

The Advent Review and Herald Sabbath

Vol. 88

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No. 50



The Covenantal Monument

WORTHIE HARRIS HOLDEN

No crucifix have we, no wooden beam,
Nor some small fragment of an heirloom cross;
The radiant glories of salvation stream
From those for whom Christ suffered all but
loss.

A mighty cross uprears for all the earth,
'A living cross of hearts redeemed from sin,
A wonder-mark of men with second birth
Who yield their lives some other souls to win.

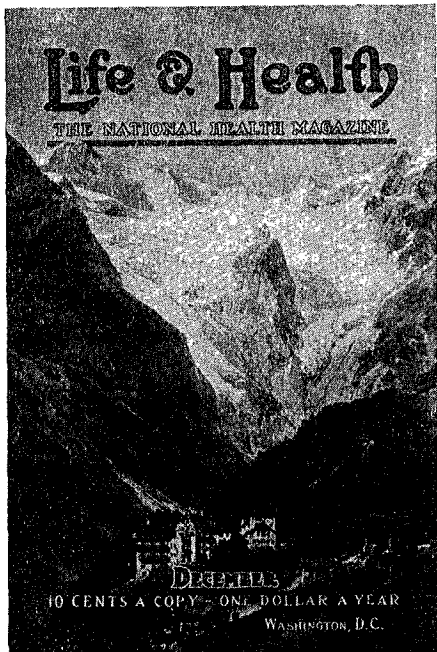
This covenantal monument on high
Of those who sacrifice for Christ their King,—
A spectacle to worlds through all the sky,—
The Holy One receives as offering.

Amazing triumph through redemption planned!
'Tis joy a portion of His cross to be;
The crown of our rejoicing is at hand
To wear through an eternal ministry.

Bowling, Ia.

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Out-of-Doors in Winter, by Mary Alden Carver. (Five illustrations.) "There is too much of an inclination to seal up the doors and windows when cold weather comes, and sit huddled about a comfortable fire."

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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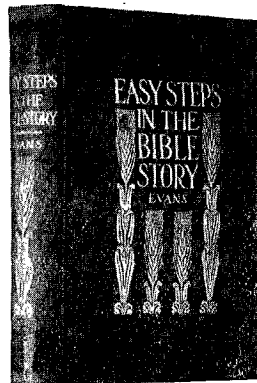
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"Resolved, That the Federation of Catholic Societies do enter their solemn protest against the mailing or offering for sale of obscene literature, including under this title, books, papers, writings, and prints which outrage religious convictions of 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."

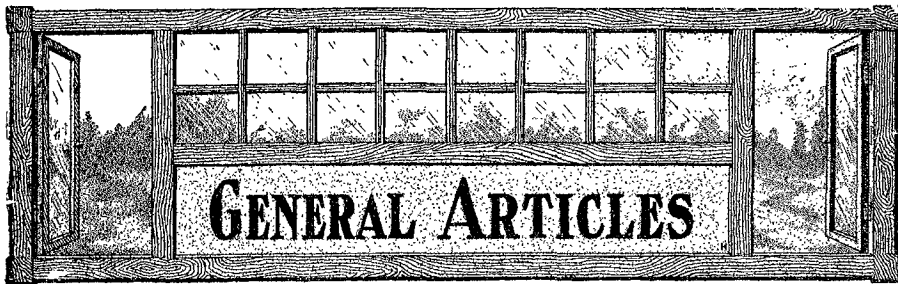
The Review and Herald

"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 14, 1911

No. 50



The Gates of Pearl

L. D. SANTEE

FAR from the world of sin and care,
Unseen by mortal eye,
There stands a city passing fair,
Gleaming in yon bright sky.
There, where the tear-drops never fall,
Love's banners bright unfurl,
And set within the jasper wall,
Are wondrous gates of pearl.

They'll swing full wide in welcoming,
Obeying God's behest,
And the redeemed shall enter in,
Their glorious home of rest.
No gloomy clouds, enwreathed with
storm,
Their darts shall ever hurl,
But radiant are the skies of morn,
Behind the gates of pearl.

City of light, thou land of love,
Garden of fadeless flowers,
Soon shall the ransomed dwell above,
In heaven's radiant bowers.
The stormy voyage o'er at last,
Each straining sail they furl;
'Tis God, and heaven, and home at last
Beyond the gates of pearl.

Paul in Rome

(Concluded)

MRS. E. G. WHITE

MANY months passed by after Paul's arrival in Rome, before the Jews of Jerusalem appeared in person to present their accusations against the prisoner. They had been repeatedly thwarted in their designs; and now that Paul was to be tried before the highest tribunal of the Roman empire, they had no desire to risk another defeat. Lysias, Felix, Festus, and Agrippa had all declared their belief in his innocence. His enemies could hope for success only in seeking by intrigue to influence the emperor in their favor. Delay would further their object, as it would afford them time to perfect and execute their plans; and so they waited for a while before preferring their charges in person against the apostle.

In the providence of God, this delay resulted in the furtherance of the gospel. Through the favor of those who had Paul in charge, he was permitted to dwell in a commodious house, where he could meet freely with his friends, and also present the truth daily to those who came to hear. Thus for two years he continued his labors, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

During this time, the churches that he had established in many lands were not forgotten. Realizing the dangers that threatened the converts to the new faith, the apostle sought, as far as possible, to meet their needs by letters of warning and practical instruction; and from Rome he sent out consecrated workers to labor not only for these churches, but in fields that he himself had not visited. These workers, as wise shepherds, strengthened the work so well begun by Paul; and the apostle, kept informed of the conditions and dangers of the churches by constant communication with them, was enabled to exercise a wise supervision over all.

Thus, while apparently cut off from active labor, Paul exerted a wider and more lasting influence than if he had been free to travel among the churches as in former years. As a prisoner of the Lord, he had a firmer hold upon the affections of his brethren; and his words, written by one under bonds for the sake of Christ, commanded greater attention and respect than they did when he was personally with them. Not until Paul was removed from the believers, did they realize how heavy were the burdens he had borne in their behalf. Heretofore they had largely excused themselves from responsibility and burden-bearing because they lacked his wisdom, tact, and indomitable energy; but now, left in their inexperience to learn the lessons they had shunned, they prized

his warnings, counsels, and instructions as they had not prized his personal work. And as they learned of his courage and faith during his long imprisonment, they were stimulated to greater fidelity and zeal in the cause of Christ.

Among Paul's assistants at Rome were many of his former companions and fellow workers. Luke, "the beloved physician," who had attended him on the journey to Jerusalem, through the two years' imprisonment at Casarea, and upon his perilous voyage to Rome, was still with him. Timothy also ministered to his comfort. Tychicus, a beloved brother and faithful minister and fellow servant in the Lord, stood nobly by the apostle. Demas and Mark were also with him. Aristarchus and Epaphras were his fellow prisoners.

Since the earlier years of his profession of faith, Mark's Christian experience had deepened. As he had studied more closely the life and death of Christ, he had obtained clearer views of the Saviour's mission, its toils and conflicts. Reading in the scars in Christ's hands and feet the marks of his service for humanity, and the length to which self-abnegation leads to save the lost and perishing, Mark had become willing to follow the Master in the path of self-sacrifice. Now, sharing the lot of Paul the prisoner, he understood better than ever before that it is infinite gain to win Christ, infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. In the face of severe trial and adversity, Mark continued steadfast, a wise and beloved helper of the apostle.

Demas, steadfast for a time, afterward forsook the cause of Christ. In referring to this, Paul wrote, "Demas hath forsaken me, having loved this present world." For worldly gain, Demas bartered every high and noble consideration. How short-sighted the exchange! Possessing only worldly wealth or honor, Demas was poor indeed, however much he might proudly call his own; while Mark, choosing to suffer for Christ's sake, possessed eternal riches, being accounted in heaven an heir of God and a joint heir with his Son.

Among those who gave their hearts to God through the labors of Paul in Rome, was Onesimus, a pagan slave who had wronged his master, Philemon, a Christian believer in Colosse, and had escaped to Rome. In the kindness of his heart, Paul sought to relieve the poverty and

distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. Onesimus listened to the words of life, confessed his sins, and was converted to the faith of Christ.

Onesimus endeared himself to Paul by his piety and sincerity no less than by his tender care for the apostle's comfort, and his zeal in promoting the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he counseled him to return without delay to Philemon, beg his forgiveness, and plan for the future. The apostle promised to hold himself responsible for the sum of which Philemon had been robbed. Being about to despatch Tychicus with letters to various churches in Asia Minor, he sent Onesimus with him. It was a severe test for this servant thus to deliver himself up to the master he had wronged, but he had been truly converted, and he did not turn aside from this duty.

Paul made Onesimus the bearer of a letter to Philemon, in which, with his usual tact and kindness, the apostle pleaded the cause of the repentant slave, and expressed a desire to retain his services in the future. The letter began with an affectionate greeting to Philemon as a friend and fellow laborer:—

"Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." The apostle reminded Philemon that every good purpose and trait of character which he possessed was due to the grace of Christ; this alone made him different from the perverse and the sinful. The same grace could make the debased criminal a child of God and a useful laborer in the gospel.

Paul might have urged upon Philemon his duty as a Christian; but he chose rather the language of entreaty: "As Paul the aged, and now also a prisoner of Jesus Christ, I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me."

The apostle asked Philemon, in view of the conversion of Onesimus, to receive the repentant slave as his own child, showing him such affection that he would choose to dwell with his former master, "not now as a servant, but above a servant, a brother beloved." He expressed his desire to retain Onesimus as one who could minister to him in his bonds as Philemon himself would have done, though he did not desire his services unless Philemon should of his own accord set the slave free.

The apostle well knew the severity which masters exercised toward their slaves, and he knew also that Philemon was greatly incensed because of the conduct of his servant. He tried to write

to him in a way that would arouse his deepest and tenderest feelings as a Christian. The conversion of Onesimus had made him a brother in the faith, and any punishment inflicted on this new convert would be regarded by Paul as inflicted on himself.

Paul voluntarily proposed to assume the debt of Onesimus in order that the guilty one might be spared the disgrace of punishment, and might again enjoy the privileges he had forfeited. "If thou count me therefore a partner," he wrote to Philemon, "receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it."

How fitting an illustration of the love of Christ for the repentant sinner! The servant who had defrauded his master had nothing with which to make restitution. The sinner who has robbed God of years of service has no means of canceling the debt. Jesus interposes between the sinner and God, saying, I will pay the debt. Let the sinner be spared; I will suffer in his stead.

After offering to assume the debt of Onesimus, Paul reminded Philemon how greatly he himself was indebted to the apostle. He owed him his own self, since God had made Paul the instrument of his conversion. Then, in a tender, earnest appeal, he besought Philemon that as he had by his liberalities refreshed the saints, so he would refresh the spirit of the apostle by granting him this cause of rejoicing. "Having confidence in thy obedience," he added, "I wrote unto thee, knowing that thou wilt also do more than I say."

Paul's letter to Philemon shows the influence of the gospel upon the relation between master and servant. Slaveholding was an established institution throughout the Roman empire, and both masters and slaves were found in most of the churches for which Paul labored. In the cities, where slaves often greatly outnumbered the free population, laws of terrible severity were regarded as necessary to keep them in subjection. A wealthy Roman often owned hundreds of slaves, of every rank, of every nation, and of every accomplishment. With full control over the souls and bodies of these helpless beings, he could inflict upon them any suffering he chose. If one of them in retaliation or self-defense ventured to raise a hand against his owner, the whole family of the offender might be inhumanly sacrificed. The slightest mistake, accident, or carelessness was often punished without mercy.

Some masters, more humane than others, were more indulgent toward their servants; but the vast majority of the wealthy and noble, given up without restraint to the indulgence of lust, passion, and appetite, made their slaves the wretched victims of caprice and tyranny. The tendency of the whole system was hopelessly degrading.

It was not the apostle's work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the

gospel. But he taught principles which struck at the very foundation of slavery, and which, if carried into effect, would surely undermine the whole system. "Where the Spirit of the Lord is, there is liberty," he declared. When converted, the slave became a member of the body of Christ, and as such was to be loved and treated as a brother, a fellow heir with his master to the blessings of God and the privileges of the gospel. On the other hand, servants were to perform their duties, "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."

Christianity makes a strong bond of union between master and slave, king and subject, the gospel minister and the degraded sinner who has found in Christ cleansing from sin. They have been washed in the same blood, quickened by the same Spirit; and they are made one in Christ Jesus.



We Are Not Ignorant of His Devices

C. MC REYNOLDS

IN the great controversy between good and evil, Satan tried to obscure the knowledge of God by endeavoring to lead the Israelites to forget God. The regard in which animals were held by the Egyptians as objects of their idolatrous worship, made it very difficult for the Israelites to carry forward the system of sacrificial offerings ordained by God as typical of the coming Messiah.

When Israel was finally brought into a state of bondage, when they were no longer held in high esteem, they were positively forbidden to sacrifice bullocks, lambs, etc., because these were worshiped as gods by the Egyptians. Thus deprived of the privilege of worship, Israel's faith was weakened, and they were led to forget the Lamb of God and the plan of salvation. In order to restore this knowledge among his people, God called them forth from Egypt, away from these blighting influences.

After Israel had heard the law proclaimed from Sinai in awful solemnity amid scenes of terrible grandeur, Satan again made a desperate effort to lead them to forget God. He caused them to erect a golden image of the god Apis—the sacred ox of Egyptian worship. Thus did they insult the God of the universe by transgressing the commandments of the sacred law they had recently pledged themselves in solemn covenant to obey.

Sun-worship had been early established as the leading idolatrous worship of the nations of the earth, and a day was set apart especially devoted to this worship. This was not the day set apart and made holy at creation. The Sabbath was designed as a reminder of the true God. Sun-worship was brought in by the arch-deceiver to lead men to forget God and his law. This he accomplished by taking from them the Sabbath. When the Lord proclaimed the law, the Sabbath commandment was so worded as to contain the name of God, and he was set forth

as the creator of the heavens and the earth. The fourth commandment is the only one that designates God as the creator.

For many years, in this present time, an effort has been made to teach anti-nomianism, to set aside the decalogue as having been nailed to the cross. And this attempt is made in the very face of the statement by Paul that by faith in the cross of Christ, "we establish the law."

Since there are some who still preach obedience to the eternal law, and Satan sees this "no-law" theory failing to deceive all, he now prepares another device of deception. He is willing that men shall feign honor to the law, if only they can be led to ignore the sign of God's creative power. He now proposes, through a council of all the great religious bodies of the world, to offer a revised edition of this law to men; a "shorter form of the ten commandments." The principal changes to be made are in the second and the fourth commandments. In this abridged form the Sabbath commandment will read simply, "Remember the Sabbath-day to keep it holy." Thus is taken away from the law God's title as creator, the seal of the law, and the reasons for the observance of the seventh-day Sabbath. This opens the way for the law to be made the basis of authority for the observance of the false sabbath, the institution of the man of sin. Thus the apostate Protestant world will be brought into line with that power that "shall think to change the times and the law." Rapidly the sentiment of Protestantism is changing, and it is stretching its hands across the gulf to clasp hands with Romanism. The world is ripening for destruction.

The long reign of him who is constantly devising against God, and who is leading men to forget him, will soon come to an end, and the glorious day of victory to the faithful will dawn. May we indeed not be ignorant of his devices.

East Las Vegas, N. Mex.



The Millennium

MRS. M. E. STEWARD

THE millennium begins with the resurrection of the righteous, at the second coming of Christ, and continues a thousand years till the resurrection of the wicked. Revelation 20.

There will be two classes when Christ comes, the righteous and the wicked.

1. There will be both "just" and "unjust," "righteous" and "filthy." Rev. 22: 11.

2. The wheat and the tares "grow together until the harvest." "The harvest is the end of the world." Matt. 13: 30, 39.

3. One class will be giving "meat in due season;" the other begin to smite their "fellow servants, and to eat and drink with the drunken." Matt. 24: 45, 49.

Conflicting testimony:—

1. The evil servant says in his heart,

"My Lord delayeth his coming." Matt. 24: 48. The Lord says, "He that shall come will come, and will not tarry." Heb. 10: 37.

2. A certain class says, "Peace and safety!"—a good time coming. The Bible declares, "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 3.

3. "Many people shall . . . say, . . . They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 3, 4. God says: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears." "The great and the terrible day of the Lord" at Christ's coming is the theme under consideration. Joel 2: 30, 31.

The inhabitants of the world just before the second advent:—

1. "In the last days perilous times shall come. [The last includes the very last one.] For men shall be lovers of their own selves,"—then there follow about twenty specifications of depravity. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 1-5, 13.

2. "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

No conversions after Christ comes:—

1. Just before he comes "quickly," the fiat goes forth: "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still." Rev. 22: 11.

2. Jesus comes to take "vengeance on them that know not God," not to convert them. 2 Thess. 1: 7, 8.

3. The tares are not to be converted; they are bound in bundles to be burned. Matt. 13: 30.

The conditions of the earth when Christ comes:—

1. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24: 5, 6.

2. When our Lord comes, the earth will have just received the seven last plagues. Revelation 16. All vegetation is withered by the scorching sun; the water is turned to blood; the cities are broken down; and all beautiful palaces are in ruins.

3. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25: 33.

