

# The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., December 7, 1911

No. 49



## "Of Such Is the Kingdom of Heaven"



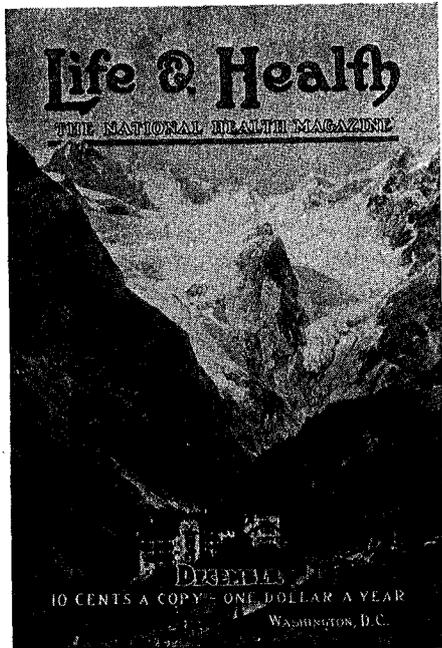
**E**LDER H. KUNIYA, of Japan, reports seven souls baptized in the ocean at Kagoshima, as first-fruits of a tent-meeting in that city. He sends the photograph of a little girl who also desired baptism, with her aunt. She was but seven years old, and was advised to wait. "She felt very badly about it," Elder Kuniya writes, "and could not rest that night. Her mother later tried to send her to school on the Sabbath; but the little girl remembered that it had been said in one of the sermons that those who knowingly break God's commandments can never enter the gates of

pearl or walk the golden streets. She refused to go to school on the Sabbath, saying: 'Heaven is more precious than school for me. Please, mama, do not send me to school on the Sabbath day.' I will send her picture to encourage others. Two boys also started to keep the Sabbath, but failed because of persecution by their parents. Are not these such as will yet break into the light in the closing days of the latter rain? We are of good courage. Pray for us at this time of prayer. We pray for you."

Burdell, 10.

Our brethren in the North Pacific Union are planning to send the "Protestant Magazine" for one year to every public-school teacher in Oregon, Washington, Idaho, Montana, and Alaska. Is your list in?

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**The Sweetest Place on Earth**, by Claude M. Dexter. The story of how Louisiana cane-sugar is made.

**How Two Mothers Cared for Their Babies: Why One Succeeded and the Other Failed**, by Lauretta Kress, M. D., of the Loma Linda (Cal.) Sanitarium staff. (Three illustrations.) The second of three articles from the pen of this physician of wide experience in Europe, Australia, and America. Mrs. Lake, the successful mother, gives Mrs. Franklin, the "dragged-out" mother, her first lesson in the care of the baby.

**The Opium and Morphin Vice**, by D. H. Kress, M. D., of the Loma Linda (Cal.) Sanitarium. (Illustrated.) The facts concerning this terrible slave-making habit; the use of opium in patent medicines; and how to successfully abandon the use of the drug. Your next-door neighbor may be a victim of this habit.

**What and What Not to Eat**, by R. S. Ingersoll, M. D., M. R. C. S. (England). (Illustrated.) What are proper food combinations? Is it safe to say, "O, I can eat anything"? How to avoid sour stomach and a cross disposition.

**Ventilation, Exercise, and Sleep**, by G. H. Heald, M. D. A short common-sense talk on "the breath of life," the man who is "too busy" or "too dead tired" to take exercise, also, on burning the "midnight oil."

**Healthful Cookery**, by George E. Cornforth. How to make apple, quince, crab-apple, plum, cherry, currant, grape, and barberry jelly,—eight valuable recipes given by a competent chef.

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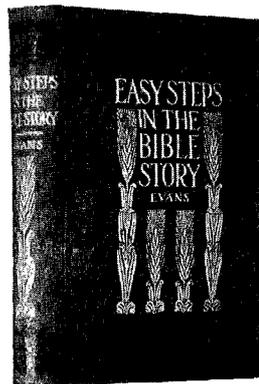
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"Resolved, That the Federation of Catholic Societies do enter their solemn protest against the mailing or offering for sale of obscene literature, including under this title, books, papers, writings, and prints which outrage religious convictions of our citizens and contain scurrilous and slanderous attacks upon our faith."—Resolutions, Tenth Annual Convention, American Federation of Catholic Societies, Columbus, Ohio, Aug. 20-24, 1911. Page 20 of "Bulletin of A. F. of C. S." for September-October, 1911. Note the words "our faith."

Now, JUST NOW, is the time to circulate "Liberty" and the "Protestant Magazine"! Why? Read Rome's plan to exclude Protestant publications from the U. S. mails. See current "Protestant Magazine."

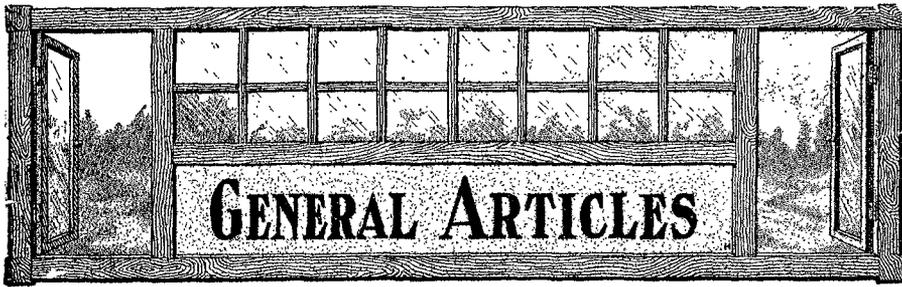
# The Review and Herald

"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, DECEMBER 7, 1911

No. 49



## Week of Prayer Greetings From Distant Lands

EGYPT.—We can think of nothing that would be more encouraging to our brethren during the week of prayer than to let them know we are in the midst of a series of well-attended meetings, with better prospects for success than ever before. We ask your prayers on our behalf, that we may be able to lead many to an acceptance of the truth.

GEORGE KEOUGH,  
A. A. ELSHAHEED.

AUSTRALASIA.—The Australasian Union sends greetings to our brethren throughout the world who are about to engage in a special season of prayer, that God may abundantly bless all, and make it to the great world-wide field a season of special refreshing. The demands of God's cause are so great! We must have his help. The Australasian Union is sending out missionaries to the New Hebrides and other unentered islands, and they wish to join you in pleading with the Lord of the harvest to help us carry forward his work. Pray for us, while we pray for you.

J. E. FULTON.

ROME.—From this ancient city, Brother I. C. Schmidt, formerly of Union College, now studying in Europe, sends a post-card: "Have been out today looking at the city and distributing tracts (Italian). Have seen dozens of priests, and had an interview with one. I find, however, but one person in Rome obeying this Sabbath truth, a sister. How sad to think of the masses of people throughout Italy living with no knowledge of a Saviour's power! This thought has many times broken my heart since being in Italy. I hope and pray that soon the Lord will send more laborers into this needy field. I shall return to Germany after a few weeks."

NORTH INDIA.—The work here in Garhwal is prospering by the blessing of the Lord. We have all the boys we can accommodate in our limited room. We are sowing the good seed in their hearts, and hope for a harvest in due season, if we faint not. North India needs your prayers and cooperation. One hundred twenty million intelligent and promising people, with not an ordained minister among them giving the message! Who will come over and help us?

L. J. BURGESS.

## A Humble Appeal

FROM AN AGED SISTER

RAISED up from a sick-bed, through the mercy of my kind Heavenly Father, I desire to express my heartfelt gratitude, with renewed resolutions to do some little work in his vineyard. Still helpless in my room, I can only plead with others to do what is in their power.

It has long been the burden of my prayer that God would convert some millionaire to come to the help of this sin-suffering world, to rescue souls pleading for light and salvation. But alas! the most of these hoarded millions are heaped up for the last days, to be thrown to the moles and to the bats by the hands of despair; and we must look to God's humble servants to do the work in his vineyard.

Dear brethren and sisters, let us arouse to a new sense of the urgent demand for money and workers in this world-wide field. "Go ye into all the world, and preach the gospel to every creature."

Dear brother, have you some hundreds or thousands out at mere nominal interest? O, think how that money, placed in the Lord's treasury, would yield a thousandfold, perhaps save a thousand souls! O, do not delay to place a generous gift on God's altar, whence it will finally appear as treasure laid up in heaven to your account, waiting the day of reward!

Dear sister, are you attracted by the riches and gaities in fashion's throng? Do you envy the shining robes and glittering gems on the altar of pride? O, do not bow before that vain altar, sacrificing precious time and money so much needed in the Lord's vineyard. Remember that modest apparel is pleasing to the Lord, and only the robe of righteousness can give an entrance to the holy city.

Dear children, are you charmed by the endless array of toys that greet your dazzled eyes? Are you tempted by the multitude of sweets and other delicacies appealing to your pampered taste, so often indulged even to the injury of health, and to great waste of money? Think how "only a penny" multiplies so quickly into dimes and dollars. Sad loss! Think how the widow's mites cast into the Lord's treasury was counted more than all the gifts of the rich. How blessed, if by restraining appetite, you can contribute money to save perishing souls! How cheering and commendable are the reports from many Sabbath-schools that have contributed large sums to the mission treasury! May all the children thus lay up treasure in heaven, where the blessed Master waits to receive and bless.

Dear friends, one and all, let us consecrate anew our hearts, our time and labors, with means, to help in the Lord's work, sending help to the dark lands whence come the Macedonian calls. "O, send us a minister!" "Send us a teacher;" "Send us some one to tell us about Jesus," are the earnest entreaties coming to us. May God help us all to do all in our power in his vineyard.

## Paul in Rome

MRS. E. G. WHITE

WITH the opening of navigation, the centurion and his prisoners set out on their journey to Rome. An Alexandrian ship, the "Castor and Pollux," had wintered at Melita, on her way westward, and in this the travelers embarked. Though somewhat delayed by contrary winds, the voyage was safely accomplished, and the ship cast anchor in the beautiful harbor of Puteoli, on the coast of Italy.

In this place there were a few Christians, and they entreated the apostle to remain with them for seven days, a privilege kindly granted by the centurion. Since receiving Paul's epistle to the Ro-

mans, the Christians of Italy had eagerly looked forward to a visit from the apostle. They had not thought to see him come as a prisoner, but his sufferings only endeared him the more to them. The distance from Puteoli to Rome being but a hundred forty miles, and the seaport being in constant communication with the metropolis, the Roman Christians were informed of Paul's approach, and some of them started to meet and welcome him.

On the eighth day after landing, the centurion and his prisoners set out for Rome. Julius willingly granted the apostle every favor which it was in his power to bestow; but he could not change his condition as a prisoner, nor release him from the chain that bound him to his soldier guard. It was with a heavy heart that Paul went forward to his long-expected visit to the world's metropolis. How different the circumstances from those he had anticipated! How was he, fettered and stigmatized, to proclaim the gospel? His hopes of winning many souls to the truth in Rome, seemed destined to disappointment.

At last the travelers reach Appii Forum, forty miles from Rome. As they make their way through the crowds that throng the great thoroughfare, the gray-haired old man, chained with a group of hardened-looking criminals, receives many a glance of scorn, and is made the subject of many a rude, mocking jest.

Suddenly a cry of joy is heard, and a man springs from the passing throng and falls upon the prisoner's neck, embracing him with tears and rejoicing, as a son would welcome a long-absent father. Again and again is the scene repeated, as, with eyes made keen by loving expectation, many discern in the chained captive the one who at Corinth, at Philippi, at Ephesus, had spoken to them the words of life.

As the warm-hearted disciples eagerly flock around their father in the gospel, the whole company is brought to a standstill. The soldiers are impatient of delay, yet they have not the heart to interrupt this happy meeting; for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see reflected the image of Christ. They assure Paul that they have not forgotten him nor ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God. In the ardor of their love they would bear him upon their shoulders the whole way to the city, could they but have the privilege.

Few realize the significance of Luke's words that when Paul saw his brethren, "he thanked God, and took courage." In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step

and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake.

At Rome the centurion Julius delivered up his prisoners to the captain of the emperor's guard. The good account which he gave of Paul, together with the letter from Festus, caused the apostle to be favorably regarded by the chief captain, and instead of being thrown into prison, he was permitted to live in his own hired house. Although still constantly chained to a soldier, he was at liberty to receive his friends, and to labor for the advancement of the cause of Christ.

Many of the Jews who had been banished from Rome some years previously, had been allowed to return, so that large numbers were now to be found there. To these, first of all, Paul determined to present the facts concerning himself and his work, before his enemies should have opportunity to embitter them against him. Three days after his arrival in Rome, therefore, he called together their leading men, and in a simple, direct manner stated why he had come to Rome as a prisoner.

"Men and brethren," he said, "though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

He said nothing of the abuse which he had suffered at the hands of the Jews, or of their repeated plots to assassinate him. His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel.

In reply, his hearers stated that they had received no charges against him by letters public or private, and that none of the Jews who had come to Rome had accused him of any crime. They also expressed a strong desire to hear for themselves the reasons of his faith in Christ. "As concerning this sect," they said, "we know that everywhere it is spoken against."

Since they themselves desired it, Paul bade them set a day when he could present to them the truths of the gospel. At the time appointed, many came together, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He related his own experience, and presented arguments from the Old Testament Scrip-

tures with simplicity, sincerity, and power.

The apostle showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul.

He showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of him as God's great remedy for sin, the guiltless One who was to bear the sins of the guilty. He did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual service with great exactness, they were rejecting him who was the anti-type of all that system.

Paul declared that in his unconverted state he had known Christ, not by personal acquaintance, but merely by the conception which he, in common with others, cherished concerning the character and work of the Messiah to come. He had rejected Jesus of Nazareth as an impostor because he did not fulfil this conception. But now Paul's views of Christ and his mission were far more spiritual and exalted; for he had been converted. The apostle asserted that he did not present to them Christ after the flesh. Herod had seen Christ in the days of his humanity; Annas had seen him; Pilate and the priests and rulers had seen him; the Roman soldiers had seen him. But they had not seen him with the eye of faith; they had not seen him as the glorified Redeemer. To apprehend Christ by faith, to have a spiritual knowledge of him, was more to be desired than a personal acquaintance with him as he appeared on the earth. The communion with Christ which Paul now enjoyed was more intimate, more enduring, than a mere earthly and human companionship.

As Paul spoke of what he knew, and testified of what he had seen, concerning Jesus of Nazareth as the hope of Israel, those who were honestly seeking for truth were convinced. Upon some minds, at least, his words made an impression that was never effaced. But others stubbornly refused to accept the plain testimony of the Scriptures, even when presented to them by one who had the special illumination of the Holy Spirit. They could not refute his arguments, but they refused to accept his conclusions.

(To be concluded)

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### Present-Day Ideals in City Missionary Work

DAVID PAULSON, M. D.

THE evangelization of our large cities is the missionary problem before us that overshadows all others. Hence it is of the greatest importance that we should study earnestly and prayerfully every ray of light that has been shed upon this question, so that, if necessary, we may

meet new situations by new methods. We are admonished that in God's work there is to be no fixed scheme, but that it is to be progressive.—*Testimonies for the Church*, Vol. IX, pages 127, 128.

The personal example of Christ teaches us what message to give, and what work to carry on in our large cities. He "went from city to city, and from village to village, teaching the truth and healing the sick."—*Review and Herald*, April 7, 1910.

Evidently we should not aim to have converts complacently remain in our large cities, for we are told that the inhabitants must be startled by this message, "Haste thee, flee for thy life."—*Testimonies for the Church*, Vol. VIII, page 36. The immediate importance of this is emphasized in the statement, "What is done to warn and prepare men for the day of judgment must be done quickly."

Since the Christian physician studies his Bible and deals with suffering humanity, he will, if a faithful and conscientious student of nature and her laws, become prepared to respond to this instruction: "Let the medical workers present the important truths of the third angel's message from the physician's view-point."—*Review and Herald*, April 7, 1910. That no tame and ordinary presentation will accomplish this work is suggested by the following quotation: "Ministers of God's appointment . . . must bear messages of a character so out of the usual order that the people will be aroused and warned."—*Testimonies for the Church*, Vol. IX, page 109.

#### Suggestive Methods

If we ever warn the inhabitants of our large cities, the Spirit of God must in a special manner lead and direct; but that does not relieve us from the responsibility of adopting the most sensible plans and methods. "Those in responsibility must plan for the carrying forward of a broad, well-organized work. . . . Every agency must be set in operation, that present opportunities may be wisely improved."—*Review and Herald*, April 7, 1910. The following statements present this more in detail: "God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. . . . As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time."—*Ibid.*

The importance of the establishment of a training-school is brought out in the following statement: "City missions must be established where colporteurs, Bible workers, and practical medical missionaries may be trained to reach certain classes."—*Testimonies for the Church*, Vol. IX, page 137. A suggestive hint regarding the organization of the work is thus given: "Let workers be carefully selected, to labor two and

two in the cities, in harmony with the counsel of experienced leaders, and under the direction and commission of Jesus Christ."—*Review and Herald*, April 7, 1910. It seems much easier to have the workers labor under the direction and commission of the leaders than for these leaders to give the counsel and help that will enable the workers to secure such an experience in divine things that they can successfully labor under the direction and commission of Christ.

The rank and file of the laymen are to be enlisted in this work. Church-members "are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven."—*Testimonies for the Church*, Vol. VII, page 20. "By doing house-to-house work, by giving Bible readings in families, the worker may gain access to many who are seeking for truth."—*Id.*, page 38.

The following statement gives one cause of the cold and backslidden condition of so many church-members: "It is by neglecting your daily opportunities that you become fruitless and withered."—*Id.*, Vol. IX, page 129. It is only as the city worker catches the spirit of Caleb and Joshua that he can accomplish anything in these cities that are "walled to heaven;" hence he is admonished not to "be intimidated by outward appearances, however forbidding."—*Id.*, Vol. VII, page 38. For God will stand by the side of his servants in these difficult places. "Angels from heaven will cooperate with them, and many will be brought to a knowledge of the truth."—*Review and Herald*, April 7, 1910.

