NORWOOD reports that at Ava, Ark., nine were recently baptized.

THREE have taken a firm stand for the truth at Hereford, Ore., and two at Union.

FOUR persons recently united with the German church at Brooklyn, N. Y., by baptism.

AT Rayville, La., six persons have accepted the Sabbath; at Castor, one; and at Hope, three.

JANUARY 14, five persons were baptized by Elder E. W. Farnsworth at Battle Creek, Mich.

THERE are four new Sabbath-keepers at McKinney, Ky., and four more waiting for baptism.

SEVEN new members were received into the Sheridan (Wyo.) church on profession of faith recently.

EIGHT young people were baptized at the Western Normal Institute, Lodi, Cal., on Missionary Volunteer day.

A COMPANY of eleven believers was organized at Princeton, Ill., December 31, five of whom were recently baptized.

As a result of recent meetings with the Brayton church on Walden's Ridge, Tenn., eleven precious souls united with the church, subject to baptism.

ELDER A. R. BELL reports that at Carlisle, Pa., three were received into the church on profession of faith. At Reading, Sabbath, January 14, seven persons followed their Lord in baptism.

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

Suggestive Program for Fourth Sabbath Home Missionary Service

(To Be Held Feb. 25, 1911)

OPENING SONG: "The Call for Reapers." "Christ in Song," No. 547 (old edition, No. 397).

RESPONSIVE READING: Matt. 25: 13-30. PRAYER.

SECOND SONG: "Toiling On." "Christ in Song," No. 576 (old edition, No. 449).

READING: "To Every Man His Work."

BIBLE STUDY SYMPOSIUM: "Bible Principles of Missionary Work." Original work by leader and members. See outline in note 1. Begin preparations early.

ITEMS OF INTEREST: Two or three incidents drawn from personal experiences by the elder or leader and the librarian, or items they may have read in our papers or books or elsewhere. Follow these with a number of pointed, half-minute testimonies or experiences.

SYMPOSIUM: "How They Became Seventh-day Adventists." Let the young and the old join in reading these experiences. See note 2. Assign parts at an early date.

MONTHLY REPORT OF CHURCH WORK: By missionary secretary (librarian). Follow by statement of finances of missionary society, etc.

PASSING OF REPORT BLANKS: Read the opinion of one active conference worker. See note 3.

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

PRAYER over collection and reports.

PLANS FOR WORK: "Organization of Missionary Bands." See note 4. "Something for Each One to Do;" "What Progress Are We Making?" "A Package of Tracts in Every Home;" "A New List of Missionary Names and Addresses," etc.

CLOSING SONG: "Working, O Christ, With Thee." "Christ in Song," No. 477 (old edition, No. 381).

BENEDICTION.

To Every Man His Work¹

A Call to Definite Service

(First Reading)

You will find my text in a part of the thirty-fourth verse of the thirteenth chapter of Mark: "To every man his work." The whole verse reads like this: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to

¹ Portions of a sermon delivered in Boston by the late D. L. Moody, the well-known evangelist. Courtesy American Tract Society, New York, N. Y.

every man his work, and commanded the porter to watch."

Now, it doesn't say, To every man he gave *some* work, or to every man *a* work, but to every man *his* work. It reads very much as if every man and woman in this world had a mission; as if every one of us had something to do. Some one has said that every man's life is a plan of the Almighty God. Away back in the secret councils of eternity, God laid out a work for each one of us to do, and if we do not do that work, it will be left undone. This idea that some one else will do it if we don't, is a false idea. The man doesn't live that can do the work that God has given me to do, except me. The man doesn't live that can do the work that God has given you to do, except you. God will call us all, by and by, to an account of our stewardship, to see if we have done what he has given us to do; and I do not believe there are any men or women, in the church or out of it, who are happy, unless they have found out what their mission in this world is, and what God has for them to do.

A False Idea

This idea that has got into the church, that one man must do all the work, because he has more talent, isn't found anywhere in the Bible. Because Dr. W. and Dr. G. have ten talents, and I have but one, is no sign that I should put mine into a napkin, and bury it, and say, "Because these men have ten talents, I won't use mine at all." When I stand before God's bar, I shall not have to render an account for their talents, but for the talents he has given to me. The man who made good use of his two talents, heard the same words as the man who made good use of five: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." And if the man who had one talent had made good use of it, he would have heard the same blessing as the man who had two. God will increase our talents just as fast as we make good use of them. I have yet to find the man who makes good use of the talents which God gives him, to whom God does not lend more. If a man makes good use of five talents, see how quickly he will have ten; and if he makes good use of the ten, it will not be long before God will increase those again. But if he misuses what God has given him, it will not be long before he will have them taken away.

Silent Partners in the Church

We have a great many men in the church who have an idea that the minister, and perhaps now and then the deacon, or even the [Sabbath-school] superintendent, must do all the praying, all the visiting of the sick, and all the work; but I firmly believe that this lost world will never be reached until this idea is dismissed from the church. A great many men go into partnership in business; but when you come to find out, they are only silent partners. Now, you may go into business as a silent partner, but you can not enter into the fellowship of God and be silent partners. He will not take you, and he doesn't want you. You must be a working partner. You who think it is a hard thing to work for God, will be disappointed by and by. It is a sign that you have not been converted. The first impulse of the young convert is to work. If we have Christ formed in us, the hope of glory, we can

not help but work; we shall have a desire to use these talents that God has given us.

Christians as Lights

If you can not be a lighthouse, you can be a candle; you can certainly give as much light as rush-light. A man once said he hadn't as much light as a rush-light. "Well," said another, "I could set a whole city on fire with that." Set your light out before men. We talk about pillars of the church. We have too many pillars; we want more lights. We want men who just let the light of God shine out of them. Think of the talents represented in this building. Suppose we reconsecrate ourselves to God now, and go out of this building, and say, each one of us, "By the grace of God we will do what we can to build up his kingdom, and use all the talents he has given us." What a mighty reformation there would be in Boston inside of twenty-four hours!

