



The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., April 6, 1911

No. 14



Stirred for Service

Stir me, O, stir me, Lord! I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O, stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling "must" drives me to pray;
Till Thy constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire.

Stir me, O, stir me, Lord, till prayer is pain,
Till prayer is joy, till prayer turns into praise;
Stir me till heart and will and mind, yea, all
Is wholly Thine to use through all the days;
Stir, till I learn to pray exceedingly,
Stir, till I learn to wait expectantly.

Stir me, O, stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.

Stir me, O, stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky.
O church of Christ, awake! awake!
O, stir us, Lord, as heralds of that day!
The night is past, our King is on His way!

—Bessie Porter Head.

YOUTH'S INSTRUCTOR

TEMPERANCE
NUMBER

ONE DOLLAR A YEAR
TEN CENTS A COPY

WASHINGTON
D. C.

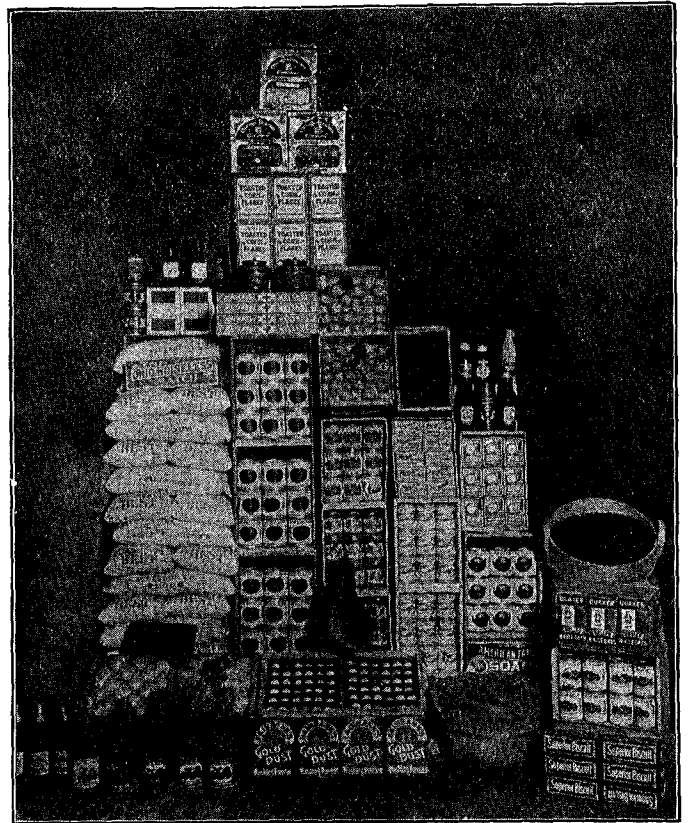
The Temperance Instructor FOR 1911 IS NOW READY

Is It Needed?

Let the misery, the moral, physical, financial waste, and the shocking loss of life in all lands, caused by intemperance, answer. ❖

THE PURPOSE OF THIS ISSUE IS TO INVITE ALL
TEMPERANCE PEOPLE TO JOIN

UNCLE SAM in a Thorough House Cleaning



The startling fact that enough money is spent every year, for drink alone, in the United States to buy the \$91 worth of groceries shown in the above cut for 16,239,797 families, ought to be enough to impel every lover of temperance to put forth his best efforts to suppress this individual, home, and national enemy.

Last Year's Circulation of the Temperance Number Was 210,000 Copies. Is 500,000 Copies too Many for This Year?

Prices Same as Last Year
Order Through Conference Tract Societies

The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 6, 1911

No. 14

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year - - - \$1.75 Six Months - - - .90
Three Months - - - .50

No extra postage is charged to countries within the Universal Postal Union

Make all Post-office Money-orders payable at the Washington, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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

General Articles

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

Echo Anthems of the Skies

WORTHIE HARRIS HOLDEN

OUR earth sprang forth from the Creator's hand

To hear the universe an anthem raise
As morning stars extolled God's wise command,
And sons of God exulted in his praise.

When to redeem our world and all mankind

Our Saviour came as babe to Bethlehem,
Again was heralded God's blest design
In anthem of good will and peace to men.

When night is spent, behold the daylight gleam!

Ascending with his saints to gates ajar,
The King of glory still the rapture-theme
In anthem grand is heralded afar.

And ever have their echoes, heard above,
Arisen from his pilgrims waiting here;
We magnify our God to laud his love,—
Our feeblest song is music to his ear.

In paradise restored forevermore

'Mid Sabbath rest shall songs of praise arise.

Can we while here do filial service more
Than daily echo anthems of the skies?

Join now the song of triumph, and rejoice

In adoration of our Lord on high;

Soon on the sea of glass thy harp and voice

Will blend with all the chorus of the sky.

Portland, Ore.

Cornelius, a Seeker for Truth

MRS. E. G. WHITE

IN pursuance of his work, Peter visited the believers at Lydda. Here he healed Eneas, who for eight years had been confined to his bed with the palsy. "Eneas, Jesus Christ maketh thee whole," the apostle said; "arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord."

At Joppa, which was near Lydda, there lived a woman named Dorcas, whose good deeds had made her greatly beloved. A worthy disciple of Jesus, her life was filled with acts of kindness. Her skilful fingers were more active than her tongue. She knew who needed comfortable clothing and who needed sympathy, and she freely ministered to the poor and the sorrowful.

"And it came to pass in those days, that she was sick, and died." The church in Joppa realized their loss. And in view of the life of service that Dorcas had lived, it is little wonder that they mourned, or that warm tear-drops fell upon the inanimate clay.

Hearing that Peter was at Lydda, the believers in Joppa sent messengers to him, "desiring him that he would not delay to come to them."

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them."

Peter directed that the weeping friends be sent from the room, and then kneeling down, he prayed fervently to God to restore Dorcas to life and health. Turning to the body, he said: "Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up." Dorcas was of great service to the church, and God saw fit to bring her back from the land of the enemy, that her skill and energy might still be a blessing to others, and that by this manifestation of his power, the cause of Christ might be strengthened.

It was while Peter was still in Joppa, that he was called by God to go to Cæsarea to take the gospel to Cornelius.

Cornelius was a man of wealth and noble birth. His position was one of trust and honor. A heathen by birth, training, and education, through contact with the Jews he had gained a knowledge of God, and he worshiped him with a true heart, showing the sincerity of his faith by compassion to the poor. He

was known far and near for his beneficence, and his righteous life made him of good repute among both Jews and Gentiles. His influence was a blessing to all with whom he came in contact. The inspired record describes him as "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."

Believing in God as the Creator of heaven and earth, Cornelius revered him, acknowledged his authority, and sought his counsel in all the affairs of life. He was faithful to Jehovah in his home life as well as in his official duties, and had erected the altar of God in his home. He dared not attempt to carry out his plans or to bear his responsibilities without the help of God, and for that help he prayed earnestly.

Though Cornelius believed the prophecies and was looking for the Messiah to come, he had not a knowledge of the gospel as revealed in the life and death of Christ. He was not a member of the Jewish church, and would have been looked upon by the rabbis as a heathen and unclean. But God read the sincerity of his heart, and sent a message direct from heaven to him, and by another message directed the apostle Peter to visit him.

While Cornelius was praying, there came to him a heavenly messenger, who addressed him by name. The centurion was afraid, yet he knew that the angel had been sent by God, and he said, "What is it, Lord?" "Thy prayers and thine alms are come up for a memorial before God," the angel answered. "Send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside."

The explicitness of these directions, in which was named even the occupation of the man with whom Peter was staying, shows that heaven is acquainted with the history and business of men in every station in life. God is familiar with the experience and work of the humble laborer as well as with that of the king upon his throne.

"Send men to Joppa, and call for one Simon." Thus God showed his regard for the gospel ministry, and for his organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man subject even as the centurion himself to human frailties and temptations was to tell him of the crucified and risen Saviour. In his wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. It is the plan of heaven that those who have received light shall impart it to those in darkness.

As his representative among men, God

does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that he might reach humanity. A divine-human Saviour was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known "the unsearchable riches of Christ." They are to be the channels of communication between God and man.

Cornelius was gladly obedient to the vision. When the angel had gone, he called "two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa."

The experience of Cornelius will be the experience of many who, though they have not a full knowledge of truth, are walking in all the light they have. Cornelius was living in obedience to all the truth he had received, and God so ordered events that he was given more truth. A messenger from the courts above was sent to bring this officer of Rome into touch with one who could lead him into greater light.

To-day God is seeking for souls among the high as well as the lowly. There are many like Cornelius, men whom he desires to connect with his work. Their sympathies are with the Lord's people, but the ties that bind them to the world hold them firmly. It requires moral courage for them to take their position for Christ. Special efforts should be made for these souls, who are in so great danger, because of their responsibilities and associations.

Much is said concerning our duty to the neglected poor. Should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the glitter of earthly glory, have lost eternity out of their reckoning. Thousands of wealthy men have gone to the grave unwarned. But indifferent as they may appear, many among the rich are soul-burdened. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." He that saith to fine gold, "Thou art my confidence," has "denied the God that is above." "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever."

Riches and worldly honor can not satisfy the soul. Many among the rich are longing for some divine assurance, some spiritual hope. Many long for something that will bring to an end the monotony of their aimless life. Many in official life feel their need of something which they have not. Few among them go to church, for they feel that they receive little benefit. The teaching they hear does not touch the heart. Shall we make no special appeal to them?

God calls for earnest, humble workers, who will carry the gospel to the higher classes. It is by no casual, accidental

touch that the wealthy, world-loving souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor be discouraged.

In order to reach the higher classes, believers themselves must be living epistles, known and read of all men. We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this. Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of the mind and heart filled with "It is written." Let them hang in memory's hall the precious words of Christ, which are to be valued far above gold or silver.

There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of this earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to the truth, and new efficiency and power will be added to the church.

There are in our world many who are nearer the kingdom of God than we suppose. In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. Everywhere there are those who will take their stand for Christ. Many will prize the wisdom of God above any earthly advantage, and will become faithful light-bearers. Constrained by the love of Christ, they will constrain others to come to him.



Preparation for the Latter Rain

G. W. WHITE

"FEAR not, O land; be glad and rejoice: for the Lord will do great things." Joel 2: 21. "He will cause to come down for you the rain, the former rain, and the latter rain." Verse 23. In Deut. 11: 14 we have the promise, "I will give you the rain . . . in his due season, the first rain and the latter rain." We are in the season, or time, of the latter rain; why, then, has not that rain been given to the church?

In Zech. 10: 1 we are exhorted: "Ask ye of the Lord rain in the time of the latter rain;" and the promise is, "So the Lord shall make bright clouds, and give them showers of rain." We have

for a long time been pleading with the Lord for the rain; and again we ask, Why has the rain been withheld?

Let the Scriptures Answer

By referring to Deut. 11: 13, 14, we learn that the giving of the latter rain is conditional. Note the clear and distinct condition set forth: "*If ye shall harken diligently unto my commandments, . . . I will give you the rain . . . in his due season.*" This throws light upon the situation. The rain has been withheld because we have failed to meet the condition set forth; we have failed to harken diligently to God's commandments.

In Jer. 5: 25 we read: "Your iniquities have turned away these things [the former and latter rain; see verse 24], and your sins have withholden good things from you." Here is a very definite answer to our question, a very definite charge laid at our door,—the former and the latter rain has come toward us, very near to us, the prophet seems to say, when lo, the Giver has seen iniquity in our hearts and sin in our lives, and these have turned away the promised blessing,—the Holy Spirit.

Again the Lord in mercy speaks to us in answer to this important question: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59: 2. We have been asking for the rain, but our iniquities have made our asking of none effect. So again we can see that we have failed to receive, because we have failed to meet the condition, we have failed to harken diligently to his commandments.

Sin Lieth at the Door

When Cain and Abel brought their offerings to the Lord, Abel's was accepted, but Cain's was rejected. In the conversation which followed, the Lord addressed Cain in these words: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4: 7. Beloved, if we do well, if we meet the conditions, we shall be accepted, and shall receive the promised blessing; and if we do not receive the blessing, we may be sure that sin lieth at the door, to turn the blessing away from us.

Victory Over Sin Necessary

In "Early Writings" (eleventh edition), page 71, we read: "I saw that none could share the 'refreshing' unless they obtained the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." We can not stand in the time when the seven last plagues will be poured out, without having shared in the 'refreshing,' and we can not share in that until we have obtained the victory over every sin. O, how important is this work of getting the victory over sin! Upon it depends everything; therefore is given the injunction of the prophet to the watchmen on the walls of Zion: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1.

Can it be that God's remnant people to-day are trampling upon divine precepts? Are they, of whom it is said, "Here are they that keep the commandments of God," found to be commandment-breakers? This is expressly declared to be the cause for the delay of the latter rain. "Your iniquities have turned away these things." Jer. 5:25. This is what the Lord declares. What are the conditions as revealed among the people? Do the conditions show that the remnant people are guilty of violent, outbreking sins? Are they drunkards, harlots, blasphemers, fierce, traitors, despisers of those that are good, etc.?—No, no. While there are exceptional cases of those who are with us but not of us, as a rule the remnant people are noted for their pure, clean, righteous living. Then—

What Is the Sin

that is causing all this dearth of spiritual power? We must come closer, and inspect the case more critically. In so doing we find that the adversary of souls has so subtly and insidiously woven a net about us that nothing less than the Spirit of the living God can give us sufficiently clear vision to detect it, and reveal its true character. Let us, then, turn upon the situation the search-light of the spirit of prophecy, and see what is revealed as the sin which turns away the latter rain, and keeps divine power from being fully revealed among us.

From "Testimonies for the Church" we read: "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Vol. IX, page 46.*

Ah, here we find the hindering cause! Here is the sin of which we are guilty, —the sin which turns away the fulness of the Spirit of God, and so shortens the arm of God that divine power can not be fully revealed. It is this which robs the church of the greater providential working of the Lord of hosts. In our "indolence and slothfulness," our spiritual laziness,—for that is what these words mean,—is found the reason why every church-member is not doing all the apostles did, why the light of truth does not shine forth in sufficiently strong rays to turn many souls from error to the truth, and why the earth is not lighted with the glory of the Lord. O, what a reproach is this condition to a people who know that the "Spirit of God is gradually but surely being withdrawn from the earth;" who know that "the prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfilment;" who know we are living on the very verge of eternity, and that the curtain is about to be raised, ushering in scenes of fearful import!

"Indolence and slothfulness"—lazi-

ness! We often think we haven't time to pray, to study God's Word, to attend camp-meeting, to canvass with the special REVIEW, etc.; but if the real truth were known and confessed, would it not be revealed that we are too spiritually lazy to pray, too lazy to study God's Word, too lazy to attend prayer-meeting, too lazy to visit our neighbors and tell them of the nearness of Christ's coming? Thank God, there is—

Deliverance From This Sin

as there is from every other; for we are told that it may be wiped away. And behold the result! When this reproach shall have been wiped away from the church, "the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."

See the hosts of Israel, every face flushed with the victory of faith. They have crossed the Jordan, and have encamped in Gilgal—on promised soil at last. Hear the words of the Lord to Joshua: "This day have I rolled away the reproach of Egypt from off you." Joshua 5:9. Immediately after this, the Lord appeared unto him, saying: "As captain of the host of the Lord am I now come" (verse 14); and then, in marvelous ways, was the providential working of the Lord of hosts witnessed by his chosen people. Brethren and sisters, let us seek the Gilgal experience, and have the reproach of Egypt (backslidings, murmurings, unbelief, indolence, and slothfulness) wiped away, that we, too, may witness the providential working of the Lord of hosts and the revelation of divine power in our lives.

Let us read again from the Testimonies: "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Vol. V, page 214.* Let us remedy these defects, that we may be prepared for the promised rain. Let us plead with the Lord earnestly that he will, by his Spirit, reveal to us every besetment, every defilement, every defect, and pray without ceasing for strength to put these sins away, and for a decisive victory over everything that tends to hinder our receiving the latter rain.

Beatrice, Neb.