#### Public Evangelistic Work

From the foregoing quotations it must be evident that to a large extent our modern cities will not be warned as was Nineveh. But in addition to the house-to-house workers there is a call for "capable men who can present the third angel's message in a manner so forcible that it will strike home to the heart."—*Testimonies for the Church*, Vol. IX, pages 99, 100. Of such men it is written: "Most startling messages will be borne by men of God's appointment. . . . We must also have, in our large cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers."—*Id.*, page 137.

As to their method of presentation, "the use of charts, symbols, and representations of various kinds" is advised to make the truth stand out clearly and distinctly. But there is to be no "theatrical performance." There are to be no "preliminaries that are more after the order of the world than after the order of heaven." In the success of this work the workers are "not to depend on worldly singers and theatrical display to awaken an interest;" for "how can the heavenly choir join in music that is only a form?"—*Id.*, pages 142, 143. In reference to the worldly competition that the city evangelist is called upon to meet, the following is to the point: "In the cities of to-day, where there is so much

to attract and please, the people can be interested by no ordinary efforts." Hence the workers "must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly." "Yet at the same time they must carefully guard against anything that borders on sensationalism."—*Id.*, pages 109, 110.

As to the financiering of this city work, we are encouraged that "means will flow into the treasury; strong laborers will be raised up."—*Review and Herald*, April 7, 1910. "The Lord desires that moneyed men shall be converted, and act as his helping hand in reaching others."—*Testimonies for the Church*, Vol. IX, page 114.

Hinsdale, Ill.

#### The Sculptor Divine

WORTHIE HARRIS HOLDEN

God sees within thy stony heart  
Some perfect image there;  
He chisels out the useless part  
With wondrous skill and care.

Some cherished hope he breaks away,  
Some sin that veils the face  
Which, fashioned by the Sculptor, may  
Reflect the power of grace.

Then hinder not the master-stroke,  
Though quivering from the blow,  
A beauteous image to evoke  
That only God doth know.

O Sculptor, spare no cut severe,  
However deep it be,  
So we reveal thy glory here  
And through eternity!  
Portland, Ore.

#### Smothering Sin

JOHN N. QUINN

MANY times have I stood before the open door of a blacksmith's shop, intently watching the smith while he hammered the "heat" into the desired shape. At times more than one heat was necessary before the correct form could be given to the iron. Then as it met the mind of the smith, he suddenly plunged the iron into a tub of oil placed near the anvil. There was a blaze; but when the proper temper had been given to the iron, with a leather apron the flames were smothered.

We are admonished not to regard as strange things the fiery trials which come upon us. God has a purpose in them all. He is at work forming us, fashioning us into the image of the divine, which image he desires us to retain. He weighs every trial. At times we grow impatient and fretful; occasionally sin blazes out in the life. When we acknowledge our failures, then God covers us with the robe of his righteousness, and sin is smothered. Here is where many fail, in not accepting the righteousness of Christ. The longer we stay away from Christ, the fiercer becomes the conflagration; sin is added to sin, until the life is ruined. One faggot will not make much of a blaze, but faggot added to faggot will result in a bonfire. Sin consumes the character; God's righteousness preserves.



WASHINGTON, D. C., DECEMBER 7, 1911

FRANCIS M. WILCOX . . . . . Editor  
 W. A. SPICER  
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 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

### The Attitude of Safety

THERE comes a time in the experience of every soul, and to some there come many such times, when he stands in the presence of some great temptation, or, mayhap, some seemingly small temptation that has great consequences. That is the time of all times when every resource of strength and wisdom should be drawn on to its full capacity. Christ passed through such an experience, and, by his course in that experience, taught us the secret of triumph when such temptations come to us. He used the shield of faith, the arsenal of God's Word, and the power of prayer for his complete defense in that hour of supreme trial. Failure in that time meant to him just what failure in our ultimate trial will mean to us, and to us his failure would have meant what it would have meant to him. The plan for the salvation of man was on test. It stood the test because he stood the test; and because he stood the test, we may stand the test that shall come to us to try us.

In the hour of his supreme test there is no doubt that he did what he instructs us to do. After the assurance that the Lord will hear when he is called upon, Inspiration says, through the psalmist: "Stand in awe, and sin not." Ps. 4:4. That is the attitude of safety, the only safe attitude under the assaults of the enemy. Consider the terrible results to you in yielding to the temptation placed before you. Set your foot, draw back, look upon it in all its fearful results, "stand in awe" of it, and then do as Christ did,—flee from it straight into the arms that are strong enough to shield you. Seek the strength that will enable you to rise a step higher, instead of stumbling and falling over the rock placed in your way. The temptation may seem unimportant, the yielding to it a trivial matter; but every yielding is the placing of a decayed timber in the span of your character; and when the final

test is made, the whole bridge will go down into the raging torrent below. So let us heed the counsel of Inspiration to "stand in awe, and sin not."

C. M. S.

### Candid Admissions by a Roman Catholic Historian

THE Protestant who writes concerning the low state of morals and religion in the Roman Catholic Church just previous to the Reformation of the sixteenth century, is at once discredited by all members of that communion, on the ground that he is a prejudiced witness, quite incapable of presenting the actual facts. No such charge, however, can be made against a Roman Catholic writer of good standing whose work bears the necessary imprimatur. We therefore present herewith some extracts from "Manual of Church History," by Dr. F. X. Funk, Roman Catholic professor of theology in the University of Tübingen, a work which was published in London, 1910, having the imprimatur of Archbishop Bourne's vicar-general, dated May 16, 1910. Writing of church reform before the Reformation, Dr. Funk uses the following plain language with reference to the spiritual condition of the church at that time:—

To tell the truth, the parish clergy were not in a temper to think of their own moral elevation, being in sad straits owing to the oppression practised by the monasteries and cathedral chapters, which, after having appropriated most of the parishes, refused to give their secular vicars more than the merest pittance. So wide-spread was concubinage that a French council complained (Paris, or Sens, c. 23, 1429) of the general impression being prevalent that fornication was merely venial. At Constance and Basel the abrogation of clerical celibacy was proposed by no less a person than the Emperor Sigismund. Even small towns in this age owned their public brothels. Faced by all these evils, the heads of the church made proof of astounding forbearance, preferring to leave things alone, so long as their own rights, and claims, and revenues were left untouched. The period was deeply conscious of its own irregularities. Throughout it we have to listen to complaints, and demands for reform. Though this is, of course, a pleasing feature, yet the fact that, in spite of countless desires and efforts, two centuries did not suffice to purge the church, is a sad witness to the deeply rooted character of the evils.—*Vol. II, page 77.*

In the same volume Dr. Funk states some facts concerning the Jesuits, that powerful organization which has contributed so much to the upbuilding of the Papacy and the undoing of the work of the Reformation during the last three hundred years. In his chapter on the suppression of the Jesuits, the following paragraph is found:—

As we have already had occasion to see, the Society of Jesus had done great

service in the cause of the church. In the course of time, however, when nearly all the schools of the Catholic world had come under its control, and when its members were everywhere in demand as confessors and confidential advisers to the princes, it attained a position not devoid of danger. The society soon acquired a strong spirit of independence, which it did not hesitate to display even toward the Holy See. In effect, the determination with which the Jesuits adhered to their rites and usages in Malabar and China, in spite of their condemnation by Rome, can only with difficulty be reconciled with their vow of obedience, even though all allowances be made for their being convinced of the necessity of their methods. Their conduct was repeatedly made a subject of complaint by Benedict XIV. In his bull *Immensa Pastorum* (Dec. 20, 1741), he was compelled to recall to the Jesuits and to other orders the precepts of Christian charity, and to forbid them to hinder the progress of the gospel among the Indians by trading in slaves, and other inhuman practises. In this matter he was indeed obeyed, but in other directions the proceedings of the society remained open to criticism.—*Page 173.*

The author of this history, unlike some other Roman Catholic historians, gives due consideration to facts even though they do not always tend to the glorification of the Papacy. He admits that the great Reformation "was not without wholesome results." Unlike other Roman Catholic writers who regard it as their first duty to exalt the church, and who apparently think it so much the worse for the facts when they do not accord with their theory, Dr. Funk does not attempt to overthrow or to belittle the great reform of that period by abusing Luther and his associates, but candidly gives credit to it for a great improvement in the affairs of the Roman Catholic Church. To use his own words:—

For the West the greater misfortune was the schism of the sixteenth century, yet, however regrettable, it was not without wholesome results. It has often been questioned whether, had it not occurred, a reform of the church [of Rome] would have been possible. To return a simple negative to this question would indeed be to despair of the church's vitality and providence. On the other hand, there can be no doubt that the reforms were far too long delayed, and that they were introduced only when the church had been shaken to her foundations, and when a large fraction of the world had already abandoned her in disgust. History also shows us that the wholesale apostasy not only preceded, but actually caused the reforms within the church; hence there can be no doubt that the church's improvement is closely bound up with the Protestant Reformation.—*Page 271.*

So much of the so-called history prepared by Roman Catholic writers is warped by the spirit of dogmatism and bigotry as to render it of little value. It is, therefore, quite refreshing to read

after an author who exhibits the spirit of the historian rather than that of the servile defender of the Papacy. These extracts from Dr. Funk's history are of value in establishing the reliability of those Protestant historians who arrive at the same conclusions as the result of impartial investigation. W. W. P.

### A Year-End Look Over the Fields

WHAT ought we to see, according to the prophetic picture of the closing gospel work? We ought to see a movement, spreading to every nation, bearing the cry, "The hour of His judgment is come," and calling men from the traditions of the Papacy to the keeping of the commandments of God and the faith of Jesus. That is the prophetic picture.

What do we see? As we look out over the world in this last month of the year 1911, we see this: The advent movement in the north and south and east and west of every continent; on every continent the judgment-hour cry is lifted; and on every continent the message is bringing out a people keeping the commandments of God and the faith of Jesus. That is the picture that we see as we lift up our eyes and look on the fields.

What the "sure word of prophecy" declared ages ago of the closing gospel work, we see fulfilling before our eyes. Long strides have been taken by the message in 1911. Thousands of new voices have this year been added to the number thanking God for the "blessed hope."

Not so many missionaries have been sent out, probably, as in some former years. Yet when the list is published, it will be found that the irresistible pressure has thrust forth a larger number than was contemplated at the beginning of the year. God grant that the gifts to sustain them at the battle's front may be found also to be larger than estimated at the beginning of the year.

The European Division has entered Persia. On May 18, Brethren F. F. Oster and H. Dirksen crossed the Persian border, and that ancient land of Cyrus and Darius is brought at last within our missionary boundaries. New forces are headed for Upper Egypt, hoping ere long to open the Egyptian Sudan; and in Asia Minor the new Armenia Mission has been organized. The Central Asian fields have also been organized as the Siberian Union Mission.

In these days of rapid expansion we must needs be earnest students of geography if we but keep track of the lands and tribes to which the work is hastening. Strange names announce to us that the message is penetrating "the uttermost parts of the earth." For instance, here is an extract from the min-

utes of a meeting of the European Division committee, fixing the five fields of the new Siberian Union:—

1. That the Volga field contain the Don territory, and the governments of Astrakhan, Saratof, and Simbirsk.

2. That the new Ural field be composed of Samara, Orenburg, Ufa, Kazan, Viatka, and Perm.

3. That the West Siberian field consist of Uralsk, Turgai, Akmolinsk, Semipalatinsk, Tomsk, Tobolsk, and Semirechinsk.

4. That the East Siberian field take in Yeniseisk, Irkutsk, Transbaikalia, Yakutsk, Amur, and Coast District.

5. That the Turkestan field contain Ferghana, Samarcand, Syr-Daria, Transcaspian Territories, Khiva, and Bokhara.

We must keep wide-awake to follow the flight of the message to-day by our prayers and interests and gifts.

Elder F. G. Lane, of the West Indian Union, reported the first baptisms in Venezuela, South America, this year, and in Peru the work for the Indians of the high Andes has been placed on a permanent basis by the location of a mission station under Brother F. A. Stahl.

South Africa has one new main station established, under Elder M. C. Sturdevant, at Tsungwesi, in eastern Rhodesia, and the various South African missions report new out-stations.

Australasia has plans for opening work in the island of Niue, mid-Pacific, and in the New Hebrides group, though we can not say whether the laborers have already been sent forward.

Representatives of the message are in the Shan States, of Burma, next to the Chinese border, Dr. Ollie Oberholtzer Tornblad reporting that Brother Tornblad and herself have found a good location where they can combine business and missionary enterprise.

Last of all, the Canary Islands have been added to our list. Brother B. B. Aldrich and family are just landing there to unfurl the first standard of this message to be planted in that group.

Thus, though the financial need in fields already entered called for a holding back from the opening of new fields this year, much new territory has been added. The work itself breaks forth, as the prophecy says, "on the right hand and on the left." Every year the divine command urges us on, "Spare not, lengthen thy cords, and strengthen thy stakes." There is to be no end to this commanding pressure, until the Lord appears, no place to stop.

The sealing message follows the sun-rising round the earth. And every hour of the twenty-four, now, commandment-keepers of some nation or tongue greet the break of each day with prayer and praise for the blessed advent message. "From the rising of the sun even unto the going down of the same," saith the

Lord, "my name shall be great among the Gentiles."

"We thank Thee that thy church un-sleeping,

As earth rolls onward into light,  
Through all the world her watch is keeping,

And rests not now by day or night.

"As o'er each continent and island

The dawn leads on another day,  
The voice of prayer is never silent,  
Nor dies the strain of praise away.

"The sun that bids us rest is waking  
Our brethren 'neath the eastern sky,  
And hour by hour fresh lips are making

Thy wondrous doings heard on high."

This advent movement is of God; and it is marching swiftly on along the path marked out in prophecy to triumph in our day. To triumph with it will demand now our soul, our life, our all.

W. A. S.

### Our Greatest Need

WE have reached in the experience of our work another week of prayer occasion. It seems less than twelve months ago that we enjoyed the last season of refreshing, so rapidly have the days come and gone. We hope that every soul can look back and see many victories gained during the year that has passed.

As we come to this season of special seeking of God, it is well for us to consider our particular need, first, in a denominational way, and second, as individuals. Many needs exist. One great need of the church is increased facilities to carry on the work committed to it. Men and women are needed to carry the message to the thousands of unwarned souls on every side. Money is needed to send these laborers forth. There is need of means for the payment of our institutional indebtedness, for the erection of church buildings, and for the launching of many new enterprises. But over and above all these material needs, there is one great need,—*the* need,—namely, more of the Spirit and power of God in our denominational work.

We have a splendid organization, in the formation of which we believe God has especially directed. But the organization of itself can not meet God's purpose in the accomplishment of his work. Of itself alone it is powerless and inert. The great need of Seventh-day Adventists as a church to-day is the power of the Spirit of God. That Spirit which Ezekiel in heavenly vision saw controlling the wheels of the divine throne needs to control the wheels of our church organization, and so direct them and operate them that they shall become a living power for God and for righteousness in the earth.

In Ezekiel's vision, as recorded in the tenth chapter of his book, the wheels

of this living organism were "full of eyes round about." These eyes denote intelligence. The movements of the living organism were not aimless and indifferent. Every movement was the result of purpose, and was part of a well-directed effort.

God designs that this same motive power shall be connected with the wheels of this organization; and when this Spirit of wisdom permeates the work, how many aimless and futile plans will be turned into well-directed efforts! Our labors will not be in vain in the Lord, but blessed results will attend the efforts put forth on every hand. O, we need this in our work to-day! How much time we spend in planning, and in discussing resolutions! How much earnest effort we put forth in various directions, and but little or no results are seen! Beloved, this is not in God's order. O, he wants this movement a mighty moving power in the world! Before this great truth he designs that the nations shall bow their heads, the strongholds of Satan be cast down, and light and truth and blessing and power extend to every part of the earth. Shall we not pray most earnestly and devoutly during this season of prayer that this mighty outpouring of the blessed Spirit of God may come into this work and rest upon our denominational efforts? *This visitation of divine power is the greatest need of our church at the present time.*

What do we need as individuals? Our material needs are many. Some, perhaps, may be lacking the comforts of life. Many lack conveniences. We can see many things that we desire in order to make our homes more comfortable. Some long for better health, for greater temporal prosperity; but in our individual experience all these needs are subordinate to the one thing above all others that every life should possess, and that is a closer living connection with the Lord Jesus Christ. We need in our own hearts the Spirit of power. We need it to subdue our iniquities, to give us the victory over envy and jealousy and malice and evil-speaking. Indeed, as members of the church of Christ, we must personally experience this power before we shall see its mighty manifestations in connection with our organized work. God must first control the individual life. He must first be permitted to come in and cleanse his people individually. This prepares the way for his mighty workings in behalf of his church.

Our personal salvation depends upon this living experience in God. We can not gain heaven through our physical efforts. We can not purchase a passport to glory by the payment of tithes, by giving to foreign missions, by resting from physical labor on the seventh day of the week, or by carrying on a mission-

ary propaganda among our neighbors. On the other hand, if we gain heaven, we shall do these very things. To engage in such service as a means whereby we shall gain the favor of Heaven, is quite different from doing it as a result of the indwelling of the blessed Spirit. God desires that Sabbath-keeping, that tithing, that giving to missions, should exist in the service of our lives as the fruit of the blessed union that he wants us to have with him, our good deeds springing from a renewed heart, not taken on from the outside.

Shall we not now seek this blessed union,—a union so complete in its surrender to God, so satisfying in its holy, elevating joy, so inspiring our motives and purposes, that God's service shall become a pleasure, and that what we do, whether it be the keeping of the Sabbath of the Lord, the giving of our all to God's needy cause, the traveling from door to door with the printed truth, shall be a pleasure because it is done for the One we love? O, this is the inspiration we need in our lives! This is the incentive to Christian service for which we should seek. For this spirit of blessed union with Jesus every heart should cry out eagerly.