Spiritual Stagnation

Why is the Dead Sea dead?—Because it is all the while receiving, and never giving out anything. Why are so many churches dead?—Because they are all the while receiving, and giving out nothing. The spirit of the gospel is to give and give; but if all the while we are receiving, like a sponge, and never giving out, of course we become dead and stagnant. If we have any good thing, let us give it out, and keep the coin of heaven in circulation. If it has been a blessing to our souls, let us tell it to some one else, and in that way we shall be a blessing to all we come in contact with.

Learning and Working

Some say that men must be educated before they can work. A man wrote the other day that the trouble was, the church was trying to mow with a dull scythe. "Well," said I, "what would you say of a man who was all the time whetting his scythe?" He would wear it out. No; let us keep whetting and using; if it gets dull, whet it up again, and not be all the time getting ready. Many in the church are so afraid they will make some mistake in the Lord's work that they do nothing at all. But it is a great deal better to make some mistakes than to fold your arms and go to sleep. It is a great deal better to launch out into the sea, and trust to God to give us fish, than it is to stop, shivering, on the shore, afraid to go out, afraid we will not fish right, or cast our net on the right side. There is nothing like experience; and if we are willing to do all we can, it will not be long before those who are now acting so awkwardly will be good workmen.

A Diversity of Gifts

Some say, "We can't preach." We don't want all of us to be preachers. Suppose the city was full of preachers. It would be as strange as if it were full of carpenters or blacksmiths. Some can preach, some can teach, some can circulate tracts, some can find the children of the streets and bring them into the kingdom of God; some can go into the dark alleys, and talk to the people there about Christ, and pray with them; some can visit the prisons and hospitals; but all can not do the same thing. When I was in England, I was invited to go to the dog market on the Sabbath. It was down in the east end of London; and we got up there, and tried to preach to the peo-

ple, but they didn't seem to listen to us much. We hadn't the talent for them. But there was a man there,—a man who couldn't read nor write, nor even spell his own name,—and we got him, and put him up on a chair, and they gave him attention at once. Had he been Spurgeon, or Morley Punshon, or any other great English orator, even John Bright himself, they would not have listened to him. But when that man, who had been converted from among their own number, got up and told them what God had done for him (to be sure, he used poor language), they gathered around him, and the tears trickled down their cheeks, and a goodly number of them were brought under conviction. That man had a talent. There was a circle he could reach that nobody else could. Some of us can reach the rich; some of us can reach the poor. Why, William Dorset, the Yorkshire farmer, set all the farmers of England on fire. Thousands of them flocked to hear him. So to-day, if we could only get every man and woman to work, using every latent force they have, right among their own circle, it would not be long before we should hear the songs of new-born souls and a glad shout of joy going up to God.

The Great Little Things

A great many of us are willing to do great things for the Lord; but these little things, like talking to one soul, they are not ready to do. We must be willing to do some little thing. If God says, "Go speak to that young man," go; and who knows but he may become a John Wesley, a George Whitefield, a John Bunyan, or a Martin Luther, who may reform some whole nation? A Reformation may be in that man. It is no small thing to run and speak to a man and win him for Christ. Don't call that a little thing. The greatest sermons the Master preached were to one or two persons. He could sit down by the well of Samaria, and preach to one woman. He preached his sermon on the regeneration to one man in Jerusalem. Shall we call that a little work? Let us be willing to do some little thing; and if all are doing some little thing, don't you see that among these thousands it will amount to a great thing? Many men think they can build a college and give it to the church, and the press will herald it forth that such a man gave fifty thousand dollars to this or that college or this or that church; but perhaps a man who hasn't fifty thousand dollars to give will go and win a man for God, and that man will go and win thousands. That man has done more for the Lord than the other who gave fifty thousand dollars to a college or a church.

"You Have Been a Good While Coming"

Is it not time to go to men and women, and tell them that the Son of man came to seek and to save that which was lost? In one of the Southern cities, many years ago, when the yellow fever was raging, a father and mother, with their little boy, moved into one of the stricken districts. Soon after, the father was taken down and died; and his body was put into the dead-cart and taken away. Shortly after, the mother was taken down; and she knew that when she was gone, there would be no one to take care of her boy; for though she had neighbors, they were all afraid of going near them. She knew

the disease was fatal, and when she was dying, she called her boy, and said, "I shall soon be dead; and when I am gone, Jesus will come and take care of you." The little fellow was so young that he did not understand what it meant, but he remembered the words of his dying mother, and after the dead-cart came and took her away, and he had followed her to the grave, he returned home. The night came on, and it was dark and gloomy, and he was lonesome in that home. He staid as long as he dared, and then went out and sat down on the curbstone and wept. At last he went to the graveyard, and fell down on his mother's grave, and went to sleep. The next morning a stranger passed there, found the little boy on the grave, and said, "What are you waiting for here?" The little fellow answered, "I am waiting for Jesus;" and the stranger said, "Waiting for whom?" "Waiting for Jesus." "What do you mean, my boy?" Then the child told his sad story, and it touched the heart of the stranger, who said, "Jesus has sent me to take care of you." The little fellow looked up through his tears, and said, "You have been a good while coming." It is just so with this poor, sinful world. It should have been ready long since; and if we had used all the talents God has given us, it would have been ready. Shall we not from this day use all our talents? I want all to consecrate themselves to this work immediately.

How They Became Seventh-day Adventists

A Demonstration of Missionary Methods That Have Proved to Be Successful

(Symposium)

It is always encouraging to hear converts tell how they were led to accept the third angel's message. Of special interest to the missionary worker, also, are the means and methods which have proved successful in leading those not of our faith to become Seventh-day Adventists. Some time ago the writer secured information from over one thousand of our church-members, located in forty-four different churches, telling how they were led to accept the truth.

Slips of paper were passed to the church-members, on which they were asked to write (1) name and address; (2) the name of the minister, Bible worker, book, paper, pamphlet, tract, or any other means which was chiefly instrumental in leading them to become Seventh-day Adventists; and (3) whether the reading of the Bible alone had been the means of changing their belief. Here, in brief, are the results, showing the chief means of leading these 1,080 persons to accept the truth:— Our ministers, 353 persons, or about one third. Thirty-one of these were converted through camp-meetings. Our publications (directly), 230 persons, or about one fourth. Our periodicals changed the belief of 80 persons; our books, of 77; our tracts, of 47; our miscellaneous publications, of 26. Birth, home influences, relatives, 205 persons, or about one fifth. Cottage Bible readings, house-to-house work, 162 persons, or about one sixth. Bible only, lay members, Sabbath-schools, our institutions, etc., 130 persons, or about one eighth. Through Bible only, 58 persons; lay members, 48; Sabbath-

schools, 11; our institutions, 10; miscellaneous, 3. Total, 130.

