

The Advent Sabbath Review and Herald

Vol. 87

Takoma Park Station, Washington, D. C., December 8, 1910

No. 49

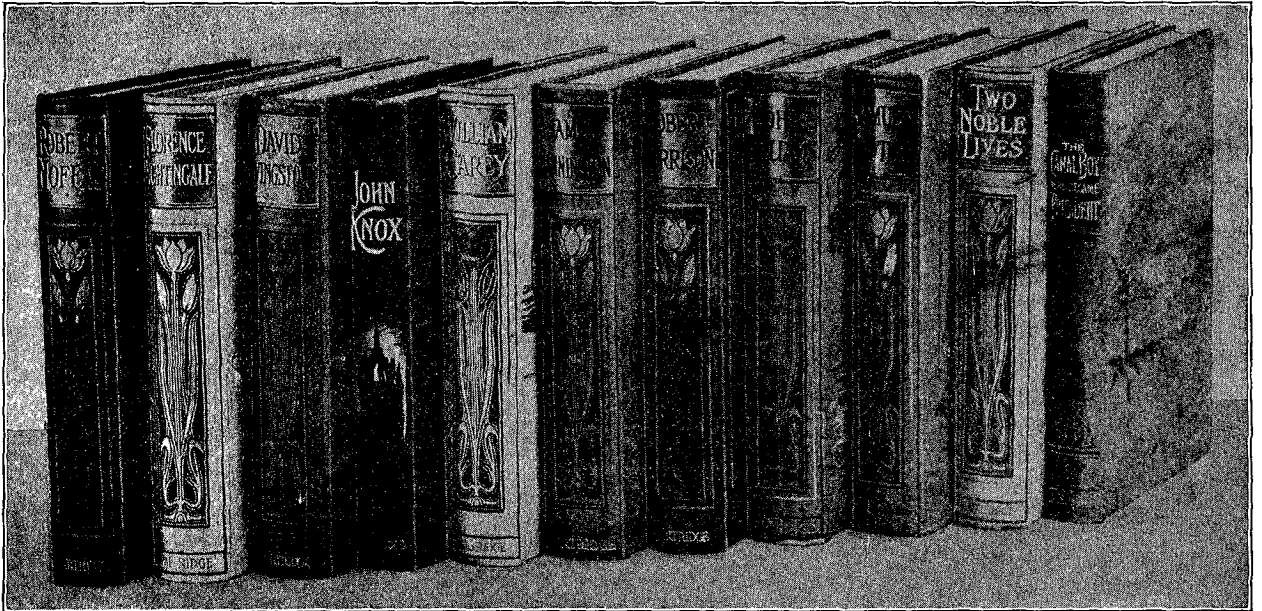


Japan's Appeal

F. H. DeVinney

JAPAN with her thousands of temples and shrines; her millions of souls under bondage of darkness and death; bowing down to her idols, yet thinking to do service to God; knowing nothing of her need of a Saviour, sends up an appeal to Heaven that must make angels weep. Heaven is pledged to send light and truth; but how can light come, except some one filled with the love of souls bring it? How can the light-bearers come, except they be sent? May every prayer offered in sincerity upon these heathen altars reach the ear of Heaven; and, tempered with a Father's mercy, quickened by the Spirit's power, fall like a benediction upon willing hearts, who will respond to the appeals for help from souls perishing without hope in this great heathen land beyond the seas.

Tokyo.



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Washington, D. C.

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. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 8, 1910

No. 49

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

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

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

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

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

General Articles

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

Greetings From Afar

NORTHWEST RHODESIA.—We join heartily in the world-wide greetings. The battle is on, and the strongholds of the enemy in the Dark Continent are being attacked. We are sure of the outcome, but we must have more consecrated men, more money, and the united prayers of God's people.

J. R. CAMPBELL.

FUKIEN PROVINCE, CHINA.—Greetings from the land of Confucius. Yes, "now is the time" to send both men and means into this land of heathen darkness. There are seven different places where persons are keeping the Sabbath in the Swatow district, and not one foreign worker to follow up the interest. The Lord is doing his part; let us do ours. Pray for us.

W. C. HANKINS.

ARMENIA.—I am glad to tell you that this time, in visiting Armenia, churches were open, with invitations to preach. This is a new experience. It is time to enter into the heart of this neglected Armenia. I expect in future the people will approach us with more freedom and favor, and so learn our full message. I was glad also to see the good influence of papers sent from America to native Protestant pastors. This is changing their attitude. Let us all be courageous. God is with us.

Z. G. BAHARIAN.

ABYSSINIA.—We are finishing the school building at Station No. 1, near the border of Abyssinia. But, brethren, this is only a small beginning. Our thoughts go out over the mountains and valleys, where lie dotted native villages with their teeming thousands. Pray that the message that has made us happy and given us hope may reach the honest-hearted in old Ethiopia. A foothold has been gained, but my message from Abyssinia's corner of dark Africa is, Respond to the call of God with your means, and help us to erect more lighthouse stations in these dark places. We can see plainly all about us that the shadows of night are fast falling.

ANOL GRUNDET.

PERU.—Though we have had wars and rumors of wars, and fightings within and without, God has blessed his cause in this land of the ancient sun-worshipping Incas. Thus far thirty-four have been baptized this year, all but one coming directly from the Roman Church. A Dominican friar has just left the convent, and expects to sell our literature. A minister and his wife, formerly of Colombia, unite with us, and ask to be allowed to carry the message to unentered Colombia. Recently in Puno, Brother F. H. Stahl, of Bolivia, and I were met by crowds of Indians carrying flags, and hundreds came out to hear the Word, coming for leagues over the Andes Mountains and across the plains. Large numbers escorted us from one town to another, and I even preached in one Catholic church. Fifteen of these Indians were baptized. Brother Stahl asks to be relieved from the superintendency of Bolivia, in order that he and his wife may give their lives to this needy people. Drops of the latter rain are falling in Peru, the sealing work is fast closing, and we feel that we shall soon be at home.