When this individual oneness with the Lord exists, it will bring oneness into the church. As brethren and sisters our hearts will be melted together in the bonds of holy love. Wicked, unkind criticism, the greatest bane and curse that can enter the church of God, will be banished, and with one heart and with one united spirit the believers will give themselves to the speedy finishing of this message. Let every heart during this season of prayer plead for this revealing of God in the individual experience. **THE CLEANSING, ENERGIZING POWER OF THE HOLY SPIRIT IS OUR GREATEST NEED.**

F. M. W.

### In the Beauty of Holiness

SIN stripped man's Eden raiment from him, and left his soul as naked as it did his body; and as long as we remain in sin, we have no covering for the soul. Naked we stand in the presence of all the clothed hosts of heaven, even as our first parents stood in the presence of all the other clothed creatures of the world.

But God has promised a clothing for those who forsake sin. He says: "He that overcometh, the same shall be clothed in white raiment; and . . . I will confess his name before my Father, and before his angels." Rev. 3:5. As sin unclothed man, righteousness will clothe him,—not his own righteousness, for in the sight of heaven that is but "filthy rags." That covering will be composed of the righteousness of him who lived the life of the human on earth sinlessly, and shed his blood for man's redemption.

It is in the robe of Christ's imputed righteousness that redeemed man must appear in the presence of God, even as it is written: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Thus "clothed upon," the soul will stand arrayed in the beauty of the perfection of Christ.

But nature suffered with man in the fall. Her form and face have been altered as much as his in the tragedy that opened with his disobedience. And as the human still bears some resemblance to the Eden man, so does nature as we see her still bear the imprint of the divine Sculptor, who shaped and fashioned her features, and pronounced them "very good." There is enough still that is lovely to point us back to Eden lost, and forward to Eden restored.

In the beautiful rivers that run down from the mountains to the sea, we have still a slight reminder of the rivers of Eden that flowed out to the four corners of the earth to water and beautify it. They are also still a symbol, though shattered and imperfect, of that "river, the streams whereof shall make glad the city of God;" of that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

In the beautiful trees that God permits still to bedeck this scarred and groaning earth, we have a reflection of the trees of the garden that furnished food for our Eden parents, and of that tree of which, though they might not partake under penalty of death, yet partake they did, and surrendered their dominion to the powers of darkness. Though dim reflections of former beauty, still they carry our minds forward to that other tree in the city of God, standing on either side of the river of life, whose leaves are for the healing of the nations. How they, though marred and imperfect, bridge the chasm from Eden lost to Eden regained!

And the mountains of earth, how they speak to us of the power of God, who has "comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." In all their towering grandeur, ragged, rugged, and irregular, they speak of a hand of power whose strength earth has no meter to compute. They are the sources of the rivers, and so they tell us of him who is the Source of the great river of life and salvation. They remind us also of the dwelling-place of God, "in Zion, my holy mountain." They cause us to think of Jerusalem restored, which is to be "the mountain of the Lord of hosts, the holy mountain."

Group them in the gallery of the mind, these mountains, rivers, wooded hills, and flower-strewn plains, and they still

tell us in wondrous chorus of the goodness, the power, the wisdom, the mercy, the long-suffering, and the love of our Father, the builder and the maker of all. But group them as they one day will be grouped for our view when they are all clothed again in the "beauty of holiness," and when we can look upon them with eyes undimmed and unfettered by sin, and we shall need the tongue of immortality to tell the half of the beauty of that wondrous scene.

In that glorious grouping of the beauties of God's renewed creation, the "beauty of holiness" will have brought back the harmony and perfection lost through the regency of sin in this portion of the universe. In that beauty of holiness must those stand whose eyes are permitted to behold the beauties of that renovated realm. In the beauty of holiness let us serve him, that we may stand clad, on that day, in the garments of his righteousness. No taint of sin will be there; no tear shall dim the eye; sorrow and sighing shall flee away.

C. M. S.

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### This Week of Prayer and the Great Revival Movement Planned For

At the recent fall meeting of the General Conference Committee it was decided that during the coming winter there ought to be carried forward in all our conferences in North America an earnest revival movement among our churches. The object of this movement is to increase the zeal and courage of the faithful, to reclaim those whose feet may be slipping, and to lead all the unconverted young people in our ranks to surrender their lives to their Lord and Master. It is to bring a great revival of spiritual life, devotion, and power to all our people.

Such a movement must surely appeal to our conference officers, ministers, and brethren and sisters generally. We love our Lord and Saviour, who has given us so much of the light of his glorious gospel; we love the cause of the third angel's message, and desire to do all we can to hasten it forward to its final triumph; yet we are all conscious of a great need of a deeper religious life. We need a larger measure of the love of Christ for a lost world; we need greater power to win personal victories over sin; and we must have greater success in our soul-winning efforts.

It is to bring to all our people these great blessings that this general revival work is to be carried on this winter. This movement should begin in every conference and in as many churches as possible the first Sabbath of the week of prayer, and it should continue until every church receives the help it needs and desires. All who want the blessing

of a great spiritual revival should begin at once to pray for this movement. God loves his people whom he has gathered together by the threefold message of Revelation 14. He wants to make them a truly spiritual, victorious people. He knows that only his grace and power can do this, and he will give us sufficient help as soon as we sense our need, and seek him with all our hearts.

There seems to be a strong conviction in the minds of many of our most earnest brethren and sisters that the time has come for God to give us a great spiritual blessing. For many years we have been working the best we knew how to provide facilities of every kind for the advancement of our cause. We have built up printing-houses, and have provided a large variety of valuable literature. At the same time we have thoroughly organized our publishing department, and we now have a splendid army of young men and women trained for that particular line of work. We have also established schools, trained teachers, and gathered thousands of young people into these institutions of learning to prepare them for rendering efficient service in all departments of the cause. During the last ten years special attention has been given to the reorganization of our administrative department. We have organized local and union conferences and mission fields in all parts of the world. Hundreds of men and women have been called to places of responsibility in the administrative affairs of the cause. Missionaries have been located in nearly all the countries of the world.

But all these are of little avail without the power of the Holy Spirit. We need the Spirit of God to take possession of all these workers and facilities, and sound the loud cry of the third angel's message. Nothing less than a great revival of spiritual life and power is called for by the earnest appeal that has come through the spirit of prophecy in behalf of the great masses located in our cities. While we have been developing plans and facilities for efficient work, we have reached many thousands in the towns, villages, and rural districts of the United States; but we have hardly begun our work in behalf of the masses located in the populous cities of our Eastern States and in other lands. As we now enter upon that important and difficult undertaking, we need special help from God. The call to work the cities of the world seems like the call to arms in the closing struggle of the conflict. In order to achieve the success that must attend our efforts in finishing the work in this generation, we must all be endowed with the power of the Holy Spirit.

The revival of new consecration and spiritual life has already begun with our ministers and Bible workers in the min-

isterial institutes that have been held. That is where it should begin, and it must continue until they are fully consecrated to the great work God has given them to do, and are endowed with the divine power they need to win the lost to Christ. But it is not enough for this revival of consecration and spiritual power to come to the workers in our cause. It must come to all the people. Every one must experience this; then every one will be aroused and impelled to do all in his power to hasten forward this work. When all stand in this relation to Jehovah and his cause, the power of God will make our efforts effective, and thousands will be constrained to take their stand for the truth; and so the earth will be lightened with the glory of God, and the Lord will come.

In view of these considerations, the coming week of prayer should surely be a season of earnest, importunate, prevailing prayer. It should mark the beginning of a great spiritual revival. This it will do if it is observed as conscientiously and whole-heartedly as it should be. May the love of Christ constrain us to do our part at this time.

A. G. DANIELLS.

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### Sabbath Visiting

We need to be continually on our guard lest the standard of the world around us in the observance of the first day of the week, does not become our standard of Sabbath observance. With the multitudes, Sunday is not regarded as a sacred day, but rather as a holiday. This is due no doubt to the fact that in the Sabbath controversy of the last few decades, the majority of Christian people have come to recognize that Sunday, as the Sabbath, has no divine recognition, that in its very nature it is but a holiday, the same as Christmas or Washington's birthday, etc. But this is not true of the Sabbath of the Lord.

The seventh day of the week is the one day in the weekly cycle which has been set apart for a sacred and holy use. God has reserved this day for himself. He tells us that in it we shall not do our own ways, nor find our own pleasure, nor speak our own words.

It is not a day for the discussion of business plans, nor for the making of social calls. It is proper to call upon the sick and the afflicted, or upon any one whom we can strengthen and encourage in the Lord, but it should not be made a day of social visiting, the same as Sunday is made by those around us. There is a tendency in some of our churches to let down the high and holy standard of Sabbath observance in this respect. Let us recognize the high and holy standard which God has erected, and see that we do not permit in our experience the banner of truth to trail in the dust.

F. M. W.



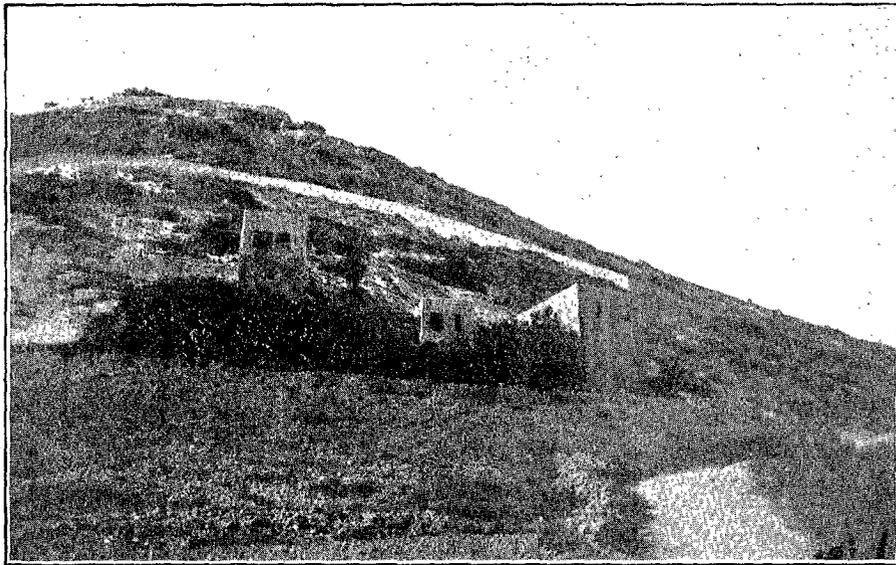
### The Levant Field

E. FRAUCHIGER

A FEW months ago we were assembled at a general conference at Friedensau, where we enjoyed the gathering of nearly 3,000 people. It was the greatest assembly of our people that has ever been held on this side of the ocean. The words spoken by God's servants from all parts of the world greatly refreshed our people, and through the two Sabbath services many souls found peace in the Lord, and became his followers. About seventy-four were baptized during the camp-meeting season. The morning talks to the workers, where we

French and German people at Constantinople. The Armenian field, which lies in the east of the empire, is in the care of Elder Z. G. Baharian, who reports favorably of his recent trip to Moosh. In the Egyptian field work is being carried on at two places: Brother George Keough and Brother A. Elshaheed are conducting a series of meetings at Achin (Upper Egypt), while brethren Pietrowsky and Khalil are working together in Assiut.

In the Syrian field Elder Ising and the writer are holding a series of meetings at Haifa, at the foot of Mount Carmel. This is the first tent-meeting ever held in the Levant. We are much



MOUNT CARMEL. AT THE TOP IS THE TRADITIONAL CAVE OF ELIJAH. AT THE BASE IS THE CAVE IN WHICH ELIJAH IS BELIEVED TO HAVE HELD HIS FIRST SCHOOL

heard the fundamental principles of evangelistic work given by the president of the General Conference, and by Elders W. A. Spicer and G. B. Thompson, were also a special blessing to the workers of the Levant field.

It was a privilege to see so many nations represented, having the same faith, the same aim, and holding the same blessed hope of the soon coming of our Lord Jesus. As workers we returned to our fields, made so difficult by the dark religious teachings of Mohammedanism, with new zeal and courage.

Elder R. S. Greaves is working among the Albanians at Janina and its vicinity. Brother F. Scior among the Greeks at Saloniki. In the Turkish field Elder A. M. Buzugherian is visiting the churches in the vicinity of Konieh, Kaisari, Marash, Aintab, and Adana, where he expects to meet Brother E. Ayvazian, who will work among the people at Teke and Hadjia. Brother A. Girou and I will work among the

pleased to have such a tent in so hot a country, where we have many difficulties in finding a suitable hall for our meetings. We are holding services at night, three times each week. The attendance has increased from twenty-five to eighty-five. The people are mostly German colonists, who gathered here in the great advent movement, thinking thus to fulfil the prophecy of Isa. 2:1-4, that from this place the gospel should go out to every nation, and the millennium reign be established by their work. Being disappointed in this, they have, to a great degree, lost confidence in the Word of God. We are glad that we have found entrance into some homes where we may hold Bible readings. Our tent is situated about half an hour's walk from the traditional place where Elijah started his first school of the prophets. We found the supposed cave in which the school was held, fifty-five feet long, thirty-one feet wide, and nineteen feet high. This place

is well guarded by the Mohammedans. Many Jewish and Christian pilgrims come here. On the top of the mountain we found the cave in which it is claimed the prophet Elijah was hidden when Jezebel's cruel hand was after him. Our prayer is that the same Spirit that worked in the time of Elijah may convince the souls for whom we are working, that they may take a definite stand for the Lord, and that the standard of this present truth may be established among these German people.

The first of November we expect to open our missionary school, to last six months. We hope for a larger attendance than last winter.

In regard to the canvassing work, we are glad to say that the sales among those speaking the native tongue is increasing. During the first six months we sold as much as during the whole year of 1910. We are also glad to see that our collection of Arabic tracts is increasing, and that we are succeeding in selling them also to the Arabic-speaking people. Our earnest prayer is that this center of the Levant field, which was in past ages the center of Christianity, but has since been overshadowed by the Mohammedan religion, may be enlightened by the angel of Rev. 18:1.

### The European Division

L. R. CONRADI

THE first six months of 1911 clearly show the marked blessings of God resting upon the work throughout the European Division. During this time not less than 2,500 souls were taken into the church, by far the greatest number ever uniting with us in a like period of time. Our net gain in membership during this time was 1,718, bringing our membership to 23,666 at the end of the second quarter. The greatest increase of membership is in the two German unions. The East German leads in Europe.

While the work is being strengthened in the established conferences and unions, populous though these fields may be and great their wants, there is a constant increase of interest in the less favored mission fields. While all rejoice to hear of the steady growth in their own conferences, yet they rejoice even more as they see the work advance in the difficult fields beyond.

The steady growth of the work attracts more and more public attention. In the last census of 1910 the government published specific statistics of our people. The work of our missions in Africa appears in the regular evangelical statistics, and is more or less commented upon. Yet the enemy is not asleep, and here and there efforts are being made of such a nature as one would not dream of in countries like the United States.

All our brethren throughout the world who have prayed for our faithful men in prison will be interested to learn that one of our dear brethren who has suffered so long has finally been released; even the jailer where he was lodged supported the plea for clemency in his

case, and two and one-half years of the allotted sentence have been remitted. For five long years he has suffered for the truth's sake, ever looking to his Master as his strength, and his firmness has attracted much attention and comment, especially among the clergy, who tried in vain to divert him from the truth.

In Russia the work is also advancing, and our membership is fast nearing the 5,000 mark. One dear Russian brother is settled now at Irkutsk, in the very heart of Siberia, and from that place is extending the work throughout that vast field. The headquarters of the Siberian Union has been established in Saratof, and that new union now has nearly 1,000 members. We must remember that in the Russian empire, with its 160,000,000 people speaking many languages, we have only fifty workers. What might be done, if we had three or four times that number! Considerable portions of Russia are again threatened with famine, and especially the Siberian Union Mission field. People are actually starving there, and appeals come to us to assist even our own people who are suffering because of crop failures.

Brethren H. Dirksen and F. F. Oster are now situated at Urmia, Persia, and find that the most favorable place while the present political difficulties continue. In the Levant Union, Brethren E. E. Frauchiger and W. C. Ising had a well-attended tent-meeting at Haifa, in Palestine. Brother Z. G. Baharian is laboring in the very heart of old Armenia. Brother A. M. Buzugherian writes of a good interest near Adana. In spite of the war, our canvassing work seems to gain steadily in Constantinople and its vicinity. We are now getting out some Arabic publications. We hope soon to push our work into Mesopotamia. Our workers in Egypt are also arranging for good winter efforts.

Brethren A. Grundset and P. N. Lindgren are active in the work around Asmara, Eritrea, and are getting ready for their winter school. Brother E. Lorntz has safely arrived there. He is studying the Tigre, and we hope will be a good additional help to them. In British East Africa the interest seems to be spreading, and from the surrounding country and the islands come urgent calls for out-schools. Our workers are asking for a mission boat, so they can conduct out-schools with greater ease. This seems the more necessary, as we thus far have not been able to obtain more mission sites; but the prospects in this respect are brighter. We are sorry, however, that Brother H. H. Brooks, on account of failing health, has to return to England with his family. He had an operation, and has done all in his power to recover his health there, but in vain. During my stay in England, Brother F. A. Spearing and his wife accepted the call to Africa, and are getting ready to sail next spring. But this will only fill the gap made by the return of Brother and Sister Brooks. In the German Mission on the southern part of the Victoria Nyanza, Brother B. Ohme and his

workers are pushing ahead. Dr. F. W. Vasenius and family and Brother R. Stein and his wife have safely arrived, to strengthen the hands of our workers there. Sister E. Rassler, who after the death of her husband courageously pushed on the work in that field, had additional attacks of blackwater fever, and consequently returned home with her child. Otherwise, the health of our workers in that part of the field seems to be quite good, and they are working hard in the establishment of new stations. Two young men, Brethren F. Bornath and R. Munzig, are at present studying the Swaheli at the Hamburg Colonial Institute, and expect to go to that field next spring.

Brother E. Kotz reports steady progress in the Pare district. There are about thirty candidates for baptism in his class. The schools there are well attended. Brother E. C. Enns and wife are on their way back to Africa, and will labor in Vunta, the fourth new station in the Pare district.