The condition of the earth during the thousand years:—

1. The earth will be "utterly emptied, and utterly spoiled." Isa. 24: 1-3.

2. There will be no man, no birds of heaven, no light in the heavens. The whole land will be desolate. Jer. 4: 25-28.

3. The earth will be so chaotic that

it is called "the bottomless pit." Rev. 20: 1-3.

Since the earth is "without inhabitant," the saints must be with their Lord in heaven during the thousand years. Rev. 20: 4.



Missionary Opportunities

CLARENCE E. MOON

THERE are opportunities that come to each one of us every day, and yet we may pass through life without finding them. Opportunities may seem to vanish before our very eyes, as in the case of Tantalus in the Greek myth: when he stopped to drink of the water at his feet, it vanished; and when he reached up to pluck the fruit from the branches, it was raised by the wind beyond his reach.

The primary requisite is a Spirit-filled life on the part of the worker, to have received into his own soul that love which transforms the whole life. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4: 10. The first part of this text has in it the key to successful missionary effort, "As every man hath received the gift." Before we can impart to others, we must have had the experience of God's grace in our own life.

If we could only realize this much, what a grand thing it would be! For young people who are anxious about entering the mission fields, who feel special anxiety about receiving a direct call from God, how simple it would all be! Why, we would simply begin our missionary effort with our schoolmate, with our brother or sister out of Christ, and would work, as did our blessed Pattern, for those with whom we meet.

On page 153 of "Ministry of Healing," we read under the head of "Little Opportunities:" "Let none pass by little opportunities to look for larger work. You might do successfully the small work, but fail utterly in attempting the larger work, and fall into discouragement. It is by doing with your might what you find to do that you will develop aptitude for larger work. It is by slighting the daily opportunities, by neglecting the little things right at hand, that so many become fruitless and withered. Do not depend on human aid. Look beyond human beings, to the One appointed by God to bear our griefs, to carry our sorrows, and to supply our necessities. Taking God at his word, make a beginning wherever you find work to do, and move forward with unfaltering faith. It is faith in Christ's presence that gives strength and steadfastness. Work with unselfish interest, with painstaking effort, with persevering energy."

Again we read from page 159: "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

San Francisco, Cal.



WASHINGTON, D. C., DECEMBER 14, 1911

FRANCIS M. WILCOX EDITOR
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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 Greatest Power to Move the Message On

If prayer is the power that moves the arm of Omnipotence,—and it surely is,—the greatest factor in the missionary advance that the believers can supply is universal and importunate prayer. The Bombay (India) *Guardian* said not long since:—

A Christian girl, who was very fertile in her methods of helping to advance an interest in the cause of missions, on one occasion, after she had made a suggestion as to overcoming some seemingly insuperable difficulty, was answered by her friend with the remark: "Bessie, I believe that if you were put on an island alone, shut in a solitary cell, debarred from communication, a solitary person, you would contrive to do something for missions." "Certainly," said Bessie, "I would do there the greatest thing possible for missions: I would pray."

Not as a matter of method, but as the first and last and supreme resource of the believer who has laid his all on the altar, may the week of prayer lengthen out into a year of prayer for the cutting short of the work.

At a hundred points to-day the two's and three's of our missionary force are hearing calls to which they can not respond. More workers are needed. "Pray ye therefore the Lord of the harvest, that he will send forth laborers." The united prayers of thousands of believers will increase the ranks of workers during 1912.

The Lord is able to save with few as well as with many. All success in winning souls comes from God. Then may the prayers of the world-wide circle help the few to do the work that we might expect could only be done by a much larger force. We shall pray for more workers, but we shall pray that even the few workers may win the victories that need to be won in 1912.

There are heavy burdens borne where, isolated from association with fellow workers, one or two missionaries are facing the needs of millions of souls,

needs that press day and night for an extra exertion to accomplish yet a little more — just to respond to one more call, to enter yet one more open door. It is perhaps more than a tradition, that story of Columba (the Sabbath-keeping apostle to Scotland whom the Catholic Church has made a "saint"), that when his fellow workers came to a steep hill as they were carrying stones for the church and school on Iona, they found their burden lighter because of the prayers of their aged leader. United prayer at home will help to bear many a burden in lands far away.

"The weary ones had rest, the sad had joy that day; I wondered how: A plowman, singing at his work, had prayed, "Lord, help them now." Away in foreign lands they wondered how their single word had power: At home, the Christians, two or three, had met to pray an hour. Yes, we are always wondering, wondering how, because we do not see Some one, unknown, perhaps, and far away, on bended knee."

There was a call for importunate prayer in the statement from our General Conference treasurer the other week, showing the barest needs of the world-wide general mission work, at home and abroad, calling for \$476,000 for 1912, with a \$20,000 deficit in the treasury at the end of November.

Only by the special grace and blessing of God have the loyal, truth-loving believers been able to keep the gifts for missions increasing year by year. But they have done it, and added a little more, and again a little, to the previous record.

Some parts of the States from which large gifts have always come, report drought during the past year. Increased sacrifice there, to reach or pass the usual mark, and increased giving elsewhere, will be necessary to come out even with the enlarged requirements for 1912. It is a call to surround the throne of grace in united, earnest prayer that the Lord may open new springs of mission resources, to bring the waters of life to thirsty peoples from whom we are actually holding back, in plain sight of them, because of the lack of means. Plead the promise:—

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."

Would God that the wilderness of eighty million Hindustani-speaking people in India, without one ordained minister to devote his full time to the field work among them, might see just a little pool beginning to form within its borders.

What a joy to all hearts would it

bring if in that dry land of the Karen field of Burma, a spring of living water would burst forth before the end of 1912!

What a blessing just six new evangelists would be for China's waste places in 1912, or only two or three landed in Japan and Korea, or in the new Malay Mission, or in Africa.

Our work is to "build the old waste places." Our only hope, as the field extends and the calls increase, is in the living God, who opens streams in the desert, and makes the dry land a pool.

W. A. S.

Covenant or Testament — Which?

WE have already called attention to the fact that in order to arrive at a correct interpretation of the New Testament, it is necessary to remember that it is a further development of the gospel as revealed in the Old Testament, and that, therefore, the meaning of words sometimes turns upon the use of the corresponding words in treating the same subject in the Old Testament. A further application of this principle is found in determining the meaning to be attached to the Greek word *diatheke* in the New Testament, translated "covenant" and "testament." In the Authorized Version the words covenant and testament appear to be used in most cases interchangeably. In the English Revised Version the word covenant is preferred in the text with the marginal reading "testament." In the American Standard Revised Version the word covenant is used in every case without any alternative reading in the margin, except in Heb. 9:16, 17, where the word testament is used in the text, with this note in the margin, "The Greek word here used signifies both covenant and testament."

In determining which word is the proper one to be used, we should remember that the covenant idea does not originate in the New Testament, but dates from patriarchal times, and that what is said in the New Testament upon this subject bears the closest relation to the Old Testament teaching upon the same subject.

It is true that the Greek word *diatheke*, or covenant, used in the New Testament, signifies both covenant and testament, or will, in ordinary Greek writings. If, therefore, the New Testament was an independent revelation, and not based upon the previous revelation found in the Old Testament, we might be in doubt whether to translate this word covenant or testament. But in view of the close relation between the two divisions of the Holy Scriptures, the proper way to determine the meaning of this word in the New Testament is to consider its relation to the Hebrew word *berith*, trans-

lated covenant in the Old Testament. This may be made clear by referring to a specific case. When the promise of the new covenant, recorded in Jer. 31:33, 34, is transferred to the epistle to the Hebrews (Heb. 8:8-12), it would be manifestly a violation of all sound rules of exegesis to give to the Greek word which takes the place in the epistle to the Hebrews of the Hebrew word for covenant in the book of Jeremiah, any different meaning than that which is attached to the Hebrew word for covenant in the book of Jeremiah; but the Hebrew word *berith*, or covenant, not only in Jeremiah, but in every other case where it is used in the Old Testament, means simply covenant, and never testament. The idea of a testament or will does not attach to this word at all. In view of this fact it seems to be a serious departure from the right principles of interpretation to give to this Greek word in the New Testament any other meaning than covenant, even though the word itself may signify testament as well. We therefore are of the opinion that the Greek word *diatheke*, which is used in the New Testament as an equivalent to the Hebrew word *berith*, translated covenant in the Old Testament, should in every case be rendered covenant, and that the use of the word testament in any instance is entirely unwarranted.

It will perhaps appear to the reader that Heb. 9:16, 17 must be an exception to this statement, and we will, therefore, give a little study to this passage. The examination of the alternative readings given in the margin of the Revised Version, both English and American, will show that the translators did not appear to be quite sure of their ground, and wavered somewhat between the words covenant and testament. This may be seen by combining the alternative readings thus: "For where a testament [or, covenant] is, there must of necessity be [or, be brought] the death of him that made it. For a testament [or, covenant] is of force where there hath been death [or, over the dead]: for it doth never avail while he that made it liveth [or, for doth it ever avail while he that made it liveth?]" It will be noticed that the Revised Version drops out the word testator altogether, and that the question of time found in the Authorized Version in the expression "after men are dead" also disappears, and it should also be noted that in the expression translated "where there hath been death," with the alternative reading "over the dead," the plural form is used in the Greek, indicating the death of more than one.

As being more true to the original text, and more in harmony with the Old Testament idea of covenant making, we submit the following translation of Heb. 9:15-17, taken from the translation of the Bible by B. Boothroyd, D. D.:—

"And for this purpose he is the mediator of the new covenant, that by means of death for the redemption of the transgressions under the first covenant, those who are called might receive the promised blessing of the everlasting inheritance. For where a covenant is, there must also of necessity be the death of that which establisheth it. For a covenant is made firm over dead victims; whereas it is of no force while that which establisheth it liveth."

It appears evident that the writer of the epistle to the Hebrews is in this particular part of the epistle emphasizing the necessity of the death of Christ in order to ratify the new covenant. In doing this he calls attention to the method, well known among the Hebrews, of making a covenant, a method illustrated in the case of the covenant with Abraham recorded in Gen. 15:7-21. It seems altogether foreign to the argument to introduce the idea of a testament or will, and it is certainly a violation of all rules of translation to give to the Greek word in the sixteenth verse an altogether different meaning than is given to the same word in the fifteenth verse; but in the fifteenth verse, the word testament could not possibly be used in place of covenant, and it therefore surely ought not to be used in the sixteenth verse.

In view of the facts which we have adduced, we suggest that it would be proper to drop out from our treatment of the covenant the words testament and testator, and to eliminate from Heb. 9:16, 17, the idea of a will and of the time question in its relation to the new covenant, and to give to this passage the only interpretation which is in harmony with the line of argument followed in the epistle to the Hebrews, and with the treatment of this whole question in the Old Testament. We believe that the translation and interpretation here suggested are the only ones which will stand the test of critical examination and of a careful application of the sound rules of Scripture exegesis.

We might add that the use of the word testament in place of the word covenant in the New Testament appears to have grown out of the fact that in the Latin, or Vulgate, version of the New Testament the word *testamentum* was improperly used as a translation of the Greek word *diatheke*. This is not sufficient reason, however, for using the word testament in the English translation.

W. W. P.

GREETINGS come from Chile, through Brother F. H. Westphal:—

The Chile Conference sends greetings to the brethren in the United States. The work is progressing steadily in our field. There are words of good cheer from the north and from the south. Persons are accepting the truth, so that baptisms take place every week. Be of good cheer.

Continuing in the Lord

WHAT will be the results of the week of prayer for 1911? Will the blessing obtained be abiding? This, of course, is a question which every one personally must determine for himself. In each individual case it will depend on how deeply the conviction of sin takes hold of the heart, how sincere is the repentance, how thorough and far-reaching is the consecration, and how resolutely this consecration is maintained upon the altar of God's service. Says the Word of the Lord: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." The blessing of the week of prayer came into our hearts through giving ourselves as little children to the Lord Jesus Christ, and receiving by faith forgiveness of sins and his blessed presence in our hearts. By these means we have received the Lord, by these means we are to walk with him in the future.

The experience of daily Christian living is not one difficult to understand. It is all involved in daily surrender to God, daily feeding on his Word, continual faith in, and application of, his promises to daily need. It is the continual maintenance in our experience of that spirit by which we received him into our hearts at the first. Our lives should show continual growth in grace. We should grow up to be strong men and women in Christ Jesus. We should develop an experience which will enable us to partake of the strong meat of the Word instead of being always fed with milk. But even in this larger and broader Christian life we can not get away from the simplicity of faith, the simplicity of daily receiving Christ Jesus the Lord. When we do this, we begin to wander away from God, and the end is defeat and failure.

O, let us in the year to come maintain our simplicity! Let us keep humble and lowly at the foot of the cross. Let us keep our consciences tender, our hearts open, our spirits willing to hear and receive and obey all that the Spirit seeks to teach us. If, in an evil hour, we fail, let us hasten to renew that sweet, intimate experience which we had with the Lord Jesus when we received him at the first. We should leave no sin unconfessed, no wrong unrighted for a single day. Every nightfall should find us at peace with God and with all our fellows so far as we can control our course of conduct. God calls us to victory over sin. He gives us the power whereby this is made possible. O, let us not live down in the valley of defeat! In Jehovah's strength let us rise above those things which would pull us downward, triumphing over the weaknesses in our lives.

Keeping ourselves upon the altar of service will enable us to do this in the year to come. The coming year may be one of glorious victory, one of walking with God. Shall we not make it so?

F. M. W.

Servants in Disguise

SERVANTS in disguise we all have. We are very prone not to recognize them as servants at all. The great question for us is whether or not we will allow them to accomplish for us what they were appointed to accomplish; in other words, whether we will permit God's purpose in giving them to us to be wrought out in us.

Paul tells us in 2 Cor. 4:17 who these servants are, and what they are doing for us. He says: "Our light affliction, which is but for a moment, worketh for us." We too often read right on to the conclusion of the verse, overlooking the fact that these things are our servants, and are *working* for us; that they are working for us to an end; and that that end can be frustrated by us in our neglecting to see, or refusing to see, or being unable of ourselves to see, that they are our servants. When the affliction comes, we are prone to look upon it as a hardship, and we ourselves as subjects for sympathy; but that very thing which we seem to think against us and our interests, will work for us if we will only *let it work*. God has sent it. Look upon it as a godsend, and it will prove to be one. Look upon it as a calamity, and we have given Satan vantage-ground, and made it easy for him to triumph over us, to accomplish his purpose concerning us.

The trial that comes is designed to perfect us, to polish us, so that we may shine as a beautiful stone in the heavenly temple. It comes as a fire to burn the dross out of our character, so that we may stand perfect before him. It comes as the fuller's soap to remove impurities from the delicate fabric of our soul, so that we may be "without spot." It comes as the ironer to smooth out the character so that it may be "without wrinkle." If we refuse to look upon it as our servant working for us, then that part of our character which this was designed to strengthen or beautify, remains weak and unlovely. The stone remains unpolished; the dross still pollutes the metal; the impurities remain in the fabric; the wrinkles will stand out in all their ugliness.

But what do these afflictions accomplish for us? "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Men sometimes look upon their best friends as their worst enemies; but we have been looking upon our servants as our oppressors. They

would have worked for our eternal glory; but we have allowed self to stand between us and their service for us; have allowed Satan to rob us of that "far more exceeding and eternal weight of glory" which "our light affliction" was designed to bring into our possession. Let us allow them to accomplish God's purpose in us; allow them to work for us in the purifying and refining and strengthening process which will make it possible for us to be sharers in that inheritance which is incorruptible and undefiled, and that fadeth not away. Our light afflictions,—they are our servants. Let us recognize them, and work with them, and permit them to work with us, that the glories of the eternal may be ours.

C. M. S.

Let Us Hold Fast

THE apostle Paul exhorts the believers to hold fast the profession of their faith without wavering, knowing that he who has promised is faithful and will fulfil all his word. We who are living in this day of earth's history need to heed this admonition. We have reached the time when men are letting go of the things of God, when the Scriptures of truth and the foundation doctrines of the Christian faith are being repudiated. On every side we see those who have made shipwreck of their faith, and who are drifting on the great sea of theory and speculation. Voices are sounding from every quarter, claiming to be the exponents of the truth, and inviting a following. The darkness of error and unbelief is growing more and more dense. All that can be shaken will be shaken. Only the pure gold and sound wheat will stand the test and trial. The dross and chaff will be swept away. In these times it is well for us often to recount the evidences of our faith, and to realize constantly that it is not founded upon the word of man, that we have not followed cunningly devised fables, but that our hope is anchored to the everlasting Scripture of truth, the eternal Rock of Ages.

How the evidences of the heaven-born origin and the divine character of this great movement in which we are engaged, have multiplied! Where we possessed one evidence twenty years ago, we have one hundred to-day. The progress of events in our own country alone is sufficient to demonstrate to every candid mind that our hope in the coming of the Lord is well grounded. Years ago when we first taught that there would arise in this country a union of church and state, and that the United States, the ideal of the world in free and enlightened government, would turn its back upon the great principles which gave it birth, and, following in the path of old-time church and state nations,

would lead the world back again to the fold of Rome, and unite with that power in bringing persecution upon those who stood for the truth of God, the position was regarded by many as utterly untenable — the wild speculation of fanciful minds. But how truly have the positions taken back in the early days of our work been verified by the onward march of events. We can see influences on every side whose working shows how strongly the tide of reaction is setting in. The old-time spirit of true Protestantism, with the Protestant principles which once actuated the Protestant churches, is rapidly passing away. In its place we see the spirit of compromise, of truckling to Rome, of joining hands with her in the accomplishment of her purposes.