A. N. ALLEN.

How Lay Members May Help

(Concluded)

MRS. E. G. WHITE

Children to Be Missionaries

CHILDREN can be acceptable missionary workers in the home and in the church. God desires them to be taught that they are in this world for useful service, not merely for play. In the home they can be trained to do missionary work that will prepare them for wider spheres of usefulness. Parents, help your children to fulfil God's purpose for them. Train them to be an honor to the One who died to gain for them eternal life in the kingdom of glory. Teach them that God has a part for them in his great work. The Lord will bless them as they work for him. They

can be his helping hand. As they do their work in the home with fidelity, learning to be burden-bearers, they are working with Christ for the formation of Christlike characters.

Let parents and children work earnestly to help others. Those whom they help will be led by their example to help still others. Thus the good work will deepen and broaden. Higher education is that education which leads men and women to be laborers together with God, practising self-denial and self-sacrifice. Those with such an education will be acknowledged by God in the heavenly courts, in the presence of Christ and the angels.

Willing to Spend and Be Spent

Every true servant of God is willing to spend and be spent for the sake of others. "He that loveth his life shall lose it," Christ says; "and he that hateth his life in this world shall keep it unto life eternal." By earnest efforts to help wherever help is needed, he shows his love for God and his fellow beings. He may lose his life in service; but when Christ comes to gather his jewels to himself, he will find it again.

God has provided for every one pleasure that may be enjoyed by rich and poor alike,—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. In order to find this pleasure, it is not necessary to have a supply of ready money. Through those who perform such service, the light of Christ shines to brighten lives darkened by many shadows.

Christ draws aside the veil that conceals from our view the glory of God, and reveals him, not in a state of silence and idleness, but surrounded by ten thousand times ten thousands of the heavenly host, every one awaiting his orders, waiting to reveal the God of heaven in communication with every part of his kingdom. The Lord is bound up with the interests of the human family. He listens to every cry of oppression, observes every individual action, approving every deed of mercy and condemning every act of oppression. He sets his angels at work to relieve the oppressed, the discouraged, the suffering. He sends his message of mercy to tempted ones. He gives men opportunities to acknowledge him, that he may teach them how to withstand the evil of the world, and perfect Christlike characters.

There must be no pretense in the lives of those who have so sacred and solemn a message as we have been given to bear. The world is watching Seventh-day Adventists, because it knows something of their beliefs and of the high standard they have; and when it sees those who do not live up to their profession, it

points at them with scorn. God's people should now make mighty intercession to him for help. It is the privilege of every believer, first to talk with God, and then, as God's mouthpiece, to talk with others. In order that we may have something to impart, we must daily receive light and blessing. Men and women who commune with God, who have an abiding Christ, who co-operate with holy angels, are needed at this time. The cause needs those who have power to draw with Christ, power to express the love of God. With wonderful, ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done as to the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word and act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts.

History of the Jewish Priesthood—No. 2

J. O. CORLISS

The Favored Tribe of Levi

It is altogether probable that the principal reason for choosing the tribe of Levi to bear the responsibilities of the priesthood, was that Moses and Aaron, the leaders of the whole people, were of that tribe. Tribal relations of that time did not cement the people as closely as more modern nationalities have adhered; hence the influence of the leaders would be more sure to sway the nation if it could be directed through the tribe of which they were members.

There is perhaps another ground for conferring moral pre-eminence upon the tribe of Levi, and this is the earnest zeal with which "all the sons of Levi" rallied about Moses, to slay the worshippers of the golden calf. So intensely did they espouse the cause of their great leader, that their eyes spared no guilty soul. They slew neighbor and brother, so that "about three thousand men" paid the penalty of their unwarranted course. Ex. 32:26-28; Deut. 33:8-11.

The Levites were naturally a warrior race. Of the head of that tribe it was said that instruments of cruelty were in his habitation; his anger was fierce, and his wrath cruel. Gen. 49:5-7. Associated with his brother Simeon, he ruthlessly slew the defenseless Shechemites, and robbed them of their wealth of sheep, oxen, and asses, and even carried away their wives and children into captivity. Gen. 34:25-29. Probably it was to this event that Jacob referred when he said of the two, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Gen. 49:6.

This manifestation of indomitable will perhaps entered as a factor in determining the choice of the tribe of Levi to act the leading part to which they were so many times called. At any rate, their subsequent history shows that the same

invincible determination, and that without remorse, uniformly attended their movements. When Zimri, a prince of the house of Simeon, boldly brought into camp a wife from the chief house of Midian, Phineas, the grandson of Aaron, immediately set upon them, and thrust them through with his javelin.

It would almost seem that this sort of sentry service was the method by which the pedigree of Abraham's seed was to be preserved, and the Levites were chosen for the place because of their distinguished valor. At least we find this act of Phineas highly commended, and the assurance given that because of it a "covenant of peace" was proclaimed for the seed of Aaron, as a promise that theirs should be an "everlasting priesthood." Num. 25:11-13.

But we can not think that the severe methods adopted by these Levitical priests were in the original design of their calling. Their consecration to office would give the idea that theirs was intended to be a typical service of the love of God, and the sacrifice of Christ for the redemption of sinners. The first prince of the house of Levi, and chief priest of the nation, was Aaron, whose badge of authority was the budding almond staff. Num. 17:8. He, as well as all the inferior priests, was subjected to a peculiar service, which was the sign of consecration for every faculty of their bodies.