A Study of Principles—No. 5

Methods of Labor Where Prejudice Is Strong

D. E. ROBINSON

In the summer of 1895, there was renewed activity in some of the Southern States in arresting Seventh-day Adventists for Sunday labor; and there were differences of opinion among some of

our brethren as to how far the brethren in that field should go in the matter of refraining from their ordinary secular work on Sunday.

Some felt that, where a Sunday law was being enforced, to refrain from such labor under any conditions would be a denial of faith, and would involve receiving the mark of the beast. The only logical conclusion to such a premise would be that our brethren should teach all, even the Sabbath-keepers among the colored people, that, be the consequences what they might, it was their duty to labor openly, as usual, on the first day of the week, in defiance of the Sunday laws. Others who were laboring in the South, with their knowledge of the conditions and the field, and of the strong prejudices of some of the people, felt that our work would be greatly hindered were we to maintain such an attitude.

On the morning of Nov. 20, 1895, on the Armadale camp-ground in Victoria, Australia, a special meeting was called to consider the matter. There were present W. W. Prescott, A. G. Daniells, W. C. White, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg, W. D. Salisbury, James Smith, and Sisters E. G. White and E. J. Burnham.

Several letters were read with reference to the question at issue, and the brethren were invited to discuss the points treated in the letters; but all seemed desirous of hearing from Sister White, and in the course of her remarks, she said:—

"There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in—. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern States. . . .

"When the truth is proclaimed in the South, a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised not to arouse their prejudice. Otherwise we may just as well leave the field entirely. . . .

"Our laborers must move in a quiet way, striving to do everything possible to present the truth to the people, remembering that the love of Christ will melt down opposition.

"From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this. . . .

"We are not to make efforts to teach the Southern people to work on Sunday. That which some of our brethren have written upon this point is not based upon right principles. When the practices of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling-blocks in the way of those for whom they labor, and hinder them from accepting the truth. On Sunday there is the very best oppor-

tunity for those who are missionaries to hold Sunday-schools, and come to the people in the simplest manner possible, telling them of the love of Jesus for sinners, and educating them in the Scriptures."

Question: "Should not those in the Southern field work on Sunday?" [The questioner evidently had in mind to inquire regarding the duty of our brethren under conditions then existing in the South, rather than their duty in that particular locality, regardless of conditions.]

"If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those whom they hate. *At present Sunday-keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness.* What I have said about this should not be understood as referring to the action of old Sabbath-keepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday.

"When the colored people feel that they have the Word of God in regard to the Sabbath question, and the sanction of those who brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors, they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, *to patiently suffer wrongs, that they may help their fellow men to see the light of truth.* . . .

"The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. *You need not cut short your work by yourself laboring on Sunday.* It would be better to take that day to instruct others in regard to the love of Jesus and true conversion."

Question: "Should the same principles govern our work and our attitude toward the Sunday question in foreign fields where the prejudices of the people are so strong?"

"Yes; just the same. The light that I have is that God's servants should go quietly to work, preaching the grand, precious truths of the Bible,—Christ and him crucified, his love and infinite sacrifice,—showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of God will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. . . . *The Sabbath must be taught in a decided manner, but be cautious how you*

deal with the idol Sunday. A word to the wise is sufficient.

"I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. *Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interests of the work, it should be done.* We should not go out of our way to work on Sunday.

"After the Sabbath has been sacredly observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the Scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God's holy day, difficulties will arise; for *efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God; and if the opposition and persecution are determinedly kept up, let them heed the words of Christ: 'When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.'*

"The time has not yet come for us to work as if there were no prejudice. Christ said, 'Be ye therefore wise as serpents, and harmless as doves.' *If you see that by doing certain things which you have a perfect right to do, you hinder the work of truth, refrain from doing these things.* Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

"We have no right to do anything that would obstruct the light which is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the truth. *The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time.*"

In a letter to Elder A. O. Tait, written the same day this special meeting was held, Mrs. White wrote further in harmony with these principles. She said:—

"This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. On some of these subjects I could speak, because at sundry times and in divers places, many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the expression of thought with the pen. The advice

given to our brethren in the Southern field has been diverse; it would bring in confusion. . . .

"Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. . . .

"Tell them they need not provoke their neighbors by doing work on Sunday; that *this will not prevent them from observing the Sabbath.* . . . Let the instruction be given to this much oppressed people that the keeping of the Sabbath does not necessitate their working on Sunday. . . . This people need not be told that the observance of Sunday is the mark of the beast *until this time shall come.* . . .

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' All this may be, and yet not one principle of truth be sacrificed."

Mountain View, Cal.

Thy Brother's Keeper

A. T. ROBINSON

"AND the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" Gen. 4:9.

Every person who lives in this world becomes a part of the great web of humanity. It is impossible for any one to so shut himself up to himself that his life will not come in touch with and affect some other life. When Cain thought that his brother Abel had been put beyond the sphere of his life, the Lord said to him, "The voice of thy brother's blood crieth unto me from the ground." It is impossible for us to occupy a position in this world where the influence of our lives does not affect either for weal or woe those who are about us. The apostle stated this truth in these words: "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7.

Unlike Cain, who tried to escape responsibility by declaring that he did not know where his brother was, is the example of Job, who said, "The cause which I knew not I searched out." Job 29:16.

To a certain lawyer who would escape responsibility, one who, "willing to justify himself, said unto Jesus, And who is my neighbor?" Jesus spoke the parable of the man who, going from Jerusalem to Jericho, fell among thieves, and was robbed and left half dead, and who, after being passed by the priest and the Levite, was ministered to by the good Samaritan. He then asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer answered, "He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

If the good Samaritan was neighbor to the man who fell among thieves, it follows that the one who fell among

thieves was neighbor to the good Samaritan. The man who fell among thieves represents every soul in this world who is in the bondage and darkness of sin, while the good Samaritan represents the true followers of the Lord Jesus Christ.

This makes China's 435,000,000, Japan's 50,000,000, Korea's 10,500,000, India's 300,000,000, Africa's 127,000,000, and South America's 40,000,000, our 962,500,000 next-door neighbors, who truly have fallen among thieves, been robbed of the blessed gospel of peace, and left to die in the darkness of sin and unbelief, without God and without hope.

What have we been doing to give to these, our neighbors, the blessed news of salvation, which has been so richly unfolded to us? Think of one little hand-power printing-press, operated in a Chinese dwelling-house, the rooms of which are dark and dingy and most unfavorable for health and good work, and this the only means for publishing this glorious message to China's four hundred thirty-five millions of unsaved and unwarned people. In this great, needy field, also, we have no suitable school for the training of workers who accept the truth.

Think of our only printing-plant, a small press turned by hand, and our only school in Japan, both conducted in the private dwelling of one of our workers! These are indeed meager facilities for giving the message to the intelligent, thrifty millions of Japan.

What has been said of China and Japan is true of Korea, where we also have a small printing-plant and a school in operation. Here, notwithstanding our feeble efforts, the Spirit of God has been moving upon hearts, and we have over four hundred Korean Sabbath-keepers.

But space forbids our even touching upon the crying need of facilities for carrying forward our work in India, South America, Africa, and other dark portions of the earth.

Who does not see the justice of quickly doing his part in the raising of the \$300,000 Fund with which to provide the needed facilities for carrying on the work in these great, needy, unworked fields, and also to provide homes for our workers? Already many have fallen at their post of duty, and others have been obliged to return to the home land, who, if they had been provided with suitable places in which to live, might now be doing valiant service for the Master.

Will you not respond to this, the call of the hour?

Boulder, Colo.

◆ ◆ ◆

EXCAVATIONS in the ruins of ancient Babylon during the last year, by Professor Koldewey, bring to light some interesting relics. It is claimed that the hall where Nebuchadnezzar was enthroned, which was the scene of Belshazzar's feast, has been uncovered; also that it was in this hall that Alexander gave his generals the last commands for the final conquest of the world.



Plum Blossoms

GEORGE E. TACK

THE angel of earth's spring came down
From fields of paradise,
And called unto the meadows brown,
"Ope now your violet eyes."

The meadows sighed, then whispered low,

"We fear the winter's wrath;
His blighting breath doth coldly blow
Above the aftermath."

The angel smiled, then softly sang
Of golden days to be;
And hark! the woodland echoes rang
The mock-bird's threnody.

The March skies heard the enchanting sound,

And smiled with keen delight;
A thrill went through the pulsing ground,
And lo! spring's banners white,

Unfurled in camps embrowned, were seen;

While bugle-calls rang sweet
From lips of south winds o'er the green,
To winter's swift retreat.

Baltimore, Md.

◆ ◆ ◆

How to Treat a Cold

KATE LINDSAY, M. D.

THE first thing to do is to give the digestive organs a rest. In many cases, where there is catarrh of the stomach and indigestion, a large and thorough enema or a mild saline cathartic will help matters greatly. The old and feeble and infants and young children should have complete rest in bed for twenty-four hours. During this time no food should be taken, unless it be mild, strained fruit juices. After the acute stage is past, as manifested by the cessation of sneezing, aching, fever, and change in the character of the expectoration and cough, the former being now thicker, more like yellow pus, and the cough what is known as "loose" and "easier," gruels, well-cooked grains, and zwieback may be added, but still no full meals should be taken.

The lessening of the constitutional symptoms indicates that nature is doing her work of cleaning, and is being successful in the battle with disease, and, if given a chance, will succeed. But extra work for the liver, kidneys, lungs, and mucous surface, caused by chilling and dampness, too much food, fatigue, or any other cause which adds to the work of the eliminative organs, may cause a relapse and further extension of the disease, involving not only the air-passages, but extending to the lung-cells, and causing pneumonia; involving

also the digestive tract, and causing catarrh of the stomach and bowels, and even infecting the bile-ducts of the liver.

A neglected cold in the aged and feeble may, and often does, lead to a fatal pneumonia, because of lack of proper treatment at the outset.

Few either of people or physicians give much attention to the treatment of a "common cold," as it is called, until some grave symptom develops. Then it is sometimes too late to save the patient. A few days' rest, fasting, bathing, and cleansing the system at the outset of a cold might have saved many a life which, because of neglect of proper treatment at this time, was speedily taken by pneumonia; or perhaps the patient partially recovered, only to succumb to tuberculosis.

Infants and small children allowed to acquire the cold-catching habit by neglecting proper treatment at the outset, are likely to develop enlarged tonsils, chronic nasal catarrh, adenoid growths in the nose, and inflammation of the middle ear. These disorders may wreck their lives from mouth-breathing and deafness, causing dulness of intellect as well as physical ill health and weakness. Such patients suffer from repeated attacks of tonsillitis, and take cold easily. Mouth-breathing also greatly increases the danger of throat and lung infection, because the inspired air is not filtered and freed from germs and dirt by passing over the mucous surfaces of the nasal membranes, which, when healthy, free this important gaseous food from dirt, and also disinfect it by destroying disease germs.

The old and oft-repeated adage, "Feed a cold and starve a fever," is responsible for much damage to both classes of patients. Undoubtedly the cold-taking victims have suffered the more from this treatment.

The chief directions for treating a cold hydropathically run something like this: Get the skin active by taking a hot bath, and inducing free perspiration, or take a hot foot-bath and drink plenty of hot lemonade or other hot drink. So the sneezing, watery-eyed city victim of a cold in the head rushes off to some bathing establishment to get rid of his coryza by sweating in a hot-water, Russian, Turkish, or electric-light bath. Then a ride home in the cold in a street-car, or a walk in the cold, damp air, chills the heat-relaxed cutaneous surface. More congestion and more wastes for the already overburdened mucous membranes and excretory organs result, and the patient is surprised to find his cold worse instead of better; in fact, he feels ill

enough to go to bed, which is just where he should be.

The hot treatment for the purpose of increasing the action of the skin, is all right in theory, but fails in practice because improperly administered. A hot bath should never be taken unless the patient suffering from cold has freed the alimentary canal, is giving the digestive organs a rest, and can lie down in a moderately warm, well-ventilated room for several hours afterward. A hot bath is best taken before going to bed at night. It should be followed by a cool sponge, spray, or cold-mitten friction, to tone up the skin. In fact, the moderately strong toning up of the skin by cool or cold bathing, especially in the morning, is much better than parboiling the cuticle and paralyzing the coats of the cutaneous blood-vessels by overheating through excessive hot bathing.

Summing up the treatment for an incipient cold: First, stop eating, to give the digestive organs needed rest, and the eliminative organs a chance to expel the toxins from the body. If the patient is weak, or a young child, he should rest in bed from twenty-four to forty-eight hours in a well-ventilated room, the temperature of which is not above sixty-five degrees. If there is nausea and loss of appetite, with coated tongue and constipated bowels, give a lavage, enema, or saline cathartic. To tone up the skin, give two or three cold-mitten frictions, sponges, sprays, or quick, short, cold, full baths, being sure to leave the skin warm and ruddy. At night a thorough hot bath may be taken once or twice at the outset, being careful to avoid chilling afterward. When the throat is sore and dry, spraying with hot water and salt,—a teaspoonful of salt to the pint,—or, better still, a nasal douche of the same, may relieve the pain and discomfort, and cleanse the mucous surfaces of the throat and nose. A pocket menthol inhaler is also useful in cases of this kind.

In infants, who often suffer from being unable to nurse when the nose is stopped up, the nostrils should be freed from dried mucus by cotton saturated in warm sweet oil or liquid vaseline. Wrap small pieces of the cotton around wooden toothpicks, making small swabs, and, dipping in the oil, cleanse out the nose thoroughly. Also apply oil to the outside, and gently massage the nose downward from root to openings. Keep the eyes cleansed with a warm saline solution; and watch closely for middle-ear infection in cases where a baby has a cold in the head.

Air-baths, sun-baths, and oil rubs are all good treatments for colds; also the use of soothing and disinfecting solutions by means of inhalers, sprays, nebulizers, etc. But when a cold has been contracted, and its symptoms have been manifested, systemic infection is indicated. Then the main treatment to shorten the attack, and prevent complications and troublesome or dangerous after-effects, is to fast, rest, cleanse the alimentary canal, and by judicious water treatment tone up the skin, avoiding

overheating and chilling afterward by exposure to cold and dampness. Breathe pure air of moderate temperature.

A robust adult may overcome a cold at the very outset by fasting and by out-of-door exercise, provided he keeps active enough to avoid chilling the skin, and does not expose himself to dampness, or allow his feet to become cold.

Boulder, Colo.

When Food Becomes a Luxury

IN the December *Popular Science Monthly*, Prof. E. H. S. Bailey, of the University of Kansas, discusses the modern tendency toward buying foods in small packages or tins, rather than by the bulk or weight. He says:—

"One of the most conspicuous illustrations of the tendency to allow the manufacturer to reap, to say the least, a large profit, because the consumer wants to buy his food 'ready prepared,' is the fad of making the breakfast to a great extent of the newly invented 'breakfast cereals.' A few years ago the people did not know the meaning of these words, and now they are common in the most modest bill of fare.

"Since these foods are made mostly from wheat, corn, and oats, it is absurd to suppose that the claims of some of the manufacturers are true, when they say that these foods are in every way better than the original grains from which they are made. . . . It is a question, anyway, whether the normal stomach welcomes the appearance of predigested food; it is provided by nature with 'apparatus and chemicals' necessary for the digestion of food, and why should the work be taken away from it?"

But the point in the article is the cost of specially prepared foods in packets, over the cost of the ground cereals in bulk. Professor Bailey says:—

"From the Bulletin of the Maine Agricultural Experiment Station for 1906, we quote the following cost in cents per pound for some of these foods: Quaker Oats, 3.1 cents; Nichol's Pearl Hominy, 4.5; Cream of Wheat, 8.8; Grape Nuts, 14.6; Shredded Whole Wheat, .5; Force, 16.5; Flaked Rice, 18.2; Granula, 27.2. To this may be added the cost of some other brands, as Quaker Corn Flakes, 13.3; Kellogg's Corn Flakes, 13.3; Maple Corn Flakes, 14.5; Post Toasties, 14.5; Grape Sugar Flakes, 17.8; Malta Vita, 18.4; Sugar Corn Flakes, 20; Holland Rusk, 22.8; Puffed Wheat, 29.1 cents. At this rate a bushel of wheat, which might be originally worth one dollar, would when made into a breakfast food, cost the housekeeper from five dollars to twelve dollars, calculating that seventy-five per cent of the grain is available as food, as is the case in making wheat flour. Oatmeal in bulk sells at five cents a pound, and simple preparations of the other grains at from five to seven cents.