In State legislatures and in the federal Congress we see repeated efforts in behalf of Sunday legislation. The general favor with which these measures are regarded by strong organizations and federations and unions, embracing the leading religious denominations, shows the evil work of education which has been carried forward, and the extent to which these principles are received by the multitude of the people.

But we are not confined to these evidences alone to verify our position as a denomination. Fulfilling conditions in the social, political, religious, and commercial worlds all point out in no uncertain manner the fulfilment in our own day of the prophecy which sets these conditions forth as signs of the day of God. Progressive steps in European history which are clearly bringing nearer and nearer the time when in fulfilment of Daniel 11 Turkey shall be driven out of Europe, may be witnessed from day to day.

But the working of the elements of evil by no means furnishes the only proof that the coming of the Lord draweth near. Striking evidences may be seen in the message of warning and the reformation now hastening to earth's remotest bounds. God does not leave man without warning of approaching evil. In every quarter of the earth the proclamation of the judgment hour is now being sounded. Everywhere men are being warned against the work of the beast, against the worship of his image, and the reception of his sign of authority.

We are forced by the logic of the facts, by the striking fulfilment of history, by the fulfilment not only of one sign but of hundreds, to reiterate as a people more emphatically than ever before the Scriptural authority and foundation of the principles and doctrines which have given us an existence as a denomination. There can be no mistake.

We do not mean by this that the system of doctrine held by Seventh-day

Adventists amounts to an infallible creed. We do not mean that the canon of Scriptural truth is closed to investigation, and that the future holds nothing in store for the earnest seeker in the great mine of truth. God forbid. On this doctrine the denominations of the past have made shipwreck of their experience. The Scriptures of truth still hold untold wealth inviting the earnest seeker. There are still heights and depths to which we have not yet attained. But we do mean that as the blessed Scriptures of truth are true, and as they mean what they say, our faith in the coming of the Lord and in the doctrines which we hold as a people is well founded. We know in whom we have believed. We can declare with positive assurance that "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." This system of belief which we hold as a people is the everlasting truth of God. It is founded upon his infallible Word, and will triumph in the end. And those who take these principles into their lives and are transformed by them will triumph with them at last. Let not Satan by any argument of sophistry or deceit draw any away from this position. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." "Cast not away therefore your confidence, . . . for yet a little while, and he that shall come will come, and will not tarry."

We are in that period of darkness which just precedes the dawn. The east is already lighted up with the first rays of approaching day. The glorious city of our God, the haven of eternal rest, is almost within view. Let us not grow weary nor become disheartened. Let us hold fast, that no man take our crown. The conflict from now to the close of earth's history will be sharp, but it will be short. Our Captain is leading; let us be faithful to keep step with God's advancing hosts.

F. M. W.

World Evangelization

THIS world has never seen an age like this. "Intensity is taking hold of all things earthly." While the world has practically gone mad over the matter of war preparation; while the nations are taxing their people to the farthest possible extent to equip armies and build and equip battle-ships and aeroplanes; and while men are piling millions upon millions in the wild race for wealth, there are movements on foot in the religious world which are as determined and as vigorous in that field as these other movements are in their fields. No such paradoxes and anomalies have been produced in any other generation.

While the cost of living has been increasing, we note also a large increase in offerings to foreign missions, and that, too, at a time when no inconsiderable portion of the professed church of Jesus Christ is advocating the withholding of funds from missionary operations abroad and the using of the people's gifts in such work as they consider is in need of being done at home.

It is another striking paradox that this increase in offerings to foreign missions comes at a time when from thousands of pulpits dedicated to the promulgation of the gospel of salvation there is dispensed the faith-killing tenets of the higher criticism and a false science's contradiction of heaven's record of creation. It is therefore apparent that while Satan has invaded the church to work its ruin and set it against its Founder, God is inspiring faithful hearts to greater liberality, and in all churches he is carrying on a work of conviction and consecration and loyalty in the hearts of honest and sincere men and women, preparing them for the reception and acceptance of his last message when it shall reach them. God has yet his jewels in all parts of the world.

The general secretary of the Laymen's Missionary Movement, Mr. J. Campbell White, has issued a message to the churches of the United States and Canada, in which he makes public some interesting information. That movement is now five years old, and Mr. White declares that these five years have witnessed the most extensive and inspiring increase of missionary interest during modern times. He makes plain that intelligent enthusiasm for the carrying forward of foreign mission undertakings is not a hindrance, but rather a help, to the work in home fields.

Concerning the actual gain in donations to foreign mission work, Mr. White states that financial gains to missions during the five years have been the greatest ever made during a similar period by the churches of entire nations. The churches of Canada have increased from \$1,492,300 five years ago to \$2,216,000 last year. Taking the United States and Canada together, the increase for foreign missions alone has been from \$8,980,000 to \$13,350,000 annually, or a gain of about fifty per cent. The secretary states, further, that the movement expects to cooperate with the missionary agencies of the churches until the work of world evangelization is actually accomplished.

If God will make even the wrath of man to praise him, surely we may know that he will use such a movement as that and the Students' Volunteer Movement to advance the interests of his kingdom. And certainly they who, in other churches, stand against the great drift

of the times toward doubt and infidelity and commercialism, will have an opportunity of receiving the testing message and the last message for this generation. Their zeal in such a movement should be an inspiration and an incentive to us to increase our diligence in carrying on effectively the great work that God has given us to perform.

C. M. S.

Our Press Bureau

THIRTY years ago Elder James White felt a great burden pressing upon his heart to make use of the public press in giving publicity to our message and our movement. Just before his death he made a great effort to awaken our conference leaders to the importance of training persons to prepare suitable reports for the press.

For a time there was considerable activity in this line; but the effort was not carried far, and for years we have done but little efficient work in getting our message before the public through the newspapers. However, during the last three or four years the importance of this kind of work has been pressed upon the hearts of many of our ministers.

The General Conference Committee has made a number of efforts to establish a Press Bureau, and has at last succeeded. This was taken up at the recent fall council, and the officers of the committee were requested to secure an experienced newspaper man to take charge of this work. Accordingly, arrangements have been made with Brother W. L. Burgan, of Baltimore, to engage in this line of work. During the last twelve years Brother Burgan has been connected with the Baltimore *American* and the Baltimore *Sun*. He is an experienced reporter, and now severs his connection with the *American* to become secretary of our Press Bureau.

During the coming winter he will conduct classes in newspaper reporting at as many of our union conferences as he can attend. This, we feel sure, will be of great value to our ministers and workers who are engaged in public work.

While Brother Burgan is conducting classes in the union conferences in the North, Elder C. B. Haynes will do the same kind of work in the union conferences in the South. Brother Haynes has been under Brother Burgan's training in Baltimore for two or three years, and has had excellent success in getting a large amount of valuable information into the public papers.

We believe that our present bureau will prove to be of inestimable value to our cause, and it is the desire of the General Conference Committee that all our ministers and workers who can profitably do so will take advantage of the instruction to be given this winter in

the union conferences. We are hoping that this will enable us to report our tent-, hall-, and camp-meetings another year through the public press so that people in all the States, from the Atlantic to the Pacific, will have their attention frequently directed to both our message and our work.

Brother Burgan will enter upon his duties as secretary of the bureau the first of January. Any information desired from him may be obtained by addressing him at the General Conference Office, Takoma Park, Washington, D. C.

A. G. DANIELLS.

\$300,000 Fund

BELOW appears the statement of the receipts by the General Conference treasury on the \$300,000 Fund during the month of November. This shows but slight increase over the last report, but indications are that there will be a material gain during the coming month. This should be the case in view of the action taken by the General Conference and by local conferences toward the closing up of this fund during the present year.

It will be of interest to those contributing to the fund to know of the use to which this money is being put by some of the fields receiving benefit from it. A letter recently received from Elder C. L. Butterfield, says:—

We in Korea are indeed thankful for the help received through the \$300,000 Fund. Up to the present we have been able to get the following through this fund:—

A house at Soonan for Prof. H. M. Lee.

A house at Soonan for Dr. Riley Russell.

A house at Keizan for R. C. Wangerin.
A dormitory at Soonan to accommodate forty boys.

A house for girls' school at Soonan.
Thirty-five acres of good farm land at Soonan.

Three acres of land at Chinnampo.
A church building and lot at Piengyang.

A new printing-press and other machinery in our printing-house at Seoul.

The above items mean much to the work in Korea, and we trust that God will bless us in the use of these helps to the salvation of many souls.

**Statement of \$300,000 Fund
Dec. 1, 1911**

Atlantic Union Conference	
Central New England	\$ 3509.73
Greater New York	3267.40
Maine	397.61
New York	1798.78
Northern New England	1073.53
Southern New England	630.69
Western New York	1440.40
Total	12118.14
Canadian Union Conference	
Maritime	301.61
Ontario	1734.73
Quebec	599.60
Total	2635.94

Central Union Conference	
Colorado	\$ 1271.08
East Kansas	813.54
Nebraska	9246.77
North Missouri	1092.32
Southern Missouri	494.95
Western Colorado	699.81
West Kansas	1980.93
Wyoming	1276.14
St. Louis Mission	103.50
Total	16979.04

Columbia Union Conference	
Chesapeake	1060.99
District of Columbia	1285.72
Eastern Pennsylvania	1986.40
New Jersey	1769.45
Ohio	4033.05
Virginia	443.35
West Pennsylvania	957.76
West Virginia	410.00
Total	11946.72

Lake Union Conference	
East Michigan	4834.78
Indiana	4152.47
Northern Illinois	2475.76
North Michigan	724.24
Southern Illinois	1929.87
West Michigan	5493.71
Wisconsin	2303.57
Total	21914.40

Northern Union Conference	
Iowa	6005.53
Minnesota	4286.94
North Dakota	2177.71
South Dakota	1534.83
Total	14005.01

North Pacific Union Conference	
Montana	1573.15
Southern Idaho	1950.65
Southern Oregon	979.15
Upper Columbia	3226.66
Western Oregon	3432.59
Western Washington	3465.61
Alaska	7.15
Total	14634.96

Pacific Union Conference	
Arizona	692.26
California	7054.73
Southern California	6562.80
Utah	147.65
N. Cal.-Nevada	1801.53
Central California	2442.90
Total	18701.87

Southeastern Union Conference	
Cumberland	1589.40
Florida	1844.90
Georgia	699.07
North Carolina	503.35
South Carolina	355.04
Total	4991.76

Southern Union Conference	
Southern Union Conference	70.66
Alabama	201.31
Kentucky	282.25
Louisiana	214.75
Mississippi	616.03
Tennessee River	630.97
Southern Union Mission ...	6.15
Total	2022.12

Southwestern Union Conference	
Arkansas	290.91
New Mexico	189.14
North Texas	864.77

Oklahoma	\$ 2241.79
South Texas	216.86
West Texas	163.35
Southwestern Union Mission	3.05
Total	3969.87

Western Canadian Union Conference	
Alberta	671.20
British Columbia	719.98
Manitoba	743.10
Saskatchewan	973.50
Total	3107.78
Miscellaneous	5042.04

Grand total\$132069.65

W. T. KNOX, Treasurer.

Two Excellent Journals

THERE are many excellent journals in the world, but we refer to two particularly, which we believe should be carefully studied by every Seventh-day Adventist; namely, *Liberty* and the *Protestant Magazine*. We have reached a time in the history of the world when the principles for which these magazines stand need to be understood.

A strong, determined effort is being made in this country to secure religious legislation. The halls of Congress and our State legislatures are besieged by men representing strong combinations and federations which are clamoring for religious legislation. *Liberty* is the one journal published by this denomination which deals specifically with these questions. We should read it in order that we may be acquainted with the progress of this agitation; we should read it in order that we may understand how to relate ourselves to this agitation; and we should read it in order that we may properly represent to our friends and neighbors the principles for which it stands. We should take the journal to them, and induce them to read it, that they shall stand on the right side of the great closing controversy of the ages.

All this is true likewise of the *Protestant Magazine*. We have come to a time when true Protestantism is rapidly growing decadent. Rome recognizes this, and sees in the situation her golden opportunity, the one for which she has patiently waited and labored for years. Of late the attitude of Rome has materially changed so far as her outspoken policy is concerned. She flaunts in the face of Protestantism its growing weakness and her growing power. She invites Protestants to leave what she calls the wrecks of their faith, and find an asylum in the true church. The *Protestant Magazine* discusses this present situation, showing the principles that have actuated Rome all through her history, and what the outcome of the present situation will be. The *Protestant Magazine* gives information which every Seventh-day Adventist should possess, and which

should be placed before every thinking man and woman.

We earnestly urge our people everywhere to acquaint themselves with these two journals. At the recent General Conference Committee Council it was felt by the brethren present that these two quarterly magazines should be given a circulation of one hundred thousand copies each. This may be made possible if all will cooperate in the movement. Let us rally in giving these two excellent journals the wide circulation which their importance demands.

F. M. W.

The Blessedness of Giving

THE General Conference treasury has been very materially assisted, and our brethren in Korea and China will be caused to rejoice greatly, by the liberal action on the part of the board and family of the St. Helena Sanitarium, who have placed in our hands \$5,000 to be used as follows:—

For the betterment of the medical mission work of Korea, \$1,200.

For the equipment of medical mission work in China, \$1,500.

For the support of Brother and Sister S. C. Harris for the current year ending Dec. 31, 1911, \$500.

For the support of Dr. A. G. Larson for the current year ending Dec. 31, 1911, \$500.

For providing homes for medical missionaries, \$1,300.

It is difficult for us to appreciate what the gift of \$1,200 to Korea will mean to Dr. Riley Russell, who has been carrying on a great work among the Koreans with but the most meager facilities; nor yet what the \$1,500 for medical facilities in China will mean to that disease-afflicted race.

We are thankful, not only on account of the General Conference treasury and the mission fields benefited, but also that our sanitarium at St. Helena is able to render such substantial assistance to the needy cause of God.

W. T. KNOX.

WRITING from Argentina, Elder C. E. Knight sends these cheering words of greeting:—

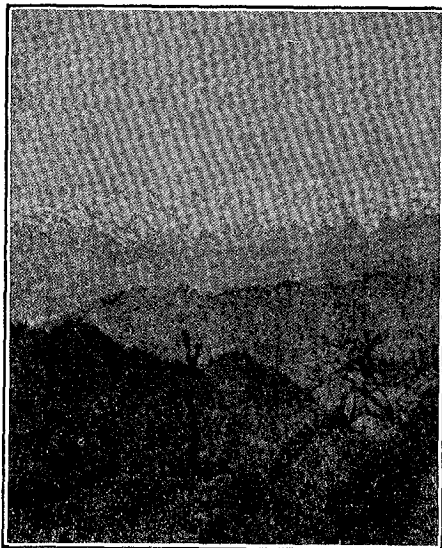
"We joyfully send greetings to the brethren in every place wheresoever these words may come,—joyful, because we are now in our annual camp-meeting, and fourteen precious souls have just been baptized, the most of whom have been rescued from Catholicism. Although the harvest of grain this year has been almost a total failure, the harvest of souls has been regular, more than forty having been baptized, exclusive of those just mentioned. Some fifteen or more are waiting at home for the same privilege."



In Anterior Tibet

TIBET is still known to many throughout Christendom as the Forbidden Land. How truly applicable this is, only those know who are waiting and watching around its doors.

Why Tibet remains in seclusion, the haunt of the recluse, may, I think, be fully explained by the one word darkness. Its inhabitants shun civilization. Their minds and hearts are darkened; they are following a false ideal; they are trying to be and do



Reproduced from the Bible in the World

SNOW RANGE IN ANTERIOR TIBET, 23,000 FEET HIGH

good without divine strength. As a result, they are groping in dense night and searching in vain for the very light which is shining on the borders of their land.

Mission work on the Tibetan border is very difficult, but not discouraging. The missionary does not here meet raw heathen, uncivilized pagans, or wild cannibals. He meets something harder than any of these; he sets his face and life against a well-organized system of "enlightened darkness." The Tibetans as a people are ultrareligious, and yet they live in as gross ignorance as the most pagan nation on earth.

On our recent journey through Anterior Tibet we were away two months, covering twelve hundred English miles, and riding thirty-eight different horses. The country through which we traveled lies to the northwest and west of Tatsien-lu, and has been ruled until recently by native princes, who pay tribute to China. Through the kindness of Mr. Fergusson, the Bible Society's subagent at Chang-tu, we took with us a yak-load of Tibetan Scriptures.

The Tibetan Gospels that we carried were neatly bound, and printed in clear type, making a striking contrast to the Tibetans' own books, many of which are blurred and indistinct. Our books were well received in many important temples and lamaseries, and in many of the larger towns and villages. Several of the lamaseries in Anterior Tibet are very large and influential; some of them contain as many as two thousand, three thousand, and four thousand lamas. Into these strongholds of Lamaism we were privileged to carry the living Word of God.

Our reception by the lamas was not always warm and friendly. During our short stay at Drang-gu we visited the large and opulent lamasery which stands some little distance outside that place. The temple buildings look very picturesque when seen from the top of the pass just before entering the city. We followed our usual custom of first asking permission from the Chinese official before visiting the lamasery; on doing this, we were accompanied by an official guide, who saw that no harm came to us. Within the lamasery we visited the chief places of interest, including the main buildings and shrines. We then waited for an opportunity to distribute our books, expecting the lamas to gather round us as they had done in other temples; but no opportunity presented itself, as the lamas left us severely alone. This lamasery has always been very conservative, and although there are nearly two thousand lamas resident in the buildings, we were unable to distribute more than one or two books.