Together they were brought before Moses, where a ram was offered for a burnt-offering. This having been done with appropriate ceremony, another ram was brought forward, upon the head of which the incipient priests laid their hands. Moses then killed the victim, and with the blood, touched the right ear-tip, the right-hand thumb, and the great toe of the right foot of each one. This touch of blood to the principal members of each individual person signified that these were henceforth dedicated to the service of the Most High.

The "right" ear, representing both organs of hearing, was thus consecrated to hear and comprehend all that God might speak. The right-hand thumb was made to represent the service of both hands. These, being in this manner set apart, were always to be ready for the performance of what had been received through the ears. Likewise were the feet consecrated to run upon errands made known by the voice of Jehovah.

This, however, was but the closing part of the service which consecrated Aaron and his sons to the priesthood. Prior to this blood anointing, the priests had been thoroughly cleansed in water, then clad in the beautiful garments specially prepared for the purpose. Aaron's robe bore significant badges not shown on the garments of his sons. The high priest's equipment carried a breastplate, which supported the urim and thummim. His head also was adorned with a miter not worn by the under-priests.

The official garments of all the priests were, however, of a pure white linen,

which was to indicate the purity of their priestly character and work. The probable reason for the selection of such conspicuous garments, also the significance of the ephod and the breastplate, must be reserved to be told in another paper.

Mountain View, Cal.

Hopes of Heaven

L. D. SANTEE

I HAVE heard of a land up in heaven,
Of pleasures unmixed with alloy,
Where rapture unending is given,
And life is a bright dream of joy.
I have heard of the evergreen mountains,
Where the feet of the weary may rest;
Sweet valleys and murmuring fountains
Are found in the home of the blest.

The darkness ne'er falls on those mountains,

And the clouds never wreath them with storm;
But their brows, like fair rainbow-gilt fountains,

Are lit with the splendors of morn;
And those headlands gleam ever above us,

Where sin enters not, and no stain,
Where are waiting the angels that love us,

Where death cometh not, and no pain.

The mansions in high, holy places,

Will be shared with the friends that we love,

And bright eyes and fair, shining faces
Will welcome the weary above.

O, my heart, looking up, thrills with pleasure,

As I dream of that city so fair!
For there is my home and my treasure,
My soul's deepest longings are there.

Moline, Ill.

Bible Reading on the Sanctuary

(Concluded)

MRS. S. N. HASKELL

1. LEV. 16:29-34. In the typical service on the tenth day of the seventh month each year, the service was performed in the second apartment. The object of this service was to cleanse the people of Israel from all their "sins before the Lord." Only sins that had been transferred in type and shadow to the sanctuary,—or, in other words, had been forgiven through the merits of the great Sin-offering, of which all the sin-offerings were a type,—could be cleansed or removed by the blood of the Lord's goat on the day of atonement. This typified the service that must take place near the close of the work in the heavenly sanctuary. The blood of the Lord's goat, slain on the day of atonement, did not remove the sins from the people; it removed the sins from the sanctuary. The sins were removed from the people (in type) by the blood of the sin-offerings slain during the year. The blood of the Lord's goat typified the blotting out of the sins from the books of heaven after they were forgiven, or the work of the judgment.

2. Num. 29:7-11. While the blood of

every offering typified the blood of Christ, the work was so infinite that it took many offerings to represent the complete work wrought by the blood of Christ. The blood of the Lord's goat on the day of atonement removed all confessed sins, and typified the wonderful work of Christ, finally blotting forever every sin of the righteous from the books of heaven. The day of atonement represented a period of years; and as the blood of the Lord's goat removed only confessed sins from the sanctuary, sin-offerings were offered by sinners on the day of atonement as well as on other days.

3. Lev. 16: 18-20. The last work of the high priest in the sanctuary on the day of atonement was to pause in the first apartment, and touch the horns of the golden altar with the blood. An article in "Early Writings" describes this same scene: "Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while he was in the most holy place were placed upon the head of Satan."

4. Dan. 8: 14. This text shows us that the time set for the cleansing of the heavenly sanctuary was in 1844.

5. Dan. 7: 9, 10. The prophet was permitted to behold in vision the service that took place when the work was begun in the most holy place of the heavenly sanctuary. He says, "I beheld till the thrones were cast down, and the Ancient of days did sit." The reading in the Authorized Version plainly shows that the expression refers to the Oriental custom of casting down divans or mats for guests. Any one who has visited Oriental countries is acquainted with this custom; for as soon as guests enter a home, the mats or divans are cast down for them to be seated upon.

Daniel says that the "thrones were cast down, and the Ancient of days did sit," which corresponds perfectly with the Oriental custom. The Revised Version gives a translation of the expression that corresponds more with modern customs, and reads, "I beheld till thrones were placed." Either expression, "were placed," or "were cast down," shows clearly that Daniel saw a change in the position of the thrones. The position of the thrones was changed, and the Ancient of days took his seat in judgment. If God's throne had been in the most holy place when the judgment began, Daniel's words would be unnecessary. But Daniel says, "I beheld till the thrones were cast down." The word beheld shows that Daniel's attention was held till the thrones were placed; or, in other words, until a change was made, the position of the thrones changed, and the Ancient of days took his seat upon the throne in its changed position. And when the Ancient of days had taken his seat upon the throne in its new position, the judgment was set, and the books were opened.