A few days ago we received the sad news from the Latin Union that our dear brother, Pietro Creanza, who came a few years ago from America accompanied by his large family, to labor among his people in Italy, has died at the early age of thirty-six years, leaving a widow with six children. Brother L. P. Tieche was visiting among the companies in Italy at the time. They buried Brother Creanza Sabbath forenoon, and in the afternoon of the same day five dear souls were buried in baptism. These had been brought to a knowledge of Christ by Brother Creanza's faithful labors. Italy, with its 34,000,000 people, and only five gospel workers, will feel this loss very keenly.

Elder J. C. Raft has been in Iceland for a time, assisting Brother Olaf Olsen to start in the work there. He reports hopefully for the future in that field. The work in Scandinavia shows nearly 200 added to the church in the first half of this year. Skodsborg has had a very favorable season, and everything seems to promise well for the growth of this important institution.

In Hamburg our new publishing house, which was greatly needed, is nearing completion, and we hope by the new year to be able to occupy it. A new branch office of the Hamburg House will be started in Budapest, Hungary, as local conditions seem to make it necessary.

The few months I spent at home have been rather busy ones. Very important literary work occupied my whole time. In my research new evidences are continually coming to light, even from the church Fathers, showing that during the dark ages, from 200 to 700 A. D., there were many Sabbath-keeping Christians, upon whom the popular church trod with an iron heel. The more we investigate the historical records and the Word of God itself, the brighter the Sabbath truth shines. Although Europe may be in great commotion, with the alarm of war, the tumult of riots, financial crises, and difficulties of all sorts, yet the Lord's hand is over all. He restrains the winds,

and the glad tidings come from the four corners of the field that God's truth is advancing.

### ◆ ◆ ◆ The Karens

H. H. VOTAW

It is more than seven years since the first plea was made for some one to begin work for the Karens. During a visit to Burma, Elder J. L. Shaw became interested in this nation, and wrote telling of the openings for Christian missions among them. The following year Brother L. F. Hansen and I wrote several articles for our periodicals, calling attention to the fact that even new tribes of Karens were being found at this late day which held the same traditions that those already known held, thus being especially susceptible to gospel influences.

Again and again in the last six years, the workers in Burma have written appeals for a man and his wife to be sent to work among this neglected people. At each biennial conference of the India Mission a resolution has been passed asking for such help. This call is the longest unanswered call of any sent from this field. At the last meeting of the advisory board of the India Mission, an action was taken asking me to write again for the REVIEW, setting forth the reasons that seem to make it imperative that we begin work without further delay.

It is admitted, I believe, by all that the traditions of the Karens make them more ready to receive the good tidings than any other heathen tribe in the world. They say that their demon-worship is inspired only by fear, because the knowledge of the great God was taken from them, owing to their sins. They say that he promised again to reveal himself to them. They expected that this would be done by fair-faced messengers from the West. They have preserved an account of the creation that is much like that of the Biblical record. The flood is also remembered in their folk-lore. Other things, I am told, indicate that they must once have had light upon things that are taught in the Word.

In the days of the Burmese kings, the Karens suffered much from the rulers. The result was that they hid away in the hills. Since the British have ruled, and they have found security in the more fertile plains, many, thrown into contact with the Burman Buddhists, have accepted Buddhism. Such are much harder to reach with Christianity than are their demon-worshipping brethren. Why should we wait?

From the borders of Siam on the south, to the undefined territory to the north of Burma, fragments of this interesting people are found. Being without a written language till the missionaries began work for them, differences have sprung up; and yet it is said that the person who knows one of the dialects can readily learn others.

It was among the Karens near Moulmein that Dr. Judson and his associates first labored. There they gathered the

first-fruits of the harvest of the Karens. The last branch of the tribe to be found is located many days' journey from the railway, partly in Burmese and partly in Chinese territory, away in the north. The Baptist missionary who wrote concerning these latter ones, reported that he had had inquirers come from a distance of ten days' journey in opposite directions from his mission stations.

Recently a Karen man was persecuted and brought before the civil court by some missionaries. He had been excommunicated for teaching that the coming of the Lord is near at hand. I could not help feeling that if our people hold their peace, even the stones may cry out the warning. We may refuse to send help, but we shall be the losers.

The one who comes should be prepared to undergo some privation. The Karens are located farther from the centers of population than the Burmese, on the whole. Many things may be more difficult to obtain, and comforts will have to be sacrificed; but it will pay.

One thing applies to all mission work in the East, and is true of this work as well as of all the rest. The East moves slowly, and the one who comes should be prepared to wait for the fruit to appear without becoming discouraged.

I would to God that this word of appeal might result in some consecrated man and wife responding. Who will be the apostle to the Karens? Who is willing to forsake home and friends now for the sake of gathering up the fragments of the Karen tribes, teaching them again to love the God whom they have all but forgotten, and at last presenting them as trophies of Christ's power to save, when he appears to gather his elect from every nation, kindred, tribe, and people?

### Mission Note

THE story is told of a native lad in Rhodesia, South Africa, who insisted on making a visit among the kraals about his home. The missionary in charge of the school, knowing so well the influences that would be thrown about the boy in the evil association which he could not avoid should he adventure back among his own people, succeeded in persuading him not to go for a time. But at last the lad decided to go, notwithstanding all entreaties to the contrary. However, a short time before he was to start, at a morning's service the parable of the talents was read and commented upon. Soon afterward the boy came to the missionary, and said he had given up going home—that he was afraid, should he go, he might lose his talent. This same boy is now one of the valued workers for God in this region.

"LET us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."



## Teaching Girls How To Live

(Concluded)

MRS. W. E. A. AUL

IN this day the knowledge of the use of money is a valuable asset in a woman's life. Women are notably bad financiers. Parents often have the idea expressed by the man who was asked what he thought of giving children spending money. His reply was: "Yes, a boy will handle money all his life; therefore he must be taught how to use it: but as for my daughters, why should they trouble about money? When they need a dress or car fare, I give it to them. If they marry, their husbands will care for them." In France it is different: the girl becomes a business woman and a housekeeper. She runs her home well and economically.

One of the finest arts is to know how to dress well. Miss Gould says, "A becoming dress is a dress suited to the occasion and the wearer." Such a dress the world expects of every woman, for it has come to be the mark of the dignity and power of the sex. A true woman is always well dressed.

Dress is more than a covering or an ornament: it is an index to character. It is a picture painted by her own hands for public exhibition, showing herself as she would wish to be. It is well here to note that dress and manners go together. They are inseparable comrades. Let her mind dignify her dress, and her dress dignify her manners. Then she becomes an inspiration, and dress has done its perfect work.

The girl who has been carefully guarded all her life up to the time of taking a hand in the game of life, will have no difficulty in choosing friends; for each one will have to come up to the standard that a wise mother has taught her to raise. She will not measure possible friends by their surroundings, but will judge them for themselves. True worth is all that will appeal to her. Educate the girl to be her own defender. As far as human beings can act, the need of the hour is that each young woman should uncompromisingly determine not to recognize on a social equality for personal association any young man who drinks, swears, dissipates, uses tobacco in any form, or who is immoral in any way. Teach her to take it upon herself to frown down the social lie that man may sin with impunity, and be received unquestioned in society.

The great and universal cry of middle life is this, "O, if I had only been taught how to live when I was young!" So many girls grow into womanhood with almost no conception of the power and

glories, duties and sanctities, of girlhood and womanhood; with little or no idea of the possible power, influence, and beauty of mind and body. Teach the girls the sacred importance of the powers and gifts entrusted to the body, about that greatest gift of all, the extreme beauty of which makes all other gifts in the world seem small. Teach them to guard their bodies, and set their ideals so high that these gifts, especially this one greatest gift, may not be thought less of, that the beauty of these gifts may not be tarnished, that the purity and wonder of them may not be sullied; so teach them that they may bring to all their great duties and privileges healthy bodies, fresh minds, and pure, free spirits.

Every girl knows what is expected of her. Her parents, brothers, sisters, teachers, society, and the world intend that she shall be good and gentle and gracious. They will be satisfied with nothing short of all that, and it will be well for every girl to learn early in life to pursue only the paths that will lead into ways wherein these qualities of person and character may be found. We see that true characters are but the expression of habits and manners; and only those habits that are formed in the early years of life seem to fit perfectly and naturally through all the years. Fortunate is the young girl who finds her lot cast among the good influences of a cultured home. She has at hand the material from which to select all that she may need to build the fine character the world shall observe and admire. Those whose earlier years are spent amid surroundings not so favorable for the formation of noble characters must strive all the harder for the prize of gentility, which they should obtain. The character that is the most laboriously built is the most enduring. Noble characters that have been hammered out of life's experiences are to be implicitly relied upon.

The world's history is full of the triumphs of those who have had to struggle from beginning to end for recognition. The great and good women of the world have won their distinction in the same way. They cultivated the sterling qualities that made for success. And the girl can, if she will, make her life a success. She may be praised by the world, or it may be by the small circle of friends with whom she comes in contact. In a thousand gracious ways she can make the days and years good and golden for herself and for all who know her. She must be thoughtful, and intelligently alert to the opportunities lying all about her ready to be fashioned into shining deeds. She must know that

she is a precious craft on the sea of life, and that she must not be permitted to drift from the harbor of youth and of home without a life pilot. This pilot should be her own conscience hedged about with the learning, the good breeding, the fine character that she herself, under proper guidance, must cultivate through the impressionable years of childhood and maidenhood. If she so wills it, beauty and grace and true worth are all hers.

*College View, Neb.*

### Scientific Dish-Washing

MANY housekeepers spend half a lifetime at the work before they learn that there is an easy, scientific, mechanical, and cleanly way to wash dishes, says a household journal. It is not an uncommon thing, if one can get a peep into the average kitchen during this operation, to see a pan of water, not very warm, but very greasy, with particles of food floating on the top of it, and a pile of dishes covered with bits and scraps standing ready for a bath in this not very inviting liquid.

The scientific dish-washer either scrapes off or rinses off all loose particles from her dishes before she puts them into the water. She begins with the larger plates, putting them into the pan first, adding the others by sizes until the pan is full. Cups and other articles are placed around, then over all is poured hot soap-suds,—not boiling hot, but quite as warm as the hands can be put into comfortably. The cups and saucers are, of course, the least dirty, and are washed first. By the time the plates, that may be greasy, are reached, they are warmed through, and are cleaned much more readily than if they were suddenly put into the water and washed. At this stage it is a good plan to put into the water, in addition to soap, a teaspoonful of washing-soda, which should be kept in a convenient vessel over the sink.

One good housekeeper has a dish-pan almost double the usual size. In it every dish is put, silver and all, then the hot water is poured on, a large quantity being used; and this is really an economy in time and strength, provided water is plentiful. As for greasy dish-water, good housekeepers should never have it. An abundance of hot water, good soap, a little soda, and dishes properly scraped off before beginning, are all that is required. Dish-cloths are among the neglected items in kitchen economy. As a rule, it takes a good deal of nerve to touch the average dish-cloth. It should be one of the first lessons taught to the young housekeeper that her dish-cloths should be immaculate. "I never hang my dish-cloths up until they are so clean that I could use them as napkins, were it necessary," was the instruction of a noted teacher of household science. It pays to take time to put the dish-pan, kitchen sink, and cooking utensils in excellent order. If sense and soda are used, but little additional time is required, and the satisfaction of it is ample compensation.—*Selected.*



### South Africa

THIRTEEN years ago I joined the little band of loyal believers in this field to assist in giving the third angel's message to the many nations and tongues represented in South Africa. The first few years I labored for the European races, but later my time was divided between them and the natives of the country. During the last three years, I have labored almost exclusively for the natives, but at our last conference the brethren called me again to take up work in the Cape Conference, where I began my work in this country. With reluctance I did so, but after spending several months in church work, I can say that I am happy in the change. The place to which our Heavenly Father calls us is always best for us.

The blessed hope that called me out of the world when but a boy, shines brighter and brighter, and gives courage and confidence in the final triumph of the cause we love. This is no time to falter and look backward. Every soldier should now buckle on the armor anew and press forward. The race is almost run; and, if true to God and his cause, the faithful will soon win the prize. Brethren and sisters, fellow laborers, when you come from all lands bringing your sheaves, I want to meet you and to be able to present some fruit to King Jesus from this dark land.

W. S. HYATT.

### Church Dedications in West Virginia

It will give our brethren throughout the field pleasure to learn that the cause is onward in the little conference of West Virginia. Our camp-meeting in Parkersburg this year was a source of great pleasure and encouragement. The increase in tithe and membership showed that the brethren were of good courage, that the ministry was living near to God, and that the conference management was doing its best to establish the work on a high plane.

In connection with the annual camp-meeting, we dedicated the Parkersburg church. Elder K. C. Russell preached the dedicatory sermon, and made an appeal for gifts to liquidate the remaining debt upon the building. It was a beautiful little brick structure, worth about thirty-five hundred dollars. For a long time the brethren in Parkersburg have been without any suitable building in which to worship. We are satisfied that the erection of this building marks an onward step in the progress of the cause of present truth in that region.

Sabbath and Sunday, November 18, 19, Elder Russell and myself had the pleasure of dedicating another church building at Charlestown, for the use of our brethren in that city. This property is worth about seven thousand dollars. On the day of the dedication there re-

mained about eighteen hundred dollars' indebtedness on the property, but we fully believe that the liberal responses by the people on or before the hour of the dedication, furnished sufficient, in cash and pledges, to wipe out the debt.

The services in connection with this church dedication were a great blessing to our brethren. A deep work of repentance and revival went on in the hearts of the believers. Precious souls were reclaimed from walking in the ways of temptation, and an impetus was given the work at that time. It gives us pleasure and encouragement to note the items of progress in West Virginia.

B. G. WILKINSON.

### The Battle Creek Institute

THE gospel workers' institute for the laborers in the Lake Union Conference was held in Battle Creek, Mich., November 7-19. One hundred sixty ministers, Bible workers, and other conference laborers enrolled in the class. In addition to these, quite a number of the brethren and sisters of the Battle Creek church attended the various studies of the day, and a large audience gathered in the Tabernacle every night for the evening services.

The daily program provided for seven regular meetings. This kept all in attendance hard at work from early morning until the close of the last service at night. Such a strenuous program would not have been adopted if we could have remained together for a longer time, but for a number of reasons it was thought that the institute could not continue longer than twelve days, and in order to cover as much ground as possible in the study of important questions, it was decided to crowd each day to its utmost limits. Nearly every member of the class was present at the opening of every meeting, and all gave themselves earnestly to the work of the institute.

Elder W. A. Spicer gave a series of studies on the certainties of the great advent movement with which we are connected. In these studies he presented many parallels and similarities between the Exodus movement under Moses and this advent movement which we are carrying forward under the third angel's message. These studies were especially cheering and helpful to our brethren and sisters of the Battle Creek church, who have been long connected with our cause. We had with us such pioneers as Elders George Amador, M. S. Burnham, and A. C. Bourdeau, and a number of devoted sisters who have reached the age of threescore years and ten. It rejoiced the hearts of the younger laborers to witness the unfaltering confidence and firm assurance of these pioneers in the message. The earnest hope was many times expressed that the Lord would hasten the finishing of this work so that these faithful pilgrims might yet witness the coming of

the Master for whom they have looked so long.

Elder G. B. Thompson gave a series of lessons on our great need of the Holy Spirit in all our endeavors to proclaim the gospel of salvation to a lost world. The study of this vital, fundamental question made a deep impression upon all our hearts. We find that in every place among all our workers the special blessing of the Lord comes upon us as soon as we begin to recognize our great need of the Holy Spirit's presence for personal victories over sin, and for efficiency in gospel service. The study of the conditions upon which the bestowal of the Holy Spirit is promised, invariably leads to close searching of heart and to deep repentance for all that is sinful in the life. At this institute, as in others we have held, many were led to seek the Lord most earnestly for cleansing from all sin, and for a reconsecration of the whole life to the service of God. This brought light and joy and blessing to those who sought for help, and great encouragement to all who were attending the institute.

This is just the experience every gospel worker in the cause needs. How can we render effectual service unless we are experiencing personal victories day by day, and unless we are endowed with the power of the Holy Ghost in soul-winning work? As far as one could judge, every worker at the Battle Creek institute sought the Lord most earnestly for deliverance from all sin, and for new life and power to tell the story of the cross to all with whom they shall come in contact.

The gospel ministry was the line of study assigned to the writer. In these studies we endeavored to make clear from the Scriptures and the writings of the spirit of prophecy the following important considerations: That the ministry is the Lord's appointed agency for the proclamation of the gospel to the world; that no man takes this honor to himself, but enters upon this work in obedience to the call of God; that it is a spiritual work that can be successfully carried forward only by spiritual forces; that it is the greatest and most important work being carried on by man, and therefore calls for the highest preparation and for the most conscientious, painstaking effort it is possible for one to make. We also studied methods for carrying forward our work in new fields, and the duties of the minister when working among our churches.

In connection with this line of instruction, there was an hour devoted each day to the question box. This gave all members of the institute opportunity to hand in written questions regarding any important points concerning which information was desired. About one hundred questions were answered during the institute. These covered a wide range of topics. The question-box hour seemed to be as interesting and as helpful as any study of the day.

In addition to these four regular studies each day, a round-table talk was held each evening from five to six o'clock, for the young ministers and Bible workers. In these talks we could get closer to some questions of vital interest to those beginning their work than we could in the full meeting.

The last meeting of the day was held from 7:30 to 9 P. M. This was a public service, and was attended by hundreds

of our people, and by many who do not belong to the Battle Creek church. In the evening services we endeavored to emphasize the most important points of the regular lessons that were being given during the day. The interest in these evening meetings was shown by an increased attendance each night until the institute closed. Many expressions of sincere gratitude were made by our brethren and sisters living in Battle Creek for the privilege of having this institute held in that city. It proved a blessing to the church as well as to the workers who came together from the various conferences of the union.