How different was our warm reception by the lamas at Litang! Here we were received in a very friendly manner, and shown through the various places of interest. This lamasery is one of the largest in Anterior Tibet, and contains about four thousand lamas and priests. Much work has already been done in this place, and thousands of Tibetan Scriptures have been circulated.

We took advantage of a recent fair in Litang, and distributed the Scriptures among thousands of lamas who had gathered there. God is blessing this work, and much prejudice is being broken down. With every visit we make, the lamas become more and more friendly to us.

The present opportunity in Eastern Tibet is certainly a glorious one for the circulation of the Scriptures. Regions until recently fast closed against the missionary are now open wide. Minds once fiercely prejudiced are now willing to listen to the gospel. Lamaseries that

a few years ago closed their doors at the approach of the missionary, are now left open to bid him welcome. The change is truly marvelous, and we thank God for it. The precarious condition of Lamaism, combined with the willing attitude of the people, presents a unique opportunity for spreading the gospel message.

And who can say that the message will stop there? Without doubt, many of the Gospels we distributed were carried away into the very heart of Tibet. Numbers of lamas returning to and from Lhasa take many portions with them into places where no missionary can penetrate.

During our long journey we ourselves conveyed the Bible Society's little Gospels into many strange and interesting places — to prince's palace and hermit's cell, to head man's house and mountain cottage, to nomad's tent and wealthy temple; to all these we carried the message of God's love to man.

On one occasion we halted about mid-day to change our *Ula* animals. [Under the Chinese government, the local Tibetan chiefs are required to maintain a system called *Ula*, which provides transport animals at regular stations along the chief routes, for the use of official and other travelers; these animals are generally mules, horses, oxen, and yak.] In the village near by, a lama was living who evidently knew our purpose and mission to his country, for he soon inquired if we carried books with us. On our informing him that we had books, he showed great eagerness to obtain one, and remained close by us till the loaded animals arrived. When our boxes came up, we found ourselves surrounded by a great crowd of villagers, all eager for books. Many of them would not be satisfied till they had secured copies of all four Gospels. When all had been supplied, we tied up our boxes, remounted our horses, and continued our journey.

During our short visit at Derge, we were invited to stay in the prince's palace, a commodious and stately building. We feared that our stay in this magnificent residence might to some extent hinder our intercourse with the people. But our whereabouts was soon discovered, and we were besieged from morning till night for copies of the Tibetan Scriptures. Lamas, Drabas, Yobos, nomads, head men, and all kinds of people soon found out our rooms, and kept our door on the swing the whole day. When we went out into the street, the Tibetans gathered round us in large numbers, and in a few minutes all the books we had with us were distributed. This happened in most of the towns and villages we visited. The people in the streets were much more willing to take our books than the lamas.

Derge was the terminus of our journey westward. We had the privilege of going thus far, but no farther. From beginning to end the expedition was full of interest; the roads and experiences were all new; during the whole two months the weather was delightful, and

we were very fortunate in getting back before the rainy season commenced. Amid many dangers we were very conscious of God's guiding and protecting hand. He led us by a way we knew not, and brought us back home in safety.—*Robert Cunningham, in the Bible in the World.*



General Meetings in Switzerland and Great Britain

L. R. CONRADI

As God's work rapidly extends throughout the European Division, one is so busy that he can hardly keep up with the reports. After our blessed meeting in Friedensau, I went immediately to Aubonne, French Switzerland, near Lake Geneva. About twenty-eight years have passed since the first conference in Switzerland was organized. We now have two conferences there, a French, or Roman-Swiss, and a German-Swiss, each having nearly 600 members. Our French brethren had secured a good camp-ground, and forty-five delegates were present. A good spirit was felt throughout the meeting. Brother E. R. Palmer's work among the canvassers was much appreciated.

When we considered the needs of our mission work in the fields beyond, and mentioned the fact that our brethren in the States were trying to raise their mission gifts from ten cents to fifteen cents a week, the brethren asked how much was missing to raise theirs for last year to ten cents a week. Upon its being ascertained that about 4,000 francs (\$772) were still lacking, 4,225 francs (\$815.43) were subscribed in a little while. It must be remembered that our brethren in Europe do not obtain such high wages as are paid in the States. The Swiss watch-making trade has also suffered more or less of late years through the great foreign competition.

The conference expressed its thanks to Brother J. Vuilleumier for the service which he has rendered. Elder P. Steiner, who had been educated in our school in London, and who had gained a good experience in various parts of the French field, was placed in charge of the Latin Union school. All were happy to learn that the sanitarium, since the addition of the new building, is well filled. The Sabbath was an especially good day, and Brother C. Guenin was ordained to the ministry. Elder H. H. Dexter was unanimously reelected president, and we have every reason to hope that the present year will witness still greater growth in the field.

From August 1 until September 4 I attended five meetings in the British Union. Throughout these meetings the Lord came near to his people by his blessings, and everywhere the work showed advancement and spiritual growth. Though these meetings came right in the time when there were occurring the greatest struggles between capital and labor that England ever witnessed, yet the Lord seemed in an espe-

cial manner to guide in the arrangements. We began in North England, and by the time the strikes became more serious there, we were either in Scotland or in Ireland. When we reached Wales and London again, the strike had just abated in these quarters.

In Dublin, however, we were eye-witnesses of some of the riots. By the Lord's grace a little company of faithful believers has been raised up in this stronghold of Catholicism, and on our way from Belfast to Wales we arranged for a meeting with this company. When we reached the city, we found some of the large shop-windows already broken, and the police and the special constables massed in the principal quarters of the city. On the way to our lodgings, only a few blocks from the very center of the city, we had to pass through a great mob, a strike of the newsboys being on. As we were going by, the mob burst into the shops on either side of the street, and women and children rushed into the broken windows, and secured everything they could lay their hands on. By the time the police came, the shop-windows were cleaned out. Until a long time after midnight we could hear the rioting going on in the streets, and the next day many broken and empty shop-windows testified to the fierceness of the riot. Passing Llanely in Wales, we saw the burned and wrecked cars, and the soldiers in tents guarding the place.

As to the help for all these meetings, Elders Palmer, and W. J. Fitzgerald, Prof. H. C. Lacey, and the writer were present. The North England Conference was held in Derby. The attendance was good, nearly seventy delegates being present. Last year they had an addition of 120 members, bringing their total membership to 714. As Elder S. G. Haughey had labored faithfully so many years in the northern field, he, with Elder W. A. Shafer of this conference, was transferred to the South England Conference. Elder W. H. Meredith, of the South England Conference, was chosen unanimously as president, and Elder J. J. Nethery, who had been associated with him in the south, was transferred to the north. The fifty pounds needed for a gospel tent were quickly raised. This conference also readily adopted the five-per-cent sustentation plan, for the support of the aged.

The Scotch meeting was held in a hall at Kirkcaldy. This was the largest meeting we ever held in Scotland. This conference had for some time been without a local president, and Elder A. E. Bacon was unanimously chosen to that office. About \$140 was raised for a new gospel tent. All our people took a deep interest in our mission work, and four dear souls were buried with their Lord in baptism during the meeting.

From here we proceeded to Belfast, Ireland. Though this was not the annual meeting, yet we had a very good representation for our people, who seemed to enjoy the services held with them. While the work is advancing in all these fields, yet the great crying need is more

successful laborers, to reach the millions who have not heard the message.

The Welsh Conference meeting was held in the fine city of Swansea. In spite of the labor crisis, some 170 of our people had gathered from different parts of Wales. An excellent spirit prevailed. In view of the financial difficulties, we questioned whether we should call for more than \$250 for a tent fund. But in a short time more than \$300 was raised. Elder H. E. Armstrong was again unanimously chosen president for the coming year.

The last conference of the union was held in Balham, S. W., London. Especially during the Sabbath we had a large attendance. This conference reported 56 members net gain during the past year, also an increase in tithes and offerings. The Sabbath-school collection amounted to over \$45 for missions. The South England Conference unanimously elected Elder Haughey as president for the coming year.

Important changes also took place with regard to the field. In order to facilitate the work in the South England Conference, which heretofore had nearly half the population of England, it ceded five counties to the North England Conference, and the counties of Middlesex, Essex, Hereford, and London north of the Thames, to the British Union Conference to form a union district. The new union district will include the larger portion of London, and Watford where our chief institutions are, having altogether a population of 5,000,000. The South England Conference will still retain something like 9,000,000 people.

By these additions, the North England Conference will have a population of nearly 20,000,000, and the idea is that in the near future this conference will also be divided, to form a Middle England and a North England Conference. As Wales is the smallest of the British Union fields in population, and adjoining English counties supply the railway facilities between northern and southern Wales, these counties, Hereford and Shropshire, were ceded by North England to the Welsh Conference. Brother J. D. Gillatt, who had labored very successfully during the last few years, was ordained to the gospel ministry.

The British Union, with a population of over 45,000,000, has only fifty gospel workers, or one to a million. During the first six months of this year they have taken in 197 members, and the membership has increased to 2,034; while the tithe for the two quarters was \$14,200, or an average of about \$14 a member per annum. Its Sabbath-school and first-day offerings during the same period were about \$1,500. From the very fact that in general mission work Great Britain as a nation does as much as the United States, though it has only half the population, we can readily see the importance not only of developing all the native workers we possibly can here, but also of supplying from elsewhere some bright young men for work in this union.



Not in Vain

If I may help some burdened heart
His heavy load to bear;
If any little song of mine
May cheer a soul somewhere;
If I may lead some grieving one
To know that loss is gain,
Or bring some shadowed soul to light,
I shall not live in vain.

If I may help bewildered ones
To find life's grandest clue;
If I may steady faltering feet;
Or help some heart be true;
If I may bring a tender touch
To some lone couch of pain,
Or whisper words of love and strength,
I shall not live in vain.

If I may give disheartened ones
The impetus they need;
Or rescue the oppressed from hands
Of cruelty and greed;
If I may bring concord and love
Where strife and hatred reign,
Or be a friend to friendless ones,
I shall not live in vain.

— Frank A. Breck, in *Ram's Horn*.

Prevention of Cold in the Head

G. H. HEALD, M. D.

THE vexed question as to the cause of colds is not yet satisfactorily settled. Some say all colds are due to germs, and that the old idea of drafts causing colds is mere superstition. It would probably be nearer the truth to recognize that in the causation of every cold are several factors, and that no one of them alone is sufficient to cause a cold.

First there is "predisposition," which may be inborn or acquired. Some all through life are more susceptible than others. Then this susceptibility may be increased or diminished by general habits. For instance, excessive clothing or overheated rooms, by causing an unnatural moistness of the skin and a weak reaction, may produce colds. On the other hand, the habit of cold bathing will render one less susceptible to colds.

Our houses in winter are kept about as warm as is comfortable in summer. Not infrequently the room temperature is above 70°. For one to wear heavy underclothing in such an atmosphere is to produce a condition of susceptibility to colds. It would be much better for those who live most of the time indoors in a modern-heated house to dress very much as in summer while indoors, and to have abundant wraps for outdoors.

Another cause of colds is unequal dressing of the body. Place the "chest protector" on the feet, in the shape of warm stockings, and not over the lungs. If the feet perspire easily, the stockings

should be changed often enough to insure dry feet; for it is impossible to keep the feet warm if they are damp.

One cause of frequent cold in the head is chronic nasal trouble, which should have the attention of a specialist.

Another cause of cold in the head is germs, or bacteria. It may be that these cold germs are in the air all the time. At any rate, they seem at certain times to be more virulent than at others, and then we have an epidemic of colds. One of the important measures of prevention is to avoid exposure to those who are coughing and sneezing. Any room in which a person has taken a cold, doubtless has floating around in the air minute droplets of saliva or mucus on which there may be infectious germs. Do not allow yourself to remain long in a room where there is coughing and sneezing; and if you have a cold, do not expose others.

By heeding the above precautions one may prevent many colds, thus avoiding not only annoyance and indisposition, but also the danger of worse troubles; for colds not only increase the tendency to future colds, but they are apt to leave a chronic weakness of the mucous membrane, which may invite other disorders.

The next article will consider the treatment of a cold in the head.

Woman, Her Nature and Her Mission

IZA E. CLEMENT

THE text that contains the foundation principle of woman's work, that presents, as it were, the first glimpse of her nature and mission as purposed by the Creator himself, is found in Gen. 2:18, and reads thus: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." The word "meet" is here used in a sense now almost obsolete; that is, so far as common usage is concerned. Webster says that it means "prepared, or adapted to a purpose; qualified; fit; suitable." Reading the word suitable in the place of meet makes the statement clearer and easier to grasp, — I will make him a help suitable for him.

A help suitable for him; that is, a help for her husband, in matters spiritual, material, mental, moral, and last but not least, financial. In the home, at the office, wherever a man may be called, the gentleness and tenderness of a true wife's influence is helpful and beneficial to him.

She is as much the daughter of God as man is the son of God. She was

created to walk the pathway of life with him. It is hers as well as his to bear the burden of sin. It is her privilege as well as his to rejoice in the blessings of salvation. History demonstrates that it has been her lot to share with him the fate of martyrdom; and she has met it as bravely, as unflinchingly as he.

However, it is usually the tender, the quiet, the home side of life that falls to her. Her husband is out in the maddening swirl of this world, where the very atmosphere is one of commercialism; where the din of competition and the strife for gain have to a greater or less extent dulled his sense of perception for hearing the still, small voice which says, "This is the way, walk ye in it."

So God made woman a help suitable for him, and in order for her to be a suitable help for him, she must abound where he lacks. This is why her devotional nature is so much more susceptible than his. This is why her senses are so much keener, her heart tenderer, her love stronger. This is why God has endowed her with what is sometimes called the sixth sense, commonly known as intuition, but which is in reality only the ability to hear and accept the whispers of the angels.

This ability is due mainly to her nature, but is strengthened by her environments. Alone in her home with the innocent babe whom she lulls to rest, she watches the drowsy flutter of the slumber-laden lids, she looks at the tiny, helpless hands, and her thoughts involuntarily rise heavenward to the Giver of all good gifts. She senses, in a measure at least, the great privileges and responsibilities that have fallen to her as the protector and light-bearer of the little life, the tiny spark of humanity that must some day buffet this dark world of sin; and she longs to have the Father of all love and life for the guardian of her child. The angels of God draw near, a silent, heartfelt prayer ascends to the throne of heaven, and she listens for the voice of the Comforter. Her spirit is subdued and softened, her heart is tender and sympathetic, readily responding to the heavenly chord. The strife and commotion of the world is shut out from her, and she is shut in with God.

One night over eighteen hundred years ago, in a far Eastern city, when a murderous, howling mob was crying, "Crucify him! crucify him!" when men thronged the streets shouting themselves hoarse with clamorings for the life-blood of the Son of God, when a man had sold his Saviour for a mere pittance, when a man had condemned him to death, it was to a woman (Pilate's wife) that the angels whispered a message in a last attempt to save the world from that awful sin, the crucifixion of its Redeemer.

A wife's intuitive sense, a woman's keen perceptions caught the whispers of the heavenly messengers, and a suitable and timely message was despatched in haste to Pilate, "Have thou nothing to do with that just man: for I have suf-

fered many things this day in a dream because of him." She presented no argument, she gave no reason, only a woman's reason, but it came from the throne of the universe. And her voice, a woman's voice, was all there was raised in defense of the Saviour that awful night.

Up to Calvary woman followed him weeping. Not as Peter followed, afar off. She pushed her way through that murderous throng to the very foot of the cross. Woman strove to anoint his precious body, and woman was the first to greet him when he burst the fetters of the tomb. He honored her by commissioning her to bear to the disciples the first tidings of his resurrection.

He has honored her in all ages of the world, and has placed her as a beacon-light in every avenue of life. He has chosen her, a pure, true woman, as the symbol by which to represent his church. What higher distinction could he bestow upon her merits, her virtue, her influence, and her divine calling?

The church is represented as the wise virgin who went forth to meet her lord. She is represented as the bride, the Lamb's wife. She is represented as the woman giving birth to the Son of God. She is represented as triumphant over every foe, and entering into glory with her husband, Christ, who gave his life for her.

The Bible teems with the good works of woman, from Dorcas, who, in her own home, made coats for the poor and needy, to Deborah, who led the hosts of God in war, and courageous Jael, into whose hands was delivered the captain of the Midianitish bands.

However, it is not on the field of worldly strife that the Deborahs and Jael are needed to-day. It is in that limited, but mighty province, the home, where the greatest battle of the universe, the war against principalities and powers, against the rulers of the darkness of this world, and spiritual wickedness in high places, is being waged.

Home is woman's natural and most favorable environment for the accomplishment of her work. It is there, in the exalted position of wife and mother, that her influence is most keenly and effectively felt.

There never was a time in the history of this world when there was such a need of mothers, those who are mothers indeed, as there is now, when the closing struggle between the forces of good and evil, the mightiest conflict the world has ever known, is drawing speedily on in this sin-darkened earth.