"These are a few of the illustrations to show 'where the money goes,' or at least some of it. Some of us are living on the luxuries of the market. . . . In-

stead of using the oak and maple and pine for fuel, we are feeding the fire with mahogany, and walnut, and rare imported woods."

Are All the Children Home?

ROBERT HARE

THE twilight deepens, day is done,
And sunset glories leave the west!
The wood grows silent, and apace
The song-birds seek their nest.
Yes, day is done; perhaps thy toil,
Since now the night has come.
But are your birdlings all at rest?
Are all the children home?

Perhaps behind the gloom there lies
A tempest deep and wild;
Some storm-born spirit might destroy
Thy wandering, helpless child.
But darker than the gloom of night,
Where thoughtless footsteps roam,
The paths of wickedness are spread—
Are all the children home?

What hand can shield them but thine
own?
What lips should whisper love so
sweet?
What heart like thine could so inspire
With hopes that make complete?
Then, art thou living for the hour?
Sunlight has left your dome!
Gather thy treasures ere too late—
Are all the children home?

The night has come, O kingdom child,
Born for hope's destiny,
What of thy flock, thy beauteous flock?
Are they all safe with thee?
All safe? What of the erring one,
Whose footsteps distant roam
Out in the darkness? God of heaven,
Are all the children home?

Great Father, when the trumpet blast
Rings from the upper skies,
And when from out the silent dust
The dead in Christ arise,
Wilt thou in mercy to us all,
When earth's last night has come,
From crimsoned sea and riven plain,
Gather the children home?

Reputation

A good name is better than great riches, but a good character is far more important than a good name. Character makes reputation; reputation never can make character. Reputation is what people *think* you are; character is what God knows you are. A pure, strong, upright, godly *character* is a power, a mighty force in the world; but reputation may be like the noise of sounding brass or of tinkling cymbals.

Let all the machinery in the clock be right, and the hands will give little trouble; but if the machinery is wrong, nothing that we can do will make the hands go right. So if the inner life is right, the outward reputation will in due time take its shade from it; but if men care for the outward reputation, and neglect the inward life, the result will only be emptiness and hypocrisy.

"Behold, thou desirest *truth in the inward parts*: and in the hidden part thou shalt make me to know wisdom."—*Selected.*



Results of the Circulation of Literature in China

A. C. SELMON, M. D.

FROM the northeast part of the province of Quangtung, in what is known as the Swatow district, there are ten companies that are calling earnestly for some one to be sent who can stay with them and teach them the truth. In some of these companies there are only a few persons, in others there are a score or more. In the province of Honan there are companies numbering, all told, more than one hundred fifty persons who are sending appeal after appeal for workers to be sent them at once. In the province of Hunan there are companies sending similar appeals to the brethren in Chang-sha.

Such were the reports rendered at the session of our mission committee just closed. Inquiry being made as to how these people, most of whom are hundreds of miles away from any of our mission stations, had learned of the truth, the answer in every case has been that it was through our literature. Our monthly paper, *Shi Djao Yueh Bao* (*Signs of the Times*), together with tracts and pamphlets, have been the silent messengers to carry to these hundreds of souls the warning message that Christ is soon to return, and that there should be no delay in preparing for that event. The sowing that has brought about this interest has been done almost entirely the past two years. During this time we have worked under great difficulties, both in manufacturing and distributing this literature. We have been sending men out to sell it who have had no training, because there has been no one to train them. Experienced canvassers are needed who will set themselves to master the language, the same as any other evangelistic worker in the field. And with a command of the language, such a canvasser could go out with companies of Chinese evangelists and colporteurs, and teach them how to sell literature.

We have been calling now for years for some of our successful canvassers to come and help us. Why will no one answer the call? I would that you might be where you could hear the call that we hear, and see the wonderful opportunities that are awaiting us in China. May God stir the hearts of those who can and should come. Brethren, why will you leave us short-handed, and cause us to struggle on, and attempt work for which we have not had a training? One thing I believe is true, and that is that some one's indecision in offering to come and enter into this work heart and

soul, is greatly delaying the advancement of the message in China. Months ago we called for eight men to come out and take oversight of the canvassing work in our various mission fields. We have waited and waited, and now we are making as earnest an entreaty as love for souls can lead men to make, that *at least one* general canvassing man will speedily come — *one man* to direct in distributing literature to a population of over four hundred thirty millions.

We now have a union training-school, where the most promising young men and women in our churches are receiving a training to give the third angel's



"AND THESE FROM THE LAND OF SINIM"

Back row: Brethren Wang, Lo, Li, and Lee. Front row: Brother Hung, Elder Keh, Brother Han. These brethren were in attendance at the recent Union Mission Committee meeting.

message. Brighter and more promising students can not be found in any school in our ranks. Is there not some one in the home land who would esteem it a privilege to teach these students how to sell papers and tracts? While doing this, such a man would be helping us solve the as yet unsolved problem of how to get some form of industrial work that will enable the students to help support themselves, also that other problem of how our literature work may be carried on without the heavy financial loss we must now bear each year.

During 1909 the total sales of our Chinese *Signs of the Times* were 47,800 copies, or an average sale of 3,900 copies a month. During 1910 there were 138,400 copies sold. During the last eight months of the year the monthly sales averaged 12,840 copies. From this it is seen that the average monthly sales of

1910 were treble the monthly sales of 1909. The year 1911 starts out with a promise of greatly exceeding the record of 1910. The second issue of our paper this present year was a New-year's special, for which we had orders for over sixty thousand copies.

Shanghai.

A Month at Padang, Sumatra

R. W. MUNSON

AFTER nearly five and one-half years' absence, I visited Padang, in November. I was glad of this privilege of meeting again the friends of other years.

The attendance at the Sabbath afternoon service had improved much just prior to my coming, and it increased during my stay until the meeting-room was filled, and every chair and bench was occupied by attentive listeners. A good many of both men and women were Singke-Chinese (born in China), and so not very well acquainted with the Malay.

I enjoyed great freedom in presenting the vital, spiritual truths of the gospel, and a good interest was shown by those who were able to follow me. A deep impression seems to have been made, which we trust will result in creating a greater hungering and thirsting after righteousness. We have good reason to believe that this was the case with at least two Baba-Chinese, a young man of about thirty and his wife. The husband used to attend our services while we were in Padang about six years ago. He

has attended Brother Bernard Judge's services and studied the truth with him for a long time, and he did not miss a meeting during my visit, when he could possibly get there. Whenever I spoke, I was much cheered by the bright, intelligent expression of this man's face. He seemed to drink in every word eagerly. The truth found its mark, and the Holy Spirit sent it home to his heart, as we knew when, after two private interviews, he decided to step out and confess Christ in baptism. Sister Tena Judge had labored faithfully with the wife, who, while timid and fearful at first, finally found courage to take her stand with her husband, and decided to be baptized with him.

So it came about that on the afternoon of my last Sabbath there, December 10, a little company took carriages, and following up the left bank of the

river, went two miles into the country. Crossing the river on the big iron railway bridge, which has a good foot-path on one side, we were in the midst of a beautiful tropical scene. I there baptized these two precious souls.

The railway from Padang to Emma-haven, the seaport, passes near by. Just as we were beginning our service on the river-bank, a passenger-train passed by, and as there was a halting-place at the other end of the bridge, it provided, for a few minutes, a curious audience of interested spectators, who had probably never before seen a Christian baptism. It seemed a pity that the train could not delay for a time, and witness the conclusion of what was to us a joyful and happy scene. God grant that many such scenes may be witnessed in Sumatra before the Lord comes.

Java, East Indies.

The Panjab

S. A. WELLMAN

AMONG the unworked portions of the North India Mission, is the province of the Panjab. The eastern portion has had some work. An Indian brother has been singing and preaching throughout the state of Patiala. Though no one has accepted the truth, he is well thought of, even in the palace of the raja.

In Ambala several are inquiring after the truth, having been brought to a partial knowledge of its claims through the work of our canvassing brother, P. C. Poley. In Patiala City, a doctor has become interested through the same instrumentality, and at Lahore, the capital of the province, another man, prominent in the Indian Christian community, also a doctor with a good practise, has been influenced by the truth. Interests have been awakened in other places; and should it be possible to place a worker in this section at once, the results bid fair to be excellent. The Panjab people are among the most intelligent of India. . . .

The Panjab has a Mohammedan population of twelve millions, two thirds of its entire population. We have done but little for the people of this faith, and it is high time that we were putting forth an effort in behalf of the Moslems, who constitute over one fourth of the population of the Indian empire. They are a hard people to reach, but not more so than some others, in proportion to their privileges and the education they have received.

The Panjab is not our only unentered territory. The Sindi country, with three and one-half millions, occupying the valley of the lower Indus, is without workers. Karachi, the second port of India's west coast, is its chief city. Here a European brother in government employ faithfully lived the truth for some time. Last year he died, but his life and example have been felt. Some of our recent Sabbath-keepers on the west coast obtained much of their first knowledge of the truth from this brother; but with his death this whole

territory has been left without one representative of the third angel's message.

Between the Sindi country and the United Provinces, lies the Rajputana agency. Here live ten million of the survivors of the ancient rajputs, the warriors of India. The country is mostly desert, but here and there are fertile portions, and several large cities are scattered about the agency. These ten million souls have no representative of the truth. How long must they wait?

To the south, in the Central Provinces, are millions of Hindi- and Hindustani-speaking people. These are good subjects for labor. Other missions have had excellent success throughout this region, and there is every reason to hope that we could do as well, had we the workers for the openings.

As we look out upon these unentered provinces, and see the density of the darkness and the millions that are yet to be warned, we should grow faint of heart at the prospect were it not for the promise of divine assistance. Here in the Hindustani portion of the field is as large a population as that of the United States, and half as many more that speak kindred tongues, yet in the North India Conference there are only two English-speaking men and three lady workers; and they are confining their efforts to the United Provinces. Daily we are praying that the Lord of the harvest will send forth laborers into his harvest. As we pray and work, we are hoping that with the blessing of God this help may not be long delayed.

Lucknow, India.

Nagasaki, Japan

WALTER L. FOSTER

My heart goes out in sympathy to the unwarned millions of Japan. Sinful and lost they are; but the Lord has something for them, and it is the same thing that brought hope into our own lives. If the future of the message in Japan can be judged by the past, the living preacher will never get the people warned in this generation — not even one half nor one third of them. But there is a quicker, less expensive way. Let the people read the message. A good, well-equipped printing-plant and a hundred well-trained canvassers could do a mighty work in helping to carry the last gospel message to this people.

In such a country as Japan, not many can get from reading enough to make them Seventh-day Adventists. But the honest ones — those who want the message — can be found in this way; and what they learn from reading will make the rest of the work for them very much easier.

Some insist that we can never sell literature in Japan. If it is the right kind, we know literature can be sold. The present facilities for publishing are so small that hardly enough suitable literature for more than three or four good canvassers can be prepared. The special *Owari* now being published is not

perfect by any means, but it is much better than anything else yet on the market. A fair opportunity is afforded to demonstrate what can be done. Mrs. Foster and another lady worker have been selling the last special for some time. Recently the sales of Mrs. Foster alone have been amounting to more than one hundred papers a day. One day she sold one hundred twenty papers. That would make a profit in United States money of \$1.50. This is not theory, but actual experience; and by improving the paper a little, and giving the canvasser a good training, he might often sell many more papers than this.

I believe the book work will also have its day. There are many young people who will be glad to do such work if they can get the literature, and if some one will teach them how to sell it. Japan needs another tent and a printing-plant.

A Missionary Party "on Trek"

R. C. PORTER

(From a personal letter)

ELDER W. S. Hyatt, Dr. Geo. Thomason, and I, with our wives, Willis and Rosa Hyatt, and Brethren Burton, Moko, and Faba, are making a trip through the Tynnies Valley, in Kafirland [Eastern Cape Colony], where Brethren Burton and Moko have been doing medical missionary evangelistic work with a wagon.

At our first camp it rained all the time the two days we spent with the people. We held public meetings, and Dr. Thomason treated forty-six patients. One intelligent native government teacher decided to accept the truth.

At our second camp the children came running to meet us as we neared the place. We pitched by a beautiful row of shade-trees, and held three outdoor meetings. There were more than one hundred present at some of the meetings. We found a willingness to hear the truth, and the people took a great interest in lantern lectures on the signs of the times and the second coming of Christ. One child who was nearly dying from dysentery was treated, and began to improve at once. This became known to another mother, who came several miles to the second encampment, bringing a child suffering with a similar complaint. She reached us just as we were breaking camp, and called for the great baby doctor. She was much pleased to learn that our party would wait for her baby to receive treatment before proceeding on our journey.

In our last meeting a number requested prayers that they might be prepared for the coming of the Lord, and we closed with a revival service. Dr. Thomason gave forty-three treatments during our second two days' encampment. The people brought hens, mealies, beans, milk, threepences, and sixpences to pay the doctor's bills. As we left, they wished us many blessings, and expressed the hope that if we should not meet again on earth, we might meet in heaven.

Cape Town, South Africa.



WASHINGTON, D. C., APRIL 6, 1911

W. A. SPICER EDITOR
 F. M. WILCOX
 C. M. SNOW ASSOCIATE EDITORS
 W. W. PRESCOTT

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

Editorial

THERE is one straightforward testimony for the Sabbath truth throughout the Scriptures. And in whatever part of the world one meets Sabbath-keepers, one hears the same reason for keeping the day: God himself commands it. "The seventh day is the Sabbath of the Lord thy God."

WITH Sunday observance it is different. There is no testimony for it in Scripture; and one may hear for it all manner of reasons, confusing and contradictory. It is because there is no reason for rejecting the day that God has blessed and made holy, and no Bible foundation for the keeping of the first day.

YEARS ago a man who left us wrote a book, into which he put a number of the various arguments against the Sabbath. His book was quite a large one, and so the contradictory statements were not closely crowded together. But a certain minister in a foreign land got hold of the book, and issued a small tract in which these self-contradictory arguments were grouped together in a way that led some of his friends to say he had made a great mistake. It was too apparent that the arguments for Sunday "agreed not together."

IN the REVIEW of November 7, 1854, Elder J. N. Andrews printed the following "creed," illustrative of the reasons often given for rejecting the Sabbath and keeping Sunday:—

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Art. 2. I believe that Sunday is the true seventh day, and that it should be observed.

Art. 3. I believe that we can not tell what day the seventh day is.

Art. 4. I believe that we are only required to keep one-seventh part of time.

Art. 5. I believe that the commandment to keep the seventh day is abolished.

Art. 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Art. 7. I believe that every one should be fully persuaded in his own mind whether to keep the Sabbath or not.

CONCERNING this statement, Elder Andrews added:—

Reader, the foregoing is not a mere fancy sketch; I have met with a large number who, in course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all around you. Is this your creed? If so, permit me to point you to a better one. It consists of ten articles that may be found in Exodus 20. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with his own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out.

The God of the Bible and the God of the Sabbath

IN these days when there are gods newly come up whom our fathers feared not, it is worth while to consider anew the test which will distinguish the one true and living God from the product of men's imaginations.

The first statement made in the revelation concerning the God of the Bible is expressed in these words: "In the beginning God created." From this first sentence in the first book of the Holy Scripture to the last book of this sacred volume, the difference between the God of the Bible and the gods of the heathen is continually defined to be this,—that the God of the Bible is the Creator of all things, and therefore the rightful Owner and Lord of all things, while the gods of the heathen are utterly devoid of this creative power. This contrast between the true God and the false gods is clearly delineated in the following scripture:—

"Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name." Jer. 10:11-16.

This is but one of many instances where the same truths are emphasized, and the vital difference between the true God and the false gods plainly declared. And we might properly inquire, How is

it possible for gods who can not save themselves to save others? How can those who "shall perish from the earth, and from under these heavens" prevent mortal man from perishing?