6. Dan. 7: 13, 14. Daniel in vision saw the Son of man, or Christ our Saviour, enter the apartment where the

thrones had been placed for the Ancient of days to sit upon. "I saw, . . . and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him." This gives a vivid picture of Christ's coming in before the Father to judgment. It also shows clearly that he was brought in; that in view of the mighty work which he had wrought for the sons of men, the heavenly beings bore him in triumph in before the Father. If earthly victors are often borne upon the shoulders of those who have served under them, it is not strange that the great Prince of the heavenly hosts, when he enters upon the final work of the judgment, should be borne in by the heavenly beings who have served so faithfully under his command. When we realize that this is the judgment, and that these angels no doubt had been the ministering spirits to the very ones whose cases are to come up in review in this judgment, and that Christ enters the judgment to confess the names of the faithful ones before the Father, we see that it is only fitting that he should be borne in, in state, by the heavenly hosts.

This same scene is described in a short article in "Early Writings," "The End of the 2300 Days:" "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down."

Daniel speaks especially of the thrones being placed, or changed; while this writer speaks especially of the Father moving from one apartment to the other. Daniel agrees with this when he says the Ancient of days took his seat upon the throne after it was placed.

We quote from the same article again, as follows: "Then a cloudy chariot, with wheels like flaming fire, came where Jesus was. He stepped into this chariot, and was borne to the holiest, where the Father sat." This corresponds perfectly with Daniel's description, as given in Dan. 7: 13, 14.

Oakland, Cal.



Divine Equipment for Service

J. M. HOPKINS

"SAVED to serve" is the key-note of Christian life and experience. To him who has been "born again," who has passed "from darkness to light," and "from the power of Satan unto God," nothing is so dear as the advancement of Christ's work among men. In everything it has the precedence and the preference. All enterprises have this for their first and paramount object. All worldly undertakings must be second and tributary to this. It is the one grand interest and purpose.

And in this service for our Master it is a most happy and helpful truth that none are required or expected to carry forward this stupendous work alone. Before going out into earth's great harvest-field, our Leader requires that every laborer shall have a special preparation

for his field. In the beautiful figure of the vine and the branches of John 15, Jesus said, "Without me ye can do nothing." The divine Leader knows all about every field, every department of the work, and every means employed. And it is only he who can qualify laborers for those various stations and duties. It matters not what our station and condition in life may have been or may now be, how humble the lot or station or how lowly or menial the duty, still the worker needs the baptism of the Holy Spirit to enable him efficiently to do the work assigned.

When Jesus commissioned his disciples to preach the gospel, he gave this special charge, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." This instruction was carefully obeyed. All Bible readers know how wonderfully God poured upon his chosen instruments the Holy Spirit on the day of Pentecost and for many years after that time, and every attentive Bible student knows what blessed results followed. Thousands were converted. Mighty works were wrought by those Spirit-filled men, and the gospel message was heralded in power to all parts of the then known world. The Acts of the Apostles and the various epistles of the New Testament are wonderful and soul-thrilling records of the triumphant march of the Lord's army.

That was the sowing time. Now we are living in the closing hours of earth's history, the great ingathering of the Lord's harvest. To-day, no less than at the sowing time, do Christ's servants need divine equipment for the important work before them. And we bless God that every consecrated one may have this equipment, all that is required to enable every one fully to accomplish just the work God has assigned him. And praise God, the very humblest of his children may ask for and receive this divine equipment for service. Scattered everywhere are God's dear children. In humble forest or prairie home, in city garret or palace hall, in civilized or in heathen lands, God has called men and women to himself, to service. All in their respective places have a work to do for God, and from every place it is their privilege to petition the God of heaven for just the blessing, just the wisdom, just the strength and direction, they need to carry forward the work committed to them.

"Be . . . filled with the Spirit," is one of the divine commands, and the command is also a promise. "Be filled with all the fulness of God." "Being filled with the fruits of righteousness, which are by Jesus Christ." This is just what God desires to do for us, what he is waiting to do for every one who will surrender all to him, who will consecrate heart and life to him for service.

This is the divine equipment for service. Shall we have it, brethren and sisters? On the farm, in the shop, in the canvassing work, in the ministry—shall we have this blessed qualifying for service?

This is for every one to decide. God desires to baptize his remnant command-keeping people with power from on high, that they may speedily carry forward this closing work to a glorious triumph. Let us humble our hearts before our God. Let us surrender all to him; let us seek the divine equipment for service as never before; and soon the work will swell into the loud cry, and Jesus will come.

Hewitt, Minn.

Before the Decree Bring Forth

JOHN F. JONES

ABOUT 630 B. C., the prophet Zephaniah was moved by the Spirit of God to relate views of events that would take place upon the earth immediately preceding the coming of the Lord. He declared: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 14-18.

In view of this, the prophet is moved to announce a gathering call in the words following: "Gather yourselves together, yea, gather together, O nation not desired." Zeph. 2: 1. There has not been, neither is there now upon the earth, a nation not desired, aside from the nation of whom it is written: "From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23: 9. "For wherein shall it be known that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth." Ex. 33: 16. "A righteous nation which keepeth the truth" is truly a nation not desired; and yet to that nation, "before the decree bring forth," a gathering call is sounded.

The decree has been declared. Here it is: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee." Ps. 2: 7. What the decree will finally bring forth is made plain in the verses following: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's ves-

sel." Ps. 2: 8, 9. Before this final outcome of the decree, the gathering call of the prophet Zephaniah will be heard throughout the world; yea, even now its trumpet tones are heard: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 2, 3.

Seek righteousness. "My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119: 172. Was there ever a time in earth's history when the attention of the people was more urgently called to the holy commandments of God and their claims upon us? and is not the grace of meekness kept before the minds of the people as a necessary qualification for an inheritance in the earth made new? O "seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger"!