There is need of mothers who realize their individual accountability to God, and have the firmness, the decision, the determination of Deborah, to lead, if necessary, in the warfare against the hosts of evil. There is need of mothers who have the fearlessness and the courage of Jael, to strike the death-blow to sin in the home. There is need of mothers who have the tact, the diplomacy, the intercession and the faith of Esther, to deal with perplexing questions and prevail with the King, not of Persia, but

of the whole universe. There is need of mothers who, like faithful Eunice, will cling to the promises of God, and train their sons and daughters for Christ, in spite of the influence of unbelieving husbands and relatives; mothers who have abandoned that old ivy-to-the-oak idea of casting the whole responsibility of home religion upon their husbands, or of depending upon the ministers for the salvation of their children.

Home is mother's realm. It is here that she, whether conscious of it or not, is by her influence, by every word, look, thought, and action, molding and shaping for eternity the very natures and characters of her children.

When mothers realize their privileges and responsibilities, when they sense the extent and power of their influence, when they become really a suitable help for their husbands in the home, and fill the place originally intended for them by their Creator, then he will look upon the home, the finished work of redemption, as he looked upon that Edenic home, the finished work of creation, and say, "It is very good."

College View, Nebr.



The Helping Finger

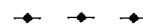
THE car was not crowded, but the tired little woman who scrambled on at a busy corner had difficulty in finding room for both herself and the unwieldy paper parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to retie the knot that seemed so unwilling to stay in place. The smile that ran along the seat did not make the task any easier.

Just as the string had slipped out of the trembling hands for the third time, a firm, neatly gloved finger was placed on the center of the refractory knot, and in a moment it was securely tied, and a bright-faced girl nodded cheerfully in acknowledgment of the awkward words of thanks, as the owner of the parcel hurriedly left the car to transfer to another line.

"Member of some Helping Hand Society, I see," remarked an acquaintance, as the car slowed up at the next block, and the girl made ready to step off.

"No, only a Helping Finger Society, with a membership of one," the girl laughed back. "Some cases don't require the whole hand, and —"

The remaining words were lost; but into more than one heart the little sermon had crept, and more than one resolve was unconsciously made to give, if not the whole, surely at least one finger, of a helping hand to make the way a little smoother for some fellow traveler.—*East and West.*



"CAST thy bread upon the waters: for thou shalt find it after many days."



Shan States, of Burma

It is now about two weeks since we arrived here with our household things, and we are stored away in camp until we can secure land for permanent use. I do not think a more ideal climate is to be found, and everything looks so beautiful since the rains. The villages here are noted for the bamboo, which is very pretty and graceful. The hill we have selected on which to build our home is of about 4,000 feet elevation, and has a rainfall of about 50 inches. In December, January, and February there are frequent frosts. The soil is very fertile, and the country rather sparsely settled, yet there are many large villages around. Heho, which is the market-place, has about 2,000 people; besides this there are a dozen villages in sight.

The people are a mixture of Shan and Burmese; they speak Burmese, or a dialect of Burmese, and read Burmese. They are more simple-minded and not so lazy as the Burmans. Some are almost as I judge they were one hundred years ago. When I first came, I was a great curiosity; as they had never seen a white woman before. There has never been any mission work done here, although the Baptists have a mission station only a few miles distant, with a native pastor in charge. As far as I can tell, the people are very favorable toward Christianity, although I understand that the Sawbwa, the native ruler, is a bigoted Buddhist; but he is very friendly toward our work. He is anxious that better methods of agriculture be taught his people, and he looks favorably on the medical work and the teaching of women. He and the English government officials have expressed themselves as pleased that we are here, and that they will help us along — that we are just where we are needed.

We arrived here on Tuesday, and were compelled to camp in our little two-room bamboo house. On Friday we got things partly straightened up, and announced there would be a Bible study Sabbath morning at nine o'clock. We threw mats down on the floor, and had our first Sabbath-school. Eighteen were present with us. Our lesson was Genesis 1. Except one none had ever seen a Bible. It was a good day. Never did I feel that I needed the help of God more than I did that day as we bowed in prayer.

MRS. OLIVE TORNBLOD.

Faithful Service

"AND the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." All around us are the hungry, the naked, the thirsty, and the sick. Are we feeding and clothing them? or do we let their cries go unnoticed until our hearing is so dull we hear not and, having eyes, see not? "Verily I say unto

you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

People are not only hungry for physical food, but spiritual food as well. Our nurses in Madison, Wis., have been doing house-to-house work in the city. Some canvass for "Ministry of Healing," and some sell *Life and Health* and other magazines. Others give demonstrations in cooking and simple treatments. They have started an interest in three different places, with demonstrations of hygienic cooking and the simple treatments given every two weeks. Those who are interested invite their friends and neighbors to these meetings.

We believe this work will do much to break down prejudice and to prepare the way for the whole truth, as well as to interest the people in sanitarium work. They find the people eager to learn how to take care of their bodies.

The Macedonian cry is coming from the cities. There ought to be more of our nurses working in them. This entering wedge will open the way whereby many souls may be gathered into the kingdom.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

ROXETTE RUNCK, M. D.

The Battle Creek Institute

NOVEMBER 6-19 was the time allotted to this very important gathering. As related to the third angel's message, Battle Creek is historic ground. Since 1855, when the Review Office was moved here from Rochester, N. Y., the mighty message from heaven has radiated from this point. Our educational and health work started in Battle Creek, and it was here that the publishing work received an impetus that has known no abatement to the present time. How fitting, then, in view of these considerations, and others that need not be mentioned, that a ministerial convention should be held in Battle Creek.

As all should know, this grand meeting embraced the seven conferences of the Lake Union,—Wisconsin, Northern and Southern Illinois, Indiana, and East, West, and North Michigan. The general laborers at this institute were Elders A. G. Daniells, G. B. Thompson, and W. A. Spicer all the time, Elder I. H. Evans and Drs. Geo. Thomason and David Paulson for a few days, and later Elder G. B. Starr. All the presidents of the Lake Union conferences were in attendance; also Elder E. K. Slade, of Ohio. Elder Allen Moon, president of the Lake Union, presided at the sessions,

and otherwise assisted. Prof. H. R. Salisbury, the head of the educational work of the denomination, was present during part of the convention, and assisted in the instruction given. Most of the ministers and Bible workers of the Lake Union and many canvassers were at this very important meeting.

The program for the institute was a practical one, and was carried out with exactness. Seven sessions each day were held.

Ever since the remarkable occasion at Philadelphia, months ago, the report of which brought such a thrill of joy to the readers of the REVIEW, we have been on the tiptoe of expectation looking for more and greater manifestations of the Spirit's power among God's people. We have been told that there was a like experience at Walla Walla, and that wherever the subject of the reception of the Holy Spirit is dwelt upon, this feature of the message is received with gladness. We are fully justified in stating that it was even thus at Battle Creek. The writer is doubly sure that at this meeting it was very easy for the servants of God to present such instruction as they brought from the treasure-house of the Scriptures. Most literally the word of God had free course, and those present felt that they were sitting in a heavenly place in Christ Jesus.

In the absolute sense there was no doctrinal preaching at the institute. In all the public discourses, in all the Scriptural studies (and there were four each day — nearly fifty in all), and in the devotional exercises, the one great bent seemed to be, to be right with God, where the Holy Spirit could use the human instrument more effectively. At the close of one service a brother remarked, "I am so filled with a sense of God's presence that probably I shall keep awake most of the night." To this the response was in the words of the doxology, "Praise God, from whom all blessings flow."

This account of the Battle Creek institute should contain more than a casual reference to the labors of Brethren Daniells, Thompson, and Spicer, who had the brunt of the teaching on their shoulders. From the first meeting it was evident that these brethren felt that the occasion was one of momentous importance, and that in Christ's stead they were instructing those who were charged with the most solemn message that God ever sent to the human race. Indeed, it seemed that in their labors they were like a cart pressed beneath the weight of the sheaves. Amos 2:13. Toward the close of the convention Elder Daniells said that if revival efforts did not follow this institute, there would be grave responsibilities resting on the ministers; and this was not stating it too strongly.

From the very first day the alpha and omega of all the instruction seemed to be that the believers in this cause might "be filled with the Holy Spirit." How often was this text, and many of like import, made use of: "Have ye received the Holy Ghost since ye believed?" It was literally, "line upon line," "precept upon precept," "here a little and there a little," on this all-important subject, as the prophet says. Isa. 28:13. The interest increased as the time sped by, even to the very close, so that the scripture was fulfilled, "Better is the end of a thing than the beginning thereof." Eccl. 7:8. And what holy resolves filled

the hearts of all those who listened to the instruction poured forth from the platform.

It was intensely soul-inspiring to listen to those earnest men of God. They had a message, and what a mighty convincing power attended its presentation! Paul to the Thessalonians wrote: "Our gospel came not unto you in word only, but also in *power*, and in the *Holy Ghost*, and in *much assurance*." 1 Thess. 1:5. It was even so in this meeting.

In such an article as this it is absolutely impossible to present verbatim reports of sermons or studies. A few condensed statements must suffice.

Speaking of conditions in Russia, Elder Daniells, who lately visited that vast empire, said:—

"We found the people there as ready as any other people in the world to engage in missionary work. We have 4,000 believers in Russia, with three organized conferences and six great mission fields. Their title amounts to about \$25,000 a year, and some 800 persons are baptized each year. The Russians are a religious people, and this message is making more rapid progress in that difficult field than in any other country on the globe, unless it may be in China. Such facts should cause the hearts of Seventh-day Adventists everywhere to thrill with gratitude and joy. As evidence of the zeal and faithfulness of this people, a Russian minister who is now serving out a sentence in prison for his faith, has managed to bring the truths of the third angel's message to more than forty of his fellow prisoners. Thus the word of God grows and multiplies as in the early church." Acts 12:24.

Elder Spicer, in one of his sermons, told his hearers of the beginning of this work, how that in 1845 Elder Joseph Bates, after much study and prayer, began to observe the Bible Sabbath; and in 1846 published the first Sabbath tract. In 1847 quite a company had taken their stand for this glorious truth, and in 1848 they were preparing to publish it. In 1849 the first Seventh-day Adventist paper was printed at Middletown, Conn., by the late Elder James White. Then "mightily grew the word of God," as in the days of Paul. Acts 19:20. He said that a certain Methodist journal accused the Sabbath-keeping Adventists of having "a purpose to run the world." The speaker confessed that the one object of this people is *to run into all the world* with this Heaven-sent message; and now we see God's work fast approaching its completion.

Elder Thompson in his telling studies on the reception of the Spirit said that the best book to study about the Holy Spirit is the Bible. We have an infallible guide in the Holy Spirit, which is the real vicar of Christ; when Jesus went *up*, the Comforter came *down*. It is absolutely of no use to preach without the Spirit. Quoting from "Testimonies for the Church," Vol. IV, page 447, he read: "No one can tell how much is lost by attempting to preach without the unction of the Holy Spirit." Our only safety is to be in continual communion with the Spirit. The Saviour said that he could do nothing of himself. That is the condition of all his servants. Christ's first anointing for service was after his baptism; if Jesus needed that unction for service, how much more his followers! How truly all need that life-giving energy of the Holy Spirit! The promise

is: "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

On the evening of November 13, Dr. Thomason, recently from South Africa, gave a very practical lecture on the gospel of health. Among the many good things said here are a few excerpts:—

To-day we see physical degeneracy on every hand. Recently in England two thirds of the men who applied for admission into the army were rejected because of physical unfitness. Last year in the same country 60,000 people died of tuberculosis, and 32,000 died of cancer. The number of persons who attain to great age is diminishing, and more subtle diseases are making inroads each year; such as, diseases of the liver, the tissues, kidneys, and heart. Kidney diseases alone have increased 1,500 per cent during the last fifty years. Mental diseases also are alarmingly on the increase. Insanity in a lifetime has increased 400 per cent, and feeble-mindedness is greatly increasing. In England alone there are 122,000 feeble-minded children, with 85,000 others who are as physically well as mentally deficient. This sad condition is largely attributable to pernicious habits of eating, drinking, and unsanitary living; and the use of liquor, that curse of curses, is responsible to a great degree for the present sad conditions of the race.

Shall not Seventh-day Adventists, who have such a flood of light on health and temperance, take up this subject anew, and in all things be obedient to the heavenly message until Jesus comes?

But alas, that the multitude of excellent things set forth at the institute can only be referred to in the main, and not given in detail to the readers. A full history of the convention would make a volume of several hundred pages. The writer has twenty-nine pages of closely prepared notes, which to this meeting are only as the chapter headings are to a book. Altogether too soon the convention reached the last day, and Elder Daniells, in the evening service of November 19, with words of timely importance to ministers, Bible workers, and others, brought the great Battle Creek Institute to its close.

This notable gathering, which began in the Spirit, and continued in the Spirit, closed in the same blessed manner. It was indeed a godsend to the Lake Union Conference in general, and to the Battle Creek church locally. To God be all the praise.

G. W. AMADON.

1404 Lake View Avenue,
St. Joseph, Mich.

A Faithful Helper

MANY, many are the appreciated statements coming to the REVIEW from those who have read it for sufficient time to realize its real value. As an illustration of what the REVIEW means to these, as well as to others who have not written, we quote the following:—

"I have missed but three or four issues of the REVIEW since I began taking it, thirteen years ago. I think I could hardly live a good Christian life, and be without the REVIEW. It is all the help I have outside the Bible. One is so prone to forget and to drift away from

a high plane of life, when there is not a constant reminder present. I am an isolated member, and have no church to attend. The REVIEW has faithfully made its appearance for the past thirteen years, and I constantly thank God for its helpful presence each week. It grows better and better year after year. Many thanks for your kindness in giving notice of the expiration of my subscription."

As time passes, and as the perplexities of the last days multiply, the importance of the REVIEW will be increased. Unless the members of our churches have something like the REVIEW with them all the time, they will sooner or later discover a falling away in their interests and faith. They should not be without this essential helper very long, else it will be harder in the future to save themselves to the truth.

The REVIEW is accompanied by the same Spirit and power that are given to assist our individual workers throughout the world. It is reasonable that the Holy Spirit should accompany the REVIEW, inasmuch as it is one of the denominational mediums of communication,—a voice of the great advent movement in the world, a general messenger, bringing to all believers throughout the world encouraging reports of progress made,—providing spiritual food for all, and presenting new plans for extending the work. It reaches the majority of our members, and brings to these, week by week, new inspiration and fresh courage. So many communications giving assurance of this fact have reached the publishers that we must believe the Lord is directly and especially working through the REVIEW in unifying his people, cementing their interests, and strengthening their faith in the work he has committed to them.

Let all those who have the REVIEW and enjoy its blessings, interest themselves in encouraging others to take it. Getting the REVIEW into the homes of our members will be profitable missionary work.

D. W. REAVIS.

A Follow-Up Work

OUR brethren and sisters are engaged in a campaign to gather funds for the mission fields, by the circulation of the missionary number of the *Signs*. They are visiting their neighbors and friends, and soliciting them for donations. Doubtless they will have many interesting experiences in this work.

At the recent council in Washington a large committee appointed to consider the Sanitarium Relief campaign and the great work done by the sanitariums, made a number of recommendations. Among these were the following:—

"1. *We recommend*, That this 'Ministry of Healing' campaign be prosecuted by our people with renewed vigor and earnestness until complete success crowns our efforts."

"5. *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, so far as possible, be laid aside, and our efforts given to this work."

It was thought that the week following the week of prayer, or just about Christmas time, would be an opportune

season to place "Ministry of Healing" in the hands of the people. Many would purchase the book as a holiday gift for their friends. This nicely follows the work we have been doing with the *Signs*. There must be quite a number of copies of "Ministry of Healing" in the hands of our brethren at the present time unsold. Our effort should be to see that all these books are placed in the hands of the people, and the money sent in to the tract societies. Plans should also be laid to secure additional copies of the book, that this week may be one of success in placing it before the people.

We need not repeat what has been said upon the importance of this work. Every one who has read the book knows something of its value. Spurious fads of healing are presented, often called "divine healing." In every large railway depot one can find Christian Science literature scattered in all parts of it. Even upon the train, and every place one goes, he comes in contact with this literature. If those who have no gospel of hope to present better than the denial of the existence of sin, of disease, of death, of Christ's suffering, are energetic and enthusiastic enough to circulate the vast amount of literature which Christian Scientists place before the people, should not Seventh-day Adventists, with the treasure of divine truth presented in a most pleasing and helpful manner, found in "Ministry of Healing," *seek much more* to place it in the hands of the people who are exposed to this destructive deception of Christian Science? This is the opportunity to do what we can to save our fellow men from this awful delusion.

Shall we not as church officers, as members, and as conference laborers appear as one man, and put forth vigorous effort at the time appointed to place "Ministry of Healing" in the homes of the people?

The week of prayer is a splendid time of preparation for those who go out with consecrated hands and hearts in the sale of this splendid book. Let every one do his best to circulate this book.

R. A. UNDERWOOD.

A Missionary Journey

BEFORE leaving Boston for an unexpected trip to the West, it was our great joy to attend several revival services held at Tremont Temple, and witness and experience the working of the Holy Spirit upon hearts and minds. The spiritual interests of the several churches in Boston and its suburbs have been placed under the direction of a pastoral committee. This committee arranges for help in the various churches a month in advance. The ministers, Bible workers, and church elders are notified of the appointments, any of which are gladly yielded in favor of visiting brethren. The majority of the churches hold their services Sabbath morning, thus leaving the afternoon free for a general rally at Chipman Hall, Tremont Temple, where it is planned to have a warm, live revival service and social meeting. This service is conducted usually by two or three evangelists. After short, pointed discourses, the people are given an opportunity to take part. They gladly avail themselves of this privilege, and even strangers mingle their testimonies with those of the believers, in some instances

taking their stand decidedly for the truth.