Furthermore, the appeal to worship the true God is based wholly upon the fact that he is the Creator. Thus we read:—

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." Ps. 95:1-7.

The God who creates is infinite in power (Ps. 62:11), infinite in wisdom (Rom. 11:33), infinite in mercy (Psalm 136, all), righteous and holy (Ps. 145:17). The worship of such a God changes the character of the worshiper, and conforms him to the image of his Maker. He has the exclusive right to the allegiance of the beings whom he has made, and accordingly we find our Lord saying, when urged to acknowledge the kingship of Satan:—

"Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

The philosophy of all heathenism is revealed in the few words upon this subject by a master philosopher:—

"They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." Rom. 1:25.

To put a created thing in place of the Creator; to substitute the product of the human mind for the revelation of the divine mind; to put confidence in the material instead of the spiritual; to trust in the image of God formed by the human mind (a mere image-ination) instead of in the God revealed in the Bible,—all these are merely varieties of that heathenism which worships the creature rather than the Creator. It can not be emphasized too strongly that all such worship degrades the worshiper, and brings no deliverance from sin, and no assurance of eternal life.

We may now properly consider the relation which the Sabbath of the Bible sustains to the God of the Bible. The nature of this inquiry should be distinctly noted. As we are concerned with only one God, the God of the Bible, so are we concerned with only one Sabbath, the Sabbath of the Bible; and those who accept the Scriptures as the divine revelation are not at liberty to read into them any other god than the personal God,

the Creator, nor to introduce any other sabbath than the one Sabbath instituted by this same Creator.

The Sabbath of the Bible is closely related to the work of the Creator, and was instituted at the close of the creative week as a memorial of that created work. The record runs thus:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

By this act the seventh day, a particular portion of time, was distinguished from all other days, and made to stand out in the divine calendar as the day of days. Inasmuch as it was through his Son as agent that God created all things (John 1:1-3), so it was in his Son that God rested upon the seventh day and blessed it. It is thus manifest that the Sabbath appointed at the close of the creative work was the Sabbath of Christ, the Christian Sabbath.

During the bondage in Egypt the children of Israel were in the midst of idolatry, and the knowledge of the one true God, the Creator, was largely blotted out by polytheistic heathenism. The God of their fathers made, therefore, a new revelation of himself, and expressed in a formal code the law of his kingdom. In this law the original Sabbath was revived, and the basis upon which it rests was authoritatively declared:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

There is an evident connection between these statements and the record of the institution of the Sabbath. So long, therefore, as it remains true that the God of the Bible created all things in six days, and rested on the seventh day, so long will it be true "that the seventh day is the Sabbath of the Lord thy God." In the popular discussion of this question we often hear of the American sabbath, the Jewish sabbath, the Continental sabbath, etc.; but as the God of the Bible is one God, so the Sabbath of the Bible is one Sabbath, "the Sabbath of the Lord thy God." This Sabbath of the Bible has been made to be a sign between the God of the Bible and the believers in the Bible. Thus it is said:—

"It is a sign between me and the chil-

dren of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

This sign is not a mere empty thing, and there has never been a time when its significance was more clear, and its benefit more needed, than in this last generation. To appreciate these facts we should read another scripture:—

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The Sabbath of the Bible is the established sign by which the believers in the Bible may know the God of the Bible as distinct from all other gods. Observers of the holy Sabbath have a divinely appointed protection against the substitution of false gods for the one true and living God. If the Sabbath of the Bible had always been observed in the spirit of it, the knowledge of the God of the Bible would have been preserved among the people of the earth, and the effort to introduce false gods would have been fruitless. And even now, the restoration of the true Sabbath will bring with it the restoration of the knowledge of the true God as against all polytheistic, pantheistic, atheistic, or humanistic gods, who live only in the perverted imaginations of those who have turned away from the truth.

These considerations will emphasize the meaning of the threefold message in which the original Sabbath of the Bible is given its place as the sign of the God of the Bible, the personal God who created the heavens and the earth.

w. w. p.

Leaning Wholly Upon Jesus

It is always interesting to hear missionary translators tell of their search for words in which to express the truths of Holy Scripture in a native vernacular. In one of his talks to students in Glasgow, Dr. John G. Paton told how he discovered a word for "faith" in the language of the islanders of Aniwa, in the New Hebrides:—

For a long time no equivalent could be found, and my work of Bible translation was paralyzed for the want of so fundamental and oft-recurring a term. The natives apparently regarded the verb "to hear" as equivalent to "to believe." I would ask a native whether he believed a certain statement, and his reply would be, should he credit the statement, "Yes, I heard it," but should he disbelieve it, he would answer, "No, I did not hear it," meaning, not that his ears had failed to catch the words, but that he did not regard them as true. This definition of faith was obviously insufficient. Many passages, such as, "Faith cometh by hearing," would be impossible of translation through so meager a channel; and we prayed continually that God would supply the missing link. I spared no ef-

fort in interrogating the most intelligent native pundits, but all in vain; none caught the hidden meaning of the word.

One day I was in my room anxiously pondering. I sat on an ordinary kitchen chair, my feet resting on the floor. Just then an intelligent native woman entered the room, and the thought flashed through my mind to ask the all-absorbing question yet once again, if possible in a new light. Was I not resting on the chair? Would that attitude lend itself to the discovery?

I said, "What am I doing now?"

"*Koikae ana, Missi*," the native replied, meaning, "You're sitting down, Missi."

Then I drew up my feet, and placed them upon the bar of the chair just above the floor, and leaning back in an attitude of repose, asked: "What am I doing now?"

"*Fakarongrongo, Missi*," ("You are leaning wholly, Missi," or, "You have lifted yourself from every other support.")

"That's it!" I shouted, with an exultant cry; and a sense of holy joy awed me, as I realized that my prayer had been so fully answered.

To "lean on" Jesus wholly and only is surely the true meaning of appropriating or saving faith. And now "*Fakarongrongo Iesu ea anea mouri*" ("Leaning on Jesus unto eternal life," or "for all the things of eternal life") is the happy experience of those Christian islanders, as it is of all who thus cast themselves unreservedly on the Saviour of the world for salvation.

Speaking of this definition, or illustration, of faith, Langridge (in his sketch of Paton) says:—

Professor Gairdner, in a most interesting address founded upon this particular story, appealed to the students to trust in the Lord Jesus, not so much in the sense of believing statements or propositions, but rather trusting him as One to be relied on, as One on whom they could "lean" altogether for this world and for any world.

Incidentally the professor stated that this illustration from the little island of Aniwa was particularly interesting, inasmuch as he had never heard anything that came nearer to the exact significance of the meaning underlying the Hebrew word for faith. It appeared to him very wonderful that so perfect an illustration should be discovered in the language of one of the smallest islands in the Pacific, among perhaps the smallest tribe of people in the world.

As stated, this thought is in the Scripture term for belief. It is written that Abraham "believed in the Lord; and he counted it to him for righteousness." And this word "believed," they tell us, means really that Abraham "built upon God." He stepped out upon God's promise, and rested his all upon it. He let God have his own way. And that meant salvation and righteousness to Abraham, just as it means salvation to every one of us to give ourselves, just as we are, wholly into the hands of God.

Another illustration of believing is found in 2 Chronicles 32. Hezekiah exhorted the people of Jerusalem:—

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah." Verses 7, 8.

For "rested," the margin gives "leaned," as closer to the idea of the Hebrew. The promises of God are not words merely. They are supports that we can lean our helpless souls upon; for in believing God's Word we are leaning upon the everlasting arms that long to save. Day by day do it, brother. Let Jesus take all the sin, all the trust in self, all the struggling and the bracing out of your heart, and just lean your full weight of care upon him. He will lift you and your burdens, and will hold you up all the way.

"What have I to dread, what have I to fear,

Leaning on the everlasting arms?
I have blessed peace with my Lord so near,

Leaning on the everlasting arms."

W. A. S.

Looking Toward the Culmination

WHILE the present is the time in which the powers of darkness were to work "with all deceivableness of unrighteousness in them that perish," it is also the time in which God is to do his mightiest work in the earth, the time in which his special work is spoken of as a "loud voice" going to all the people. Rev. 14:6-10. As intensity is taking hold of all the powers of darkness, so intensity will be manifested in God's great work in the earth in these last days.

That intensity is taking hold of all the agencies of evil, is a fact that is evident to every thinking person. Every wicked policy of the world is being burnished anew, polished, sharpened; to craft is added keener craft; and pure honesty is at a discount in many an institution. The clerk with a conscience is not wanted to-day in the business houses of some who are piling millions upon millions. The conscientious man, who pays his fare when he has been overlooked, or who returns money given him by mistake in making change, is looked upon as a curiosity. Many expect to lose it when the mistake is against them. All this only illustrates the fact that in the scramble for money the world does not expect honesty. A shrewd, sharp, scheming man is the one whose service commands the greatest compensation. He is employed for two reasons,—he will help the concern he is with to distance its competitors, to cut under them, to get ahead of them, to drive them out of business; and if that institution does not employ him, it fears its competitor may,

and he will do for the competitor what they wish him to do against him.

But this intensity is not manifest simply in the scheming business world. It is seen in every avenue where the evil genius of men and evil powers can make itself manifest. We see it in the multiplication of heinous crimes in all parts of the world, the very frequency of whose occurrence is taking the edge off the horror which the people naturally feel toward such things. "Unnatural" crimes against children are on the increase. Go where you will, take the evil practise which you will, and you will find that it is keener to-day than yesterday. Piracy has been driven from the seas, it is true, just as roving bands of robbers have been driven from settled communities. That was the crude, the unrefined system of exacting tribute from the people. It is more refined to-day, more general, more exacting, and more impossible to escape from, than the piracy of the high seas or the brigandage of robber bands in days gone by. He who can control the lights we use, the fuel we burn, the food we eat, and the water we drink, is a thousand times more powerful than the boldest pirates or robber chiefs that ever preyed upon man, and he gets a far greater tribute than they ever dreamed of hoarding. It is legal to-day, because it is more refined; and in its refinement lies its power. It is but the illustration of that intensity which is taking hold of the selfishness of the human heart.

But while all this is true of the powers of darkness in their work, the powers of light are not idle in this great culminating struggle. There are true-hearted Christians in the earth to-day who are laying their lives on the altar of service, and are taking up the light of Christianity to bear it to the remotest corners of the earth. God will bless and is blessing the efforts of every such honest-hearted soul who is entering upon this work.

In the line of teachings the powers of evil are bringing to the front, with unyielding persistency and with ingenuity and plausibility, every wind of doctrine that can possibly be used to strand a struggling soul. These philosophies are taking the form of negations of God's Word, his truth, and his very existence; and millions are yielding to the deception. There was organized in Kansas City a few years ago the Church of this World, the church of agnosticism, whose purpose is to organize into agnostic churches, or bodies, the agnostics of every city and town, for the purpose of carrying on an aggressive campaign of infidelity. The leaders of this movement hope thus to win more converts to the creed of unbelief than they could do by working without leadership and organi-

zation. Those who can not be stranded by this philosophy are approached by a more subtle scheme than this. In the guise of Christianity it aims to explain into nothingness the most vital principles of God's truth, to make the Rock of Ages appear a cloud of mist with which the elements can toy at will. The mind that loves philosophy is blinded with the glare of theosophy; the mind that has a tendency to doubt, has the whole field of unbelief and infidelity from which to choose; the mind that loves the mysterious is approached by occultism and Spiritualism; the mind that loves the elevation of man is hunted by the sophistries of Christian Science; and so it goes. For every particular bent Satan has a particular philosophy running close enough to the truth or to plausibility to ensnare the feet of the one who is not rooted and grounded in Christ Jesus.

But while all these things are in the earth, God is calling men back to the one truth, the one God, the one Saviour, the one perpetual law. His last message to the world is to be the gospel in its purity, stripped of all the traditions of the ages, the misinterpretations, the ministrations of the "fathers," and the fallacies of heathenism. That message is going to the world now, and is going with greater power than ever; and that power will be increased to the end. The great culminating work of this earth's history is going on now. The powers of darkness are focusing their forces upon man; the powers of light are working as never before that no soul who has a sincere desire to do God's will may be overthrown by the evil one. The struggle is growing more intense; the climax is drawing nearer; and the great day of deliverance is drawing on apace. It is a time for consecration of heart, that our refuge may be sure in that day of trial.

C. M. S.

The Call to Move Forward

THE children of Israel had been delivered from Egyptian bondage. In wonder-working power, Jehovah had vindicated his own glorious majesty and might and the weakness and nothingness of the gods of Egypt. He had brought glory to his great name by the overthrow of Pharaoh and his army in the Red Sea, and the deliverance of his people from galling servitude. His chosen ones were now at Mount Horeb; and there in terrible majesty and imposing grandeur the Lord had proclaimed his great name, and made known to them more fully the requirements of his divine government. For more than a year Israel was encamped at this place. Their temporal wants were supplied with but little effort on their part; the falling manna from morning to morning furnished them with

necessary bread; the flinty rock poured forth an abundance of water for their need. They no longer felt the power of the oppressor.

The wilderness of Sinai had become a pleasant retreat, where for the first time in their lives they could breathe securely the atmosphere of quietness and freedom. Their time was employed in the construction of the sanctuary according to the divine pattern, in the perfecting of their organization, in plans and anticipations for the future. A spirit of contentment came over the encampment. The people were quite willing to remain in their quiet refuge; but this was not the Lord's purpose concerning them. The objective point of all their journey was yet ahead. The purpose for which they had been called out of Egypt was not yet accomplished. The presence of the Lord appeared in a cloud of glory over the tabernacle, and the instruction to Israel was: "Ye have dwelt long enough in this mount: turn you and take your journey. . . . Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers."

The land of promise was not a great distance from their encampment. The record is, "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." The people reached Kadesh-barnea, on the border of the land of promise, at the end of the eleven days' journey; but here their faith failed them. Listening to the ten spies, who brought back an unfavorable report of the land, fear led to rebellion, and in consequence they were turned back again into the wilderness. For thirty-eight years they wandered from place to place until the murmurers and complainers had died by the wayside. But their children, whom these fault-finders charged would be left to perish, were permitted to cross over the Jordan into the goodly land.

What a record was this! Thirty-eight years to do what God designed should be done in less than that many days! Eleven days' journey to the border of the land of promise, but thirty-eight years required in consequence of unbelief and rebellion before they were permitted to pass over! This was the experience of Israel of old; and it is written for our admonition upon whom the ends of the world are come. The lesson is for Israel to-day. We, like them, have encamped these many days before the Lord. We have been busied with material preparation. The past years have been largely devoted to the development of a system of truth, to the formation of plans and policies, to the perfection of organization and the creation of institutions,—the establishment of the foundation and framework for

future building. This preliminary work has all been necessary; and, like the building of the material sanctuary, has been in the order of God's providence. But God speaks to us now even as to ancient Israel: "Ye have dwelt long enough in this mount: turn you and take your journey. . . . Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers."

As the providence of God led them onward in the days of old, so that same providence beckons us onward to-day. This movement now confronts the whole world. The gates of the nations have been opened to it. We stand at the doorway of the most propitious era of the history of this message. But as we consider this supreme moment of opportunity, this crucial situation which exists in the giving of this message, the question is intuitively thrust upon us, How shall we meet the situation which confronts us? By what power shall we meet the demands that are made upon us in this present emergency, and which will insistently follow every advance move of this work? The demands of to-day are greater than yesterday, of this year than last year; therefore, there must be greater resources with which to meet them. To whom shall we go? and to what source shall we apply?

There is only one source of power which will help us in our dire need, and that is the power of the angel of His presence who went with Israel of old, the power of the Holy Spirit, which is promised to the church of God even unto the end of the world. And this power of the Spirit the Seventh-day Adventist Church must have in fuller and greater measure than ever before if it shall accomplish the work to which it is called at this time. That Spirit has guided in the development of this movement. Repeatedly in the triumphs of this message thus far we have felt the stately steppings of God's onward march; we have seen and recognized his wondrous power; but O, the measure of the power of the past can not be the measure of the power for the future if the work committed to us is to be done! To have no more of the measure of the Spirit than we had last year is to retrograde; to remain still is to fall behind; to see and feel no more of the divine presence working in our midst than we have seen in years gone by is to take a step backward: and this we can not do. The perishing world urges us on. The rapidly approaching day of God speaks in clarion tones, bidding us to hasten.