In its details this institute was quite different from the others we have held this year, but in many respects it seemed to be one of the best. The realization of the great responsibility of the ministry seemed to grow deeper and deeper each day. From the first, there came upon us the conviction that the time had come not only for a decided advance in the spiritual life of the ministry, but also for a great revival of spirituality among our churches. This conviction spread and grew until every worker seemed deeply impressed that all must go from this institute to work for the revival of our churches throughout the Lake Union Conference. Before the institute closed, the presidents of the different conferences gathered their workers, and began to plan definitely for a revival campaign among all their churches. This movement is to begin with the week of prayer, and is to be continued through the winter until it has been extended to all the brethren and sisters in the conferences. As we planned for this kind of work, the blessing of the Lord came upon us and deepened the conviction that this is the thing to do just now. May I request those who read this report to offer earnest continuous prayer for the success of this revival movement?

A. G. DANIELLS.

**Sabbath-School Statistics**

THE summary for the second quarter of 1911 is a fascinating story if you are absorbingly interested in the things the figures represent. The general interest in the lessons on the Acts of the Apostles, the earnest efforts made to lead each member closer to the Lord, and the genuine growth of the missionary spirit is all revealed by the figures that show an ever-increasing membership, conversions, and baptisms from quarter to quarter, and the widening of the stream of money directed missionward.

**Number of Conversions**

Each quarter the report blank asks for the number of members converted and baptized during the quarter. One thousand ninety-nine are reported for the second quarter. Sabbath-school consecration services have been held in many places, and most of these conversions are the fruit of such services.

**Comparison of Gifts to Missions**

The following comparison shows at a glance the increasing offerings during 1911:—

	TOTAL CONTRIB.	GIFTS TO MISSIONS
First quarter	\$35,223.80	\$34,007.80
Second quarter	38,537.85	38,440.62
Increase	\$ 3,314.05	\$ 4,432.82

It is not long since we were asking our Sabbath-schools to give one hundred thousand dollars to missions in a single year. They have shown how much better they choose to do this year, by giving in the first six months \$72,448.42. Of this sum the home land gave \$54,367.33.

**The Long List**

Sixty-four conferences are now giving all their contributions to missions, Northern Illinois, East Michigan, and Utah having been added this quarter. The amount of money taken from the regular contributions and used for expenses is less than one hundred dollars. Surely the time is near at hand when the honor roll will include every conference and mission field.

**The Honor Roll**

N. New England	Wyoming
Alberta	W. Colorado
Saskatchewan	New Jersey
Quebec	S. New England
W. New York	Mississippi
Texas	New Mexico
North Dakota	South Texas
Louisiana	Sw. Union Mission
Iowa	Newfoundland
Southern Idaho	Indiana
Montana	Tennessee River
Massachusetts	Ontario
Chesapeake	Maritime
Georgia	South Missouri
Gr. New York	W. Washington
British Columbia	Arizona
Florida	South Carolina
Maine	Southern Oregon
Manitoba	Virginia
W. Pennsylvania	St. Louis Mission
West Texas	West Kansas
Alabama	Ohio
New York	East Kansas
South Dakota	Upper Columbia
Dis. of Columbia	Western Oregon
Cumberland	E. Pennsylvania
Oklahoma	Minnesota
Arkansas	North Missouri
North Carolina	West Michigan
Southern Illinois	Northern Illinois
Kentucky	East Michigan
West Virginia	Utah

**Union Conference Honor Roll**

Atlantic	Canadian
Columbia	West Canadian
Southeastern	Southwestern
North Pacific	Northern

**Honor Roll of Foreign Fields**

**UNIONS**

Australasian	British
South African	South American
Levant	Russian
East German	West German

**CONFERENCES AND MISSIONS**

Jamaica	British Guiana
East Caribbean	South Caribbean
Cuba	Haiti
Porto Rico	Philippine Islands
China	India
Singapore	Siberia
African missions	West Africa
Bahama	Bermuda
Hawaii	

Shall not the close of the year see the entire amount of the regular Sabbath-school offerings going to missions? We are far along the road that leads to the top in that direction. Will not the schools in the rear quicken their pace? MRS. L. FLORA PLUMMER,

Cor. Sec. S. S. Dept.

# Church Missionary Work

## Suggestive Program for Fourth Sabbath Service

(Dec. 23, 1911)

[The following program was prepared by M. E. Ellis, missionary secretary of Nebraska.]

### OPENING EXERCISES.

READING: "A Consecrated Church Needed."

### SONG.

READING: "Opportunities for Service Now." (Arranged for several to take part.)

Collecting of missionary reports and the offering.

### CLOSING EXERCISES.

#### Note to the Leader

THE year 1912 should be by far our best year for every kind of missionary endeavor. To make it so, it will be necessary to begin the first of the year to plan definitely, to act intelligently, and to continue persistently in missionary work. The suggestions given in the article "Opportunities for Service Now," are for use *now*; and we suggest that where practicable the numbered sections be passed out to different individuals, and when read, time be given, after sections one, seven, and eight, for consideration as to how *definite action* can be had by the church. Let some immediate good results follow this service. "The church of Christ on earth is organized for service." If nothing definite materializes from this program, it has entirely failed in its object.

#### A Consecrated Church Needed

THE Word of God does not contain merely here and there a missionary chapter, or the music of a missionary psalm, or some clear word of prophecy, or some commanding word of Christ; but it is throughout an intensely missionary book, the missionary spirit being the very essence of its revelation; it is a book that responds with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit everywhere. It is a book that proclaims with every one of its tongues of fire, that there will be a people, instinct with its own spirit, by whom its sympathy and its offer of life and rest will be borne to every soul; in whom the great hunger for the redemption of the world has struck so deep that every one who is of that company must hunger with the same intensity and look out on the world with the very eyes of Christ.

The church has been consecrated to this work by its Master; and when the consecration is accepted, penetrating not only assemblies and councils, but every little group of Christian people, penetrating like a fire that burns into men's souls and leaps out in flames of impulse and passionate surrender, we shall see missionary work done as Christ would have it done.

In the apostolic church the Word of God sounded out from every believer, and we read that after the martyrdom of Stephen these believers "were all scattered abroad . . . except the apostles." Then we read that they "went everywhere preaching the word." The rank and file of the Christian army were

to be missionaries. Each one was to say, "Here am I; send me." The same thing should be true to-day. All are to go, and to go to all. Each is to make an honest attempt to obey the divine command. The Christian religion is a personal religion, and, under the power of the Holy Spirit, is to be communicated from heart to heart by personal testimony and influence.

God's commands are enablings, and what is impossible with men is possible with God. The very impossibility, from a human standpoint, of the task of warning the world, holds the secret of the ultimate success that waits the faithful, earnest, prayerful, active church, because it drives her to the Source of all power for strength to do the work.

The great missionary hero of the first century, and indeed of all time, was the apostle Paul. His soul was fired and consumed with zeal by the example and love of Christ, beholding in every one, however degraded by sin, a brother or sister to whom, for Christ's sake, he was indebted. He labored more than all the rest, and for twenty-five years or more, bravely endured every form of persecution that he might carry the gospel to every creature. His life and work, following so closely the example of Christ, will ever furnish a powerful inspiration to every missionary effort.

The acts of Christ's apostles are not yet ended. A continuation of that wonderful story of missionary work may be found in the history of the early church during the first three centuries, when three million martyrs surrendered their own life-blood as a testimony to the truth of the gospel. During the middle ages God left not himself without witness. The nineteenth century has been called the "century of missions." The great religious revival, starting with the Wesleys and Whitefield, gave the impulse to modern missions. God was opening the doors of the nations.

Foremost among the many modern apostles of Christ who took their places on mountain heights of heathen darkness and sin, were William Carey, who in early life used to say: "My *business* is to preach Christ. I cobble shoes to pay expenses," and what a work, under God, he wrought in India; Adoniram Judson, the apostle of Burma, who, after many years of apparently fruitless effort, being asked what were the prospects, answered cheerfully, "The prospects? Why, they are as bright as the promises of God;" Henry Martyn, the devout missionary to India and Persia; Robert Morrison, the father of Protestant missions in China; David Livingstone, who gave his whole heart and life to the redemption of Africa, and whose last words were a prayer for the Dark Continent. One of the most thrilling stories of missionary labors is that of Dr. John G. Paton, in the New Hebrides. Many times a day, during the first years of his work there, his life was threatened by those ferocious cannibals of the South Seas; but, trusting in God, he persevered till the wonderful grace of the Lord changed their hearts.

It is an all-consuming love for souls, and a realization of the terrible results of sin, that nerve the Christian to do true missionary work. The law that governs moral values was stated by the Lord Jesus Christ: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." A

life spent on self and for selfish ends is wasted; but a life of denial of self is the way to secure eternal values. We are not here alone to get ready for heaven, but to do our Heavenly Father's will here. I am not in sympathy with those people who with folded hands are ever singing of the mansions, bright and fair, awaiting them hereafter. Such people fall far short of what Christ expects of them in service. Bishop Taylor said, a few years ago, that he would rather spend the next twenty years in Africa than in heaven. That is the fiber from which true Christians are made. We shall have all eternity to enjoy the rest and peace and plenty of the eternal mansions. Our business now, as well as our joy, should be to do the will of God, "who will have all men to be saved, and to come unto the knowledge of the truth." Loyalty to him demands whole-hearted service.

I have read of a Scotch shepherd who, on a dark, stormy night, discovered that three of his sheep were missing. He went at once and called out his faithful dog, and raising three fingers, said to her, "Three sheep missing; go!" and she at once darted out into the storm and darkness, and in about an hour returned with two sheep safe and sound. The shepherd took them to the fold, and again counted the sheep to make sure that he had made no mistake, and found that one was still out in the cold, dark night. With a heavy heart he again appeared at the door of the kennel, and called out his faithful helper, and lifting up one finger, said, "One sheep missing; go!" She looked up piteously into his face, and down to her little ones in the snug, warm house, and then, forgetting her weariness, she darted forth once more into the darkness of the night. An hour elapsed, and yet no return. The shepherd grew anxious as two and three hours sped by; but at last his vigil was cheered by the return of the dog with the sheep that was lost. But the dog was so bruised and bleeding by reason of the thorn-bushes and the fightings with the mountain wolves, and so exhausted by the long weary journey, that when she had delivered her precious charge into the shepherd's hands and received his approving smile, she fell dead.

O brothers and sisters in Christ, is it true that the dumb brute, with no hope of a future life before her, would leave all that was dear to her, and face every danger, and lay down life itself, just to please her master; and do we hesitate to make *any* sacrifice for our Master? We spend far more for needless things than we do for the Lord's work. To conform to social customs, we have increased so greatly what we are pleased to call our expenses of living that we have comparatively little time or money to devote to taking the news of salvation to a lost world. O that we might have a baptism of consecration; that we might be wholly on the altar; that the Lord by his Spirit might send us forth into his harvest!

#### Opportunities for Service Now

THE cause of God needs something besides the well wishes of his people at the present time. It needs their determined efforts. There is all the difference in the world between a lukewarm desire and a red-hot purpose. The whole-hearted purpose is what we need right now. The opportunities for help-

ful service were never so numerous as now. They are not only about us on every side, but they are insistent in their demands to be filled; and he, whether adult or youth, who does not see about him every day of his life, work for Christ that he ought to be doing, is in a sad condition.

"A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent demands are pressing us for men and means. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. Selfishness and self-indulgence bar the way."—"Testimonies for the Church," Vol. IX, page 38.

A few definite suggestions which should be talked over and some of them adopted this day, are given here. Always prominent among plans of work for the winter months is

#### Work With Our Periodicals

1. In this work we can accomplish the most good with the same expenditure of energy by directing our efforts along the line of the questions uppermost in the public mind. The special activity of the Catholic Church in this country, and the different phases of religious legislation, are subjects of interest to a larger proportion of the population than we imagine. The people everywhere need educating as to the motives underlying this activity, and concerning the true principles of religious liberty. And we have most excellent material with which to educate them. There never was a moment more favorable for the wide distribution in every way possible of the *Protestant Magazine* and of *Liberty*.

From the standpoint of workmanship and attractiveness, these two papers stand in the front rank of periodicals. They are gotten up to attract and hold the attention of the public, and they seldom fail of accomplishing their object. The articles are spicy, well-written, convincing, and short, and squarely upon the topics in which the people are interested. These papers should be ordered by the thousands, and sold, lent, given away, sent through the mails, placed in reading-rooms, depots, libraries, and—to use the time-honored expression which, nevertheless, exactly describes what should be done with them—"scattered like the leaves of autumn."

These papers are quarterlies, costing twenty-five cents a year for a single subscription, or if ten or more names and addresses are sent in at one time, fifteen cents each; and it is a small company of Sabbath-keepers that can not raise enough in ten minutes for a club of fifty yearly subscriptions.

2. There are hundreds of our people so situated that they can give either the whole or a part of their time to work with our magazines as agents. What a grand thing it would be if every one who could spare the time would undertake the responsibility of an effort to put some of our papers in every home in a certain town or district! Many who have longed to do something effective for the Master but have not been able to leave home, can by this means put a complete series of sermons on the third angel's message in many families.

3. There are thousands of busy people who can not spare much time from their regular work, but who could devote one or two evenings a week, or Saturday evenings at least, to the selling, lending, or giving away of our papers.

4. There are others who have felt a great burden for the souls of intimate friends and relatives. Why could not these take three, five, or ten copies of some of our papers and undertake to get the truth very fully before their friends during the next six months?

5. There are many people who have absent friends to whom they would like to have papers sent direct from the office of publication. All such can make this arrangement if they wish. In fact, this is one of the very best ways to get the truth before those in whom they are especially interested. By following up this work with tactful Christian correspondence, they may be the means, under God, of saving many.

6. There are many invalids—members of the great "Shut-in Society"—upon whom God has permitted the hand of affliction to rest. These dear children of God have often felt that their hands were tied, that they could do nothing for the Master. But here is their opportunity. They can mail a few papers to their friends and relatives in whom they are particularly interested. One sister, with whom I am personally acquainted, who undertook this work, had the satisfaction of knowing before her death, which occurred last summer, that not less than one hundred persons had accepted the truth as a result of the literature sent and the letters accompanying it.

One of our conference missionary secretaries reported that she had used a club of one hundred of the weekly *Signs of the Times*, in missionary correspondence with names of interested persons received from various sources. The result was that the least number of persons brought into the truth in any one year during the five when this work was carried on was seven, and one year there were sixteen.

We all recognize that one of the most effectual, and at the same time least expensive ways of reaching the masses with the message, is with our publications. Our canvassers are doing a splendid work, and are meeting with marked success with our subscription books; but our periodicals also have their place, and are doing their work. Many will remember the testimony that came to us a few years ago: "It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do." And this, no doubt, is because all can have a part in circulating the papers. Letters are constantly coming to the publishers of our periodicals, from persons who have become interested in the message, from receiving a chance copy of a paper in some way. What a blessing it is that we have such a wealth of literature with which to prosecute the work!

7. A good and efficient work may be done by the placing of reading-racks in hotels, depots, and other public places, and then keeping them well filled with our publications. One or two of your number could be appointed to see to the supplying of such racks for perhaps a month, and then others chosen for the next month. The ones chosen could collect an abundance of papers from the families of Sabbath-keepers, and in this way much literature that now goes to waste could be used to good advantage.

8. In many towns Saturday night is the time when the streets are most crowded with people and farmers' teams. Appoint some one to gather papers, and

place one in every farmer's wagon along the street on this night. Many have been influenced toward the truth in this way.

#### A Final Word

None of this work should be done carelessly; not even a single paper should be hastily dropped in a farmer's wagon without a silent prayer going up to God that in some way he will use the message in the paper to reach a heart. "God has set his mighty hand to the redemption of the human race. Through the mysterious union in Christ of the human and the heavenly, he has exalted us to be coworkers with him, through the working of his power in us. It is our privilege to be endowed with the calm strength that proclaims our heavenly parentage, with the holy zeal which by inheritance we share with our Elder Brother. Can it be that like the people 'who began to make excuse,' we are indifferent to the honor bestowed upon us? that now when the forces of the world, natural, social, and political, are stirred to unwonted activity, and spiritual Samsons are needed everywhere, faithfulness and love of ease and love of the world shall shear our lives of power? And still the insistent cry of our Lord comes ringing through the centuries, 'Pray ye . . . the Lord of the harvest, that he will send forth laborers into his harvest.'"

"Laborers wanted! The ripening grain  
Waits to welcome the reapers' cry.  
The Lord of the harvest calls again;  
Who among us shall first reply,  
'Who is wanted, Lord? Is it I?'"

"The Master calls, but the servants wait.  
Fields gleam white 'neath a cloudless sky;  
Will none seize sickle before too late,—  
Winds of winter come sweeping by?  
'Who is delaying, Lord? Is it I?'"

## 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

### In the Desert With God.

IN these days of hurry and bustle, we find ourselves face to face with a terrible danger; there is no time to be alone with God. The world is running fast; we live in what is called the "age of progress." "You know we must keep pace with the times," the world says. And this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God; and what is the result? There is no time to be alone with God; and this condition is immediately followed by no inclination to be alone with him. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than that of a child of God who has no inclination to be alone with his Father?

This "desert life," as we may call it, has an importance that can not be overvalued. Let us turn to the pages of God's own Book, for we can turn nowhere else if we are seeking light on this subject. On scanning its precious pages, we find that the men of God—God's mighty men—were those who had

been in "the school of God," as it has been well called; and his school was simply this: "in the desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men, distant alike from human eye and ear, there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed; nay, they had faces as lions. They were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with him.

If it is an Abraham we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. 18:1), while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a Joseph, we find him at least two full years in God's school—although it was Egypt's dungeon—before he stepped up to teach her senators wisdom (Ps. 105:22), and to "save much people alive" (Gen. 50:20). If it is a Moses, we find him at God's school in the back of the desert (Ex. 3:1); and then, but not till then, he appears publicly as a deliverer of the people of God. If it is a David, the wilderness for him is the school of God. There he slays the lion and the bear (1 Sam. 17:34-36), when no human eye is near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man, "trembling," there is one there who trembles not; and he is the one who has been at God's school in the wilderness alone with him. Surely little wonder, then, that the Lord wrought a great victory in Israel that day! But why multiply instances from the Book of God? We might tell of an Elijah, a bold witness for God, who spent more time alone with his God than in standing in the place of public testimony, and who found the solitude of Cherith (1 Kings 17:3) and the quiet seclusion of Zarephath (verse 9) a needed training ere he delivered the message of God. We might tell of a John the Baptist, who was in the deserts till the day of his showing unto Israel (Luke 1:80); of the great apostle Paul, whose journey to Arabia seems to have been for no other purpose than to be at God's school in the desert (Gal. 1:17).