There remains but little time for our gathering together, but little time for seeking the graces that are called for, and that will hide us, "when his wrath is kindled but a little." Ps. 2: 12. Come, brethren, come, sisters, there is no time for trifling with earth's vain allurements. The Judge standeth at the door. May every heart be open to hear and heed the gathering call, and may it be truly said of us: "Here are they that keep the commandments of God, and the faith of Jesus."

Ford's Store, Md.

Prayer-Healing Voted Out

K. C. RUSSELL

AT a great church convention recently held in Cincinnati, Ohio, a resolution expressing faith in healing by prayer was voted down. It is a matter of regret to see great and influential denominations constantly relegating to the background the most precious and comforting truths of the Bible, especially those which have been such a consolation to the sick and suffering as has this. We are glad to know that, no matter what may be voted out by any great religious body, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

How Satan must rejoice as he sees people carried first to one extreme, and then to the other, on the question of divine healing,—one class led astray by the deception of Christian Science and other so-called divine healers, and another by those who repudiate God's power to heal the sick in a miraculous way. It is, however, comforting to know the blessed truth of the gospel on this question, amid the babel of voices that are seeking on every hand to confuse and deceive precious souls.

"Christ is the same compassionate physician now that he was during his

earthly ministry. In him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for 'the prayer of faith shall save the sick.' We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises. The Lord's promise, 'They shall lay hands on the sick, and they shall recover,' is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of his working, and through them he desires to exercise his healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the great Healer."—*Ministry of Healing*, page 226.

Takoma Park, D. C.

Never Old Nor Worn

A. SMITH

Gospel Shoes

WHEN modern conditions are read into Deut. 29: 5, the text furnishes an interesting and instructive lesson for God's remnant people. It contains spiritual truth in a natural, tangible setting. Rom. 15: 4. The shoes that "wax not old" are to us the gospel shoes, which, by a preparation of Bible study and prayer, every worker puts on when he goes forth to his task. Eph. 6: 11. The feet of such are beautiful, because of the shoes they wear. Isa. 52: 7.

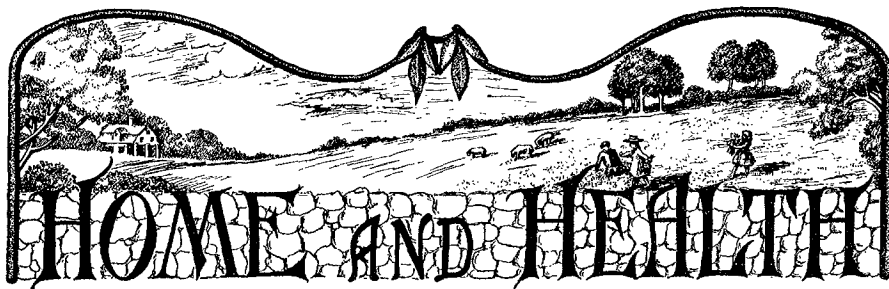
Spiritual Raiment

The raiment put on by this people sixty years ago, and by individuals since then, has never become threadbare, nor lost its luster. The very friction and strain to which it has been subjected have made its divine fabric and glory more apparent. See Zech. 3: 4. Reader, do you wear that heavenly apparel? Matt. 22: 11, 12.

Grandville, Mich.

Faith in a Great God

A CHRISTIAN woman who was much troubled with doubts and fears, and often distressed by the disquietude of her faith, having heard of a woman of great faith, whose serenity of mind under all circumstances was in marked contrast with her own, determined to visit her. Having made the necessary journey, she was surprised to be confronted with an unpretending, modest, and humble disciple of the Lord, who, when asked, "Are you the woman of great faith?" replied, "I am not a woman of great faith, but I have faith in a great God." Faith must be centered in the right object, God. The supporting power of one's faith in God will be in proportion to his knowledge and love of God.—*Selected*.



Hope Maketh Not Ashamed

WORTHIE HARRIS HOLDEN

Hope maketh not ashamed! Thrice blessed hope!

It opes for us the gates of glory, where

Celestial beauty waits, beyond compare;

All radiant appears that city fair
In vision through faith's mighty telescope.

Hope maketh not ashamed! The King enthroned

Doth for his Son a banquet now prepare,

And we are chosen guests to enter there,

Arrayed in royal garb,—a vestment rare,

Meet for the children he hath borne and owned.

Hope maketh not ashamed! Haste to proclaim

Allegiance to the King of kings on high.

Unfurl a loyal banner to the sky,

Bearing aloft his seal and signet nigh,
In honor to thine own redemption's name.

Ah, if thou find still lurking in thy breast

One jot or tittle of a nameless dread

To show thy colors, or to pass unsaid

One chance to own thy Lord, O pray instead

That God in mercy spare thee to confess!

Know then the joy of grievous sin forgiven,—

Yearning with ardent hope his face to see

Whose gracious love is not ashamed of thee,—

And afterward the glorious ecstasy
To be exalted to the bliss of heaven.

Portland, Ore.

Increase of Heart-Disease

TWICE as many people are dying of heart-disease in New York to-day, in proportion to the population, as died from the same cause thirty-three years ago. At the present time, heart-disease ranks third as the principal cause of death, not only in New York, but in the entire country. Every year the death-rate due to heart-disease is increasing; and unless something is done to combat it, it will become a greater menace than tuberculosis or acute respiratory diseases, which now claim the largest number of victims.

In 1876 there were 1,331 deaths from

heart-disease in New York City, a death-rate of 82 per 100,000. Last year 6,639 persons died from heart trouble, a death-rate of 161 per 100,000,—practically twice as many persons, proportionately, succumbing to the same disease. And from present indications the death-rate from this disease will show a still further increase when the figures for 1910 are completed.