Nor can we look to the means and agencies which the providence of God has brought into this work, and trust them to do that which only the working

of God's power will accomplish. We can not trust to the influence which our institutions will exert, good and powerful though that may be, to accomplish this message. We can not trust in the machinery of the movement, although that is most necessary to effective and concerted action. We can not trust to the beautiful system of truth which we hold as a people. The arguments may be given, they may convince the reason and intellect; but O, this will fall far short of giving the message with compelling power!

Without the power of God resting upon our institutions and filling the hearts of our workers connected with them, they become but monuments of brick and stone. Unless we as ministers have our tongues touched with coals from off the divine altar, our words will fall powerless on unbelieving hearts. We need connected with all our institutions, connected with our preaching, connected with every office and organization, a power outside of human wisdom and human devising, something more than intellectualism, culture, and human ingenuity. All this may be used, if sanctified to God, but can not be depended upon to accomplish that which only divine power will accomplish.

We may give liberally of our means, we may even give ourselves in a perfunctory way for service; but men and means alone will not avail. The men may die or their labor be fruitless, the means be expended, and nothing be accomplished in the end. It is the Spirit's power, the Pentecostal baptism, which we need. This and this only will make our missionary labor life-saving service.

Divine energy must electrify the organization. There must be a spirit within the wheels as the motive power of operation. The lives of God's people must be vivified. The Holy Spirit must be talked about, sought for, and welcomed as an honored guest in the heart and life. Our laborers need to go forth with Pentecostal consecration. This spirit of evangelism is the great need of the church of God to-day. This is the only power which will move hearts. It is for this baptism that we need to seek above everything else, and this seeking God invites us to do. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." This seeking for the Holy Spirit must be accomplished by renunciation of sin, and consecration of life. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

With outstretched hands, with suppliant hearts, with consecrated lives, from

which every known sin has been forever banished, let us seek the fulfilment of the promise. The promised power will not be long delayed. Seeking, we shall find; asking, we shall receive; knocking, heaven's door of grace and power will be opened unto us. F. M. W.

The Philadelphia Ministerial Institute

At the General Conference Committee Council held in Washington last November, it was decided to hold a ministerial institute at some suitable place in the East for the ministers of the Atlantic, Columbia, and Canadian union conferences. Later it was arranged by the brethren in these unions to hold this institute at Philadelphia, April 12-30. The Eastern Pennsylvania Conference Committee has the preparations for entertainment in hand, and assures us that everything will be in readiness in good time. The meetings will be held in our comfortable and commodious church building in West Philadelphia.

And now we hope that all the conferences in the three unions for which this institute is to be held will make every reasonable effort to send their ministers and Bible workers. We greatly need the benefits of such a meeting. It has been nearly twenty years since the last ministerial institute was held until this winter. During that time there has been a great change in the personnel of our ministry. Many of those who attended the Bible studies twenty years ago have ceased active labor, and a large number of young men have entered the work. Of the seventy-seven laborers who attended the Knoxville Institute, there were only five who attended the last institute held before that one.

Of the large number of ministers who have entered upon their work during the last twenty years, very few have received the instruction they have needed and desired regarding many vital features of their work. The purpose of the institutes which have been started this winter is to study and discuss together the most important questions relating to the gospel ministry. Of course, this must include the study of the Word of God, where we find the best and truest instruction. It is the earnest desire of those who have taken a leading part in planning for these institutes that they shall prove to be a great blessing to our ministers and Bible workers, and so to our cause throughout the world.

At no time in the history of the Lord's work has there been need of a stronger and more spiritual ministry than there is to-day. Every ambassador for Christ should now separate himself from worldly interests, and give himself wholly to the gospel work. Even those

in charge of the administrative affairs of this cause should turn their hearts as never before to the spiritual side of the work. We must have greater power in our ministry to impress the hearts of those to whom we preach that our message is from God. We must see greater results from the expenditure of time and means that is being made. Soul-winning must become the one yearning passion of our hearts.

If our Philadelphia institute shall give us a decided lift in this direction, it will be of inestimable value. The time and expense required to attend, may prove to be the best investment that can possibly be made by us at this time. I hope we shall all come to this meeting earnestly praying for a great spiritual awakening.

The question has been asked if this institute is for ministers only, or whether it is intended to give the Bible workers the help they need. Our conferences in the South sent their Bible workers to the institute, and I think no one present appreciated the studies more than they. The nature of their work is such that they need the study and spiritual uplift as much as do the ministers.

This important meeting will soon convene. Let all pray daily for just the blessing needed at this time.

A. G. DANIELLS.

Note and Comment

Amusement Mad

UNDER "Notes From the Northwest" a writer in the *Lutheran* of February 23, signing himself G. H. T., speaks of some of the influences which the church has to contend with in the way of worldly amusement. He truly says that an epidemic is sweeping over the country. The spirit of the times is toward indifference and pleasure-seeking. In the busy whirl of pleasure, men and women drown their sorrows, destroy their hopes, and forget that there is a God who takes account of their conduct. This writer says:—

An article in a late *Lutheran* stated that — had gone "amusement mad." That seems to be a kind of epidemic sweeping over the country. Our city seems to have caught the craze, and what the outcome will be is hard to tell. Recently the superintendent of our city schools advocated making our schoolhouses amusement halls, where they could have dancing, so as to keep the young people from public dance-halls. At the same time he recommended a certain public dance-hall in the downtown district as a proper place to go to. The place is called Dreamland, and it claims to be above the average of such places. This was, however, too much for the better class of citizens, and he has been roundly scored for his pains. It has been shown that that very place is used as a recruiting-place for white

slaves. The church has a hard time of it trying to counteract the influence of the extremely worldly spirit which has dared to invade the very precincts of some parts of the church itself. At a slum mission, carried on by the Congregationalists, they had a large poster stating that dancing was taught there. A Lutheran pastor, having a number of members in that locality, remonstrated, and requested the sign to be removed. When that had no effect, the pastor of the mission was informed that if the obnoxious sign was not removed, a delegation would come and see that it was taken away; it was then taken in. Query: In such a mission where is the line separating the church from the world?

The line of division between the world and very many professed Christians has been obliterated. The great church of Christ needs to sense whither she is drifting, and rally to stem the rising tide of evil.

Mormon Invasion of England

MORMONISM has lost none of its old-time spirit of active propaganda. While sparing of statistics, and without publishing its plans to the world, it has been carrying on a most active evangelization in various parts of the world. Its activity in England during the last few months has been of a character to arouse serious concern on the part of many. Over eleven hundred Mormon officials are operating in Great Britain, and they distributed last year five and one-half million tracts, and held nearly fifteen thousand meetings. February 10 there was held in London a conference on the subject by the "Preventive and Rescue Committee of the National Union of Women Workers," to consider the best ways and methods of meeting this active propaganda. The *Guardian* (London), says of this Mormon propaganda:—

That there are over eleven hundred Mormon officials in Great Britain, that last year they distributed more than five and one-half million tracts, and held nearly fifteen thousand meetings, are facts not to be gainsaid, since they are taken from the official report of the Mormon "mission" in this country. It is not to be supposed that all this activity goes for nothing. It is bound to achieve a certain success, and it is significant that the propaganda is mainly devoted to the enticement of young women of the less educated and reflective classes. It has always been suspected that "plural marriage" has not been abandoned by the Latter-day Saints, despite the assurances that were necessary before Utah could be admitted as a State of the Union; and we are now assured that, however carefully it may be concealed, it remains the central doctrine of Mormonism. In Prussia and Austria, Mormon missionaries are liable to expulsion, and no very advanced morality is necessary to suggest that this is the best course. No country can be expected to allow in its midst a propaganda opposed to the most elementary principles of right and wrong.



Adam, Edom, Odem¹

ELIZA H. MORTON

THE red earth-clod by God was formed,
And made a living soul,—
Adam, a man, yet one who sinned,
And failed to reach life's goal.

But who is this with garments red,
From Edom coming near?
Deliverer, with tidings sweet,
Which casteth out all fear,—

An earth-clod, yet unlike them all,
The redness not of sin;
His garments dyed, his raiment stained,
And yet no blot within.

Redemption's glory gleameth forth,
The beauty of the Lord;
The blood, the precious blood, was shed
To make us one with God.

Odem, a jewel, red and bright,
No longer soiled and dim,
But changed by grace from red earth-clod
To crystal light in him.

In Adam, Edom, Odem, all
The plan of God unfolds.
Though we are clods, yet God through
Christ
His jewels fair beholds.
North Deering, Maine.



Report from J. N. Loughborough

My last report was dated Dec. 22, 1910. Since that time the Lord has given strength for some labor in this precious cause. December 24 I was again with the new church at Galt, nine miles from Lodi. On December 31 I conducted the ordinance service with the Lodi church. January 6-17 I was with Brother G. A. Irwin at Los Angeles, in an institute for the ministers and workers in the Southern California Conference. Here I attended twenty-seven meetings, speaking in eight of them. The talks of Brother Irwin on the church, and its order and management, were most timely. On the second Sabbath our workers were all assembled for the whole day by ourselves. Brother Irwin conducted a reading on unity, the answers to all questions being read from the Testimonies. This was followed by a prayer and testimony meeting. It was a precious occasion. We were of one mind, and the Lord came very near.

On Sabbath, January 21, I gave two talks in our meeting-house on Laguna Street, San Francisco, on the topic, *How We Know That the Gift of Prophecy*

¹ The literal meaning of Adam is the "red earth-clod;" of Edom, "the red man;" and of Odem, "ruby or jewel." All come from the same root-word, which carries us back to God's eternal purpose in Christ.

Among Seventh-day Adventists Is a True Gift. January 23 to February 8, for fourteen mornings, I spoke to the students of the Lodi Normal Academy. In the meantime I spoke one Sabbath to the Lodi church, and conducted one funeral service.

From February 9-19 I attended our harmonious conference at Fresno, which has already been reported in the REVIEW. It was indeed an interesting occasion to me. I looked back to 1859, when there were but three Sabbath-keepers west of the Rocky Mountains,—namely, Sister Morehouse, residing near Pendleton, Ore., and Brother and Sister Maxson, at Walla Walla, who became Seventh-day Adventists when the message was preached in that place.

In 1868, when Elder D. T. Bourdeau and I came to California, we found fewer than twelve persons who professed to keep the Sabbath, and several of those never joined our churches. Now, with all our mistakes, we can only say, as we look about us, "What hath God wrought!" Including British Columbia, we see, west of the Rocky Mountains, three union conferences, with over fifteen thousand Seventh-day Adventists; three colleges, one an organized medical college; several academies and intermediate schools; scores of church-schools; and five sanitariums under conference control, besides several under private management, but in harmony with the work of the third angel's message. What a work might be done by all these believers and institutions if wholly consecrated to the advancement of the message!

With the coming in of March we have had much cold, rainy weather, but I have tried to improve the time in some important writing, and in reading about six thousand pages of the Testimonies. In this course of reading and study of the past I watched carefully to see how many predictions made by the Lord through Sister White had been accurately fulfilled. I was led to this by a statement made in a manuscript Testimony dated April 24, 1903, which reads as follows: "Soon every possible effort will be made to discount and belittle the Testimonies of God's Spirit. We must have in readiness the clear, straight messages that since 1846 have been coming to God's people." I thought: "Surely the predictions which have been literally fulfilled must be among the straight testimonies." The Bible places the fulfillment of prophecies as proof of the source from which they come. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are

gods." Isa. 41:21-23; see also chapter 48:3-7. Again: "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. 28:9. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3:37. For one who carefully reads the Testimonies, and sees the scores of predictions that have been accurately fulfilled, there is a rich feast.

J. N. LOUGHBOROUGH.



British Columbia Conference

THE tenth annual session of the British Columbia Conference was held in Vancouver, January 26-31. Sixteen churches were represented by duly elected delegates. Elder C. A. Burman, the laborers in the British Columbia Conference, and the writer constituted the ministerial help for the meeting. The Lord was present to bless his people, and it is said by many that this was the best conference they ever attended in British Columbia.

From the reports read before the delegates we glean the following information: There are sixteen organized churches, with a membership of 316, and thirty-nine isolated Sabbath-keepers, making the total number of Sabbath-keepers 355. There are nine church buildings in the conference, two or three of which have been erected during the past year.

The amount of the ten-cent-a-week offerings was \$2,431.87, or about fifteen cents per capita for the membership. Last year this fund amounted to about thirteen cents per capita.

Considerable gain is noticed in 1910 over 1909. The tithe shows a gain of over twenty-five per cent, rising from \$5,019.56 to \$6,367.23, a gain of \$1,347.67. Gifts to foreign missions rose from \$936.29 to \$2,073.20, a gain of \$1,136.91. The Sabbath-school membership grew from 327 to 425, a gain of ninety-eight. The Sabbath-school donations for 1909 were \$395.41; for 1910, \$643.82, a gain of \$248.41. All Sabbath-school offerings went to foreign missions.

The tract society made a gain of \$501.03 during 1910. It is out of debt, and has a good stock of books and tracts on hand. The book sales for 1910 were \$4,264.50, a large gain over those for the previous year.

The school work has made a decided gain in every way. There are more students in the school than ever before, and a larger per cent of these are older, and better able to appreciate the purpose for which the school exists.

The debts which have hung over the conference for some time have either been paid or provided for, so that the conference is practically free from debt.

Elder J. G. Walker was unanimously re-elected to the presidency of the conference, and with him a corps of strong secretaries for the various departments.

Sister Bertha Lofstad, who has faithfully served the conference for years as secretary-treasurer, felt it her duty to take a much-needed rest, and at her earnest request she was released. Brother Andrew Raedel, of North Dakota, was elected to that office. Sister Lofstad will be followed by the prayers and good wishes of all who have known her in her work.

There had existed some conditions in

this conference which had greatly impeded the progress of the work. The Spirit of the Lord came in, and swept away difficulties, and the brethren take up the work with united efforts, confident in the blessing of the Lord. It was a wonderful transformation, such as only the Spirit of God can bring. Our brethren from all parts of the conference returned to their homes feeling that there is a bright future before the work in the British Columbia Conference.

H. S. SHAW.

Virginia

I HAVE decided to make Lynchburg my headquarters for the present, perhaps permanently. This is a city of many factories; and while my special work will be to establish a training-school for the mountaineers, I can also assist our church here in its effort to comply with the instruction given in the Testimonies, "Work the cities." I earnestly request the prayers of our people everywhere that I may be given wisdom and knowledge, and that many of the poor people of these mountain regions may learn of the soon-coming Saviour. Then they can go out as workers, and tell the good tidings to others.

MATTIE HAMILTON WELCH.

The Jamaica Conference

It was the privilege of Mrs. Goodrich and myself to attend the Jamaica Conference, which convened at Kingston, Dec. 30, 1910. All the laborers were present, and seventy-seven delegates represented the thirty-seven churches and companies of the conference. Two new companies were raised up during the year, with additions amounting to more than one hundred sixty members. Two new meeting-houses are ready for dedication, and other church buildings are being erected. An interest to hear the truth is shown by the calls that come from many places for the living preacher.

The president of the conference, Elder D. E. Wellman, and his wife, have traveled hundreds of miles with their own horse and carriage, holding conventions in the interest of the Sabbath-school work, wherever two or more little churches or companies could meet. The success of these efforts led the conference to pass a resolution that these conventions be continued during 1911, and that they also embrace work for the young people and general church work.

Another plan for the advancement of church work, was the preparation of weekly readings or Bible studies for use by church leaders. This, with the convention work, has proved no small factor in the education of our people in the precious truths of our message.

The canvassing work was also considered, and the conference decided to employ a man who would be able to devote at least a considerable part of his time to the training of workers for the field. This is an important move in the right direction. It will be a long step in advance when every conference in the West Indian Union has a book man to push the work of circulating our literature, and there is a call for a strong union man to take charge of the whole. The conference was favored with the

presence of many of the delegates to the union conference, which was held at the same place immediately following the Jamaica Conference. Among these was Prof. H. R. Salisbury, representing the General Conference. His help was very much appreciated. His stereopticon lectures, with views of schools, sanitariums, churches, and publishing-houses, inspired all with new courage and zeal as we saw the wonderful progress made under difficult circumstances, by the blessing of God, throughout the world.