But from the instances we have already mentioned, nothing can be clearer than this, that if you and I are to be of any use to God,—if we would glorify him on earth,—we must have time to be alone with him. If we "can't get time," we must take it. Whoever or whatever is put off, God must not be put off. We must have time,—every one of us, "gifted" or "not gifted,"—we must have time to be alone with God. It is in the closet that the "lions" and "bears" must be slain. It is in the secret presence of God, with no one near but him, that the spiritual Agags must be brought out and hewn in pieces before the Lord (1 Sam. 15:33). Then, when we appear before our brethren or the world, we shall find ours to be the "strong confidence" which is the portion of all who have to do with God in secret. And the "Goliaths" shall be slain; no doubt of that. And God's work shall be done; no doubt of that either. We

need not fear that God will not use us. It is only by being in God's school that he can use us—not perhaps in the dazzling way that the world and many Christians admire; but in his own way,—in a way that shall most honor him.

But the Lord makes all these things clear to us while in the desert alone with himself. It is only then we really do God's work; it is only then we do it in God's way; it is only then we do the very things God has fitted us for, and at the very time appointed of the Father. What secrets we get from the Lord in the wilderness with him! And if we care not for the secret of his presence, what cares he for all our boasted service? It is we he wants; and it is only service flowing out of the joy of his presence, that is worthy of the name. It is only such service that shall stand the test of the judgment, and bring joy in the day of Christ that we have not run in vain, neither labored in vain.

May each one of us have an ever-open ear to the Master's voice when he says to us, "Come ye yourselves apart into a desert place," remembering that though he were the Son of the Father, we find him time after time departing "into a solitary place," and there praying, although in doing so he had to get up "a great while before day." The Faithful Witness himself, as well as his faithful and trusted servants in every age, required a desert experience,—a wilderness teaching alone with God; and, beloved, so do we.—*Selected.*

### The Morning Watch Calendar

THE preceding article has reminded you that in order to be Christians we must have communion with Heaven; we must spend some time alone with God. To help our young people and others to form this absolutely necessary habit of being alone with God, the Young People's Missionary Volunteer Department has for several years published the Morning Watch Calendar.

There were three times as many calendars sold for 1910 as for 1908. Does not the fact that this little booklet is making friends so rapidly bespeak its helpfulness in forming the habit of personal devotion?

Here are a few of the very many good words spoken for the calendar:—

"Enclosed find five cents, for which please send me the Morning Watch Calendar for 1911. I prized the 1910 calendar very much, and do not want to be without one the coming year. I may have a chance to take orders. I sold several dozen last year."

"I have greatly enjoyed the Morning Watch Calendar for the last two years, and would not like to be without it."

"Please send me a dozen Morning Watch Calendars. I sold and gave away five or six dozen last year. I think they are fine, and so do others."

"I had the Morning Watch Calendar last year, and it has done me so much good I do not think I could do without it the coming year, so find ten cents for one for myself and one to give away."

"Since I began to read my Morning Watch Calendar, I feel better and stronger than before. I would not give it up for anything."

Will you secure a copy yourself, use it, and persuade others to do the same? Order the calendar from your tract society. Price, 5 cents each. M. E.

### Prayer

WHAT various hindrances we meet  
In coming to the mercy-seat!  
Yet who that knows the worth of prayer  
But wishes to be often there?

Prayer makes the darkest cloud withdraw;

Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.

Restraining prayer, we cease to fight;  
Prayer makes the Christian's armor bright;

And Satan trembles when he sees  
The weakest saint upon his knees.

When Moses stood with arms spread wide,

Success was found on Israel's side;  
But when, through weariness, they failed,  
That moment Amalek prevailed.

Have you no words? Ah! think again;  
Words flow apace when you complain,  
And fill your fellow creatures' ears  
With the sad tale of all your cares.

Were half the breath thus vainly spent,  
To heaven in supplication sent,  
Your cheerful song would oftener be,  
"Hear what the Lord hath done for me!"

—William Cowper.

### You Should Have It

IF love of power consumed Cæsar, and love of pleasure consumed Mark Antony, surely the love of souls should consume God's people, especially those who carry the last gospel message to the remnant of the human race. As a help to kindle in the heart a passion for the lost, I can heartily commend to all that most excellent spiritual booklet entitled "The Passion for Men," by Edwin Forrester Hallenbeck. In a simple manner the author writes of the one great purpose, the passion for souls, which brought the Saviour from heaven to die for sinners. The book is helpful, and should be read by all our young people.

G. B. THOMPSON.

REPORTS indicate that the Reading Courses are enrolling very many young people this year. Judging from the sales of books, this promises to be the banner year. There are some societies where all the members are taking either the Senior or the Junior Course. One society in the West Indies reports twenty Reading Course members. We are grateful for these cheering reports when we remember that good books have a powerful influence over the careful reader.

"WHEN a minister of the gospel applied to President Lincoln for an appointment, the president replied: 'My dear sir, you now have an office and an appointment above any within my prerogative of bestowing upon you.' Mr. Lincoln had the true conception of a minister's high calling. There is nothing like it. The minister is an ambassador for God, a bearer of good tidings from the King of kings."

"BETTER is a dry morsel, and quietness therewith, than an house full of sacrifices with strife."

# The Publishing Work

Conducted by the Publishing Department of the General Conference

E. R. PALMER - - - - Secretary  
N. Z. TOWN - - - - Assistant Secretary

## Seminary Students in South America

A LETTER from Brother Maximo Trummer, general agent of the South American Union Conference, refers to the arrival and work of Brethren Lorenz and Stauffer in South America. Early in the year, these brethren were sent from the Foreign Mission Seminary to join Brother Trummer in the colporteur work in the South American field. Brother Trummer writes:—

“Brother Lorenz is doing good work. He has already taken eleven orders in a single day. Brother Stauffer came last Tuesday to make a beginning. With these two brethren together, I had the best time of my life. It is interesting to see them develop in experience day by day, to talk and plan with them about the future, and to pray for the success of the work in these great South American republics. I am having the most blessed experiences of my life. We pray that the Lord will make us all useful and true as laborers in his precious cause.”

We are glad to hear of these brethren who were so recently sent to South America from the Foreign Mission Seminary. Let us follow them with our prayers. South America is called “the land of to-morrow.” There are great possibilities before our work in that continent. Faithful, true-hearted leaders are necessary for the development of the work. We pray and trust that these brethren will gain a rich experience and become strong leaders in that great needy field.

E. R. P.

## A Postmaster Sells the “Signs”

A LETTER from Brother G. C. Hoskin, circulation manager of the *Signs of the Times Monthly*, quotes the following interesting incidents from a letter received from one of their colporteurs:—

“While I was canvassing one day, a gentleman bought six copies of the *Signs*. In a few minutes he passed me again and handed me a dollar, saying, as he did so: ‘Give ten of those magazines to ten people for me, for I want to help on such a good work.’

“I sold a magazine to a postmaster, and he went into his office to read it, but soon came to me for another copy, saying that a friend who came in wanted the one he had. I sold him another, and later he came for a third copy. I asked him if he would like to have more than one, and he took seven, and sold them in less than thirty minutes. It seems as if we have only to stand and see the power of God when we are engaged in his work.

“I pray that the Lord will send forth more workers, for the harvest truly is great. Why do we hesitate to enter such a blessed service?”

Brother Hoskin further writes that the November circulation of the *Signs* magazine was 9,000 copies above the corresponding month of last year.

E. R. P.

## General Agents, Take Notice!

CAN general agents sell books as well as talk about it? W. L. Manful, general agent of the Western Canadian Union Conference, answers this question, so far as he is concerned, in the following report of his personal work for nine weeks ending September 29:—

Week Ending	Hours	Exhibitions	Orders	Value
Aug. 4	33	49	29	\$127.50
Aug. 11	51	86	38	166.50
Aug. 18	60	108	58	255.50
Aug. 25	58	117	53	215.50
Sept. 1	54	83	28	115.50
Sept. 8	29	82	47	190.50
Sept. 15	58	91	36	157.00
Sept. 22	55	72	29	120.00
Sept. 29	54	79	36	152.00
<b>Total</b>	<b>452</b>	<b>767</b>	<b>354</b>	<b>\$1500.00</b>

This report shows an average of fifty hours a week, the sales amounting to \$3.32 an hour. In two weeks and two days Brother Manful delivered \$1,420 worth of books. We join with Brother Manful in thanksgiving to God for his blessing upon this effort. No words of commendation are too strong for such a record as this by a general agent. The number of hours per week and the continued success will have a powerful influence upon the work of all colporteurs in Western Canada. We shall look for this work to bear fruit next year. May the Lord bless Brother Manful in giving him a large number of faithful men who will follow his leadership and example, and let us pray that the blessing may reach many other fields.

It will be well for all field and general agents to study this report, and ask themselves the question whether their own work, as leaders, would not be strengthened by such a report as this. “It is a good divine that follows his own instruction.”

E. R. P.

## A Summer's Report From One “Signs” Agent

HOURS	COPIES	AMOUNT
23½	422	\$42.20
27	484	48.40
32	568	56.80
24	539	53.90
13	237	23.70
19	510	51.00
20	463	46.30
25	470	47.00
6	110	11.00
11	171	17.10
5½	154	15.40
16	343	34.30
27	530	53.00
<b>Total 249</b>	<b>5001</b>	<b>\$500.10</b>

## Two Years' Work in South Africa

“THANKS be to God, which giveth us the victory through our Lord Jesus Christ.” “This is the Lord's doing; it is marvelous in our eyes.”

Eternity alone will reveal all that the two years, ending Aug. 31, 1911, have meant to this field. God has wrought wonderfully for and with his people in every way, especially in the circulation of our books and periodicals.

At the beginning of this period the Natal-Transvaal Conference established a city mission in Johannesburg, our largest city; and from this center about fifty thousand magazines and papers,

(valued at \$4,700) and three thousand books (valued at \$3,800) have gone out to lighten the spiritual darkness, and to bring souls to Christ. The American *Life and Health*, *Watchman*, *Bible Training School*, and *Christian Education*; the English *Good Health*, and *Present Truth*; and the *South African Sentinel*, *De Wachter* (Dutch paper), and *Signs of the Times*,—the latter less than two years old, but very popular,—are the chief periodicals handled by the workers. “Story of Daniel,” “Seer of Patmos,” and a few other books have been used.

Johannesburg is the largest gold-field in the world. Its monthly output amounts to \$10,000,000. People flock here from all countries of the world, many remaining but a short time. In this way the literature that is sold is carried to all quarters of the earth. Many of the miners are here without their families, or friends; and after reading the books and magazines, they send them home, and again the light shines upon the pathway of judgment-bound souls. The results of the work done at this place are very far-reaching.

Every city, and almost every large town and village, has been or is being worked with our books and magazines. “Thoughts on Daniel and the Revelation,” “Great Controversy,” and “Patriarchs and Prophets” are the large books that have been used, and most of the orders have been for the morocco binding.

One of our regular canvassers has reported ninety-four weeks' work in the field, seven weeks' in camp-meetings and institutes, leaving only three weeks in two years out of his regular work. The highest record of orders for any person for one day has been \$120; for one week, \$405; and for one month, \$771. One canvasser has secured \$3,780 worth of orders; another, \$2,514 worth, of which \$2,328 worth, or 93 per cent, was delivered.

The total value of orders for books in this field for the two years, so far as reported, is \$44,000. The total value of sales of periodicals has been \$6,000, making a grand total of \$51,000; and when we take into account that the total white population, with whom we work mostly, is only one and one-half millions, and that this population is scattered in a country a thousand miles long and eight hundred miles wide, we can truly say, “What hath God wrought!” Indeed it is the Lord's doing, and marvelous in our eyes. To no man can we ascribe praise for all this, but we may be permitted to state that much of our success has been due to the loyal support of the union and local conference officers, especially the presidents.

The canvassers, as a rule, have been true, self-sacrificing, and hard-working men and women. Several persons have been brought into the truth by their direct efforts, while others have come in through reading our literature, and many more are interested who we hope will yet accept the light.

Several times we have spent a day in fasting and prayer for God's blessing to rest upon our work, especially upon the deliveries, and marked answers have been given. We are truly grateful to the Giver of all past success and victory, and we turn with courage and confidence to the call to scatter the printed page like the leaves of autumn.

G. H. CLARK.

## Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY

Secretary

### Estrada Palma School, in Cuba

OUR school, Estrada Palma, began its present term the first of September, with an enrolment of eighteen, about double the number with which we began last year. At the present time we have twenty-six. Every desk is taken, and should those come who are expected, I do not know where we shall seat them.

Our night school has also begun, with nine white men who are interested in the truth. These young men are attending all our meetings, and are expecting to unite with the church. They seem to be above the average in intelligence. We do not know what led them to come to us, unless it is the cottage meetings that have been held among the people who have children in the school.

Our new building is finished, and we are occupying it. We appreciate this appropriation of the General Conference, for we were crowded into small quarters, indeed. Our work is known all through this part of the island. Only the other day an American woman of another denomination, who has been carrying on orphanage work for the last thirteen years, but is now forced to abandon it, drove twenty-five miles to visit us, to see our school before recommending us to some of the patrons of her school who wish to place their children with us. She seemed well pleased with what she saw, and said she expected that there would be some students from her "home." My daughter is now in Havana, arranging with an American family to bring back three of their boys.

Elder U. Bender, our union conference president, and Elder E. W. Snyder, the superintendent of this field, were with us at the dedication of the building. The building is paid for and the title has been secured. We do not wish to convey the idea that it is all smooth sailing here; for there are times when we do not know how we shall meet questions that arise. But in some way God helps us out; then we feel ashamed of our lack of faith. We have had but few facilities, and the people for whom we have been putting forth effort are the laboring class, who do not have much money to invest in education; so our tuition has been fixed to meet that class. The rich here do not wish to send their children to a boarding-school with the poor, and especially where work is a feature of their education. Even our youngest student has his task to perform. These children come to us knowing nothing of how to labor.

Some of our own people are poor, and we feel they ought to have the opportunity of attending our school. Not long ago we received a letter from an isolated brother whose wife died, telling us that he had three children he would like to put in the school, two of whom are attending the Spanish public school. But, like many of our people who are pioneers, he has not had the money to send them. We do not feel able to make any offer to help him, although we desire to. We have all we can do to meet present expenses. This brother is a Scandinavian. There are other persons that are worthy.

The advancement of the school in so short a time seems almost marvelous to us. About two and a half years ago we were holding our sessions in a palm-leaf shack; now we have this comfortable building. The porches are not yet put up, nor the structure painted, but these will be done soon. This building may seem modest to some; but to those of us who have struggled with poverty and the trials that we have had to face in building up the work, it seems grand, indeed, and we feel grateful to the Lord, who has placed it in the hearts of some of our friends to manifest an interest in us and to help us.

Our hearts were touched as we listened to Brother Bender's words the Sabbath afternoon of the dedication. This was his second visit, and he knew something of the perplexities through which the school has passed. We still have difficulties to meet, and expect to have as long as we are in the service of Christ. But he who has stood by us and given success to the work, will care for it to the end.

We feel, as one of our Cuban patrons said, that our school is a light here in this part of the dark world. Pray for us that we may render good service.

MRS. IDA FISCHER-CARNAHAN.

## Christian Liberty

Reports, notes, and comments pertaining to  
the current history of the rights  
of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL

Secretary

S. B. HORTON

Assistant Secretary

### The Spirit of the Revolution Against Sunday Observance by Civil Law

THAT our forefathers clearly saw in Sunday laws an opposition to the spirit of the Revolution, is evident from the House report on Sunday Mails submitted March 4, 5, 1830, in which it is stated:—

"If the measure [Sunday Observance bill] recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all,—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period while the spirit of the Revolution yet existed in full vigor."

And that our forefathers were following Christian principles when they refused to place the name of God in the Constitution is demonstrated in the House Judiciary Committee report of the Forty-third Congress, first session, in which it was stated:—

"That, upon examination even of the meager debates by the fathers of the republic in the convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Chris-

tian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations in the Old World, with great unanimity that it was inexpedient to put anything into the Constitution or frame of government which might be construed to be a reference to any religious creed or doctrine.

"And they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."

S. B. H.

### Notes

GOVERNOR OSBORN, of Michigan, delivered some addresses on religious questions recently, on account of which, so the press reports tell us, he will lose influence among Catholic leaders. The governor stands for religious instruction in the public schools.

THE ninth annual convention of the Lord's Day Alliance of Pennsylvania convened in Altoona, November 20, 21. The program of the convention contained the topics that are usually considered at such meetings, among which was the deprecation of the non-enforcement of Sunday laws.

THE State of Michigan seems to be quite stirred at the present time over Sunday observance, and religious instruction in the public schools of that State. A correspondent of the *Evening Press* of Grand Rapids, Mich., November 8, in his protest against religious teaching in the schools, makes this observation: "The writer is a firm believer in the Bible as the inspired word of God, and as the only sufficient rule of the Christian's faith and practise. Our common schools have been established to give instruction in the principles of a practical education, to be supplemented, if desired, by a collegiate or a university course. But in no case can the cult of any religious sect or class be properly listed as an item in the curriculum of such schools. The citizenship of our free country is made up of the peoples of all nations and tongues, holding many widely dissimilar and unreconcilable views of religion."

"You can not put religion into the public schools," says W. P. Lovett, in the Grand Rapids (Mich.) *Evening Press* of November 11, "not as the churches teach religion. Since this nation was established, we have been the wonder of the world because we were able to keep all kinds of religious belief under one government, give every man perfect religious freedom, and yet keep religion and the government separate in so far as the organic church was concerned. . . . If our children are being neglected in their religious training in our homes and Sunday-schools, we can

not make up the loss by passing over our duty to the public schools. We can not build up religion by mechanical compulsion. What we ought to do is to wage a campaign for more Bible study in our own religious fields, put so much religion into our homes and churches that 'Christian citizenship' will be a practical thing without upsetting our present public-school system."