Which periodicals, books, and tracts were read, and what each of these publications did in the way of changing the belief of these persons, appear in connection with the lists of these publications appearing in note 2.

The Printed Page

It will be noted that the foregoing statistics are confined to the means which were chiefly instrumental in leading people to become members of our denomination. If we take into consideration the fact that our literature also played an important part in the work done by the ministry, by Bible workers, and by lay members, it is safe to conclude that the printed page was the means, directly and indirectly, of leading into this blessed truth no fewer than two thirds of the 1,080 persons referred to in this report.

Our periodicals alone changed the belief of one out of every thirteen of the 1,080; our books, one out of every fourteen persons, and our tracts, one out of every twenty-three persons.

A Few Interesting Cases

From the large number of letters received, I have selected the following items—long stories condensed into one, two, or more sentences. Briefly expressed, the causes of conversion were:—

CASE 1.—Reading the *Signs of the Times* at the bedside of his brother.

CASE 2.—The loaning to him of a copy of "Bible Readings for the Home Circle."

CASE 3.—A tract sent from Colorado to Canada.

CASE 4.—Inviting a Seventh-day Adventist to ride with him in his wagon fifteen miles. The Adventist talked the Sabbath all the way. The man could not throw the subject off his mind. He became a Seventh-day Adventist soon after.

CASE 5.—He was invited to attend a Seventh-day Adventist tent-meeting by his own pastor—a Methodist. Result: he accepted the truth soon after.

CASE 6.—A sick lady was in a Catholic hospital. A nurse loaned her a copy of "Great Controversy." Through its perusal she was converted, and accepted present truth, much to the chagrin of the nurse, who, when loaning her the book, was not aware of its contents.

CASE 7.—He started in to read the Bible with the firm determination to prove that Sunday, and not the Sabbath, is the Lord's rest day. Result: he accepted the truth.

CASE 8.—"A young man came to the door to sell us the Harvest number of the *Signs of the Times*. My wife refusing to buy, he offered to leave it for examination. Wife accepted it. When I came home, she showed it to me, and I said, 'Wife, I believe this is just what we have been looking for.' We at once subscribed for the *Signs*, and in a few months Elder — opened a series of tent-meetings. I attended, and, as a result, accepted the truth." He is now a church elder.

CASE 9.—"A Catholic friend handed me a bundle of religious papers, in which were two copies of the REVIEW AND HERALD. The reading of these, together with two tracts on the Sabbath and immortality questions, did the work." He is

now a typesetter in one of our publishing-houses.

CASE 10.—For ten long years she had been living in the mountains, away from any church. *Some one* (she knows not who) sent her the *Signs of the Times* and other reading-matter occasionally. She finally took her stand.

CASE 11.—One daughter writes: "Mother bought 'Great Controversy.' It did the work."

CASE 12.—A wife writes: "I accepted the truth through my husband and the Bible."

CASE 13.—She saw a copy of the *Bible Echo* in a store window in Melbourne, Australia. She investigated, accepted our faith, and is now one of our best church librarians.

CASE 14.—He accepted the truth through Bible readings given to him by Brother — while they were picking grapes together at Lemoore, Cal.

CASE 15.—His seeing one of our brethren quit work early Friday evening led him to think and investigate. This occurred five years before he met our workers and accepted the truth.

CASE 16.—The entire Baptist church of — was advised by its pastor to study the Bible to see which day is the true Sabbath. One sister writes: "Six of the fifty members, of which I was one, began keeping the Sabbath."

CASE 17.—He was an infidel. He was eating lunch with other workmen by a fence when a Seventh-day Adventist canvasser came along. Failing to sell any publications, the canvasser gave a copy of the *Sentinel* to the other workmen. Their liking the paper led this infidel to investigate the Sabbath and other doctrinal questions. Having no Bible in the house, he went to a neighbor and offered a load of wood for a New Testament. He secured the same, read it through, and accepted the truth. He is now the elder of one of our churches.

What Shall We Conclude?

Do not the foregoing statistics and incidents carry with them their own lesson to you, to me? What has been done through the circulation of our literature and other means in the past, will be done again, yes, is being done now. The only question is, What shall be our part in this work?

Every soul has at least one talent that he can use in spreading this message. If you begin to work for your neighbors and friends, you may discover that you have two, three, five, or even ten talents. Begin working in your neighborhood, with your neighbors and near-by friends. Then reach out to others who are farther away.

Pick out from the many methods used with such good success in the conversion of these 1,080 church-members, those which you think you could use to the best advantage. Study the kinds of work pointed out on the individual weekly report blank.

God knows which way is the best for you to reach that business man, that physician, that school-teacher, that father, that mother, that daughter, that son. Shall it be by means of a missionary visit, a leaflet, a tract, a paper, an act of kindness, a missionary letter, or the loan of a good book? Ask your Heavenly Father. He knows, and he will let you know.

To the Elder or Missionary Leader

(Not to be read publicly)

Note 1

"BIBLE PRINCIPLES OF MISSIONARY WORK."—The leader should seek to draw out the individuality of the church-members in the preparation of various parts of this program. This topic has been arranged so that the members of a small or of a large church may have a part in it. Let the following subdivisions of the subject be assigned to nine, eighteen, or even thirty members. Turn the subdivisions, or subtopics, into questions, which may be answered by the members' reading the replies from the Scriptures. If necessary, several questions may be developed by the leader from each subtopic. The outline, as it appears in "Evangelization of the World," is as follows:—

1. The Ground of Missionary Work. John 3:16; Luke 2:10; Mark 16:15.
2. The Need of Missionary Work. Ps. 14:2, 3; Eph. 2:12; Rom. 10:13, 14, 15.
3. The Purpose of Missionary Work. Luke 19:10; Acts 26:18.
4. The Sin of Standing Aloof from Missionary Work. 2 Kings 7:9; Judges 5:23; Matt. 25:25, 26.
5. The Motive of Missionary Work. Luke 16:5; 2 Cor. 5:14; 8:9; Ps. 96:12.
6. Ways of Helping Missionary Work. Isa. 6:8; 2 Cor. 1:11; Matt. 9:38; 1 Cor. 16:2.
7. The Spirit in Which Help Should Be Given to Missionary Work. Acts 9:6; Col. 3:23; 2 Cor. 9:7; 1 Chron. 29:9; Mark 14:8.
8. The Reward of a Share in Missionary Work. Prov. 11:25; Job 29:13; Matt. 25:23.
9. The End of Missionary Work. Matt. 24:14; Rev. 7:9, 10.