Every day had its program, and was filled with work. Papers on church and Sabbath-school work, the duties of officers, duties of lay members, and how to conduct meetings without a minister, were read and considered. All the questions were thoroughly discussed, with a harmony of sentiment and a brotherly feeling that were good to see. The laborers and delegates returned to their respective fields with an expressed determination to put more faithfulness, more earnestness, and more of the love of Christ into their work in 1911 than in any year of the past.

H. C. GOODRICH.

Japan

HERE we can hold three tent efforts in a season. In most places the people will come out to meetings as in the early days of tent efforts in the States. There are no halls here, and it is difficult to attempt to work in that way. Japanese houses are generally small, so meetings can not often be held in private homes. Our method is to hold Bible readings with small groups of interested ones. This is good work, but it is slow, and the King's business requires haste in this great empire.

We have a small school this year, as we thought it best to leave some who have had the advantages of the school in the field, to hold interests, while we called in for study those who had not heretofore had the privilege of attending. We have a good class of young men. Some are ready to take a more active part in evangelistic effort from their experience in tent work last season. We propose to give them an opportunity to develop, so that they may perfect themselves, and push on the work of the Lord.

F. H. DEVINNEY.

Field Notes

Two families have accepted the message as the result of home Bible studies at Fitchburg, Mass.

Two families have accepted the truth at Starbuck, Wash.; and as the result of meetings at Cle Elum, three have decided to obey the truth.

ELDER J. M. ELLIS has concluded a series of meetings near Petersburg, Ind. Two young men were baptized, and two other persons have decided to keep the Sabbath.

ELDER R. T. NASH reports that six persons have signified their decision to keep the Sabbath as a result of a short series of meetings at La Grange, N. C. At Rock Ridge nine persons were recently baptized.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference
M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Against the Mighty

SOME of God's people anciently were cursed "because they came not to the help of the Lord . . . against the mighty." Judges 5:23. Surely we have a mighty foe to fight in the gigantic evil of intemperance. The name "Missionary Volunteers" implies an army. The campaign is on. Let all our loyal young men and women take their places in the ranks, and do their duty now.

Excellent reports are coming in of the activities of our young people in this movement. Many of our schools are doing a special temperance work this spring. Programs are being given, and the Temperance *Instructor* is being circulated. The principal of the Bethel (Wis.) Academy writes:—

"Relative to the temperance campaign, our young people here are wide awake. Last year we rendered three programs within the radius of ten miles of our school. Thus far this year we have given one. This has won for our young people many friends and some enemies. You understand we live not far from Milwaukee. The young people's society has also kept a copy of the *Instructor* in the library at our nearest city, Marshfield."

The president of the Loma Linda (Cal.) Medical College writes as follows concerning the temperance work:—

"We are much interested in the Temperance number of the *Instructor*, which is just out, and are ordering five thousand copies for Loma Linda. Our plan to dispose of them is to get access to the schools of the two counties near us, and distribute the papers to the students. We already have the permission of a large number of the schools. We will pay for these papers by soliciting means from the business men in the towns near by. We have had excellent success in soliciting among them in the past, and I am sure we can raise sufficient funds for this enterprise. Our students are very much interested, and we expect to give a week to this temperance campaign as soon as the papers arrive."

At the Southwestern Union Conference Missionary Volunteer Institute, the Temperance special was presented, and six thousand two hundred copies were ordered.

From Southern California comes this good word:—

"This conference will double its output of the 1910 issue. You may count on it. Last year we used about 5,225 copies of the Temperance *Instructor*. Thus far this year the total orders for the coming issue amount to something over 6,200, and forty per cent of our societies have not yet been heard from."

In the old Prohibition State of Maine, the temperance question is to be voted on again this year. Our workers in that conference are taking hold earnestly to do what they can to save Maine from the curse of liquor. One of the conference officers writes:—

"We are very enthusiastic about the *Instructor*. It is planned to have all our laborers engage in its sale, and we are

praying that it will result in much good to the cause of temperance. Sister Bates and I are planning a campaign with the *Instructor*, and we sincerely hope that the people of Maine will take advantage of this opportunity."

Most encouraging are the efforts being put forth by some other temperance organizations to circulate our good paper. Mrs. T. E. Patterson, president of the Georgia W. C. T. U., sends a list of all her local W. C. T. U. presidents, asking us to mail sample copies of the Temperance *Instructor* to them. She says: "It is indeed a fine issue. I wish we might sow Georgia knee deep with them, and I shall be glad to do what I can to circulate the paper in this State."

What are the Seventh-day Adventist young people in your church doing? What are you doing? M. E. K.

Missionary Volunteer Institute for the Southwestern Union

THE first of the series of Missionary Volunteer institutes was held at Keene, February 23-28. Elder Meade MacGuire came from Colorado several days before the time for the institute to open, and began to hold evening meetings in the church. The good impression continued to deepen until Friday night, when about eighty remained for the after-meeting. While a number of these had known the Lord in the past, and remained to seek a higher experience, others were coming to the Lord for the first time.

The meetings partook of a deep spiritual nature from the very beginning, and many of the older members of the church came to the services held in the daytime. The chapel was filled, as were all the extra seats that could be placed. Elder G. F. Watson, the union conference president, with several of the local conference presidents, was in attendance, and took an active part in all the sessions of the institute. While we were disappointed in not having Prof. H. R. Salisbury with us, the Lord so abundantly blessed the labors of Elder MacGuire and Miss Erickson that it seemed as if there would not have been room for more in the time allotted us.

At the meetings held during the day the topics considered were: The Purpose of the Work, the Spiritual Foundation on Which It Rests, the Plan of Organization, and Plans of Work. As an evidence of the desire to better understand the plans of the work, we might mention the fact that more than forty questions, covering all phases of the work, were placed in the question-box.

That which gives the greatest hope for the future of this work is the spiritual basis on which it rests. The closing meeting Tuesday night was given to a consideration of the topic, What the Convention Has Done for Me. This meeting was open for all, and nearly every one present spoke words of appreciation and thanks for the blessings received. One of the leading workers said: "I am so thankful for the opportunity I have had of attending this institute. It gives me new courage to see that this great movement is not something aside from the work of the church, but that it is getting the strength of our young people turned fully into the lines of work in which the church is engaged. It speaks to me of progress and victory."

This expressed the sentiments of many present. The students who had engaged in prayer and labor for their companions were cheered as they saw them, from night to night, seeking God for his blessing. C. SORENSON.

Why a Special Work Should Be Carried on for the Young People

THE study of statistics shows that conversion belongs almost exclusively to the years between ten and twenty-five. It has been estimated that out of every thousand joining our various churches, over half that number join before reaching the age of twenty, and another third before their thirtieth year.

It may be said, almost without exception, that what you would do for a man, you must do for him while he is a boy. The whole trend of modern psychology has been to put emphasis upon the period of youth as the decisive period of life. The religious experience, the education, and the character of after-years are determined by the education and environment of childhood.

"'Tis granted, and no plainer truth appears, Our most important are our earliest years:

The mind impressionable and soft, with ease Imbibes and copies what it hears and sees,

And through life's labyrinth holds fast the clue

That education gives her, both false and true."

Consider the beauty of the material with which we have to deal in our work for the young,—material fresh and plastic,—boys and girls on the threshold of life, buoyant, hopeful, and full of vigor, "none wanting to fail, none needing to fail," thirsty plants ready to imbibe the waters of truth. Ever are they saying:—

"We are willing, we are ready,
We would learn if you would teach.
Look into our childish faces:
See you not our willing hearts?
Only love us, only teach us,
And we all will do our parts."

For what more could we ask? From the standpoint of the teacher the conditions are ideal. Convert a boy, and he has a beautiful future to expend in the service of Christ, with opportunity of accumulated growth in usefulness. As John R. Mott puts it: "If you reach an old man, and interest him in right objects, you are dealing in addition. If you reach a boy, you are dealing in multiplication."

Then consider the fact that the young possess a greater amount of physical energy than those of any other age; that this very power of which they are conscious makes them able to attempt undertakings that old age would not dare to consider. This buoyant energy, this unwearied strength, this hope that sings over his head, is the life of the world. The fact that the mind of the youth has not been dulled by failures and disappointments, that he has freedom from care, allows him an advantage which is invaluable in grappling with the new problems of the church. Why do we let the machinery of lives wear

themselves half out in the service of sin before we attempt to enlist them in service for Christ? Why do we wait until a boy grows into manhood, goes wrong, and becomes unimpressionable, before we attempt to help him? Some one will have to answer this question before the great white throne. We enter upon the difficult task of trying to reform character, when it would have been comparatively easy to form character.

The artful adversary of all human kind has not been unawake to the significance and importance of the plastic state of the mind at the beginning of life. His fiercest temptations are directed at the youth. The forces of evil are seeking in every way to drag him down. Evil invites him on every turn. Nearly all criminals begin their downward course before their eighteenth year. John R. Mott suggests that if the breakdown in character occurs later in life, the seams were made in youth. Where are those who will stand ready to shield the growing child from the contaminations of lust and greed? Are there not fathers and mothers in Israel who will by their earnest efforts and ceaseless prayers defeat the plans of the evil one?

It is in the beginning that agencies for evil are easiest curbed or crushed. As the boy of Holland saved his country from inundation of the sea by placing his hand over the small leak in the dike, so in all social effort it is easier to crush the small outcroppings of crime and tendencies toward evil, than to wait until manhood has developed, and sin in all its myriad forms has wound its tentacles around the soul.

Consider the vast influence a young person has to invest. Whether this power shall be wasted in mischief-making, dissipation, and influencing others for wrong, or whether it shall be diverted to good ends, depends largely upon us. One bad boy in the community will in a month teach filthy ideas which the teachings of purity of a lifetime can rarely efface. The youth are natural teachers. They learn more from one another than from all the teachers in the land. It has been the provision of a kind Providence to make this teaching ability of youth potent in the dissemination of truth and goodness among their fellows. Being of the same age, they have intellectual sympathies which produce a sense of unity. This is a great advantage. When Sir George Williams founded his Young Men's Christian Association, and gave to the world the idea of Christian work as expressed in the phrase, "Young men for young men," he gave to us the key for the solution of the problem of winning the world's young people for Christ. Let parents realize this, and work to save the young, that they may in turn be a power to save their fellow youth.

EDMUND C. JAEGER.

A CHRISTIAN should be an unanswerable argument for the Bible, a rebuke to every one living in hypocrisy, an invitation to all who are living in sin. He lives in right relations to his God, and reminds the world of Jesus.—Dr. J. Wilbur Chapman.

"THE Lord gave the word: great was the company of those that published it." Ps. 68:11.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Oakwood (Ala.) Sanitarium

For a number of years conditions have demanded a sanitarium in connection with the school at Huntsville, Ala. Recognizing this need, the school faculty asked Dr. Amy I. Bascom to connect with the school, and a nurses' class was organized. The building was not put up until the next fall, and a few months later the doctor died. My wife and I did not connect with the institution until April, 1910. At that time the main building was up, and most of the work done, but there were no treatment-rooms, no water system, and no heating-plant. We planned these right away, but by the time we got the material, it was the busy season in the field, and we could not secure help to do the work until it was too late to open at the beginning of winter, so we dropped that work, and



OAKWOOD SANITARIUM

went to work on our new dining-hall. We have now set the time for opening the sanitarium for the last of March, and are putting the finishing touches on the heating and water systems. The rooms are being finished and the floors oiled.

The building is not large, having only seven rooms for patients on the second floor. The first floor has the parlor, the business and medical offices, the kitchen, the dining-room, and two rooms for those who look after the sick. The basement has one complete set of treatment-rooms, one bath-room for students, one room for the heating-plant, etc. The building is heated with hot water.

During the months of delay, we have received some money for furnishings; others have given furniture and supplies; so we are able to fit up a number of rooms, and shall be ready to receive patients as fast as they come.

It is our purpose to carry out, in this sanitarium for the colored people, the same principles that prevail in our institutions of like nature in other parts of the world. We shall be able to give these well-known treatments, and also to teach the principles of health reform here and wherever we come in touch with the people.

The school has graduated two classes of nurses, and has two more in training.

We shall be able to teach, not only the theoretical work, but also the practical, as we have the appliances usually found in our sanitariums, with the exception of the electric-light appliances. It is our plan to do aggressive work in the field the coming year.

We shall be pleased to hear from persons who are interested in sanitarium work; and if you have neighbors who are sick, kindly help us to get in touch with them. By so doing, you will help to fill the sanitarium.

M. M. MARTINSON, M. D.



The Medical Missionary

THERE are men who have lavishly bestowed wealth upon certain institutions and enterprises. These gifts are recorded in history, and the names of the donors are heralded far and wide. But there are gifts of greater value to this world than money. If money had been the great thing needed, Jesus could have brought millions with him. The Great Giver came to this world penniless. Of himself he said, "The Son of man hath not where to lay his head." He gave himself to humanity; he came to minister, to serve, to bless. What joy and gladness he brought into the lives of men! The poor and needy heard and received him gladly.

Peter said to the impotent man at the gate of the temple, "Silver and gold have I none; but such as I have give I unto thee." He gave to the poor cripple something which was infinitely better and more welcome than money. There is nothing this world needs so much to-day as men and women who will give *themselves* to the betterment of mankind. Of Jesus it is said that he "went about doing good," and "healing all manner of sickness and all manner of diseases among the people."

To his disciples he said, in sending them forth, "Heal the sick." This work has been sadly neglected by the church of Christ, yet there never was a time when there was a greater need for it than the present. There has never been a time of more sickness and suffering. Three million persons are at this very moment disabled on account of sickness in the United States. Most of this sickness is preventable. The people perish for lack of knowledge.

There is something that is needed more than money. The world needs Christlike sympathy. It needs a helping hand. "Give me relief from my bodily and mental distress, and from every affliction," is the unexpressed cry of the masses. The one who can bring relief to body and mind will be welcomed everywhere. The gospel is the great and the only remedy for man's ills. It carries good will to all. It has promise of the life that now is, and of the life that is to come. We have not yet given this work of ministering to man's needs the place it demands in our work.

We are told that "medical missionary work is yet in its infancy," and that "the meaning of genuine medical missionary work is known by but few, because the Saviour's plan of work has not been followed." To our ministers the words are spoken: "*Let our ministers who have gained an experience in preaching the Word learn how to give simple treatments, and then labor intelligently as medical missionary evangelists.*"

Not only should ministers do this, but "we have come to a time when *every member of the church should take hold of medical missionary work.*" "Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick. He has commissioned us to carry forward the medical missionary work that he began."

An Appeal to Gospel Workers

"Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this there is great need, and the world is open for it."

"There is sickness everywhere, and most of it might be prevented by attention to laws of health. The people need to see the bearing of health principles upon their well-being both for this life and for the life to come."

Is There a Welcome for Such Workers?

"Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,—methods that are taking the place of the use of poisonous drugs. There is a great need of instruction on dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime that curse the world."

Some who have lost confidence in Christianity, in witnessing its results, may be reached in this way. "In almost every community there are large numbers who do not listen to the preaching of God's Word or attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. Missionary nurses who can care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's Word, and to speak of the Saviour."

This work can not be done by voting. It can not be delegated to organizations. It is an individual work, in which all should have a part.

"Everywhere there is a tendency to substitute the work of organization for individual effort. Human wisdom tends to consolidation, to centralization, to building up great churches and institutions. Multitudes leave to the institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. They become self-absorbed and unimpressionable. Love for God and man dies out of the soul."

"The Lord in his great goodness and matchless love has been urging it upon his human instrumentalities that the education of missionaries is not really complete unless they have a knowledge of how to treat the sick."

"In God's work teaching and healing are never to be separated."

D. H. K.

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 Service¹

(To Be Held April 22, 1911)

OPENING SONG: "Heir of the Kingdom." "Christ in Song," No. 679 (old edition, No. 557).

PRAYER.