We spent one day at the General Conference Council in Washington, D. C. All our requests for help were granted, including a ten days' visit from Dr. Geo. Thomason to Boston, Melrose, and Portland, and a two days' visit from Dr. Harvey W. Wiley, government analyst, to Melrose. Dr. Wiley will address the physicians of Boston during his visit to the New England Sanitarium.

At Columbus, Ohio, we met four of my cousins whom I had not seen since childhood, including Prof. William McPherson, who is in charge of the department of chemistry in the Ohio State University. On Sabbath we were pleased to find our commodious church (which we were informed was free from debt) filled to the very doors. We enjoyed a precious outpouring of the Holy Spirit, the entire congregation coming forward, where we all united in presenting our requests for prayer to the Lord. Many offered thanksgiving and praise, and it was good to be there.

Arriving in Chicago, we were most cordially received at the Hinsdale Sanitarium. Here we enjoyed sweet counsel with the physicians and nurses, and joined them in their interesting graduating exercises for the class of 1911. The motto of the class, "I was sick, and ye visited Me," seemed very appropriate for medical missionary workers. The subject of the graduating address was "The Lord Hath Need of Them." The speaker showed that the Lord calls for educated, trained talent, and that he has need of the most skilled workmen. We were greatly encouraged to find the large buildings at Thirty-third Place, which, under the hand of God we were instrumental in erecting over a quarter of a century ago, and which were dedicated to be a training-school for workers, rescued and turned anew into a training-school, with the combination which we believe God is calling for in all our large cities,—the union of the medical and the evangelical.

At Lincoln, Nebr., the Lord gave us another baptism of the Holy Spirit, and the large congregation present at the Sabbath service was moved to join in seeking God for the rest which Christ alone can give, and for a fitness to yoke up with him in a house-to-house ministrations in this Harvest Ingathering work. It was an impressive sight to see hundreds of Union College students, sanitarium workers, and others in the galleries of the church, join those in the body of the church in a season of earnest prayer and consecration.

At Beatrice, Nebr., we spent more than two days with my aged father, whom we found improved in health, and happy and restful in hope of eternal life.

We next visited the grave of my mother, in Iowa City, Iowa; and a boyhood friend devoted nearly the entire day to taking us in his carriage to visit a long list of friends, many of whom I had not seen for nearly forty years. Doors were thus opened for future missionary work. We count this as one of the most effective days spent in real missionary work.

At Battle Creek, Mich., we were happily surprised to find the ministerial institute of the Lake Union Conference in session. An interesting congregation filled the Tabernacle, where Elders A. G. Daniells, W. A. Spicer, and G. B. Thompson were leading in earnest and profitable instruction. A good spirit

pervaded the meetings,—a "hungry spirit," which always makes it easy to work. We greatly enjoyed four days here, and were pleased to have a small part in the Bible workers' councils before taking our train for Boston, Monday night, November 13. G. B. STARR.

Asmara, East Africa

"CITIZENS!"

"ITALY has declared war against Turkey.

"I announce it to the colony.

"No danger at present menaces Eritrea. But, should, through various vicissitudes of war, a danger arise, I, the officers, the troops, and the functionaries will be prompt to give all of ourselves for this country, baptized Italian by so much noble blood.

"Of you one thing I beg: harmony.

"And united let us direct our prayers for victory to our distant fatherland, to the king, to the fleet, which first advances to the danger, to the army, which will crown the great wish of all Italians: the vindication of the national dignity by the conquest of Tripoli and of Cyrenaica.

"Long live the king!

"Governor."

Asmara, Sept. 30, 1911.

To-day, on every government building, the above declaration is conspicuously placarded, and there is a rush on the part of all government officials to muster every white and native soldier into active service, stationing them at the seaports, and along the borders of the interior. Hundreds, yea thousands, are hurrying to the seaport of Massawa, the anticipated place of attack. Every available vehicle and dray is to-day in government service for the transfer of baggage, provisions, etc.

O, that the same rush, zeal, and progressive energy visible in these earthly armies, might take full possession of us engaged in the last warfare to be waged against sin! We hear much in our day about patriotism. Dear fellow soldiers of the cross of Christ, are we zeal-inspired with patriotism for our heavenly country? Dear young brothers and sisters in the faith, what are you doing? Is your strength and life vitalized for Christ's service? The most glorious opportunities ever afforded a company of young people now await you in sharing the joys and sorrows of the last organized gospel company gathering earth's final harvest. Jesus is tenderly knocking at your heart's door, asking for your unreserved service. It is worthy of your most thoughtful and serious attention and obedience. Ponder well the great needs of the millions of souls in heathen lands, as they send forth to you from aching hearts the message:—

"Volunteers are wanted! hear the stirring call;

O, be swift to answer, comrades one and all;

Girding on your armor, haste to march away,

For the Lord is calling, 'To the front to-day.'"

ANOL GRUNDSET.

Practical Work for Postgraduate Nurses

FEELING that the time has fully come when "medical missionary work is to be carried forward with an earnestness with which it has never yet been done," the Washington Foreign Mission Seminary and Washington Sanitarium are offering not only elementary nursing work to all mission students, but a postgraduate nurses' course to those who desire to go to the mission field to engage in medical missionary work in the large cities or in medical institutions. Three months out of the twelve which it takes to complete this course are devoted to practical hospital work in the Central Dispensary and Emergency Hospital of the city of Washington. While we hesitated somewhat to affiliate with another institution, we found good discipline prevalent in the hospital and home connected with it, and were able to make satisfactory arrangements concerning the Sabbath and with regard to our keeping in close touch with the nurses there. A graduate nurse who is just completing her work there, has this to say of its value to her:—

"I believe the efficiency of any nurse would be materially increased for either city or foreign work by having had this training. During the first seven weeks of duty here, I served as general-duty nurse in the wards and private rooms; as supervisor of fourth floor; as night nurse of third floor, or senior night nurse; and emergency-room nurse. Ninety-one patients have been under my personal care and observation in the wards and private rooms. These have suffered from a large variety of ailments, consisting of fractures, dislocations, skin-graft, burns, skull concussions, gunshot, phenol- and bichlorid-poisoning, amputations, epilepsy, apoplexy, malaria, typhoid fever, pneumonia, appendicitis, alcoholism, morphinism, and hydrophobia. There were a number of miscellaneous cases which have been omitted from this list, but of no less interest to the medical profession.

"It has been my privilege to redress a number of cases daily in the surgical dispensary. They return to the dispensary after having first aid in the emergency-room. Thus this clinic proves of great benefit in the after-treatment of wounds and the care of skin diseases, ulcers, burns, etc., which often have been first dressed under the most uncleanly conditions, and it is only by the faithful efforts of the physicians and nurses that the infection is overcome.

"Nearly every case admitted to the hospital comes through the emergency-room, and here again the nurse in charge has the opportunity to observe closely the many varieties of cases admitted, in assisting in the dressings, and is often permitted actually to do the suturing herself. The physicians seem to place much confidence in our ability, and are anxious to teach us those things which will be of inestimable value to us in our future work. Thus opportunities are offered for actual experiences in this line of work, which will no doubt help us to care for similar cases on our own responsibility, if necessary.

"In the operating-room the nurse has charge of instruments, sponges, solutions, and suture materials. As there is a daily average of from one to three operations, a large variety of work is done here, and

she becomes accustomed to assisting many different physicians.

"Clinics for children's diseases, skin diseases, eye, ear, nose, and throat, chest, X-ray, and special clinics have daily hours, and nurses often assist the physicians. Thus we see an ever-changing class of patients, which broadens our knowledge by practical experience and observation. We have found the physicians, both internes and externes, to be men of good moral character, whom we greatly respect.

"I would not consider this work from merely a medical view-point. Our influence as Christians and Seventh-day Adventists has had its weight, not only upon patients, but upon nurses and physicians with whom we are daily associated. Strict observance of health principles has excited some comment, and many times inquiry has been made concerning other doctrinal points of faith. It is hoped that the seeds of truth sown at the hospital may sometime spring into a new spiritual existence."

Excellent as this is, we trust that in the near future we shall have a dispensary of our own,—a missionary center from which we can work for the poor people of Washington. We believe that the Lord will prompt some one to furnish the means for thus completing our equipment for the training of all-round workers for the foreign fields, and for city mission work at home.

To keep this work going, we must have four groups of nurses in the postgraduate course, a group to enter the hospital every three months. Our winter term begins December 14. There is yet opportunity for graduate nurses of good standing to enter at this time. If interested, write at once to M. E. Kern, Takoma Park, Washington, D. C.

Java

BROTHER and Sister E. E. Thorpe, who were in Soember Wekas for more than two years, have removed to Batavia, where they are now located with Brother and Sister R. W. Munson and family. After their departure it was suggested that we connect with the work here; so our appointment practically began with the month of March. Our work is of a general character, such as treating poor and suffering Javanese, who come almost daily, while at other times we visit some of the numerous neighboring villages and give treatments or simple remedies to those who flock to us for assistance. Miss Tunheim has the care of the evangelical work in east Java, and spends her time partly in Surabaya and partly here, or in surrounding districts where she finds an opening.

We have a school here, where children who come from the neighboring villages are taught to read and write in their own language. Its characters are somewhat difficult to learn, each one representing a syllable. Two sessions are carried on in the school, one from 8:30 A. M. to 12:30 noon, and the other from 6 P. M. to 8 P. M., the latter four times a week, and the former five. Arithmetic, simple geography, and physiology are also taught. Of course, we endeavor to teach the pupils as much Bible truth as their untrained minds can grasp. Our teacher is a young Javanese, who with his wife is located close

by the mission home. A few are learning the Malay, using "Christ Our Saviour" and some simple lesson books such as are used in the government schools of Java. One lad reads from "Christ Our Saviour" very well, and the teacher, who is our instructor both in Javanese and Malay, assists the boy to translate what he reads into his own tongue.

GEORGE WOOD.

The Harvest Ingathering Plan of Work

IN many localities the plan has been adopted of making two visits with the Harvest Ingathering Signs, instead of one, no donations being solicited at the first visit. "Give, and it shall be given unto you," is the motto adopted. Give information concerning the world-wide work; give an illustrated paper filled with good things, free; give a blessing in a kind, friendly, Christian visit, and then call again to answer questions and receive offerings that are freely and intelligently given. Instead of dimes or dollars, which might be gathered from strangers on a first visit, dollars and tens of dollars have been collected as a result of the second call.

G. B. STARR.

Field Notes

THE Camden, N. J., church has recently added three persons to its membership.

A SABBATH-SCHOOL of seventeen members has recently been organized by Brother D. G. Stevenson at McDonald, Miss.

THE Ruston, La., tent effort closed October 29. Nine persons have decided to obey the truths presented during those meetings.

THE church at North Platte, Nebr., is rejoicing in the possession of a new church building, which was recently dedicated free from debt.

BROTHER and Sister H. F. Taylor, who have been working at Delphi Falls, N. Y., report that one family has taken a firm stand for the truth.

ELDER M. G. HUFFMAN has been laboring at Verdi, Kans. He reports that four persons have accepted the truth through his efforts, and that several others are interested.

FOR four weeks a series of meetings has been in progress at Hanford, in the Central California Conference. Brother F. E. Brown has been in charge of the services, and as a result of the meetings six have united with the church. Several weeks ago twelve new believers were baptized at Eureka.

SABBATH, November 4, the first Norwegian church in the State of Iowa was organized at Decorah, with a membership of thirteen. Elder E. G. Olsen recently baptized four persons at Waukon. As a result of the faithful labors of Brother George Seltzer, a church of thirteen members has been organized at Shellsburg.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

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

The "Watchman"

A LETTER recently received from the circulating department of the Southern Publishing Association, brings a good word concerning the circulation of the *Watchman*. Brother Brown, the circulation manager, says:—

"This morning's mail brought an order for twenty-one subscriptions to the *Watchman* from one of our smallest tract societies. Another tract society gives us a list of forty-two names to be placed on our *Watchman* list for the coming year. Every mail brings a large number of subscriptions, many of which come from people not of our faith. This is doubtless due to the earnest work of our people who are interested in the success of the *Watchman*. There has been a net gain of over 600 subscriptions in our list during the past two weeks."

There has been a rapid growth during the past year in the list of magazine subscribers. This is a good indication. We appreciate very much the miscellaneous sales of these magazines, yet we appreciate even more, if possible, the annual subscriptions that are sent in; for they give definiteness and regularity to the circulation. E. R. P.

The Revised Scholarship Plans

At the autumn council of the General Conference Committee, consideration was given to a suggested change in our scholarship plans, which for a considerable time has been desired by the Educational Department. Since the scholarship arrangements are proving a great blessing to our young people, to the schools, and to the publishing work, and as it seems most desirable that all scholarships should be uniform, they were revised so as to meet with the hearty approval of both departments. The following resolution was adopted:—

"Whereas, There has been more or less dissatisfaction on the part of the schools in regard to the present division of discounts on scholarships; therefore, *We recommend*, That, beginning with 1912, the fifteen per cent allowed to agents on scholarships be divided equally between the schools and the publishing interests."

In harmony with this recommendation, the scholarships offered on the sale of subscription-books and magazines were revised to read as follows:—

Subscription-Book Scholarships

"*We recommend*, (a) That all our denominational colleges, academies, and intermediate schools join with our publishing houses and State tract societies in offering scholarships at a discount of fifteen per cent to all who will earn such scholarships wholly by the sale of subscription-books, or such other denominational literature as may be agreed upon by the publishing house, the tract societies, and the schools in each union conference.

"(b) That the schools make a discount of seven and one-half per cent from their regular charges, and that the publishing

house, and the tract society in charge of the territory in which the canvassing is done, divide equally between them the remaining seven and one-half per cent, thus providing for the fifteen per cent mentioned in paragraph (a).

"(c) That the State tract society in which the work is done by the student be the custodian of the scholarship funds, and turn over the money due any student on his scholarship, direct to the school wherever the student decides to attend.

"(d) That any person desiring to earn a scholarship make satisfactory arrangements with the State tract society for doing so, and work in harmony with the regulations of the State tract society, in order to be entitled to these scholarship benefits.

"(e) That any person be entitled at any time to draw from the State tract society the money due him on a scholarship, if he wishes to do so; but in such event, he would receive only the regular commission of fifty per cent on his sales, the same as other agents, it being understood that in drawing his money he withdraws from the scholarship endeavor, and places himself on the same basis as other agents.

"(f) That all persons who have earned scholarships present to the managers of the schools which they wish to enter, satisfactory evidence that the full amount of a scholarship has been earned, in harmony with the regulations governing the scholarship plan.

"(g) That persons who have earned at least one half of a scholarship be allowed to receive the benefits from the same on the same pro rata basis as outlined above.

"(h) That in case any student, after having earned a scholarship, is unable, through sickness or other misfortune, to attend school, he may transfer his scholarship to any worthy person whom the officers of his State tract society can recommend, and the authorities of the school can accept as a student.

"Periodical Scholarships

"*We recommend*, That our schools, tract societies, and publishing houses join in offering full-year and half-year scholarships at a discount of fifteen per cent from regular cash charges to all students who will earn such scholarships wholly by the sale of our ten-cent magazines, upon the following basis:—

"(a) That the schools make a discount of seven and one-half per cent from their regular cash charges.

"(b) That the tract society furnish the magazines to such prospective students at the regular agent's rates; but when the required number of magazines has been sold, and the money necessary for a scholarship or a half scholarship has been deposited with the tract society by the student, to apply on said scholarship, the publishing house or houses issuing the magazines will credit to the tract society 26½ cents per 100 copies, and the tract society will credit the student with this amount and also an additional 26½ cents per 100 copies, making a total credit of 53 cents per 100 copies on the number of magazines required for the scholarship or half scholarship."

To ascertain the number of magazines to be sold for a scholarship, subtract fifteen per cent from the regular cash charges by the school for one year, and divide the remainder by six cents, the

amount of profit on each magazine sold.

"(c) That any person desiring to earn a scholarship shall arrange with the conference tract society for doing so, ordering all his supplies through the tract society, and working in harmony with its regulations.

"(d) That in case any student, after having earned a scholarship, is unable, through sickness or other misfortune, to attend school, his scholarship may be transferred to any one whom the officers of the tract society may recommend, and whom the authorities of the school can accept as a student."

The above scholarship plans, as revised, will appear in the Publishers' Manual to be issued early in 1912. We trust that all schools and union and State conferences will revise their scholarships, so that all will be upon the same basis so far as the percentages are concerned. If difficulty is experienced by any one in the effort to make these plans apply to the local situation, we will be pleased to give further explanations or to render any assistance we can, in order to bring all our scholarships upon a clear, uniform basis. E. R. P.

Medical Missionary Department

Conducted by the Medical Department of the
General Conference

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

More About the Relief Campaign

At the recent council in Washington considerable attention was given to the question of completing the "Ministry of Healing" campaign. A committee was appointed to consider the matter. The resolutions and recommendations of this committee received the unanimous indorsement of the council, and every one present pledged himself to work for the successful completion of this campaign.