ACCORDING to the Fort Worth (Tex.) *Star-Telegram* of November 12, the Sabbath League Committee of the Central Texas Methodist Conference adopted resolutions regarding Sunday-law enforcement. The closing words of these resolutions are quite striking: "In our centers of population, the anarchistic spirit is already showing itself in the open and perpetual violation of our Sunday laws, defying and despising the authority of our State. . . . The time for resolving only has passed, and the time for action has come. The responsibility to show forth the virtues and blessings of our holy sabbath, and to defend it from its enemies, rests upon the church, and chiefly upon her ministers. We must, we will, mobilize our forces, and with locked shields wage war against all forms of sabbath desecration until the sabbath sentiment of our land shall become so strong as to secure effectually by moral sentiment and civic enactment our Christian sabbath."

ONE of the speakers of the Grand Rapids (Mich.) ministers' conference on November 6, referring to Sunday desecration, deplored the fact that amusements are making great inroads upon the sacredness of the day. Among other things, he said: "Let us preach the fourth commandment fearlessly from our pulpits, even using the discipline of the church and withdrawing the sacraments from offenders. Our church-members must be converted first." There is manifestly more logic in this thought than there is in the demand that the civil government shall assist the church in straightening out its members on the subject of Sunday observance.

THERE is an agitation in Baltimore in behalf of keeping the Catholic boys in the faith. Rev. Francis J. Sullivan, of New York, chaplain of the New York police department, made the following comments at a meeting of one of the Catholic societies in Baltimore: "Many Catholic boys attend the Protestant clubs, and it is to be deplored that there is not the spirit of old to oppose this tendency. There is the Y. M. C. A., which is doing good for the Protestants, but it is bad for the Catholics, weakening their faith and leading to mixed marriages, the curse of the church."—*Washington Post*, October 18. A vote was taken to organize the boys into societies, provided with attractions, similar to the Y. M. C. A., the Boys' Brigade, the Boy Scouts, and other Protestant organizations.

S. B. H.

I SUPPOSE a bird is the bravest creature that lives, in spite of its natural timidity. True courage is not incompatible with nervousness, and heroism does not mean the absence of fear, but the conquest of it.—*Henry van Dyke*.

### Messages for the Week of Prayer

FROM Zululand, South Africa, to our brethren assembled at the week of prayer meetings, greetings. Our courage is good, and we rejoice in the hope of seeing the work finished in this generation. Indians, as well as Zulus, in this field are pleading for help, but where are the helpers? Pray, brethren, and plead with the Lord to send us more laborers.

F. B. ARMITAGE.

FROM SIBERIA.—From Omsk, on the river Irtysh, the headquarters of the West Siberian Mission, Brother H. K. Loeb sack sends a message for the week of prayer season, which has come to us in just fifteen days from the time of mailing:—

"The peace of God and the fellowship of the Holy Spirit to all the believers! We in West Siberia can thank God for many blessings daily bestowed. The work here seems to move slowly, and yet ever forward. I have now a number of letters in my possession, in which brethren and sisters plead that I, or some other worker, shall come to administer baptism, and to receive into the church precious souls who are waiting.

"A little group near the Chinese border have been praying unceasingly for a visit. Last summer I was at the meeting in Germany a portion of the time, and as our summers in Siberia are so short, I have not been able to make the trip, which requires a long journey by ship and then a thousand kilometers by wagon or sledge. In that region are two groups of our brethren, and next year I must visit them.

"There is also a church at Tobolsk calling for a visit, and another in the region of Turkestan; also in Tomsk and other little places to be reached by sledge journeys. From four places I have letters reporting people ready for baptism.

"I am planning soon, with the Lord's help, to make one circuit that will require three months, and I desire mercies from our Heavenly Father for this journey. Our winters are very severe and long. We have but four workers in the great West Siberian field, and all of us have our hands full. From Siberia our brethren and sisters send their hearty greetings to the dear brethren in America at this annual prayer season."

AN APPEAL FROM JAPAN.—Knowing not that "righteousness exalteth a nation," and without knowledge of the "riches of his grace," Japan seeks for the perishable treasures of earth, content to-day with a few baubles gained; but to-morrow, eager for more and greater, in feverish haste she passes, unseeing and unhearing, the eternal wealth of God's truth. But a little band of workers among Japan's sixty millions plead for men and means to help beat back the powers of evil, that the poor captives under chains of darkness may go free into the light and liberty of Christ. Who will come? Who will help us just now while the great opportunity to work for

these poor souls, lingers? May God raise up stout hearts to come, and willing minds to give of their abundance, or by sacrifice, for Japan's great need and for Christ's sake.

F. H. DEVINNEY.

## News and Miscellany

Notes and clippings from the daily and weekly press

—The production of petroleum is said to be increasing in nearly all the great oil regions of the world.

—Jan. 12, 1912, has been fixed as the date of the new election for members of the German Imperial Reichstag.

—Ex-Sultan Abdul-Hamid's jewels are to be sold this month in Paris. This is the first time, it is announced, that such a magnificent collection has ever come under the hammer.

—The Dutch Reformed Church of this country has a mission station at Bahrein in Arabia. Last year at this one point 1,100 Bibles were sold, nearly all of them in the Arabic language, and 93 per cent to Moslems.

—The Nicaraguan government has negotiated a temporary loan of \$1,500,000 with a syndicate of American bankers, pending the final ratification of the Nicaraguan loan agreement convention, which is before the Senate.

—Hostile action against the present Turkish government is being contemplated by the military party in Turkey, who speak openly of violently expelling the men who exiled Abdul-Hamid and of trying to collect the real elements of the Ottoman empire instead of pleading for foreign intervention to prevent the empire from falling to pieces.

—A parade of the relatives and friends of the victims of the Triangle waist-factory fire disaster in New York City took place last week. It was intended as a protest against the conditions which made that tragedy possible, and which still exist in many places throughout the city.

—As an aftermath of the notorious Astor-Force marriage, the retirement from the ministry of the clergyman who performed the ceremony is announced. This action, which will have the emphatic indorsement of upholders of social purity, was the result of protests against the minister's participation in the marriage, by his associates in the Congregational churches of Providence and by the public generally.

—About ten years ago the United States government sent back to China \$13,000,000, money that had been set aside by the council of the nations as the amount of indemnity due this country on account of the "Boxer uprising." The Chinese have put this fund to an extraordinary use. The income from it is to be devoted to the expense of educating young Chinese men in the universities of the United States. China is sending 100 students a year for five years, and thereafter for 29 years, 50 students. At the present time there are 800 Chinese students in this country.

— On December 1, an international conference assembled at The Hague for the purpose of securing international cooperation in the regulation and restriction of the opium traffic.

— Two hundred forty uncut diamonds are in the New York custom-house, and this week will be delivered to Thomas F. Ryan, the first and the least expected fruits of his loan of millions in money to King Leopold in 1906 for the Kongo Free State concession.

— The latest court decision regarding the practise of Christian Science, recently rendered by a New York magistrate, holds that a man has the right to believe that he can heal by the methods of that cult, but not the right to practise such methods for hire.

— The cholera has not been checked in Italy. The official report of the government for last week was 1,635 cases and 555 deaths; and, as is well known, this does not represent the seriousness of the situation. The worst reports come from Naples, Genoa, and Palermo.

— There was recently exhibited at the Olympia of London the greatest ship anchor that has ever been constructed. It was forged for the new giant steamer "Olympic" of the White Star line, and weighs fifteen tons. Twelve horses were required to draw it from the station to the exposition.

— A recent despatch from Rome states: "Shortly the Pope will publish an encyclical against the practises of spiritism. This important document, emphatically condemning dabbling in unknown forces, which is getting to be more and more common, is being suggested by the Congregation of the Secret Inquisition, which recently placed on the Index Expurgatorius numerous books dealing with spiritism."

— A decided reaction from the recent favorable attitude of Japan toward Christianity is noted by observers in that country. The attempt of Japanese socialists to assassinate the emperor gave a great impetus to this reaction. We are told that the Japanese officials, hitherto tolerant of all religions, and not long ago contemplating the adoption of Christianity as the national religion, are to-day doing all in their power to discredit it.

— Professors Winkle, of Berlin, and Hogarth, of London, in their excavations at Boghaz-Keul, Syria, have just come upon thirteen clay slabs which indicate that a game somewhat like baseball was played 4,000 years ago. These slabs picture a game being played by a team of Hittites, the catchers wearing a perforated mask made of the dried shell of a gourd. The umpire was King Subbi-Luliman, who reigned in the eighteenth century B. C., and the amphitheater was full of men and women carrying fans. On some smaller tablets were found the rules of the game, and in a stone casket a sample ball and bat of the period. The center of the former was a whittled-out ball from the end of a sturgeon's nose, which has all the resilience of rubber, and this wound around with a thread of native grass, and covered with camel's hide; the bat was like the cricket-stick of our times, and made of gopherwood.

— Mixed juries of men and women having been tried with varying success in several of the woman-suffrage States, California, the newest recruit, has called the first juries made up entirely of women.

— Thomas A. Edison, the noted inventor, recently unfolded before President Taft a plan for campaigning that would enable him to be seen and heard by all the nation's voters without absenting himself for a day from business at the White House. All that would be necessary, Mr. Edison explained to the President, would be for a man to go before an audience, make a speech on any subject which he chose, and the talking motion-picture machine would reproduce to audiences all over the country every gesture of the speaker, every word of his speech, and every shout of the crowd about him.

— That the Indian is favored more highly in the United States than the Negro, is the complaint made by President Thirkield, of Howard University, in his annual report to the Secretary of the Interior. "While the appropriation for Indian schools last year, available, at most, for about one quarter of a million people, aggregated \$1,430,000," he says, "the total government appropriation looking to the training and equipment of a race of 10,000,000, on whom have been placed the duties and responsibilities of citizenship, was only about \$100,000." Dr. Thirkield asks for a congressional appropriation for an agricultural department of his institution, whose student enrolment last year represented 37 States and 11 foreign countries.

— The annual report of Royal E. Cabell, commissioner of internal revenue, just given out, makes several startling declarations. All records were broken in the past fiscal year in the production of alcoholic liquors. The smoking of opium is a wide-spread vice in this country, and opium "joints" exist in every city of considerable size. The double system of taxing oleomargarin is corrupting grocers, and gross frauds are being perpetrated on the butter-buying public. The internal revenue receipts last year were \$322,526,299, the greatest in the history of the government. Corporations making returns under the new corporation tax law numbered 270,202, with an aggregate capital of \$67,886,430,519. The aggregate net income to the stockholders was \$3,360,250,642.

— The Italian government has denied a rumor that their fleet is about to blockade the Dardanelles, and as a consequence Italian newspapers are expressing discontent with a policy that limits the war to Tripolitania, and therefore can not injure Turkey in a vital part. The war is proving costly in both blood and money, and Italian enthusiasm is waning. A short time ago the Italian press was protesting vigorously against any form of interference from foreign powers, but its tone has changed. It is pointed out that Turkey is able to prolong the war only because Italy has confined hostilities to Africa, and the papers declare that Italy will be unable to maintain such an altruistic attitude indefinitely. Europe must intervene, they say, or Italy will be obliged to strike at more vital parts of the Turkish empire. It is to the interest of all the powers to avoid such a cataclysm as this action would precipitate in eastern Europe.

— District Attorney Charles S. Whitman, of New York, has begun a search for \$422,000 hidden by the wrecker of the federal bank, in 1904. This sum was deposited under an assumed name in two safety-deposit vaults, where the money has remained since. The bank-wrecker went to prison, but kept his secret. He died in prison.

— Affairs in China are in great confusion. Neither the imperial authorities nor the rebels of various types are able to prevent acts of lawlessness, and cable despatches from Tientsin announce that Mr. Calhoun, the American Minister, has issued orders to all Americans in the interior to take up residence in the nearest treaty port. The nation seems to be breaking up into several factions, each of which wants to organize a republic of its own. The vast country south of the Yangtze River is irrevocably opposed to the Manchu rule, and yet there does not seem to be cohesion enough between the different sections for them to agree on any one thing. Several republics have already been proclaimed, but the people do not know how to proceed. One commentator says: "There is little hope of a general republic. The kingdom is too much like a building without good foundation. With poor means of defense, with no constitutional foundation and no political unity, it faces the dilemma of having either to try a general republic with poor material or to split into several antagonistic republics." A strong, wise leader is the need just now; but with the present condition of panic and confusion, we know not what a day may bring forth.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

GEORGE THOMASON, M. D. - - - - Secretary  
L. A. HANSEN - - - - Assistant Secretary

### General Conference Council Action

THE report of the recent General Conference Council proceedings, as given in the REVIEW of November 16, regarding the "Ministry of Healing" campaign, showed the prevailing sentiment of the council toward that movement. The recommendations passed indicate the earnest consideration that was given that work, and are indicative of the urgency that should attend it, as expressed by a number of brethren present at the council.

Recognizing the fact that results have accompanied the efforts put forth, and that there is as great need as ever of the Sanitarium Relief campaign, the brethren discussed the question of what could and should be done to make the campaign more effective. All agreed that more vigorous effort and fuller cooperation were necessary. One after another said that if all would give this movement the same attention that is required to make other general plans successful, we should see it succeed also. Various officers and workers said they knew the work could be accomplished if determination was put into it. One brother of long experience said it would

take a "Heave, O heave!" on the part of all, and when this was given, the work would be speedily finished.

A committee was appointed to study plans for advancing the campaign more rapidly, and recommendations to this effect were presented and adopted. This action contemplates a union of effort such as we have not yet seen. The recommendations in themselves may not be more expressive than those we have had before. They certainly have no more power in themselves, as far as accomplishing their object is concerned, than any others. It remains for us, all of us, to carry them out. But this additional action of our brethren in council is witness of the urgent call that comes to all our people in this country to lend help in an important missionary relief movement.

L. A. HANSEN.

### Special Effort for Holiday Week

"WE would recommend that the week following the week of prayer, December 18-25, be set apart by all our people for placing 'Ministry of Healing' before the people, and we would recommend that during this time other matters, as far as possible, be laid aside, and our efforts given to this work."

This is one of the recommendations passed by the recent General Conference Council. It will be noted that the brethren recognized the special opportunity that is given just before Christmas for selling our excellent gift book. This book was given by its author for the relief of needy institutions, the spirit of giving enters into its publication and general distribution, time and labor are given to its introduction and sale by our people everywhere, and the book itself is a very appropriate gift volume. Being worth more than its price, it will appeal to many as a suitable present for some friend. The time will be an especially favorable one for the sale of the book, as people will have money to spend, and will be looking for something to buy.

It was also thought that this week, coming at the close of the week of prayer, would find our people in a good spirit for engaging in the excellent missionary work of selling "Ministry of Healing." The Harvest Ingathering work will have given acquaintance with a number of persons to whom we can present this work, and who may be sufficiently interested to give ready hearing.

If we improve the opportunity thus offered us in this special effort, we ought to be able to dispose of many books, and thus help in making up the record of the year that is nearly gone. Not much is required of each individual, but an immense amount of good can be accomplished by the cooperation of all. Begin now to plan for that week's effort.

L. A. HANSEN.

ALL the faithful are not called to be ministers, and all ministers are not appointed, like Paul, to establish new churches; but it is maintained that all Christians, in their different states, are to be filled with the piety of that apostle. If the most inconsiderable trader among us is required to be as just in his shop as a judge on his tribunal; and if the lowest volunteer in an army is called to show as much valor in his humble post as a general in his more exalted station, the same kind of reasoning may be applied to the Christian church.—*Fletcher.*

## NOTICES AND APPOINTMENTS

### Southeastern Union Conference

NOTICE is hereby given that the second biennial session of the Southeastern Union Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, Graysville, Tenn., Jan. 8-18, 1912. Each local conference is entitled to one delegate, and one additional delegate for every fifty members. All delegates are requested to be present on the first day of the meeting.

CHAS. THOMPSON, *President*;  
W. H. WILLIAMS, *Secretary.*

### Southeastern Union Conference Association

THE Southeastern Union Conference Association of Seventh-day Adventists will hold its meetings in connection with the Southeastern Union Conference (unincorporated) at Graysville, Tenn., Jan. 8-18, 1912, to elect officers, and transact such other business as may legally come before the association. The first meeting will be held January 11, at 3 P. M.

CHAS. THOMPSON, *President*;  
W. H. WILLIAMS, *Secretary.*

### Publications Wanted

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

Rudolph C. Panschow, Bay Minette, Ala., desires copies of the REVIEW AND HERALD, *Signs of the Times*, *Watchman*, *Life and Health*, and *Liberty* to use in missionary work.

Copies of our papers and magazines for general distribution are desired by D. W. Bennett, 1023 Rockton Ave., Rockford, Ill.

Mattie Hamilton Welch, of Stanleyton, Va., desires clean copies, post-paid (either late or old numbers), of *Life and Health*, *Youth's Instructor*, and *Our Little Friend* to use in her mountain school work.

Clean copies of our papers, especially the REVIEW AND HERALD, *Signs of the Times*, *Life Boat*, *Little Friend*, *Life and Health*, *Youth's Instructor*, and *Liberty*, also tracts, will be appreciated by Charles Downey, Box 35, Rock Hall, Kent Co., Md.

### A Department in Union College for the Blind

UNION COLLEGE is opening a department for the blind in connection with its regular work. This has been brought about through the fact that the General Conference work for the blind is located here, an excellent opportunity blind, the *Christian Record*, is published in this place. It is possible to educate blind students in connection with those who see, to good advantage. There will be special work offered to this class of students, and special classes formed, teaching them to read the print for the blind.

There are excellent schools for the blind scattered throughout the country, but the Bible and its truth for this time are not taught in them. Union College can teach no more, by way of learning the systems of reading and of work adapted to their condition, than can these State schools, but it can give them an education in the gospel work for this time; and inasmuch as our department for the blind is located here, an excellent opportunity is offered to our blind people to put themselves thoroughly in touch with this feature of our great work.