SECOND SONG: "The Night Is Coming." "Christ in Song," No. 720 (old edition, No. 475).

FIRST READING: "Becoming Acquainted With Our Neighbors."

TEN-MINUTE DISCUSSION of first reading by members previously notified and prepared, and others.

CHILDREN'S SONG: "I'll Be a Sunbeam," or recitation of Bible verses on missionary work.

SECOND READING: "What the Children Can Do."

MONTHLY REPORT OF CHURCH WORK by librarian, including work of Dorcas society and missionary bands. See note 1.

PASSING OF REPORT BLANKS.

FOURTH SABBATH COLLECTION. Report blanks may be dropped into basket with collection.

PRAYER over collection and reports.

PLANS FOR WORK: See note 2.

CLOSING SONG: "Not I, but Christ." "Christ in Song," No. 230 (old edition, No. 203).

Becoming Acquainted With Our Neighbors

Some Hints on Missionary Visiting
(First Reading)

CHRIST came "to seek and to save that which was lost." This implies *an effort* on his part to *find* those who were sick of this life of sin, and lead them to a life of purity and holiness. To this end, he "went about doing good." He was no recluse. He mingled so freely with his fellow men, and so often accepted their hospitality, that he was called "a gluttonous man, and a winebibber, a friend of publicans and sinners." Yet all this while, he was about his "Father's business," seeking to save humanity; and never for one moment did he lower the standard of his life to that of the world around him. With the tenderest sympathy and love, he ministered to the physical wants of the mul-

titude, while with the greatest tact he broke to them the bread of life.

We not only have the example of Christ before us as a guide to direct us in our association with our fellow men, but we have direct instruction in regard to our intercourse with them. When he sent forth the twelve apostles, he told them to minister to the physical and spiritual wants of the people as freely as they had been ministered unto, but cautioned them to be "wise as serpents, and harmless as doves," because they were "as sheep in the midst of wolves."

He has given to every man his work; and as the Father sent him into the world, so also has he sent us into the world, not to live in obscurity, but to be the light of the world, a city set on a hill, which can not be hid. When the King shall say to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," he will not accuse them of any flagrant crimes, but simply of neglect of duty, giving as the reason of their rejection: "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not;" and adding: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Sins of Omission

It has been said that more individuals will be condemned for sins of omission than for sins of commission, and is there not great danger that this will be the case with us as a people? Are we who claim to have the last message of mercy to a fallen world doing all that we can to bring the light of the truth before others? How many of the rank and file of our people are so engrossed in business and home cares that they have no time to attend to social duties, to show to their neighbors that Christ dwells in them, and, like him, they are interested in the welfare of those around them?

Some years ago, as we entered a railway carriage at a station where one of our largest churches is located, a gentleman on the train said that he formerly resided at that place, and began at once to inquire for the Seventh-day Adventists, and the progress of their work. He seemed interested in the prosperity of their institutions, offered no criticism upon their religious views, but said they were "the most clannish people" that he had ever known. In proof of this assertion, he gave the fact that he "was sick a whole year," while living among them, and only three members of the church where he was located ever called upon him.

"Pure Religion" Is "to Visit"

The apostle James tells us that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is a work in which every one can have a part. Weary mothers and tired home-keepers, whose lives are circumscribed by the four walls in which you live, and who long for a wider field of usefulness, an open door is before you. Call upon your neighbors who are in affliction; alleviate their suffering so far as possible; show them that you sympathize with them; tell them of the love of Christ, that he does not afflict will-

ingly, but for our profit; and point them to the joy of the Christian's hope.

When you have become acquainted with your neighbors, have won their confidence, have shown them by your life that there is a reality in your religion unknown to them, they will desire to learn why you entertain such peculiar religious views. Do not, even then, attempt to bring unpopular truth before them without careful thought and earnest prayer that you may present it in an acceptable manner. Much may be learned by studying the discourses of Christ and the apostles, and noticing the tact which they exercised in adapting the truth to the minds of their hearers.

How to Present the Truth

We are first to sanctify the Lord God in our hearts, and then be ready always to give an answer to every man that asketh us a reason of the hope that is in us; but it is to be given with meekness and fear, not with any spirit of controversy or assumption. While our object should be to draw those around us to Christ and his truth, great care should be taken that we do not drive them from it by giving prominence to points of doctrine that they are not prepared to receive.

Our views upon the questions of temperance, health, dress, and social purity reforms, furnish topics which, if properly introduced, will not arouse prejudice, but will create confidence in our work, and prepare the way for other views to be received with favor. The love of Christ, his sacrifice for us, the privilege he grants fallen humanity of laboring together with him, are inexhaustible themes that can not fail to interest all who are subjects of his mercy. Go to your neighbors with your heart filled with this love, and their hearts will open to receive you.

"There are many who have no desire to become acquainted with their unbelieving neighbors, and those with whom they come in contact; and they do not feel it their duty to overcome this reluctance. . . . They should remember that they must meet these very men and women in the Judgment."

I Have No Time

Do we hear some busy housewife say, "I have no time for this work"? Then there is need of a temperance reform on our part, which very likely may be brought about by a dress reform, and perhaps by a reform in cookery. Let our adorning not be "that outward adorning." Let us dress plainly, live simply, and take time to sit at the feet of Jesus, and enjoy the rest that communion with him brings to the weary soul. Then, with a light heart we may go to our neighbors, and give them the benefit of our experience.

JENNIE THAYER.

What the Children Can Do¹

(Second Reading)

LITTLE Winnie Lewis gave her heart to Jesus when she was only six years old. Three years after, when she was nine years old, she asked to be admitted to the church; but when they objected that she was too young, she walked over to

¹In most churches this suggestive program occupies the Sabbath forenoon hour, being postponed, on special occasions, until the following week. In city churches conducting evangelistic efforts and largely attended by non-believers, it may be advisable to hold this service Sabbath afternoon, or preceding the weekly prayer-meeting, or possibly in several church districts simultaneously, as the church missionary committee may decide.

¹Selected from the tract entitled "A Child's Work for Jesus," published by the American Tract Society, New York City.

her pastor's side, and said, "Last Sabbath, sir, you said that the lambs should not be kept out of the fold."

"Yes," he replied, "it is not for us to keep them out. I will see your friends, and take you into the church."

With a bright and happy countenance, she said, "Thank you," and passed out of the room. She was examined and received into the church the next week.

A few years completed her life on earth, but she found opportunities for doing many loving services for Christ, of which her pastor, Dr. A. J. Gordon, of Boston, has told in the following words:—

"It was one hot day in June that I was called to attend her funeral. A crowd was around the house, and my eye fell on a crippled lad, crying bitterly as he sat on a low doorstep.

"Did you know Winnie Lewis, my lad?" I asked.

"Know her, is it, sir? Never a week passed but she came to our room with a picture or book, mayhap an apple for me; an' it's owin' to her that I'll follow her blessed footsteps to heaven. She'd read me from her own Bible whenever she came; an' now she's gone, there'll be none at all to help me."

"I passed on, after promising him a visit very soon, and made my way through the crowd of tear-stained, sorrowful faces. I came to a stop in the narrow passageway of the house. A woman stood beside me, trying to dry her fast-falling tears, while a wee child wept at her side.

"Was Winnie a relative of yours?" I asked.

"No, sir; but the blessed child was often at our house, and when Bob here was sick, she helped to tend him, and her hymn quieted him when nothing else seemed to. It was just the same with all the neighbors. She took tracts to them all, and has prayed with them ever since she was converted. What she's been to us all no one but the Lord will ever know, and now she lies there."

"I was led to the room where the child lay, looking almost younger than I had seen her in my study a year before. An old, bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used regular to read and sing to me every evening, an' it was her talk that made a Christian of me. You could almost go to heaven on one of her prayers."

"Mother, come away," said a young man, putting his arm around her to lead her back. "You'll see her again."

"Yes, but I miss her sore now."

"It's the old lady Mrs. Lewis lived with, sir," said a young lad standing next to me, as one and another still pressed up toward the little casket for a last look at the beloved face. "She could not hold out against Winnie's prayers and pleadings to love Jesus, and she's been trusting him now for quite a while."

"You are right, my lad," I replied. "Do you trust him, too?"

"Winnie taught me, sir," the lad made answer, and the sudden tears filled his eyes.

"A silence fell on those assembled, and, marveling at such testimony, I proceeded with the services, feeling as if there was little more I could say of one whose deeds thus spoke of her. Loving hands had laid flowers all around the

child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers. The service over, again and again was the coffin lid lifted by some one longing for another look. It seemed as if they could not let her go.

"The next day a good-looking man came to my house, and said: 'I am Winnie's uncle, sir. She never rested till she made me promise to come to Jesus, and I've come. You see, sir, it was this way: Winnie was always very fond of me, and so was I of her. Though I was not a Christian, yet I knew her religion was true. Half an hour before she died, she had the whole family with her, telling them she was going; and she took my hand between her little ones, and said, 'Uncle John, you will love Jesus, and meet me in heaven, won't you?' What could I do? It broke me all up, and I have come to ask you, sir, what to do so I can keep my promise to Winnie."

"Within a month Winnie's uncle was received into the church, a sincere disciple of Christ."

The story of Winnie's influence may well be an incentive to many an older Christian. God grant that it may be.

To the Elder or Missionary Leader

(Not to be read publicly)

Note 1

"MONTHLY REPORT OF CHURCH WORK."—As recommended by the spring council of the General Conference Committee, 1910, the church missionary secretary (librarian) is to "send the full church report *monthly* to the Conference tract society secretary, the report to be sent on or before the first day of each month." See page 9 of Home Missionary Leaflet, No. 3. The librarian should include in his report all work done up to the fourth Sabbath of each month, counting the work done between the fourth Sabbath and the end of the month in the following month's report. This will give ample time to get the reports in on time.

Note 2

"PLANS FOR WORK."—A selection may be made from the following lines of work harmonizing with the spirit of this program: (1) Any of the first six items on the individual report blank; (2) work of the Dorcas society (see note 1, page 22, REVIEW of March 9); (3) spring temperance campaign, sale of new Temperance Instructor, securing of signatures to temperance pledge; (4) plans for a church club of the new Message for To-day series of the Signs weekly, beginning May 9, 1911; or renewal of club of the Gospel Sentinel; (5) continuation of "Ministry of Healing" campaign and sale of Life and Health, in behalf of our sanitariums; (6) completion of unfinished missionary plans already started.

A. J. S. B.

News and Miscellany

Notes and clippings from the daily and weekly press

—New York is to have the largest hotel in the world. It will be erected at Thirty-third Street and Broadway, and will be known as the Greeley Square Hotel. The hotel investment, including site, hotel building, and furnishings, will represent an outlay of \$13,500,000. The site, which covers 31,500 square feet, cost \$7,600,000. The building will be twenty-five stories high, and will have 1,600 sleeping-rooms and 1,000 baths.

—The Pennsylvania Railroad claims a record of carrying 136,000,000 passengers during 1910, with not a single death accident during that time.

—Recent researches in the interior of German East Africa reveal a lake of soda. According to the *Chemical News*, the surface looks like pink marble. During the wet season, which in that region is very short, the surface is covered with a few inches of water. After the cessation of the rain, the whole of the surface becomes dry, with the exception of a margin about thirty yards wide. For many years Indians from Nairobi have used the soda for washing purposes and snuff. The area is about thirty miles square. It is hoped that this product can be employed in commercial ways.

—An important discovery of phosphate rock has been made by the geological survey in Montana. The land was a part of the railroad land grant to the Northern Pacific. The country was being prospected to see whether it contained minerals that would warrant the withdrawal of the area from the railroad grant. It was found that the land contained phosphate rock, apparently the largest deposit in this country. It was not known previously that the rock occurred at all in Montana.

—The Interstate Commerce Commission has issued its first accident bulletin under the new law. It includes many accidents that were not included in previous bulletins bearing on the subject. The number of persons killed in train accidents during the months of July, August, and September last was 321, with 3,892 injured. Accidents of other kinds, including those sustained by employees while at work, by passengers in getting on and off cars, by travelers at highway crossings, by persons doing business at stations, by trespassers, and others, bring the total casualties up to 22,328, or 2,948 killed and 19,380 injured. The accident statistics of those electric lines on which interstate traffic is carried on show that there were 146 persons killed and 1,070 injured during the months named.

—J. Carvallo, of the Marey Institute, Paris, France, has recently succeeded in making cinematograph X-ray pictures showing the process of digestion in both warm- and cold-blooded animals. The value of these results is obvious, as these moving pictures gave an actual view of the interior workings of the body, and for the first time physicians have been able to see an absolutely reliable reproduction of the organs of the human body in action. Many attempts have been made to produce this result, but they have failed heretofore because of the difficulty experienced in obtaining the Roentgen pictures with exposures lasting but a small fraction of a second; also because no suitable cinematograph apparatus was available for producing the pictures. The animals under test were fed with an alimentary paste, or with their usual food mixed with a basis of bismuth nitrate. The results of these pictures have been checked by special investigations, showing that the pictures are true photographs of the actual movements of the organs. Mr. Carvallo has produced X-ray pictures which are said to show the digestive process in the most differently constituted animals.

— March 15, for the third time, Manuel Estrada Cabrera was inaugurated president of Guatemala. Under his past administration of twelve years that country has made wonderful progress in material development.

— In one of the worst railroad disasters ever known in the South Atlantic States, eight persons were killed and twelve injured on the Atlantic Coast Line, March 25, by a train crashing through a trestle over the Allapaha River, eighteen miles from Tifton, Ga.

— It seems that the full acceptance of Russia's proposals by China was not wholly unconditional, as was indicated by the despatches of last week. China declares her present acceptance of Russia's demands, and proposes to refer the ultimate settlement of the dispute to the great powers of Europe.

— Premier Stolypin, of Russia, who recently tendered his resignation, has by request of the czar agreed to remain in office. This averts a cabinet crisis in that country. Premier Stolypin insisted on the removal of several reactionary opponents of his policy in the Russian Duma, and these were suspended from all sittings in the council until January, 1912.

— A despatch from London states that treasure to the value of \$1,250,000 is reported from Jersey in the pulling down of an old manor house built in the thirteenth century. The discovery includes ancient urns filled with spade guineas, coined during the reign of King George III, and bearing the British arms on a spade-shaped shield. One urn bears the monogram of the emperor Vespasian, the Roman emperor of the first century.

— On March 24, the members of President Diaz's cabinet placed their resignations in his hands. These resignations were accepted later, and a new cabinet was formed. Mr. Limantour, of the old cabinet, will remain minister of finance. Mr. De La Barra, who has represented his government as ambassador to Washington, has been appointed minister of foreign relations. It is hoped that the formation of this new cabinet will go far toward pacifying the revolutionists, and bettering conditions in the republic.

— A terrible catastrophe occurred March 25 in the burning of the Triangle Waist Factory, 23 Washington Place, New York City. The fire started in some unknown manner, and rapidly spread through the building. One hundred forty-one persons met death as the result of suffocation or by jumping from the building to the street below. Twelve others were mortally hurt. Seven hundred persons were employed in the factory, five hundred of whom were women. The mortality was largely among those employed on the eighth, ninth, and tenth floors. The building possessed no outside fire-escapes, and improvised means of fire rescue were altogether insufficient to meet the demand. It is claimed there are nearly four thousand buildings in the metropolis which are inadequately safeguarded against fire. This terrible catastrophe will, it is hoped, lead to a careful investigation of other buildings, and a bettering of existing conditions therein.

— Off Beechy Head, British Columbia, March 25, the steamer "Sechelt" turned turtle, sinking and carrying to a watery grave twenty-two passengers and a crew of four men.

— Suicide, it is claimed, is alarmingly prevalent in St. Petersburg. According to the Russian Public Health Department, 10,000 persons have taken their lives in the Russian capital during the last five years.

Sanitarium Relief Campaign

A Union Conference Effort

As stated in our last report, other conferences in the Columbia Union have had an active part in the special campaign recently carried forward. The spirit shown and the experiences enjoyed are worthy of attention. Only a few of the many interesting items can be given.

The Chesapeake Conference has responded in a gratifying way to the call for co-operation. The president, Elder R. T. Baer, showed his sincere interest by earnestly planning for the success of the campaign, and actively working in its behalf.