Note 2

"HOW THEY BECAME SEVENTH-DAY ADVENTISTS."—The leader and members may read alternately the seventeen interesting cases reported under this topic, or the leader may read the first part, and call upon members to read the cases, according to previous assignment. Following are the lists of periodicals, books, and tracts mentioned in the "Symposium":—

1. *Periodicals*.—The *Signs of the Times* changed the belief of 54 of the 1,080 persons; the REVIEW AND HERALD, 7; the *Bible Echo*, 2; *Good Health*, 2; Danish-Norwegian paper, 2; the *Sentinel*, *Our Little Friend*, *Health Reformer*, German paper, *Missionary Echo*, 1 each; periodicals whose titles were not given, 8; etc. Total, 80 persons.

2. *Our Books*.—"The Great Controversy" led 1 person to see the truth; "Daniel and the Revelation," 17; "Bible Readings," 12; "History of the Sabbath," 9; "Marvel of Nations," 4; books (no titles given), 3; "Synopsis of Present Truth," 2; "Early Writings," 2; "His Glorious Appearing," 2; "Steps to Christ," "Patriarchs and Prophets," "Prophecies of Jesus," "Our Banquet," and "Helps to Bible Study," 1 each. Total, 77 persons.

3. *Our Tracts*.—"Elihu on the Sabbath" convinced 6 persons; "Scripture References," 2; "Which Day Do You Keep, and Why?" 2; tracts (no titles given), 22; "Heralds of His Coming," "How the Sabbath Came to Me," "Is Man Immortal?" "Sleep of the Dead," "The Two Laws," "Who Changed the Sabbath?" "Matthew Twenty-four," "Christ's Second Coming," "Coming of the Lord," "Sunday Not the Sabbath," "State of the Dead," "The Sabbath," "The Sabbath in Prophecy," "Both Sides of the Sabbath Question" (Danish), and "Eleven Sermons on the Sabbath," 1 each. Total, 47 persons.

Note 3

"Passing of Report Blanks."—A missionary worker in the New Jersey Conference writes thus of the importance of reporting: "As these little blanks face us week by week, they are mute witnesses to our souls of what kind of servants we are in the Lord's vineyard. The one who never has anything to write down on them is failing in a wide range

of missionary activity. We need to face those little appealing blanks once a week, and to remember that 'we shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. . . . We shall be judged according to what we ought to have done.'—*Christ's Object Lessons*, page 363. Do we not need to think of this often, if we would hear the 'Well done' at last?"

Note 4

"Plans for Work."—Concerning the organization of missionary bands, it has been found helpful, in churches of ten or more members, to organize a number of missionary bands of four or five members, each one to make a specialty of some one of the many lines of work indicated on the weekly report blank. One band may look after the Christian Help work, such as the care of the sick, chopping wood for needy families, visiting hospitals, etc. Another band may have charge of the mailing of the missionary club of periodicals, securing the names and addresses of persons likely to be interested in our literature. Still another would direct the distribution of our tracts in packages and from reading-racks. Our instruction from the spirit of prophecy on this question is as follows: "The formation of small companies as a basis for Christian effort has been presented to me by One who can not err."—*Testimonies for the Church*, Vol. VII, page 21. Experience has proved that this is true. A. J. S. B.

Our periodical work is meeting with gratifying success in nearly every land. Speaking of this work, Brother H. H. Cobban, manager of the Watchman Publishing Association, Canal Zone, Panama, writes:—

Yesterday one of the young men connected with our office took eighty-five copies of the *Caribbean Watchman*, one hundred copies of our Spanish paper, *El Centinela*, and twenty-five copies of the *Signs Monthly* to sell. Before evening he had disposed of every paper, and said that had he not run out of English papers, he could have sold more. This shows what can be done on the Canal Zone by one who is energetic and willing to push the work. Of course conditions were favorable yesterday, in that pay-day was only just passed. A week or two later it probably would have been impossible to sell more than half as many papers, as the people who buy our papers are made up almost entirely of West Indians, who usually spend their month's wage within a short time after receiving it. The circulation of our Spanish paper is steadily increasing. Last Friday we received an order for an additional hundred copies for one year to Cuba and another hundred to the Philippine Islands; also about seventy-five new subscriptions from Porto Rico. We now have about thirteen hundred single subscriptions going to Porto Rico alone, and the list is growing month by month.

RECENTLY we published in our Field department an article by Brother B. A. Roberts, entitled, "Our Publishing Work in China," pointing out how to reach the Chinese in America. Our Chinese monthly magazine, *Shi Djao Yueh Bao* (*Signs of the Times*), costs subscribers in America fifty cents a year; clubs of five to twenty-five copies, sent to one address, forty cents a year; clubs of twenty-five or more copies, thirty cents a year. Single copies may be obtained as follows: Five to twenty-five

copies, four cents each; twenty-five or more copies, three cents each; single copies, five cents. The December issue announces the following new Chinese tracts: "A Treatise on the Sabbath" (one dollar a hundred); "God's Love for Man" (fifty cents a hundred); Sabbath School Lesson Pamphlet for first quarter, 1911 (one dollar a hundred); the 1911 Sabbath Calendar, which sells readily (five dollars a thousand); "Know Thy Creator," revised edition (seventy-five cents a hundred); this has had the largest sale of any of our Chinese tracts. Prices on tracts and calendars do not include postage or freight. This excellent literature should be ordered in quantities by our churches within reach of Chinese settlements, and by others for individual work. Address your tract society, the Pacific Press Publishing Association, Mountain View, Cal., or the Seventh-day Adventist Mission Press, Box 523, U. S. P. A., Shanghai, China. Letters sent to the last address are subject to American rates of postage only.