It is possible that some of our people may know of blind persons not of our faith whom they could induce to come here, or whom they could assist, and so lead such ones to a knowledge of the third angel's message. We shall be glad to correspond with any with reference to this work.

FREDERICK GRIGGS.

### British Columbia Association

A SPECIAL session of the British Columbia Association of Seventh-day Adventists will be held in Vancouver, Dec. 29, 1911, at 2 P. M., to consider the advisability of selling the school farm at Pitt Meadows, British Columbia. According to the by-laws of the association, the delegates who attended the last session compose the constituency till their successors are duly elected for the next annual session. If any vacancies have occurred, the churches should see that appointments are made, so that a full delegation can be sent. The ratio of representation is one delegate for the church, and one additional delegate for every ten members.

J. G. WALKER, *President*;  
ANDREW RAEDL, *Secretary.*

### Business Notices

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

#### 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 two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—Gentleman nurse, capable of taking charge of bath-room and nursing. Address Attleboro Sanitarium, Attleboro, Mass.

SPECIAL until January first: 100 Bible Motives delivered, \$3.65; 300, \$10; 50 cards free with a \$10 order. Highest Grade Cooking Oil (delivered): 5 gallons, \$4; 30 gallons, \$23. Address Hampton Art Company, Nevada, Iowa.

COPYING WANTED.—I wish to do typewriting for our own people. Can furnish correct copies at such a low figure it will pay you to send your manuscripts to me. References from General Conference. Address Vida V. Young, Siloam Springs, Ark.

FOR SALE.—Forty acres, twenty-five in cultivation; four-room house; three miles from Mercedes, Tex. Canal through land. Land belongs to estate; very anxious to sell. Price of land, \$125 an acre. Send stamp for answer. W. D. Dortch, Keene, Tex.

LIBERAL OFFER.—Best Cottonseed-Oil for all cooking and salads. Wholesome, nutritious, fine flavor, keeps indefinitely. Guaranteed free from animal fats and all impurities: 5 gallons, \$3.25; 10 gallons, \$6.25; ½ barrel, \$17.60. Purity Cooking Oil Co., Chattanooga, Tenn.

SABBATH-KEEPING printer, familiar with make-up, can find steady employment with *Westerly (R. I.) Sun*. Daily newspaper and job printing-office, owned by Seventh-day Baptist, closed Sabbath and open Sunday. Apply promptly. Geo. H. Utter, *Westerly, R. I.*

ELEGANT imported gelatin Scripture Post-Cards—new designs. Handsomely illustrated hymns, embossed Christmas greetings, birthdays. Assorted, post-paid: 10, 10 cents; 100, 99 cents. New Mottoes (12 x 16), Father and Mother. Sample, 6 cents; dozen, 65 cents; 100, \$3.75, post-paid. Stamps refused. Waterbury Specialty Co., Brandon, Wis.

FOR SALE.—Fifty-acre school farm of the Eufola Agricultural and Mechanical Academy. The school building will be donated and deeded to the conference. An opportunity to take up self-supporting school work, as the founder feels called to take up work in an other field. Address Eufola Academy, Eufola, N. C.

## Obituaries

**VOSHÉL.**—Culver Charles Voshel, grandson of Brother C. R. Spencer, died at Colorado Springs, Colo., Nov. 17, 1911, aged 4 years, 11 months, and 11 days. He fell asleep after an illness of only five days. Funeral services were conducted by the writer.

M. A. ALTMAN.

**WYATT.**—Died at her home in Grand Rapids, Mich., in her fifty-first year, Mary E. Wyatt. She was a member of the Seventh-day Adventist Church from childhood, and fell asleep in the hope of the soon-coming Saviour. Her mother, one sister, and one brother survive her.

C. A. HANSEN.

**BROWN.**—Stella Brown (née Perdue) died in New Orleans, La., Oct. 26, 1911, aged 27 years. She was reared in the Seventh-day Adventist faith, and showed by a consistent, godly life that it was a reality to her. Her husband and five-year-old son, one sister, three brothers, and many friends mourn their loss. Words of comfort were spoken by the writer.

E. H. REES.

**MAXWELL.**—Aaron Maxwell was born Jan. 2, 1850, at Anson, Maine; and died at Napa, Cal., Oct. 1, 1911. In the summer of 1910 he attended a course of lectures on present truth, and accepted the message, uniting with the Napa Seventh-day Adventist church. His wife and two adult sons survive him. Funeral service was conducted by the writer on October 3.

GEORGE W. RINE.

**OLIVETT.**—Died at his home in Beaver Brook District, my dear father, Lorenzo D. Olivett. He was born in Pawling, N. Y., to which place he was taken for burial. Several years ago he accepted the truths of the third angel's message, and we are comforted with the hope that we shall meet him on the resurrection morning. A widow and three children mourn their loss.

STELLA O. COSIER.

**ACKLEY.**—Sister Ethel Ackley died at Fresno, Cal., aged 24 years. She leaves a husband, a baby one month old, and many relatives and friends to mourn their loss. Shortly before her death she fully surrendered her heart to the Lord for the first time. She was quietly laid to rest, to await the coming of the Life-giver. Services were conducted by the undersigned.

J. H. BEHRENS.

**WOOD.**—Louisa Wood was born May 21, 1850, and died Oct. 18, 1911, at Punxsutawney, Pa. Fifteen years ago she accepted this message, and at the time of her death she was still rejoicing in the truth. Her husband, four sons, and one daughter are left to mourn. Words of comfort were spoken to the sorrowing family and friends, from Revelation 22, by Reverend Keichner.

MRS. T. O. SAXTON.

**PUTNAM.**—In the fifty-fifth year of her life, Mrs. Annie Putnam fell asleep at the home of her daughter, near Huron, Cal. She accepted the third angel's message, twenty-two years ago, and united with the church at Omaha, Nebr. Through her efforts six of her ten children have been led to accept present truth. Owing to her unexpected death, only three of them were present at the funeral services, which were conducted in the city of Fresno, by the writer.

J. H. BEHRENS.

**JUDD.**—Sarah D. Judd was born in Windsor, Conn., April 10, 1841. In 1882 she came to Lansing, Mich., and was married, December 4 of the same year, to Edwin Judd. She passed away peacefully Sept. 22, 1911, at the family home in Corunna, Mich. Her husband and one daughter are left to mourn. Sister Judd was a faithful member of the Seventh-day Adventist Church, and died in the full hope of the resurrection. The writer conducted the funeral services.

A. R. SANDBORN.

**HAAK.**—August Ludwig Haak was born in Germany, March 18, 1856, and died at Mankato, Minn., Nov. 9, 1911. In 1878, while still in Germany, he was united in marriage to Miss Amelia Bachertz. To this union were born six children, three of whom and their mother are left to mourn the loss of a kind father and husband. The church will miss a faithful brother, who, we believe, sleeps in Jesus. Funeral services were held November 12.

ANDREW MEAD.

**VINCENT.**—Died Aug. 14, 1911, in Berkeley, Cal., Vennice Sylvester Vincent. He was born Nov. 25, 1839, in Perry County, Pennsylvania, but moved to California when twenty-one years of age, where he was married to Jeannette Collins. For twenty-nine years he was a faithful member of the Seventh-day Adventist Church, believing and practising all the truth as he understood it. His wife, two daughters, one brother, and one sister survive him. Services were conducted by Elder G. A. Snyder.

\* \* \*

**HOWELL.**—After an illness extending over several months, my husband, Frank K. Howell, fell peacefully asleep in Jesus, Oct. 24, 1911, aged 44 years, 3 months, and 3 days. He gave his heart to God three months before his death, and made his first public start in the Christian life at the time of our recent camp-meeting. His wife and daughter, his parents and four brothers, are left to mourn. Reverend Sutton (Baptist) conducted the funeral services, speaking comforting words from 1 Thess. 4:13.

ALICE HOWELL.

**HOLMAN.**—Sarah Holman, of Camden, N. J., died Oct. 26, 1911, at the advanced age of 76 years. She was a charter member of the Camden (N. J.) Seventh-day Adventist Church, and was much beloved among the members, before whom she had witnessed a good profession. Her husband and two sons survive her. Words of comfort were spoken by the writer to the family and friends assembled, after which she was laid to rest in the Harlech Cemetery, to await the Lord's return.

J. GREER HANNA.

**HEATH.**—Margive S. Heath was born May 2, 1860, and died at his home in Denver, Colo., Nov. 5, 1911. With his family he accepted the truths of the third angel's message about eighteen years ago. He leaves a wife and three children, who are comforted with the assurance that their loved one died in the Lord. He was a most earnest Christian. Comforting words were spoken by the writer, from John 11:23. Elders G. W. Anglebarger, G. M. Alway, and H. M. J. Richards assisted in the funeral service.

WATSON ZIEGLER.

**BERTON.**—Catherine Berton died in Berkeley, Cal., Oct. 17, 1911, aged 78 years. She was born in England. Her husband, the late Jules Berton, served as British consul at San Francisco during President Grant's administration. So far as could be ascertained, Sister Berton left no surviving relatives. She was for many years a devoted member of the Laguna Street Seventh-day Adventist Church in San Francisco. Her last illness was of only a few days' duration, and she fell asleep trusting in Jesus, the Resurrection and the Life. A large number of her friends attended the funeral. To these the writer spoke words of hope, based on Isa. 25:8.

GEORGE W. RINE.

**MASON.**—See Mason was born in Lorain County, Ohio, April 25, 1842. At the age of thirteen he came with the family to Van Buren County, Michigan, where he died November 11, 1911. In 1862 he joined the army, faithfully serving until mustered out at the close of the war. Shortly after this, he was married to Mrs. Emma Allen, who survives him. Four children were born to them, two of whom are living. Brother Mason accepted present truth in 1884, and was a faithful member of the Seventh-day Adventist Church until his death. The funeral was conducted by the writer, assisted by Pastor C. D. Thornton (Baptist). Rev. 14:13 was chosen as the text.

CLIFFORD RUSSELL.

**ROSS.**—Cyrus E. Ross was born in Mercer County, Pa., Aug. 22, 1825; and died at Riverside, Cal., Nov. 14, 1911. He was married to Mary Stoddard in 1855, and to this union were born four children, two dying in infancy. Brother Ross accepted present truth about fifty years ago, and united with the church at Marion, Iowa. After the death of his first wife, he was married to Leah Tomlinson. Three children were born to them, all of whom are living. Words of comfort were spoken by the writer.

J. W. ADAMA.

**WAGGONER.**—Died in Janesville, Wis., at the ripe age of 74 years, 9 months, and 27 days, Mrs. Orpha Almyra Waggoner. She was born near Scranton, Pa., Jan. 24, 1857, and fell asleep Oct. 21, 1911. In early youth she was converted, and united with the Baptist Church at Afton, Wis. During her last sickness she sought the Lord anew, and we believe that she will come forth to meet the Life-giver when he comes. Many sympathizing friends were present at the funeral.

W. W. STEBBINS.

**SMITH.**—Charles E. Smith was born in the township of Rochester, Essex County, Ontario, Feb. 22, 1843; and died at his home in the same place, Sept. 25, 1911. In the spring of 1892 a series of meetings was held in the locality where he lived, and he accepted the truths of the third angel's message, to which he firmly adhered until his death. For several years Brother Smith was a member of the conference committee, and he was always a generous contributor to the cause which he loved above all things else. He leaves a companion, one son, and a large circle of relatives and friends to mourn their loss.

EUGENE LELAND.

**NIELSEN.**—James R. Nielsen was born in Denmark, Dec. 20, 1832, and died at Grand Junction, Colo., Nov. 12, 1911. With his wife he came to America forty-eight years ago, and settled at Neenah, Wis. In 1871 they moved to Poysippi, where they accepted the truth for this time, and united with the Seventh-day Adventist Church at that place. For many years Brother Nielsen was elder of this Danish church. He was known as a man of firm character and an earnest Christian. Ten years ago his companion died, and since that time he has made his home with his youngest son. Five children, all of whom are in the work of the message, are left to mourn the loss of a loving father. The funeral service was conducted by the writer, from Deut. 34:5.

L. H. CHRISTIAN.

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INASMUCH as the Medical Missionary department embraces in its scope all that is being attempted by the Sanitarium Relief Campaign department, hereafter the latter department will be merged into the former.

THOSE interested in the work of our Foreign Mission Seminary should send for a copy of the October-December number of the *Washington Foreign Mission Seminary Record*. This number contains an announcement of studies offered in the second term, which begins December 14, and describes the plan of work of the school with special reference to the practical training of ministers, Bible workers, and medical missionaries. For the *Record*, or for further information, address the president of the Seminary, Prof. M. E. Kern, Takoma Park Station, Washington, D. C.

From the Philippines, where he is selling our literature, Brother R. A. Caldwell writes:—

"In these days much is said about the 'gift of tongues.' Many are willing to receive great things from God if it requires no effort on their part. In the gift of the polyglot literature we now possess, can not this be truly termed a 'gift of tongues'? The circulation of these books can be engaged in without a complete knowledge of the various languages, as is witnessed here in Luzon, where many of our books in the Spanish and Tagalog languages are being circulated. We are glad to hear about the soon-coming canvasser."

THE week of prayer, December 9-16, closes with the annual offering to missions. Let those who are not able to meet with the church on that day be sure to have a part in the offering. Send the gift to the church treasurer. If any isolated ones are not in touch with a company of believers, let them send their gifts to their conference office. Any not knowing the address of the conference office, may send the offering to the General Conference treasurer, W. T. Knox, Takoma Park, Washington, D. C.

By a post-card from Korea, Dr. R. Russell sends a note on the way:—

"Just walked eighty English miles to visit an isolated company. Had to wade a mountain stream, but had a splendid time. Met a Buddhist priest, and asked him if he had many blessings in his work. He said, 'No; none at all.' I said, 'Why don't you stop, and serve the God that made all things, who showers us with blessings?' But his companions became restless, and said, 'Let us go.' Poor fellow, he did not look like a 'prisoner of hope.' Zech. 9:12."

### The Week of Prayer—What Should It Mean to Us?

WE have reached another season of prayer, an occasion that may mean very much to the people of God, if they will but avail themselves of its privileges. We stand with our backs toward the closing year, with its nearly completed record of so many and so great blessings from God; with its faulty and deficient service from us to him. How gracious the Lord has been to us, individually and as a people! How tenderly he has cared for us in the midst of the great dangers and fearful calamities of these last days! How abundantly he has blessed us in all our affairs, and in our efforts to give this message of mercy to the nations of the earth!

All this calls for sincere devotion and thanksgiving on our part, a surrender to the Lord that will be full and complete. The year before us is one of many and great opportunities,—opportunities that we can not ignore. Never in the history of the denomination have we had so many and great responsibilities resting upon us as are those for the year 1912. While the work planned by the General Conference Committee, or rather, that which has been thrust upon us, for 1912, is, in its requirements, far in excess of the offerings of the denomination, yet it is equally true that the work the Lord would have us do, is greatly in excess of that planned by us.

The message is to triumph, and that gloriously, but there is only one agency by which this can be accomplished,—the Holy Spirit. The same Spirit that gave prevailing power to the disciples, must have full possession of this people. This great blessing is needed, and must be possessed, not only by our missionaries out on the fring-line and by our ministers in the home land, but all, from the least to the greatest, must have this heavenly baptism. This week of prayer should therefore be an occasion marked by most earnest seeking upon the part of all for this divine gift, that God may thereby qualify us for our work in hand.

The enlarged plans for 1912 call for an expenditure by the General Confer-

ence of \$475,000, with many urgent calls unsupplied. Some of these unanswered calls must receive attention before the year passes. In view of this, and the deficit in our treasury for 1911, the General Conference Committee appeals to our people everywhere for great liberality in their annual offerings in connection with the week of prayer, in order that the necessities of the day may be met. As the work of God expands, so must our gifts increase. Our standards of yesterday will not suffice for to-day.

W. T. KNOX.

WE know that, in these days of upheaval in the great Chinese empire, many are watching with special interest for news from our little missionary staff there. In a letter dated October 27, Dr. A. C. Selmon writes from Shanghai:—

"Dr. A. G. Larson and his wife and Mrs. Esta Miller came down from Hankow the other day. The consul there has ordered all women and children to leave. Brother Esta Miller is there yet, looking after our people and trying to keep up their courage. Since Chang-sha was taken, we have had no word from Brother R. F. Cottrell and Brother O. J. Gibson, but in case they have to leave, there will not be any great difficulty in doing so, because there are steamboats there to take the foreigners away in case of danger. The revolutionists are taking special pains to protect foreigners. Mail communication with Honan and Hunan has been cut off for over two weeks, and absolutely no letters have gone through. We wired our brethren in Chowkiakow, Honan [F. A. Allum and O. A. Hall], four days ago, and have just received word back by wire that all is well with them, but that there are many wild rumors. It is very probable that they have no way of finding out the real status of affairs. Fortunately we had just sent them five hundred dollars, that they received before communication was cut off. In addition to this they have recently bought a lot of wheat and rice, so they will be able to get along for a time. But one can not tell how long it will be before matters quiet down and communication can be opened up with the interior. I do not know how we will manage to get money to the Honan people when they run short of funds. Our work in the interior is paralyzed for the time being. We can not ship papers up country, so it cuts down this month's issue over twenty thousand copies. Elder W. F. Hills, from California, passed through Shanghai the other day, on his way to Swatow, south China. Elder W. C. Hankins will meet him in Hongkong and go with him up to the station. The last word we had from the south reported everything quiet there. Shanghai is crowded with refugees of all classes,—foreigners, Chinese officials, and people of the ordinary stamp by the tens of thousands. Elder Fred Lee and Dr. M. M. Kay report that everything is quiet on the surface at Nanking. The money market is demoralized, and we are losing very heavily on exchange. Recent developments confirm my belief expressed in a former letter, that it will be a matter of months rather than weeks before things quiet down and assume anything like a normal tone. We are late in taking up our work in this field, and will have to work amid difficulties."