The resolutions have already been published. It will be recalled that one recommendation was to the effect that the week immediately following the week of prayer should be especially devoted by all the people to the Relief campaign work. This appointed week is now here. Thousands of books are ready for sale; thousands of people are ready to purchase them; thousands of homes are waiting for the blessings and help this wonderful book will bring; thousands of lives are ready to be changed by incorporating into them the transforming principles outlined in this book.

The great need of this hour is for men and women who will form the connecting link between the book and the people. The people perish for lack of knowledge. They sit in darkness, and know not the way of light. But light has come, and the glory of the Lord has risen. A means of communication is needed by which the light in this book may be brought to dispel the darkness of the people. We understand that in the call now being made for workers, Heaven is seeking for the cooperation of those who will be unobstructed channels for the communication of light to the people.

Therefore, this is not any ordinary

call, but one to form a part of a perfect cycle of blessing. It is a call to be the means of blessing men and women in turning them away from their iniquities. It is a call to put within the reach of many the thing dearest to the heart of every man — life, and life more abundantly. It is a call to relieve institutions of a burden of debt that is resting upon them and hindering and hampering them in the beneficent work of helping, blessing, and enlightening suffering and darkened humanity, for which work under God they were established. It is a call to take part in a work which will bring to the participant a blessing that can come in no other way. We have been called upon to do this work. We have pledged ourselves to do it. There is a blessed experience to be received in doing it.

With such tremendous issues at stake, involving the temporal and eternal interests of men and women and the welfare of institutions, there is but one thing to consider in this matter, and that is to engage in this campaign of distributing "Ministry of Healing" with a mighty, concentrated, and cooperative effort. Probably there will be no more appropriate way to pass on the cup of blessing with which God blesses his people during the week of prayer, than by devoting the following week to carrying this light to the people.

The doing of this work will result in light and power and spiritual advancement to every one having a part in it. Brethren and sisters everywhere, let us rise and finish the work. G. T.

The Medical Evangelical Tent-Meetings at Indianapolis, Ind.

SOME time ago a report was given in the REVIEW of the combination of medical and evangelical work carried on last winter, at Hartford City, Ind., and of the beginning of an effort of the same kind of work at Indianapolis. Promise was made of a fuller report of the latter when it was completed, which will now be given. Brethren J. H. N. Tindall and C. E. Garnsey, workers from the Loma Linda College of Medical Evangelists, who led in this work, have closed their labors in Indiana, going to Virginia as workers of that conference. Elder O. Montgomery, president of the Indiana Conference, makes a statement in the *Lake Union Herald* regarding their departure, and in a paragraph sums up the results of their work as follows:—

"The result of their labors in the city of Indianapolis during the past season, with the help of Brother R. M. Grey and the Bible workers who have been associated with them, is thirty-one souls baptized and taken into the church, with others who will go forward in baptism in the near future. Including the thirty-five who accepted the truth at Hartford City, sixty-six have joined the church as a result of their work in Indiana."

The following is gathered from a fuller report received from Brethren Tindall and Garnsey: The large new tent donated by the Hartford City people was pitched, and meetings were begun June 13, continuing every night, except Saturday, until September 1. No attempt was made to cover the entire city, but rather to concentrate the work in the immediate neighborhood of the tent. As a result of a thorough canvass of the territory in which the tent was

located, using folders and cards to announce the program each week, an excellent attendance was secured, people coming even from a distance.

The opening discourses were of a nature not to antagonize, but such as would appeal to all classes, with an aim to lay a solid foundation for the full third angel's message. Along with these subjects the medical, or health lectures were given Monday and Wednesday evenings. Cooking-classes were held, and practical medical missionary work with the sick and afflicted of the neighborhood was persistently carried forward, until the hearts of the people were won. No antagonism whatever was manifested during the entire effort, despite the straight and firm way in which the truth was presented. The meetings were advertised as "Bible and Health Lectures at the Gospel Medical Missionary Tent." The non-antagonistic Bible subjects and the health talks prepared the way for the doctrinal discourses on the message, which were given with deep earnestness.

Besides those already mentioned as having fully accepted the truth, it is stated that eight persons were rebaptized; two who died were rejoicing in the truth; four were ready for baptism at the time of the report; eight others are keeping the Sabbath and are carefully studying the truth; while a number of others are deeply interested.

The expenses of the effort, amounting to over \$300, were more than covered by the collections, with a surplus of over \$30, besides about \$30 worth of lumber and electric-light fixtures. The last night of the series of meetings was the best attended, the large tent being crowded and many standing outside. The collection on this night amounted to \$72. The interest in the meetings was sufficient to enable their being continued through the time of a big camp-meeting held in another part of the city.

No prejudice is seen, and scores of friends are ready and anxious to commend the practical missionary work of Seventh-day Adventists. Many are asking that the tent be pitched in the same locality another year. Prominent men of the city express themselves as deeply impressed with this plan of combining the medical and the evangelical work. The effort has clearly demonstrated the practicability of this method of labor as an efficient means of doing city work.

About \$150 worth of books and periodicals were sold in connection with this effort. Many of the members of our three churches of the city received a good experience, in reconsecration and renewed study and love of the truth and in personal missionary work.

The permanency of this kind of work is indicated by what Brethren Tindall and Garnsey found at Hartford City, where they have just spent two weeks, visiting the converts of last winter's effort. Many of these believers are now giving Bible studies to friends and neighbors, and the company as a whole is doing very well. The principles of the message, including the health truths, are gaining ground in various parts of the city. Several thousand dollars have come into the cause as the result of the work, and regular payment of tithe continues.

From the foregoing it will appear that there is important consideration to this matter of uniting the medical work with the evangelical. Other good reports of

favorable results of such labor are received. Much instruction has been given, urging greater activity in this direction. May there not be many workers in our ranks who might be quite successful in such work?

The Indiana Conference expresses appreciation for what has been done in that field by this means. While it was reluctant to release these two brethren, it did so, even agreeing to pay the salary of one of them for a year while laboring in the Virginia Conference. It is expected that these methods of labor will be carried forward in the latter field, the president, Elder W. J. Stone, having made plans and special preparations with this in view. L. A. H.

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

Notes From the Altoona Lord's Day Alliance Convention

We are indebted to Mr. W. F. Schwartz, of Hollidaysburg, Pa., for the following notes on the Lord's Day Alliance Convention held in Altoona, November 20, 21:—

Dr. Mutchler, secretary of the alliance, at the opening of its ninth annual convention stated, "Wherever the Sunday laws are strict, there is a vastly increased attendance in the churches on the Sabbath." He said that people are very ready to go to church where the amusements are closed, but that any violation of the day results in a smaller church attendance. Yet we are told that the conservation of religion as such is not the object of Sunday legislation!

"Sabbath-breaking is not a crime, but an offense," said Attorney J. Banks Kurtz, addressing himself to the subject "The Prominence of the Prosecuting Attorney in the Enforcement of the Sabbath Laws." "The province of the district attorney is not that of a ferret. He has his helpers in the constables and other officers of the law, . . . who are or ought to be the ferrets."

Another speaker instanced some cases of Sunday-law violations, asserting that it is a shame that the "ministerial association, and not the constables, has to do the prosecuting of the violators of the law."

It is to be presumed that many constables see in Sunday work more of an "offense" (against the church) than a crime (against the state).

On the subject of the evil effects of Sunday excursions, amusements, games, etc., the Rev. Robert D. Clare said: "The secularization of the Sabbath day by such a large percentage of our population must be regarded as being in a large measure the direct and natural result of our present mode of living. Men and women who for six days in the week are shut up in offices, storerooms, and factories, and who during that time dare think of nothing but business, are most liable to yield to a reactionary spirit on the seventh day, which leads them to

seek the diversions and amusements we have indicated. The plea which they earnestly put forth in justification of their action is that their natures really demand this day for recreation. The plea is a most plausible one, and doubtless would be all-sufficient, if it be proved that by using the day as they do true recreation is obtained. . . . Who would think of seeking rest in a Sunday excursion? or at a Sunday ball game? or even in the theater? The tendency of each one of these amusements is to impose the greatest strain upon the nerves, not only sapping the whole system of its vitality and strength, but also rendering practically impossible all process of repair."

This speaker referred to what some physician stated in regard to the physiological effects of daily labor:—

"The daily expenditure of the worker's strength and energy is not quite equaled by the repair and restoration of the night, so that one is a little weaker every morning, a little weaker every night, as the week's work goes on. In the case of a certain worker, taken as an illustration, the day's work overdraws his oxygen one ounce and the night's rest restores only five sixths of it. Losing one sixth of an ounce each working, or pleasure-seeking day, he is six sixths of an ounce short on the Sabbath morning—a whole ounce short, a whole day behind. He is therefore called to a whole day's rest to balance his account with nature. If he habitually disobeys this divine law of weekly rest, he 'runs down,' he suffers a deterioration of his physical powers."

According to this logic, the ordinary working man or woman should not leave his house on Sunday, even to attend church, for fear that he will not make up the six sixths of his strength. To what extent in specious sophistry will not one be led who favors compulsory Sunday observance?

Indicating that the Catholic Church of the country is ready to stand hand in hand with the Protestant church in enforcing the observance of the Sabbath, Archbishop E. F. Prendergast, of Philadelphia, sent a message to the secretary in which he said, among other things:—

"Charity forbids us to do anything that would wound the feelings of our neighbors, and obliges us to live in harmony with, and to respect the feelings of, our non-Catholic friends, and our duty as citizens teaches us the obligation of respect and obedience to the law."

The following resolutions were adopted:—

"The preserving of the Lord's day from desecration in Pennsylvania is a matter of so great importance to every citizen of the commonwealth that we congratulate the Lord's Day Alliance on the success that attended its efforts in defeating all antisabbath bills in the State legislature and that it has materially assisted in preserving the Lord's day in many parts of the State.

"Resolved, That we, the Lord's Day Alliance of Pennsylvania, in State convention assembled at Altoona, Pa., earnestly request that a Sabbath committee be appointed in every preachers' meeting, federation of churches, or other associations within the bounds of the State, and that such committees attend to the work necessary to the better observance of the Lord's day in their own localities,

in which work we will cooperate with them in every possible way.

"And we further request that said committees cooperate with the Lord's Day Alliance, in preparation for the legislative battles, and assist in defeating antisabbath legislation during the next session of the legislature of Pennsylvania."

S. B. H.

News and Miscellany

Notes and clippings from the daily and weekly press

— Statistics show that the cost of our military occupation of the Philippines since Dec. 8, 1898, the date of the signing of the peace treaty with Spain, has reached the enormous figure of \$167,486,403.

— More than a score of passengers of Illinois Central passenger-train No. 101 were injured, several perhaps fatally, when spreading rails threw it into a ditch 28 miles east of Paducah, Ky., on the afternoon of December 1. Nine coaches were thrown into the ditch.

— It is estimated that 10,000 persons crowded the Hall of Beatifications in the Vatican on November 30, when Pope Pius X bestowed the red hats on the newly elevated cardinals. The elaborate ceremony is said to have been very imposing, and the Pope's physician was constantly at hand to be of service in case the strain proved too much for him.

— Conditions are still unsettled in Mexico. It is said that the United States officers have proof that at least 5,000 rifles and 300,000 rounds of ammunition have been carried across the boundary in the last six weeks. Our government has given orders that every effort be made to enforce the neutrality laws on the border. The cost of the movement of our troops to the border has been about \$2,500,000, and our trade with Mexico has already suffered a loss of nearly \$10,000,000 during the revolution.

— Beneath the entwined flags of the republics of the western hemisphere, President Taft, members of his Cabinet, justices of the United States Supreme Court, and members of the diplomatic corps attended the third annual Pan-American Thanksgiving mass at St. Patrick's Catholic Church in Washington, D. C., on Thanksgiving day. The twenty nations of Latin America joined with the United States in the service. This is the third Thanksgiving service of this character which has been held by representatives of the American republics.

— The McNamara brothers, who have been held for several months by the authorities of Los Angeles, Cal., in connection with dynamiting outrages committed under the guise of organized labor, on Dec. 1, 1911, acknowledged their guilt and pleaded "Guilty" before the courts. James B. McNamara was sentenced to life imprisonment for murder committed in dynamiting the Los Angeles Times building, when twenty-one persons were killed, and his brother to fifteen years in the penitentiary for blowing up the Llewellyn Iron Works.

NOTICES AND APPOINTMENTS

Addresses Wanted

ANY one knowing the address of Mrs. M. E. Hines, Walter Bucus, Lydia Frazier, A. S. Beers, Mrs. Mae Beers, and Minnie Lanning, is asked to write Mata L. Hodgen, church clerk, 1507 Eighth St., Greeley, Colo.

THE address of A. E. Horn is desired by F. I. Mohr, Oswego, Kans.

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.—A stenographer, one who can carry on missionary correspondence, and do other lines of missionary work. Address W. J. Stone, 602 North Ave., Richmond, Va.

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

SANITARIUM Cooking Oil. Noted for quality. Free from animal fat. Eight one-gallon cans, \$5.60; 5-gallon can, \$3.90; two 5-gallon cans, \$7.60; 30-gallon barrel, 66 cents a gallon. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—A position in or near Albuquerque, N. Mex., by a young man twenty years of age. Strong and hearty. Can give good references. Wants work where he can keep the Sabbath. Address Mrs. M. M. Ralph, Box 414, Richmond, Cal.

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.

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 another field. Address Eufola Academy, Eufola, N. C.

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.—Well-equipped treatment-rooms in West, doing paying business, exerting good influence. Good reasons for selling. Excellent opening for suitable persons. Reference required, as buyer must possess missionary qualifications. Address for further information, Medical Department, General Conference Seventh-day Adventists, Takoma Park, D. C.

As the Year Closes

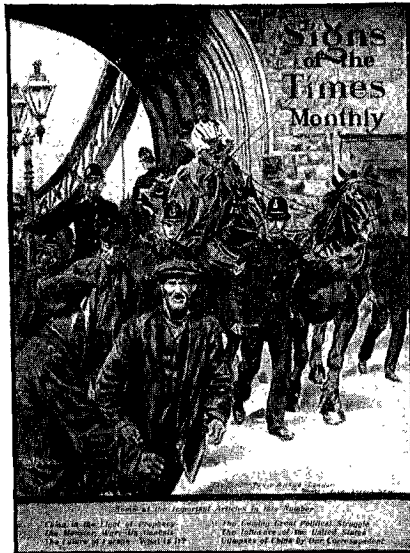
and the new year is ushered in, what would be more appropriate than to let the mind dwell for a time on the great world movements, those that affect the nations; what they are and their significance.

People should have the privilege of studying these great events of the day in the light of prophecy, as they appear in the January *Signs of the Times* magazine, just out. Some of its articles are:—

"China in the Light of Prophecy," by the editor. Mentioned in the Bible years ago. Brought to our attention now.

"The Future of Europe—What Is It?" by A. O. Tait. Outlined completely in the Scriptures, even to its closing acts.

"The Monster—War; Its Genesis," by M. C. Wilcox. 1911 had its wars, 1912 bids



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fair for its share. How long will this continue? What is the reason of it? A good square look at the situation.

"The Coming Great Political Struggle," an absorbing topic. Can we expect a change for the better? What says the Word?

"The Influence of the United States," the leading world power. The reasons for this. What is her place in the history of the world?

"Glimpses of China," by our correspondent, F. E. Stafford. The first of a series of unusually interesting and beautifully illustrated articles.

"Some Sabbath Questions Answered," by T. E. Bowen.

"The French Revolution Foretold in Prophecy," by Mrs. E. G. White. The first of two articles, explaining this wonderful prophecy.

Three strong articles on Bible doctrines, and a number of others. Good current topics.

This is truly the most timely number of the *Signs* that has appeared for months. Its striking cover, with attractive arrangements of titles of articles, is particularly arranged for our agents, and will prove strong aids in making sales. A splendid opportunity for a rich experience during the holiday week.

Ten copies, 50 cents; 20 copies, \$1; 50 copies, \$2. Order through your tract society.

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 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 an additional delegate for every ten members.

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

Nebraska Conference Association

THE regular annual session of the constituency of the Nebraska Conference Association of the Seventh-day Adventists will be held at College View, Nebr., Jan. 11-15, 1912, in connection with the annual Adventist conference, for the election of trustees, and for the transaction of such other business as may properly come before the meeting. The first meeting will be held Friday, January 12, at 10:30 A. M., in the Seventh-day Adventist church at College View.

J. W. CHRISTIAN, *President*;
ANNA M. PETERSON, *Secretary*.

Nebraska Conference

THE next annual session of the Nebraska Conference of Seventh-day Adventists will be held, just prior to the Central Union Conference, at College View, Nebr., Jan. 11-15, 1912, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held Thursday evening, January 11, at 7:30 o'clock, in the College View Seventh-day Adventist church.

J. W. CHRISTIAN, *President*;
PEARL E. JONES, *Secretary*.

Notice to Missionary Workers

ALL who desire to have five or more copies of our ten-cent magazines mailed to five or more of their friends should send the names and addresses to the publishers, who will address and mail the magazines for only five cents a copy. This is a much better and cheaper way than for individuals to order the magazines in quantities, at four or five cents, and then address wrappers or envelopes and pay the postage, which runs from two to three cents a copy. A word to the wise is sufficient.