News and Miscellany

Notes and clippings from the daily and weekly press

—Portugal has decided to pay King Manuel \$3,300 a month for his support.

—The second anniversary of the second Cuban republic was celebrated January 28.

—One hundred women enter the police service in Barcelona, Spain, this week for the purpose of aiding the department in stamping out anarchy in that city.

—The latest reports from Manila confirm the previous report of the eruption of Mount Taal, in which 650 persons lost their lives. Five villages were obliterated.

—Congress recently passed a bill providing that no penal institution should be erected within ten miles of the Mount Vernon estate, the old home of the Washingtons.

—Forty-five of the men engaged in the recent mutiny in Brazil are reported by the government to have come to an untimely end in prison, from sunstroke, suffocation, or gangrene.

—The chief topic of interest in England at the present time is the coronation of King Edward, to occur during the coming summer. It is planned to make the coronation a grand pageant.

—There were 14,820,200 head of live stock shipped into Chicago during 1910, an increase of 141,000 cattle, 90,000 calves, and 792,000 sheep, but a decrease of 617,700 hogs and 82,000 horses as compared with the previous year. It took 256,700 cars to haul the live stock, which was valued at \$350,000,000.

—Spain is reported to be much concerned over the extent of emigration from that country. It is estimated that 200,000 persons leave annually for new homes in North and South America. It is proposed to begin large public works, in order to give employment to those who might otherwise seek work abroad.

—The Pan American Commercial Conference will be held in Washington, D. C., February 13-18.

—By an explosion of dynamite in Jersey City, February 1, thirty persons were killed, and scores injured, besides the destruction of a large amount of property.

—It is officially announced that the duke of Connaught will succeed Earl Grey in September as governor-general of Canada. The appointment has been made for two years, but the period may be extended.

—As indicating the stability of business conditions through the United States, many railroads are beginning to place long-deferred contracts for rails, for the purpose of repairs and the extension of their lines.

—A London promoter proposes to harness up nitrogen for commercial uses as a substitute for gasoline. He claims that pure nitrogen gas can be extracted from the smoke of ordinary chimneys, and bottled up in metal cylinders, under pressure of three thousand pounds to the square inch, for use in running vehicles. The elaboration of his plan will be watched with interest.

—According to Congressman J. A. Tawney, the United States has spent in preparation for war during the last ten years over \$2,000,000,000, more than enough to build five Panama canals, and four times the cost of the war with Spain. The country's naval expenditure is more than that of Germany, and stands next to that of England. The navy costs four times as much as that of Japan.

—Deposits in national banks in the United States during the month of December decreased by \$191,566,488. Of this amount more than \$158,000,000 was withdrawn from thirty-nine national banks in New York City. Eleven Chicago banks report a loss of \$9,509,177 in individual deposits. Bankers are at a loss to account for this withdrawal of money, but it is to be hoped that it is withdrawn to be invested in profitable business enterprises.

—The oft-repeated gossip that King George, while a cadet in the royal navy, made a morganatic alliance with the daughter of Sir Michael Culme-Seymour, was given complete official denial in the highest court of England February 1. Edward F. Mylius, the local agent and distributor of the *Liberator*, a republican paper published in Paris, which revived the tale last November, was tried on a charge of seditious libel, promptly convicted, and given a maximum penalty of twelve months' imprisonment.

—The annual pension appropriation bill, which passed the present Congress, provides for the payment of \$153,680,000. This is \$2,000,000 less than the appropriation for 1909. Thirty years ago General Garfield, in reporting a bill appropriating less than \$30,000,000 for this cause, declared that this sum would be the maximum, and that it would gradually decrease until the Pension Bureau should send out its last check and close up its business. Instead of diminishing and expiring, the pension bill since that promise was made has multiplied itself by five, and goes on multiplying.

NOTICES AND APPOINTMENTS

The New Prophetic Charts

THE Review and Herald Publishing Association has just issued a new prophetic chart, 36 x 48 inches in size, with the same symbols as appear on the large one now in use, only reduced in size. We have had numerous calls for a chart of convenient size to be used in giving Bible studies, conducting cottage meetings, and lecturing to small congregations. Therefore, we had this chart prepared. It is beautifully lithographed in five colors on an extra quality of muslin, and will be sent, post-paid, for only \$1.50. We can also furnish the large chart, 48 x 72 inches, at the usual price, \$2.75. Order from the tract society or from Review and Herald Publishing Association, Takoma Park, D. C.

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.

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.

HELP WANTED.—Several substantial women may secure employment in the domestic department of the Hinsdale Sanitarium. Bible classes and other advantages. Address Hinsdale Sanitarium, Hinsdale, Ill.

WANTED.—A boy of good habits and fair education to work in printing-office. A splendid opening for an ambitious boy who wants to be a printer. Adventist preferred. Can live with owner. Address *The Ralston Herald*, Ralston, Pa.

WANTED.—A blacksmith to take charge of a country shop; good stand; buggy and wagon repairs a specialty. Must be willing to help work up a self-supporting industrial school. Address D. A. Shields, R. F. D. No. 1, Cleveland Mills, N. C.

SITUATION WANTED.—By a young married man, on farm by the month or year, with Seventh-day Adventist. Have not had much experience in farm work, but can give reference as steady workman. Thos. C. Book, New Cumberland, W. Va.

FOR SALE.—At reasonable price, a small property situated on the car-line one and one-half blocks from the Mount Vernon College. House furnished with bath, gas, and electricity. For information address U. S. Clymer, Berrien Springs, Mich., care College.

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

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.

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.

FOR SALE.—"Temperance Torchlights," by Matilda Erickson. A book of studies, stories, songs, poems, and useful information on temperance topics; for the use of individuals, churches, schools, temperance and young people's societies. Every one interested in the cause of temperance will find many helpful suggestions in this book. It should be placed in the hands of every temperance worker. Cloth, 256 pages, fifty cents. Order of the tract societies.