"I am asking the ministers and workers to make the 'Ministry of Healing' work their first duty, and not to begin any new efforts in halls or churches until this work is finished. I am placing the responsibility upon district superintendents to see that the workers under them or in their territory are doing the work appointed. Thus far all seem willing to co-operate, and I believe, by the help of the Lord, we shall see this work move along, and in the course of a few weeks see definite results. We have a people who are willing to work."

A number of churches in this conference were visited by the president, in company with Elder I. G. Bigelow and Brother J. E. Jones. Brother Bigelow sends in a report of enthusiastic reception and hearty acceptance of the proposition. Many books were placed, and in most cases the people were assisted in getting started in the work of selling. The outlook is promising.

Elder G. P. Gaede, of the German church in Baltimore, writes:—

"Elders Baer and Bigelow met with our German church in Baltimore in the interests of the 'Ministry of Healing' campaign. The meeting lasted over two hours, with an excellent interest. All who were present promised to take their share of the books, and help finish the work."

"I get many invitations to hold Bible readings on Sabbath reform, health reform, baptism, etc. Among my readers are two Sunday-school superintendents. I have no trouble in selling 'Ministry of Healing' to persons who learned to know me through our meetings; and I am confident that some day a number of these who have heard the message, but did not accept it for fear of losing their work, will yet take their stand for the truth. We find that many more are interested now than formerly."

The Missionary Volunteer society at Wilmington, Del., is working with "Ministry of Healing." According to

the last report, the secretary had sold eight copies. A young man, not yet a member of our church, sold two, one to his Sunday-school teacher. Still another member, who has not yet been baptized, sold six and expects to sell more. Another young man sold nine copies in three hours. What a grand work for these young people this is!

The conference office says: "We are getting excellent reports from the 'Ministry of Healing' campaign. One church of seventeen members sold thirty books in a very short time. We have just received word from another church that one of the sisters there who 'knew she could not sell one,' sold seven in three and one-half hours, and took seven more to sell. A brother in the same church sold nine books in three hours, and then went to the church and got twelve more to sell. One family in this church took twenty-one of the books, and in a short time had all sold but three."

In West Pennsylvania

The work has been well under way in this conference for some time. More recently, Elder B. G. Wilkinson and other workers have visited a number of churches, and have met with a willingness on the part of the people to continue their good work. More books were taken, and a determination was expressed to hasten on the completion of the work.

Brother G. Medairy, the field missionary secretary, has met with good experiences. He says:—

"At Washington, Pa., I found the members in a very hopeful mood, a number anxious to work with 'Ministry of Healing.' Meetings were held in the evening for the purpose of studying and laying plans for a complete work. The result of our efforts was that by Thursday evening, we had sold all the books on hand, and the church was rejoicing in the blessing of many precious experiences. I shall continue to work among the churches with 'Ministry of Healing.'"

"Brethren of the ministry, I appeal to you that each time you stand before the churches and companies under your care, you give a few minutes' talk on 'Ministry of Healing' until every book in this conference has been sold. You will not only receive a blessing from this effort, but will help the members to get an experience that can be obtained in no other way."

In Eastern Pennsylvania

This conference has been steadily pulling in this movement for some time, and energetic work is still being done. Conference officers and workers continue to lead out by good example, and the most of the membership co-operate. While not much has been reported from this conference, it is not because they have not been working. Perhaps they are too busy to report.

Word comes from various churches in the Ohio Conference of good work being done. Some account was recently given of the part that that conference is having in this movement. Further details must be left for another time. But is it not cheering to note with what earnestness the whole people in a union conference may respond to a general call, and then to see how fully the Lord gives his blessing to their efforts? Surely, we have cause for courage in every good work. L. A. HANSEN.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Southern New England June 1-10
 New York June 8-18
 Massachusetts June 15-25
 Maine June 22 to July 2
 Western New York June 22 to July 2
 Northern New England ... Aug. 24 to Sept. 3

SOUTHERN UNION CONFERENCE

Louisiana July 20-30
 Alabama Aug. 3-13
 Kentucky Aug. 17-27
 Mississippi Aug. 31 to Sept. 10
 Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas Aug. 3-13
 West Texas Aug. 10-20
 New Mexico Aug. 17-27
 Oklahoma Aug. 24 to Sept. 3
 Arkansas Sept. 7-17
 South Texas Nov. 2-12

Publications Wanted

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

W. J. Rudisaile, Winsted, Ark.

Mrs. C. O. Hickok, Box 711, Miami, Fla.

Warren Maust, Fruithurst, Ala., continuous supply of the *Youth's Instructor*.

Mrs. Ida Fischer-Carnahan, Cabanas, San Claudio, Cuba, papers and tracts in Spanish language.

Mrs. James Swingle, Box 4, Ariel, Pa., *Signs of the Times*, *Watchman*, *Life and Health*, *Liberty*, *Protestant Magazine*.

Miss Lura Phillips, 1005 Quincy Ave., Scranton, Pa., *Signs of the Times*, *Youth's Instructor*, *Watchman*, *Life Boat*, tracts.

Washington Foreign Mission Seminary

NOTICE is hereby given that the next annual meeting of the constituency of the Washington Foreign Mission Seminary will be held in connection with the institute for the Columbia and Atlantic union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., the first meeting to convene April 17, 1911, at 9 A. M., for the election of a board of nine trustees, and the transaction of such other business as may come before the meeting.

The constituency of this corporation consists of the members of the General Conference Committee and the president of each local conference in the United States.

By order of the trustees.

A. G. DANIELS, President.

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., April 17, 1911, at 10 A. M., for the election of seven trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Confer-

ence of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists of the District of Columbia and Takoma Park, Md., and the board of trustees of the Washington (D. C.) Association.

By order of the trustees,

W. D. SALISBURY, President;
 H. N. SISCO, Secretary.

Review and Herald Publishing Association

NOTICE is hereby given that the eighth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., April 17, 1911, at 11 A. M., for the election of four trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: Those comprising the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the trustees.

F. M. WILCOX, President.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

HOME CANNING FACTORIES.—Most delicious fruits and vegetables canned with our Royal Canners. Easy to learn; complete instructions. Splendid paying health food business. Complete equipments, \$8.50 up. Write for illustrated circulars to Home Supply Manufacturing Company, Department A, Chattanooga, Tenn.

I WISH to correspond with some brother who would like to come to Cuba, about staying on my farm a few months or until next winter. State whether married or single. Address, at once, T. A. Zoller, San Claudio, Cabanas, Cuba.

WANTED.—Employment on a farm or ranch with Seventh-day Adventist; have always worked on a farm. Or would like to learn a good trade. Desire to hear from interested persons. Address Altie Birdseye, R. F. D. 1, Curtis, Okla.

WANTED.—A Sabbath-keeper desires a position as tracer or junior draftsman in an architect's office, or as clerk or estimator. Has had complete course in architecture. Address Axel Webster, 579 Union St., Milwaukee, Wis.

WANTED.—Adventist man and wife to work on ranch near Gillette, Wyo., at farm- and housework. Good wages paid year round. Chance to obtain government land in vicinity. Recommendations required and given. Address R. A. Wright, Wright, Wyo.

HYGIENIC VEGETABLE COOKING OIL.—Best grade. 5-gallon can, \$4.50; two cans, \$8.50; ½ bbl. (about 32 gallons), 76 cents a gallon. By freight from Louisville or Chattanooga. 16-gallon keg, \$12.50, from Chattanooga only. Address O. C. Godsmark, Chattanooga, Tenn.

WANTED.—Lady graduate nurse who thoroughly understands massage and treatment-room work. Good salary to right person. In applying give references, and state age, height, weight, and experience. Address T. O. McCutchan, Suite 1001, Keenan Building, Pittsburg, Pa.

WHITE PLYMOUTH ROCKS.—Fishel's premium birds, thoroughbred, highest class. Eggs, \$2, \$3, and \$5 for fifteen; 50 eggs, \$5.50; 100, \$10. Shipped safely anywhere. Unfertilized eggs replaced free. Beautiful illustrated price-list free. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

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

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.—New seven-room house in Takoma Park, Md. Convenient to Review and Herald and General Conference offices and church-school. Three-fourths mile from Foreign Mission Seminary. Quiet location on two lots, near fine spring of pure water. Bath, hot water winter and summer. Economical steam heat. Sleeping porches, large closets. Desire to sell at once. Address Foreign Mission Seminary, Takoma Park Station, Washington, D. C.

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 (3½ x 5½ inches). Bound in two serviceable styles. Cloth, twenty-five cents; leather, fifty cents. Order of the tract societies.



WASHINGTON, D. C., APRIL 6, 1911

CONTENTS

General Articles

- Echo Anthems of the Skies (poetry),
Worthie Harris Holden 3
- Cornelius, a Seeker for Truth, Mrs. E. G.
White 3
- Preparation for the Latter Rain, G. W.
White 4
- A Study of Principles — No. 5, D. E.
Robinson 5
- Thy Brother's Keeper, A. T. Robinson.. 6

Home and Health

- Plum Blossoms (poetry), George E. Tack 7
- How to Treat a Cold, Kate Lindsay,
M. D. 7
- Are All the Children Home? (poetry),
Robert Hare 8

The World-Wide Field

- Results of the Circulation of Literature
in China, A. C. Selmon, M. D..... 9
- A Month at Padang, Sumatra, R. W.
Munson 9
- The Panjab, S. A. Wellman 10
- Nagasaki, Japan, Walter L. Foster 10
- A Missionary Party "on Trek," R. C.
Porter 10

Editorial

- The God of the Bible and the God of the
Sabbath — Leaning Wholly Upon Jesus
— Looking Toward the Culmination —
The Call to Move Forward — The Phil-
adelphia Ministerial Institute 11-15

The Field Work 16, 17

Young People's Work 17, 18

Medical Missionary Department..... 19

Missionary and Publishing Work 20, 21

News and Miscellany 21, 22

Sanitarium Relief Campaign 22

Miscellaneous 23

IF no delay has occurred, Brother T. F. Culhane and wife are sailing this week from San Francisco, for Shanghai, China. Brother Culhane has been connected with the accounting department of the Pacific Press, and goes to China to act as secretary and treasurer of the Chinese Union Mission.

ON account of the serious sickness of his wife, making imperative a change of climate, Brother W. D. Salisbury, who has very acceptably served the Washington (D. C.) Sanitarium as manager during the past year, has been compelled to relinquish his work and go to Southern California. Brother Salisbury has done splendid work in connection with the institution, and it is cause for sincere regret that he is compelled to leave. It is to be hoped that the climate of the Pacific Coast will afford the help which Sister Salisbury requires. Elder R. T. Dowsett, secretary and treasurer of the Southeastern Union Conference, has been secured as manager of the Sanitarium in the place of Brother Salisbury. Brother Dowsett brings to his work a wide experience, and will be enabled to carry the work forward with but little break.

THE last mail from the Orient stated that Elder I. H. Evans was on his way from China to visit the work in the Philippines, which are a part of the Asiatic Division.

PRESS despatches have brought news of a serious fire in Colon, Panama Canal Zone, which swept a good portion of a block or two. By cable from our West Indian Union office, in Colon, we learn that our printing plant was destroyed. Here was issued an English monthly, the *Caribbean Watchman*, and a Spanish monthly, with a variety of smaller publications. Our sympathy is with the believers in the West Indian field in this sad loss and trial. They will doubtless be compelled to call for assistance in resuming their printing work in that field.

Roll of Honor

WE are pleased to be able to report some additions this week to the Roll of Honor, although we had expected ere this that we would have a report from the entire list of conferences in North America. The list appearing below, however, includes all the field with the exception of some five or six of the smaller conferences, and therefore we are warranted in concluding as to the effect upon the General Conference finances the action of these various conferences will have. While all have not yet begun to pay in to our treasury the amounts voted, yet we conclude that when this is being done, it will add to the income of the General Conference in the neighborhood of \$100,000 a year. This will be a great help in carrying on the work in the great mission fields beyond:—

| | Sustenta- tion Fund | To Mission Work |
|--------------------------|------------------------|--------------------|
| | Per Cent | Per Cent |
| Greater New York | 5 | 10 |
| Chesapeake | 5 | 5 |
| West Pennsylvania | 5 | 10 |
| Massachusetts | 5 | 10 |
| Maine | 5 | 5 |
| Cumberland | 5 | 5 |
| Florida | 5 | 5 |
| Georgia | 5 | 5 |
| North Carolina | 5 | 5 |
| West Michigan | 5 | 25 |
| New Mexico | 5 | 5 |
| New York | 5 | 10 |
| Western New York | 5 | 10 |
| East Michigan | 5 | 10 |
| Minnesota | 5 | 15 |
| Oklahoma | 5 | 15 |
| Texas | 5 | 10 |
| Arkansas | 5 | 5 |
| North Missouri | 5 | 5 |
| Arizona | 5 | 5 |
| Louisiana | 5 | 5 |
| Colorado | 5 | 25 |
| Mississippi | 5 | 5 |
| Wyoming | 5 | 5 |
| East Kansas | 5 | 10 |
| Southern California | 5 | 10 |
| Indiana | 5 | 10 |
| Ohio | 5 | 15 |
| Nebraska | 5 | 15 |
| Maritime | 5 | 5 |
| Alberta | 5 | 5 |
| British Columbia | 5 | 5 |
| Manitoba | 5 | 5 |
| Saskatchewan | 5 | 5 |
| Eastern Pennsylvania ... | 5 | 10 |
| Northern Illinois | 5 | 10 |

| | | |
|--------------------------|---|----|
| Southern Illinois | 5 | 5 |
| South Dakota | 5 | 20 |
| Utah | 5 | 5 |
| Southern New England.. | 5 | 5 |
| Iowa | 5 | 25 |
| West Kansas | 5 | 10 |
| Western Washington ... | 5 | 15 |
| North Michigan | 5 | 5 |
| South Carolina | 5 | 5 |
| Alabama | 5 | 5 |
| Tennessee River | 5 | 5 |
| Kentucky | 5 | 5 |
| Southern Union Mission | 5 | 5 |
| North Dakota | 5 | 10 |
| Western Oregon | 5 | 15 |
| Upper Columbia | 5 | 20 |
| Quebec | 5 | 5 |
| Ontario | 5 | 5 |
| Newfoundland | 5 | 5 |
| New Jersey | 5 | 5 |
| Northern New England.. | 5 | 5 |
| Western Colorado | 5 | 5 |
| West Virginia | 5 | 5 |
| Wisconsin | 5 | 10 |
| Virginia | 5 | 5 |
| California | 5 | 15 |
| Central California | 5 | 15 |
| North. California-Nevada | 5 | 15 |
| Montana | 5 | 5 |
| West Texas | 5 | 5 |

W. T. KNOX, Treasurer.

LAST week the General Conference Committee finished its work of considering the estimates and appropriations for missions in this country and abroad. The calls from the mission fields bore testimony to the rapidly expanding work. The increase of native laborers, the growth of stations and out-stations, and general enlargement demand increased appropriations, regardless of new laborers. It was estimated that the mission income for 1911 would largely increase, — our brethren in all the churches will surely see to that,—but it was nevertheless evident to the committee that few calls for new workers could be responded to at present. The fields generally must wait, and work with their present staff; while the Lord's people, under his blessing, are bringing in the gifts that will make it possible to add missionaries where they are so sorely needed. Let us pray and work for this as never before. From all quarters of the mission fields comes news of a spreading work, that simply must have the oversight of teachers and trainers, else much will be lost. This message is speeding through the world, and it demands the consecration of our all if we are to keep pace with it.

WE learn through Elder J. O. Corliss that the fact that sixty-eight thousand signatures protesting against Sunday legislation are on hand at Sacramento, is evidently holding in check the advocates of such measures. The San Jose Times says:—

"There is a Sunday bill floating around the assembly, and nobody has been found yet willing to introduce it. The bill comes from the Sunday Rest League, and several of the members have been importuned to sponsor it, but so far no one is willing to introduce it, even 'by request.' The terms of the bill are very strict, placing an absolute prohibition on the opening of any place of business except hotels, restaurants, and cafés on Sunday."