A. J. S. BOURDEAU.

Atlantic Union Conference

THE next biennial session of the Atlantic Union Conference will convene in the city of Brooklyn, N. Y., in Tollner Hall, corner of Bedford and Putnam Avenues, Monday, Jan. 8, 1912, closing Sunday evening, January 21. At this time officers will be elected for the coming biennial term, and all necessary business transacted.

The first session of the conference will be held at 4 P. M. Monday, January 8. At this time the conference will be organized, and the standing committees appointed. Each conference in the Atlantic Union is entitled to one delegate without regard to numbers, and one additional delegate for every one hundred fifty members.

W. B. WHITE, *President*;
PEARL L. REES, *Secretary*.

The Watchman, the Present Truth Evangelizer

THE old year has gone and the new year with all its possibilities awaits us. The latter half of the old year has been fraught with events of the first magnitude. The prophecy of the eleventh chapter of Daniel is being fulfilled before our very eyes. What will the new year bring forth? This question is a vital one to every Seventh-day Adventist. Surely the four angels of Revelation 7 are holding the winds of strife that they may not blow until the elect of God are sealed in their foreheads. Italy is playing with fire as she is contending with a religion rather than a decrepit empire. The sultan of Turkey, while a very "sick man," represents the most formidable opponent to Christianity in the world to-day. Is it not strange that while his empire is crumbling to pieces and leaning heavily on the Christian powers of Europe, he has in the past been protected in every crisis? But Europe at present shows a disposition to leave him severely alone. This is doubly significant in the face of a better government in Constantinople, showing that an omnipotent hand is holding the disintegrating elements together until the gospel can go to all the

world, and then "he shall come to his end, and none shall help him." Dan. 11:45.

Every well-informed person desiring to keep pace with the fulfillment of prophecy should not fail to read the new series by Prof. Percy T. Magan: this month, "The Sale of the Turk;" next month, "The Turkish Revolution and Its Meaning." Professor Magan will continue his splendid series the coming year, and the benefit of his observations of the great struggle which disturbs the peace of Europe will be given in these articles.

Prof. B. G. Wilkinson is contributing a fine series on "Sun-Worship," clearly showing that we have not by any means got away from this relic of paganism. This month, "The Great Struggle Between Christianity and Sun-Worship;" next month, "Latter Day Manifestations of Sun-Worship."

Elder I. H. Evans, will tell our readers of the great awakening going on in lands clouded



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with darkness; such as Japan, Korea, Manchuria, China, Tibet, Mongolia, Siam, the Malay Peninsula, the East Indies, and the Philippine Islands. He has charge of the mission operations in this field, and a general article, well illustrated, every month will be very interesting and instructive. This gospel of the kingdom is being heralded around the world, and the promise is "then shall the end come." Matt. 24:14.

Six live departments, the Outlook, Editorial, General Articles, Scripture Studies, the Mission Field, and Home and Health will contribute to make the *Watchman* for January and the coming year an all-round present truth evangelizer. This sounds good, and it will be good. We desire that the *Watchman* shall benefit as many as possible. Have you a friend who is interested in the truth? We all have. If you subscribe or renew at once, mentioning the REVIEW AND HERALD, we will send him the *Watchman* three months free. We have seen souls saved for all eternity by doing this. Do not delay. A soul awaits your action.

In clubs of five or more to one address, sixty cents a year. Yearly subscription price, \$1. Rates in quantities, 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.

Order through your conference tract society.

Winter Term at the Foreign Mission Seminary

THE winter term at the Foreign Mission Seminary, which begins December 14, affords special opportunities to those who desire to spend but a short time in school. Young ministers and other workers will receive great benefit from vigorous intellectual work in school, even though it be but twelve weeks. Several new classes will commence at the opening of the term, and other classes are of such character that students can easily enter.

Those who desire work in Bible and history will find several classes from which to choose: Prophetic study, Bible doctrines, New Testament epistles, church history, ancient history, etc.

Those interested in the problem of missions will appreciate the class commencing in missionary methods and mission problems.

Much attention is given in the Seminary to English. Special classes will be organized, should there be sufficient demand for them.

There has been some call for a beginning class in Spanish. We are prepared to offer excellent work in this language by a native teacher.

The classes in elementary medicine and nursing are all one-term subjects. Postgraduate nurses who come well recommended can begin their emergency-hospital work at once. The classes offered during the second term are general diseases, hydrotherapy, tropical hygiene, diseases of the eye, ear, nose, and throat, skin diseases, physical diagnosis, Swedish and mechanical gymnastics.

Special attention is given to the training of ministers and Bible workers, by study in classes and practical work in the field.

A very attractive feature of our work is the daily lectures on Denominational Organization and Work, and the Bible vs. Human Philosophy.

In the line of music, we have a sight-singing class commencing, chorus work, private lessons in voice, piano, and organ.

Excellent opportunity is offered to learn dressmaking, printing, or cooking.

Now is the time to enter for the winter term.

For further information address M. E. Kern, Takoma Park, Washington, D. C.

Special Winter Course in Mount Vernon College

A SPECIAL winter course at Mount Vernon College has been arranged to commence Jan. 3, 1912, and continue twelve weeks.

Outline of Course

1. Bible —
 - a. Old Testament
 - b. Life of Christ
 - c. Acts and epistles
 - d. Daniel and the Revelation
 - e. Bible doctrines
2. History —
 - a. United States
 - b. General
 - c. Special.
3. Essentials of English —
 - a. Grammar
 - b. Composition-Rhetoric
4. Public speaking
5. Pastoral training —
 - a. High calling of the minister
 - b. His equipment
 - c. Field work and methods
6. Missionary workers' class —
 - a. Bible readings
 - b. Canvassers' class
 - c. Tract and periodical work.

Besides these, all the regular classes of the college will be open to students of the special course.

For Whom Intended

1. YOUNG WORKERS.—After some service in the field, young workers usually become conscious of their need of better preparation in certain lines. If they then return to school for a time, they are able to pursue their studies with a definiteness that was impossible before their field experience. Hence they are able to accomplish a great deal more in a given time in school than they could without the field experience, and they will return to the field much stronger workers.

2. PROSPECTIVE WORKERS.—By these we mean people, either young or in middle life, who desire to fit themselves for service in some department of God's cause. Some of these may have a good general education, but will need special training in certain studies. With this training they will be able to go into the field and do good work. Others will require a longer training than can be given in a twelve weeks' course; but the help which they will receive in this short course will open to them the possibilities of effective service, and furnish the inspiration to pursue their studies further. Many young men and women have had their eyes opened, and the whole

course of life changed by a few weeks' spent in a school. Association with Christian teachers and students, and the opening of the fountain of knowledge, are mighty impulses to a sensitive soul. No one can estimate what the results will be.

3. CANVASSERS.—Some of the canvassers have taken up the work without much training outside of their particular line; but they soon learn that the canvasser, like the minister, needs to know many things. Especially does he need to understand the Scriptures, and the history upon which the prophecies are based. Particular attention will be given to the needs of this class, both in the general subjects taught and in special classes.

4. GENERAL STUDENTS.—By general students we mean people who are unable, for various reasons, to attend school the whole of the year, but who wish to make as much improvement in their education as possible. There is a large number of this class, including middle-aged people whose educational advantages have been somewhat limited. Many of this latter class desire to devote a part of their time to missionary work among their neighbors. Such will find the special course very helpful.

In addition to the classes in Bible, history, and English, instruction will be given in the preparation and giving of Bible readings, canvassing, and tract and periodical work.

Instructors

Besides the regular faculty of the college, Prof. B. G. Wilkinson, president of the Columbia Union Conference, Elder E. K. Slade, president of the Ohio Conference, Elder J. L. McElhany, president of the District of Columbia Conference, will be with us to give instruction in field work and pastoral training. Elder I. G. Bigelow, general canvassing agent of the Columbia Union Conference, will conduct a class in canvassing and home missionary work. Elder Bigelow is a very successful canvasser of long experience. Those contemplating taking up canvassing as a regular work, or intermittently among their neighbors, will find great help in this class. We have a conditional promise from Elder K. C. Russell, of the General Conference, to spend some time with us. Elder Russell has had a wide experience in many lines of work in the cause, and his instruction will be invaluable to all who may take the special course.

We shall be glad to correspond with any who may be interested in this course. Address the undersigned, care College, Mount Vernon, Ohio. S. M. BUTLER.

Obituaries

LIGHTNER.—Died at Weeping Water, Nebr., Nov. 19, 1911, Hermione Marjorie Lightner, infant daughter of Elder and Mrs. Charles Lightner, aged 2 years, 2 months, and 19 days. Words of comfort were spoken by Elder Andrews, of the Congregational Church, from 2 Kings 4:26. CHARLES LIGHTNER.

GUILD.—Mrs. Eunice Miner Guild, was born in Yates County, New York, and died in Allendale, Mich., Nov. 21, 1911, aged 72 years, 3 months, and 27 days. Seventeen years ago she united with the Allendale Seventh-day Adventist Church, of which she was a faithful member until her death. A husband, one brother, and two sisters are left to mourn their loss. Services were conducted by the writer. CLIFFORD A. RUSSELL.

SCANTLIN.—Mary G. Brumfield was born July 21, 1858, in Hart County, Kentucky, and died Nov. 15, 1911, at Clovis, N. Mex. In 1876 she was united in marriage to H. A. Scantlin. At the age of sixteen she was baptized into the United Brethren Church, and with her husband began the observance of the Sabbath in 1887. She lived a consistent Christian life, and we have the assurance that she rests in peace, awaiting the call of the Life-giver. Her husband and five children survive her. In the absence of one of our ministers, the Baptist pastor conducted the funeral services. CARRIE H. TAYLOR.

SAMPLE.—Fell asleep in Jesus, Nov. 25, 1911, at Cedar Rapids, Iowa, Bernice Helen Sample, aged 4 years, 8 months, and 16 days. Her father, mother, and one sister are left to mourn, but they rejoice in the hope of seeing their loved one in the resurrection morning. Sister Minnie Sype spoke words of comfort to the sorrowing relatives and friends.

ERNEST J. NELSON.

BICKLE.—Died at her home near Sumner, Wis., Nov. 18, 1911, Mrs. Anna Bickle, aged 77 years, 5 months, and 26 days. She was born in Christiania, Norway, May 22, 1834. In 1860 she was married to George Bickle (deceased), and to them were born six children, four of whom are living. Sister Bickle was for many years a faithful member of the Seventh-day Adventist Church. Though a great sufferer for some time before her death, her patience was a testimony for Him who is able to keep that which is committed to him. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18.

S. T. SHADEL.

WEBB.—Mrs. Mollie Webb, after a long illness, fell asleep in the blessed hope at her home in Alpharetta, Ga., Nov. 27, 1911, aged 46 years, 10 months, and 21 days. Sister Webb was one of the charter members of the Alpharetta church, and lived a consistent Christian life in the faith of this denomination for over twenty years. Just before death she called the family to her bedside, and assured them of her peace with God and her willingness to sleep till the coming of him who will give life and immortality to the saints. She earnestly requested her loved ones to meet her in the resurrection morning. Her husband and seven sons survive. Words of comfort were spoken by the writer, assisted by Prof. A. W. Spaulding.

C. B. STEPHENSON.

DYMOND.—Mrs. Emma Dymond was born near London, England, March 28, 1852. When four years of age, she came to America with her parents, who made their home in Ohio. In 1871 she was united in marriage to William Dymond. For a time they lived in Sterling, Kans., but in 1893 moved to College View, Nebr., where she fell asleep Nov. 19, 1911, aged 59 years, 7 months, and 21 days. For nine years she was an invalid. She bore her sufferings patiently, ever trusting in Christ. Her companion, one son, and three daughters, with many friends, are left to mourn, looking forward to that bright day when death shall be swallowed up in victory. Funeral services were conducted by the writer, assisted by Elder F. M. Burg.

J. S. HART.

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PROSPECTIVE students should read the advantages for winter work found in the Mount Vernon College and the Foreign Mission Seminary, announced on pages 22, 23.

THE children's exercises for the week of prayer, printed with the daily readings for that season, were prepared by Miss Martha Creeper, of Hamburg, Germany.

By post-card from Colombo, Ceylon, Brother C. E. Weeks reports the arrival there of Brother P. A. Rick, of Alberta, Canada, to take up the book work. Brother Rick started at his work the next day after landing.

IN a recent letter, Elder F. C. Gilbert, superintendent of our work for the Jews, writes: "Things are developing interestingly in the work among the Jews. I hope soon to make a report telling of open doors that we are finding among this people."

LAST week Brother I. R. Evenson, a student of the Sheyenne River Academy, North Dakota, passed through Washington on his way to England, where he will continue his studies in the British Union College, at Watford, with the plan of engaging in the work in Great Britain or her colonies.

ON a recent visit to the intensely Catholic island republic of Haiti, Elder U. Bender, president of the West Indian Union, baptized fifteen persons. Haiti has been without an ordained minister since the forced return of Elder W. J. Tanner, nine months ago. Elder Bender writes: "Don't forget to send some one as soon as possible."

LAST week Dr. George Thomason, secretary of the Medical Department, returned to Washington from Massachusetts, and passed on the same day en route to St. Helena, Cal., planning to stop at various points on the way westward. He will spend several months in California.

REPRESENTATIVE HEFLIN, of Alabama, introduced into the House on the sixth inst., a bill (H.R. 14690) "Prohibiting labor on buildings, and so forth, in the District of Columbia, on the sabbath day," punishing infraction thereof by a fine of "not less than twenty-five dollars nor more than five hundred dollars." This bill is substantially the same as one previously introduced by the same representative.

FROM Tokat, in Asia Minor, Elder Z. G. Baharian sends this message: "We need the week of prayer and its blessings more than in former years. The loud cry of the message is swelling, and we must have power from on high to do effectual work. I earnestly desire this season of prayer to be a pentecostal time to all of us. This winter Brother Azkabedian and I expect to hold meetings in Tokat. We send greetings to all, assuring the brethren that our prayers will mingle with theirs before the throne of God."

BROTHER F. O. RAYMOND, formerly connected with the Washington Sanitarium, is at present canvassing in India, where he sells a supply of *Life and Health* each month. In his last letter, dated at Kandy, Ceylon, October 10, he says: "Kandy is sixteen hundred feet above sea-level. Temperature between seventy and eighty degrees. Next week I go up to a place four thousand feet above the sea, where it sometimes frosts. I am very thankful for continued health, and praise the Lord for all success. O, the vast areas that remain as yet untouched!"

SISTER E. M. GRAHAM writes from Australia: "One of our state secretaries told me the other day that some letters which she had written to some of our children were taken by them to school, and read to their playmates. This reached the ears of an outside mother, and she wrote to the state secretary, asking if she would not write to her children, three of them, saying she was willing to have them taught to work for our missionaries, as she thought that our way of working for the children was so good. It may be that this woman will be brought into the truth through this work. Several have accepted the truth through first helping in the work for our missionaries. Young people like to work if their energies are rightly directed, and this leads them into spiritual things. But this kind of work takes time. It means visiting the homes, getting acquainted with the young people and children, interesting them in missionary work, teaching them various ways of earning money, and through this, leading them to give their own hearts to the Lord. But it pays, and surely the souls of our own children and young people are worth the time of one individual."

"GLIMPSES of the Caribbean" is the title of a little booklet describing the rise and progress of the advent message in the West Indian field. Besides being valuable as denominational history, it contains a large number of pictures illustrating the customs of the people. The proceeds from its sale go toward building up the work in that fruitful field. Price, reduced from 25 cents to 15 cents, or two copies for 25 cents. Order early.

It is well to have special seasons of prayer. The week of prayer from year to year has brought great blessings to us as individuals, and as a denomination; but the appointment of special seasons should not lessen, but rather accentuate the importance of constant, persevering prayer from day to day. Our spiritual natures, as well as our physical lives, must have a constant supply of nourishment. We hope that at the close of the week of prayer there will come no reaction in the experience of any reader. May the refreshing which we have received from the presence of the Lord lead us to cultivate a closer acquaintance with him, and to seek for that constant communion which will prove our assurance and our keeping power. Let victory over sin be the watchword for the year to come.

For Mission Work

A SISTER desires to place the proceeds from the sale of a thirty-acre farm near Avinger, Tex., in the foreign mission work. The place is set out to orchard, has three-room house, barn, and other outbuildings, and is situated one-half mile from the Seventh-day Adventist church. The place is offered for \$500. Any one interested in such property can correspond with C. M. Willson, R. F. D. 3, Avinger, Tex., in whose hands the sister has placed it. W. T. KNOX.

A Worthy Example

THE readers of the REVIEW will be interested in a telegram received at the General Conference Office from our brethren in Nebraska, which shows that that conference is the first one of all the conferences of North America to complete the work assigned to it in raising a definite portion of the \$300,000 Fund. The telegram is as follows:—

"This is a day of thanksgiving in the Nebraska Conference. We remit our last on the \$300,000 Fund. Our share was \$12,080. All have done nobly. Our courage is good, and we are ready to take up the next big thing to help finish the work."

It will be seen readily by this that not only has the full amount been provided for, but the money actually remitted to the General Conference through the Central Union treasury. We hope that this example may be rapidly followed by all the conferences concerned, in order that the recommendation made at the Friedensau council of closing up this campaign, shall be carried out in the present year. If this can be done, it will be a great help and an encouragement, not only to the General Conference Committee, but to our brethren in foreign fields.

W. T. KNOX.