Conditions Over United States

What is true in New York in this connection is true throughout the country, on a greater scale. According to the official figures of the Census Bureau, 65,000 persons died of heart-disease in the United States in 1909. The deaths from pneumonia and acute respiratory diseases were 82,000, while tuberculosis claimed 81,000. So it will be seen that heart-disease is a close third.

But although the death-rate from tuberculosis and acute respiratory diseases is being gradually decreased, every year sees an increase in the number of deaths from heart-disease; and it is only a question of time, unless steps are taken to check it, when it will be the principal cause of death in the United States.

The Cause of Increase

What is the cause of this alarming increase? What is making heart-disease one of the most common of our maladies? There are several reasons why it is becoming more prevalent every day. For one thing, the grip bacillus, which first made its appearance in New York in 1890, has brought about thousands of deaths from heart-disease.

But a far more important cause, in my opinion, is the luxurious manner in which most of us Americans are living to-day. We are eating too much nitrogenous food, particularly meats and game. We are imbibing too much liquor. Cocktails and wines, taken to stimulate the appetite, are having their effect.

The numerous deaths from acute indigestion, which is heart-disease more often than not, show that most of us are overeating. Our systems are unable to take care of the additional waste matter that is imposed upon them; and as very few of us take much exercise in the open air, heart-disease claims more and more victims every year.

Too Little Exercise

We are taking great pains to prevent the spread of infectious diseases, but we pay comparatively little attention to looking after our own health. If we would only eat less, drink less, and exercise more, the death-rate from heart-disease would show a decided drop.

One has only to see the fat men and women in fashionable restaurants and hotels to appreciate the fact that we eat too much. Of course, there are many abstemious eaters, but what I have said is true of the great majority of Americans in New York, Chicago, and every other important city.

This is not only true among the rich and the well-to-do, but among all classes except the very poor. The introduction of labor-saving machinery has lessened the amount of effort the average working man has to put forth; yet he eats more than he did a few years ago, and takes less exercise.

Fast Living

Then, there is no denying the fact that we are living faster than we did twenty or thirty years ago. Life is more intense, and the struggle for existence, especially in the larger centers of population, is more difficult. Naturally, that has some effect in increasing the prevalence of heart-disease.

However, I am inclined to believe we place too much importance on this cause, and not enough on the real cause of overeating and drinking. If we are going to avoid heart-disease, we must emulate Mayor Gaynor, and walk several miles in the open air every day, and be almost as careful of our diet.—*Dr. William H. Guilfoyle, head of Bureau of Vital Statistics, New York, in New York World.*

Cultivate Your Memory

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now, a good memory is a wonderful help in life. The young person who tries to develop such a memory in his youth, will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants, and others, depend largely on a good memory for their advancement. There is no high place on earth for the forgetful man.

There have been many great characters who have declared that they owed their fame chiefly to their remarkable memories.

James G. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macaulay had as good a memory as any man who ever lived. He knew by heart the whole of "Paradise Lost" and the "Pilgrim's Progress."

Make a practise of learning both prose and poetry. Then repeat it often to yourself, in order to retain it. Train your memory in every way you can think of.

A very good memory will not take the place of original thinking, nor of industry; but it is still a valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.—*Selected.*

Household Hints

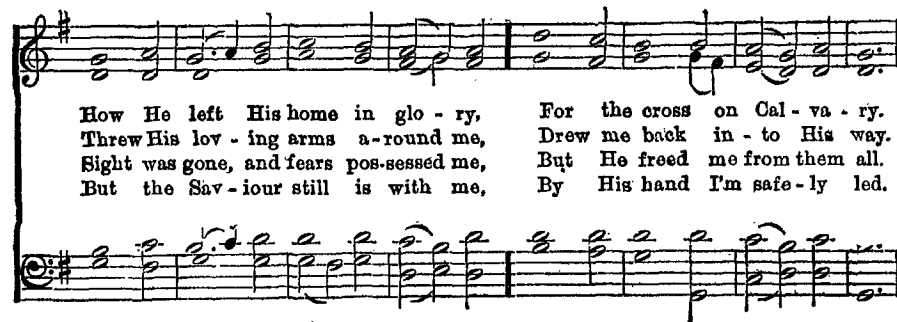
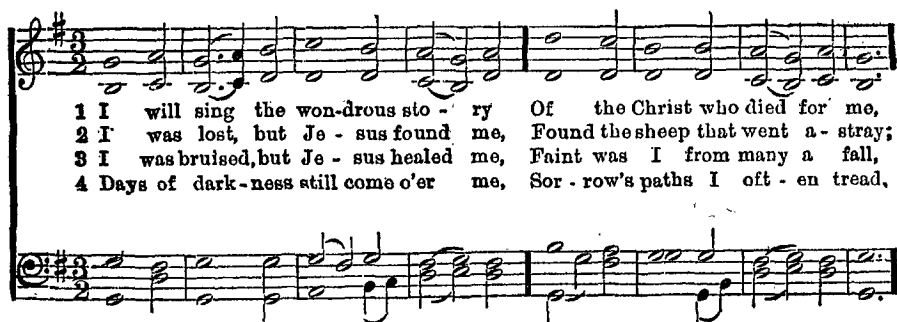
A FLAT brass button sewed on your dish-cloth will be found a great help in washing dishes. It removes instantly, without injury to the finest china, bits of food that have dried to the dishes, and takes less time than scraping off with a knife.