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

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.

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: 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.

Addresses Wanted

ANY one knowing the address of Hillard Hann will kindly send same to Mrs. Adolph Merizan, 915 Blake St., Glenwood Springs, Colo.

The addresses of Mrs. Charlie Wadsworth, Mrs. Mamie Dilley, Lotta Johnson, and Eva Lemon are desired by Mrs. Lillie M. Sutter, 940 North St., Boulder, Colo.

Publications Wanted

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

H. B. Taylor, Box 440, Van Buren, Ark.

Walter McLennan, 3324 Constance St., New Orleans, La., *Life and Health, Watchman, Liberty, Signs of the Times*, and other denominational literature.

J. Gregory, Paradise Valley Sanitarium, National City, Cal., expresses thanks to those who have sent him papers, and desires to have more literature sent to him.

Obituaries

BONE.—Mary G. Bone, daughter of Joseph and Mary Draper, was born in Fayette County, Ohio, Aug. 9, 1832, and died in Wabash, Ind., Jan. 8, 1911, aged 78 years, 5 months, and 29 days. Words of comfort were spoken by the writer, from Heb. 9: 27, 28. H. A. RIFE.

COVEY.—Beatrice, daughter of William J. and Anna H. Covey, was born at Forman, N. D., Oct. 13, 1902, and died near Minatare, Neb., Aug. 29, 1910. Beatrice loved the Bible, and enjoyed telling her little brother and sister Bible stories. Words of comfort were spoken by Elder G. A. Kirkle to a large circle of sorrowing friends. JOHN L. BURGESS.

HULSE.—Preciosa E. Hulse was born Jan. 19, 1895, and died Dec. 16, 1910, at the home of her parents at North Yakima, Wash., aged 15 years, 10 months, and 27 days. She was a member of the Seventh-day Adventist church at Walla Walla, and while attending school at that place, her sincere love for the Master and his work was manifested in many ways. During her illness she drew much courage from the twenty-third psalm. The funeral services were conducted by the writer, assisted by Brother W. A. Kinney. S. H. KIME.

CORBALLEY.—Died at the sanitarium at Hastings, Neb., Dec. 8, 1910, Sister Julia R. Corbaley, aged 56 years, 5 months, and 13 days. Brother and Sister Corbaley accepted the truth in Council Bluffs, Iowa, about twenty-two years ago, and three years later entered the work. As a faithful companion, Sister Corbaley accompanied her husband from place to place as they sought to work for the salvation of souls. The funeral services were held at the Seventh-day Adventist church in Council Bluffs, Dec. 11, 1910. A large and sympathetic company filled the church.

J. W. CHRISTIAN.

OLSEN.—Malena N. Olsen was born in Iowa, Nov. 16, 1894, and died at the home of her parents at Falls City, Ore., Jan. 15, 1911. She was converted and baptized at the age of twelve. She was of a sweet and loving disposition. Her father and mother, three sisters, three brothers, and a large circle of friends are left to miss her company. We laid her to rest to await the return of the Life-giver.
P. A. HANSON.

MILLIGAN.—Mrs. Emma Milligan, born in Green County, Wisconsin, was forty-three years of age when she fell asleep. She leaves her husband, her mother, a brother, a sister, and three children to mourn. She first accepted the message under the labors of Elder C. N. Martin in 1891. The funeral was conducted from the home of her husband's brother, words of comfort being spoken by Brother D. H. Hanson.
H. E. BROCKMAN.

BUCK.—Louisa May Wilson was born at Charleston, Ill., March 29, 1867. At the age of fourteen she moved to Arkansas with her parents. Nine years later she came to Michigan, and in May, 1892, was married to J. B. Buck. To this union were born seven children, all of whom are living. In youth she gave her heart to the service of her Heavenly Father. Sister Buck died Jan. 18, 1911, and was buried in the cemetery at Monterey, Mich. Words of comfort were spoken by the writer, from Rev. 21:4.
JOHN W. COVERT.

KIRBY.—Katerine Cassell was born in Knox County, Ohio, April 16, 1840, and died in Columbus, Ohio, Jan. 18, 1911, aged 70 years, 9 months, and 2 days. Fifty years ago she was married to Nathan Kirby. Six children were born to this union. The husband, three children, and five great-grandchildren are left to mourn. She joined the Waterford Seventh-day Adventist church thirty years ago. The funeral service was held in the home of her daughter in Milo, and interment was made in Union Cemetery, where our sister rests in hope of a part in the first resurrection.
JOHN FRANCIS OLMSTED.

NUDING.—David E. Nuding, son of Jacob and Elizabeth Nuding, was born in Lancaster County, Pennsylvania, Dec. 14, 1859, and died Dec. 25, 1910, aged 51 years, 11 months, and 11 days. Two years ago Brother Nuding accepted the faith of the third angel's message, and was baptized. He leaves a widowed mother, a son, two brothers, and three sisters, together with many friends, to mourn. The funeral and interment took place at Anderson, services being held in the Seventh-day Adventist church. Words of comfort were spoken by the writer, Elders Pool and Young assisting in the service.
F. M. ROBERTS.

REED.—Died at Twin Bluffs, Wis., Dec. 17, 1910, Sister Sarah E. Reed, aged eighty-three years. She was born in West Virginia. When nine years old, she moved with her parents to Illinois, and two years later to Wisconsin, where she spent the remainder of her life. In 1845 she was married to Francis Cleveland. To this union was born one daughter. In 1852 she was married to Geo. W. Reed, and to this union were born seven children. In 1886 she accepted the third angel's message, and remained faithful until her death. Words of comfort were spoken by the writer at the funeral service. Text, 1 Thess. 4:13.
W. S. SHREVE.

MARVIN.—Died at Nevada, Iowa, Jan. 7, 1911, Mrs. Phoebe Knowles Marvin, aged eighty-nine years. She was born in Allegany County, New York, in 1822, removing with her parents at an early date to Michigan. In 1841 she was married to Asahel Marvin, who preceded her in death nearly eighteen years. The greater part of their life was spent in Fayette, Iowa. In 1868 they accepted the truths of the third angel's message under the labors of Elder G. I. Butler, and continued faithful until death. Three children survive her. The funeral service was conducted by the writer, Jan. 8, 1911. Interment was made at Fayette, Iowa.
M. N. CAMPBELL.