SMALL punctures in hot-water bags or rubber gloves may be repaired by this method: Apply a small patch of tailors' mending tissue, and moisten with chloroform; lay on a second patch, and moisten again, proceeding thus until four or five patches have been applied. The chloroform dissolves the tissue, and when it evaporates, a firm patch adheres to the rubber.

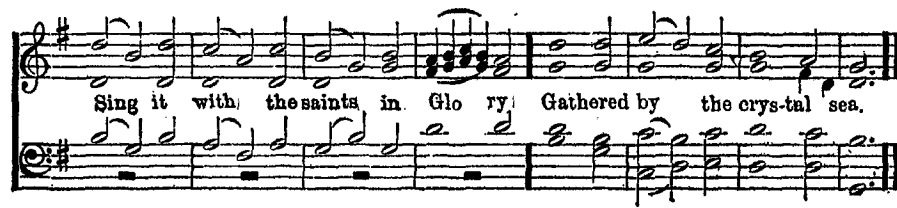
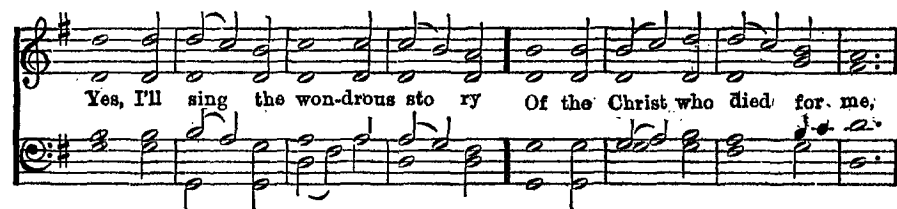
A FRIEND who is far from strong, and who does her own housework, accomplishes wonders in her kitchen with ease, and apparently without fatigue. On inquiring her secret, I learned that she attributes most of her comfort in doing housework to the use of the high chair used by her little boy when two years old. It is in shape like an ordinary light dining-room chair, differing only in having a considerably higher seat. She draws it to the sink when washing dishes, sits in it when ironing or making up pastry, and even uses it beside the stove when working there. The point she makes in its favor is the height of the seat, which raises her almost to the level of standing.

FINE lace curtains that you do not like to have laundered on account of the wear and tear may be dry-cleaned in the following manner: Take down the curtains and shake them free from dust. Spread a sheet on the floor, and lay a curtain smoothly on it. Cover with corn-meal. Lay on another curtain, and cover with the meal. Continue this process until you have about four curtains down. Then, beginning at one end, roll them tightly in the sheet and let them lie for a few days. Unroll, and hang on the line in the wind and sun for one day. When rehung, the curtains will look like new. Curtains that have never been laundered are most satisfactorily cleaned by this method.—*Selected.*

I will Sing the Wondrous Story.



CHORUS.



A Wife's Soft Answer

"WE were married thirty-seven years," said Mr. Gardiner Andrews, "and in all that time my wife never gave me a cross word. But I shall never forget the first time I chided her. It was on a Sabbath morning, when we had been married about two years. I found a button off my shirt, and threw it across the room.

"Sew a button on," I said in a brutal voice. She was a good Christian woman, and she got a button and sewed it on."

"And what did she say?" asked a little, bristling woman, with snapping eyes.

"She said, 'Forgive me, husband; I had a great deal to do yesterday, and forgot it; but it shall never happen again.'"

"O," said the man, fixing his eyes on the picture of his dear wife, "her gentle words almost broke my heart! I could have gone down on my knees to ask her forgiveness. She made a different man of me, and the world has been a different place since she died."

There was silence as he finished speaking, interrupted by a general clear-

ing of throats, and the little woman's snapping eyes looked suspiciously dim.—*Selected.*

Jesus in the Home

A LITTLE girl went on an errand to an elegant house. The lady was proud of her home, and showed Jennie the carpets, pictures, ornaments, and flowers, and asked, "Don't you think these things are lovely?"

"They are pretty," said Jennie. "What a beautiful home for Jesus to visit! Does he ever come here?"

"Why, no," answered the lady.

"Don't you ever ask him?" asked Jennie. "We have only two rooms, but Jesus comes, and makes us very happy."

The lady told her husband what Jennie had said, and he replied: "I have often thought we ought to thank God for his goodness, and ask him to come and live with us."

They became Christians, and Jesus came to live with them, and made them happy.—*The Lily.*

"We always hurt ourselves when we try to hurt others."



Words of Cheer

VALENCIA, SPAIN.—We thank the Lord for the evidences we see of his workings in Spain to-day. God is in this movement, and his truth will triumph in this present generation. We feel the need of the prayers of God's people.

FRANK BOND.

KOBE SANITARIUM.—I praise God for the progress the work has made in Kobe this summer. Six souls were baptized. Dr. Noma and her nurses are working faithfully, and are of the best of courage. Pray for Japan. There are many more honest hearts waiting to hear this blessed truth.

J. N. HERBOLTZHEIMER.

EAST GERMAN UNION.—The fifty-seven hundred members of the East German Union, scattered abroad throughout Galicia, Hungary, Croatia, Bosnia, Dalmatia, Serbia, Bulgaria, Rumania, and eastern Germany, send greetings. Feeling our deep need of more power and efficiency in finishing the work of warning the seventy-six millions in our union, we ask to be remembered in the prayers of our people at this time.

H. F. SCHUBERTH.

TOKYO, JAPAN.—We are just recovering from disastrous floods through this part of Japan. But these visitations will turn the people's hearts to God, and we must press forward with the closing gospel message more zealously than ever. I can not tell you with what anticipation and longing our brethren are looking forward to the time when we can have the much-needed facilities to work with,—a school, a printing plant, and a sanitarium. Honest souls are crying for help and instruction from all parts of the empire. Delay not to help us.