PRENTIS.—Mrs. S. D. Prentis, of Coudersport, Pa., fell asleep Jan. 8, 1911, aged seventy years. Two weeks before her death she attended all the meetings held in connection with the general meetings. She was faithful in all her church duties. Her husband and one daughter, with many friends and relatives, are left to mourn. Words of comfort were spoken by the writer, from Ps. 116:15.
W. F. SCHWARTZ.

MOYERS.—Died at his home in Graysville, Tenn., Dec. 30, 1910, Patrick D. Moyers, aged seventy-nine years and 2 months. On July 31, 1851, he was married to Martha Kane Campbell, and to them were born eleven children, ten of whom are still living. In 1868 Brother Moyers was converted, and six years later, being convinced of the importance of obeying the third angel's message, he accepted this truth, and united with the Seventh-day Adventist Church, in which relationship he lived a faithful and loyal member until the day of his death. Funeral services were conducted by the writer, assisted by Elder H. W. Pierce.
M. B. VAN KIRK.

HUSTEN.—Rachel Walker Husten (née Miller) was born in Somerset County, Pa., July 3, 1831, and died at Burkett, Neb., Dec. 29, 1910, aged 79 years, 5 months, and 26 days. Mrs. Husten was the mother of three daughters. At an early age she was converted, uniting with the Christian Church. She afterward accepted the views held by Seventh-day Adventists, and united with that body, of which she has long been a faithful and consistent member. Mother has left us, but her memory will ever be cherished for her good deeds and many acts of kindness. The funeral services were held at Burkett, Dec. 31, 1910, conducted by Elder L. A. Spring.
MRS. W. F. SEWARD.

TAYLOR.—Polly Ann Post was born in Wayne County, Michigan, Jan. 22, 1837, and died at her home, Dec. 28, 1910, aged 73 years, 11 months, and 6 days. Nov. 30, 1854, she was married to James Taylor, soon after which they moved to River Junction. To this union nine children were born, seven of whom are still living, and with her husband mourn the loss of a loving mother and a true and faithful wife. In 1884 she, with her husband, accepted present truth, and remained loyal until her death. Her life testified to her faith, and we believe she will come forth in the resurrection. The funeral was held at the home. Words of comfort were spoken by the writer, from Rev. 14:12.
D. P. WOOD.

SPEAR.—Charles C. Spear was born in Charlotte County, Vermont, Aug. 23, 1828. At the age of twenty-eight he was united in marriage to Miss Mary Jeff. In 1860 they moved to Allegan, Mich., where they remained for thirty-two years. In 1892 they moved to Chicago, and in 1905 to California, living for three years in San Diego, and the last two years in Santa Barbara. Father Spear passed away Jan. 21, 1911, at the age of 83 years, 4 months, and 29 days. His aged wife and five children are left to mourn. He accepted the truths of the third angel's message over fifty years ago, and always expressed a desire to live until the coming of the Lord. Brief funeral services were held Jan. 23, 1911, prior to the body being taken to Flagstaff, Ariz., for burial.
NOAH PAULIN.

BARTHOLOMEW.—Sarah Downing was born March 5, 1859, in Birch Run, Saginaw Co., Mich., and died at Campobello, S. C., Jan. 19, 1911, aged 51 years, 10 months, and 14 days. Aug. 26, 1877, she was married to F. N. Bartholomew, during which year she accepted present truth under the labors of Elder R. J. Lawrence. She has been a faithful believer ever since. Her husband, two daughters, three stepsons, her mother, three sisters, two brothers, and a large circle of friends and relatives, who were much saddened by her sudden death, are left to mourn. She was a faithful mother and wife. We laid her to rest with the hope of seeing her in the resurrection morning. Words of comfort were spoken by Elder Carey, from John 11.
F. N. BARTHOLOMEW.

ATKINSON.—Died at Sand Prairie, Wis., Sister Clarinda Atkinson, aged seventy-eight years. She had been a believer in the truth for many years. The funeral was held in the Seventh-day Adventist church at Sand Prairie, Dec. 15, 1910. Text, Rev. 20:4.
W. S. SHREVE.

MCCAPE.—Mrs. Eliza McCape was born Nov. 20, 1836, in Grant County, Wisconsin, and died at Fresno, Cal., Jan. 7, 1911, aged 74 years, 1 month, and 27 days. She came as a pioneer to this place in 1870, and united with the Seventh-day Adventist church here in 1877. She fell asleep with the blessed hope of soon seeing her Saviour. Two sons, one daughter, and a large circle of friends are left to mourn. Text, 2 Tim. 2:19.
C. L. TAGGART.

DEMPSEY.—Linda Sarah Clapsath was born Dec. 31, 1868, in Niagara County, New York, and fell asleep in Jesus, Jan. 9, 1911, after a short illness. She was married to Everett Dempsey in 1899. After living near Flushing, Mich., for some time they moved to Oceana County, Michigan, where they were living at the time of her death. She accepted present truth over fifteen years ago, and has been a consistent Christian ever since. She leaves a husband and four little children to mourn.
A. R. SANDBORN.

HUSTED.—Martha Jane Husted was born Sept. 10, 1845, and departed this life Jan. 21, 1911, aged 65 years, 4 months, and 11 days. In 1870 she was married to Benjamin C. Husted. In 1872 she was converted and united with the Christian Church, but a few years later she joined the Seventh-day Adventist Church, of which she remained a faithful member till death. She was a kind and loving wife, a devoted mother, and a conscientious and faithful Christian. She leaves to mourn her death her husband, two sons, and one daughter. Words of comfort were spoken to the bereaved from Ps. 116:15.
JOHN P. GADE.

STARR.—Nellie Devereaux was born in Freeborn County, Minnesota, June 28, 1875, and died at North Yakima, Wash., Jan. 4, 1911, aged 35 years, 6 months, and 6 days. She was the daughter of J. W. and S. J. Devereaux, and was one of a family of eleven children. Thirteen years ago she was united in marriage to John A. Starr, of Battle Creek, Mich. Sister Starr was highly esteemed by all who knew her, and will be greatly missed in the home. She leaves her husband, one daughter, her parents, five brothers, and five sisters to mourn. We laid her to rest in Yakima cemetery, there to await the call of God. Words of comfort were spoken to relatives and friends by the writer, from Job 14:14 and Rev. 14:13.
W. A. KINNEY.

TOWN.—"Uncle John" Town, as he has been known for many years, died at his home in South Russell, N. Y., Jan. 23, 1911, aged 90 years, 2 months, and 17 days. He was the oldest man in town at the time of his death. Father was born Nov. 6, 1820. June 4, 1851, he was married to Miss Minerva Gilmore, who still survives him. Eleven children were born to them—four boys and seven girls. In 1853 father purchased land in South Russell, St. Lawrence Co., N. Y., and there in the rocky wilderness he founded the home in which he spent the remainder of his days. His first religious experience was with the Methodist Church, of which he was a member for twenty-five years. In 1884 the writer, who was then the only son with him on the farm, united with the Seventh-day Adventist Church. This caused great grief to father, and resulted in our separation. But in 1901 I had the pleasure of receiving father and mother as members of the South Russell Seventh-day Adventist church, of which he remained a faithful member until his death. His mind was clear until the end. His hope was bright, and he often expressed a desire that the end come, so he might be at rest. He leaves to mourn their loss, our aged mother, eight children, twenty-five grandchildren, and seven great-grandchildren. Words of comfort were spoken by Elder J. W. Lair, from John 3:16.
N. Z. TOWN.



WASHINGTON, D. C., FEBRUARY 9, 1911

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CHURCH elders and missionary leaders should give early attention to the Fourth Sabbath Home Missionary program in this number

WITH a good report of progress in the West Indies, Prof. H. R. Salisbury has returned from the union conference meetings in Jamaica, having visited Cuba and points in the South on the way homeward.

WE congratulate the brethren of the Pacific Press Publishing Association on the good report they are able to make for 1910. It was one of the most prosperous years in the history of the association. The output of publications was large, and the institutional indebtedness was reduced by about fifteen thousand dollars.

It is always with deep interest that we hear of the sowing of the first seeds of truth in a new field. In the Australasian Union Conference Record, Brother Jacob van de Groep, of Java, reports a visit to the island of Bali, east of Java, and to Macassar, the capital of the Celebes and Moluccas, two groups of islands east of Borneo. Here, for the first time, quite a number of orders were taken for our books. May the Lord bless the seed-sowing in fields where none have ever had opportunity to hear the advent message.

WE hear from various conferences of special activity just now in the campaign to sell the book "Ministry of Healing," for the benefit of our sanitariums.

ACCORDING to his program of the winter's work, Elder I. H. Evans will be attending the general meeting of the believers in Singapore and the Straits Settlements during this month.

THE General Conference Committee has suggested that we print, as fully as possible, the papers on city work prepared for the recent council, so that all REVIEW readers may have the benefit of them. We expect soon to begin the series.

It has been arranged by the General Conference Committee to use the Signs of the Times weekly as the medium for the next Harvest Ingathering campaign for missions. Thus those engaging in that work next autumn will have a new paper to present to their friends.

AN electric light now burns over the tomb of Mohammed, at Mecca, and soon the railway into that town will be completed. No Christian is allowed to pass the Mecca gate. It remains to be seen whether the old restrictions will be maintained when the railway is opened.

RESPONDING to a call from the West Indian Union Conference, Brother W. F. Hardt, of Missouri,—a student, we believe of our German Seminary, at Clinton,—has gone to Guatemala, Central America, to engage in work in connection with the English school in Guatemala City.

ON recommendation of the General Conference Committee, Brother Martin S. Grim, of the Foreign Mission Seminary, left last week for South Carolina, where he will engage in the book work. He had planned on foreign service, but from the standpoint of health it seemed best that he should serve the cause in some needy portion of the home field.

WE are glad to learn that the International Publishing Association, of College View, Neb., was able to print twelve thousand copies of the last number of their German magazine, Zeichen der Zeit (Signs of the Times), with fair prospects of disposing of the edition. Elder T. Valentiner, the editor, writes that they have few agents handling the magazine. Here is an opportunity for some brethren or sisters to do good work and good business in districts where there are many Germans.

By the last mail from India, we learn that Sister J. C. Little, so sorely bereaved in Elder Little's death, has been called upon to lay away also her younger child, a babe of nine months. May divine comfort support her in this time of trial.

Roll of Honor

IN the REVIEW AND HERALD of February 2 appeared a list of thirty-five conferences which have definitely adopted the recommendations made by the General Conference Council concerning the Sustentation Fund, and the division of tithes for the support of foreign mission work. We are glad to be able to report in this number that three other conferences have declared themselves in favor of this fund,—the North Michigan Conference, by voting five per cent of its tithe to foreign mission work; the South Carolina Conference, voting the same amount; and the West Kansas Conference, by apportioning ten per cent of its tithe to the mission work. All three line up quite heartily also on the Sustentation plan.

On account of the work of appropriating to the foreign mission fields, it is very necessary that we should hear from all the conferences on these plans at as early a date as possible.

W. T. KNOX.

Catholic Immigration

THE Catholic Church has evolved a gigantic plan to gain for herself control of large portions of the West, just as she now has control of affairs in our large cities. This is a colonization project of international scope. Holding now the balance of power in the great cities, Rome proposes to turn the tide of Catholic immigration to the great agricultural sections of the West. The organization having this in charge is known as the Catholic Colonization Society of the United States of America. They propose to search out the most available agricultural lands in the United States which are open to colonization, and direct immigrants to these lands. Schools and churches will be established at each of these colonization centers. The first move of the organization is to be to send abroad Catholic priests, who will be known as chaplains of colonization, and who will work in Catholic countries to influence immigrants to come to designated portions of the great West. One journal states that the expenses of these priests will be met by the railroad companies along whose lines the immigrants would settle. This is but another indication that Rome is earnestly working to carry out her purpose to "make America Catholic."

C. M. S.