W. C. DUNSCOMBE, M. D.

NYASALAND.—Do the believers in the message realize that its warning voice is rapidly nearing the uttermost parts of the earth? During the past week, with our prophetic charts hung up before heathen from Portuguese Central Africa, we have been giving a course of simple lectures on those three messages which first stirred your hearts to their depths a few years ago. We have been longing to go into that expanse of darkness in Portuguese territory, where men and women are still caught and driven and sold as beasts of the prairies. Restrictions hedged the way. Now God is sending some of these people to our stations. One faithful young man from that region has been with us three years. Soon,

if able, we hope to send him back, with two or three helpers, to definitely open work. Let your prayers go with Peter Masula. "Masula" means, in the native tongue, "opening."

You say: "How nice that is! Our missionaries can sit at their stations, and the Lord sends them people to teach." Indeed the Lord always does his part. But the missionary has a part of his own. In this case of Peter, for two years he was among the stubborn, untamable, resisting ones. How many times have my wife and myself with groanings prayed over him and others like him! If we did not sometimes see answers to prayer like this, the burdens would be too heavy to bear. Probably there is not naturally a more stubborn, proud human being born than the heathen African. Heathenism in Africa is a system of brute rule that begets pride and stubbornness in their basest form.

Next to the blessed privilege of meeting with our dear people, which we may not enjoy, is the knowledge that their prayers ascend for us. This cheers us in lonely, busy burden-bearing, and your prayers reach us in the form of God's unmeasured power and peace, even in times of confusion and unrest. Keep the channel open. Do not omit prayer for your missionaries from your daily program. We often wonder why we hear so little of volunteers moved by the mighty Spirit to devote themselves to definite fields for mission work. Central Africa must have volunteers. At this end we are praying for such workers. "The harvest is great."

JOEL C. ROGERS.

The Levant and Austria-Hungary

L. R. CONRADI

THE General Conference Committee of the European Division met in Hamburg, September 15, 16. The few days spent together were well occupied. In view of the great calls from the mission fields, we increased our appropriations for 1911 to \$57,450.

From here the writer went to Vienna to attend the annual meeting of the Austrian Mission field. Here many evidences of God's power are seen. In Vienna, that great city of a million people, a large hall was crowded to the utmost with attentive listeners. By the end of the year, Austria will have close to three hundred members, yet there is a population of twenty millions to be labored for, and the work has scarcely begun. A number were baptized while the conference was in session. One province after another is being entered, and we hope to have the entire field cov-

ered soon. In spite of all the present restrictions, God is opening up the way, both to the preacher and to the canvasser. We were glad indeed to see God's prospering hand over the work in Austria, and trust that the Lord will continue to bless workers and leaders in this great field.

From here I went to Constantinople. I found seventy-five persons attending the workers' meeting. The six days of my stay were indeed busy ones. We had our regular meeting-hall in Stamboul for the conference, and everything spoken in English was translated into Armenian, Turkish, Greek, and German. Great changes are taking place in this field, and God is opening up different avenues for the advancement of the work. The new government is trying in every way possible to improve the country, to build railways, and to clean and beautify the city of Constantinople. But what has been neglected for centuries can not be accomplished in a few years. We were all happy that our people could now meet together without molestation. Elder E. E. Frauchiger reported his long trip along the western part of Turkey, down to Adana and Tarsus; and Elder Z. G. Baharian told of his tour into the eastern portion.

In view of all these openings, the Levant field was divided into three portions,—Armenia, Greece, and Central Turkey,—to which is added for the present the Syrian-Egyptian field, though it is understood that it will still be directed from Hamburg. A local committee of five was appointed for the Central Turkish field. Of the five thousand dollars appropriated to Turkey, one thousand dollars was set apart for Greece, another thousand for Armenia, and the three thousand dollars left will be used in the central field. The tithe and contributions of the first nine months of this year were larger than the whole of any previous year. From all appearances a fair increase will be seen at the end of this year.

The report of our publishing and canvassing work was especially interesting. During the last year, 1,686,000 pages were printed by our depository. Of these, 761,000 were in Armenian, 313,000 in Armenian-Turkish, 320,000 in Greek, and 292,000 in Turkish proper. Besides this, printing is also being done in the Arabic language. Our canvassers sold about nine thousand French tracts and papers. The Armenian "Steps to Christ" is highly recommended by other Protestant societies. Over half a dozen bright young people were selected to enter immediately into training for the work. Though our people have liberty to work and to assemble, yet they have not gained the liberty of civil marriage as yet; and as long as the marriages have to be performed in the old churches, they must conform in every way to the ceremonies of the place. We hope that ere long this difficulty will also be removed.

Early Thursday morning, I reached Hermannstadt, in Transylvania, and

found about one hundred of our people assembled, and Elders H. F. Schubert and J. F. Huenergardt conducting the meetings. Hitherto, Hungary, with its eighteen millions of people, has formed a conference, but by no means a self-supporting one. They had about seven hundred members; but as Transylvania proper, with a strong German membership, was well able to become a self-supporting conference, we decided that from Jan. 1, 1911, Hungary should be divided into the Transylvanian Conference and the Hungarian Mission field. The former has about four hundred members, and will pay two tithes to the union. Elder F. Kessel, who speaks both Hungarian and German, was elected as president, while Brother Huenergardt

him for work wherever he goes. China is full of sick people,—sick both in body and in soul. When not out in the field, these two brethren assist in all the chapel meetings and in the dispensary.

Last June four believers were baptized. One was a minister, who accepted the truth over a year ago. He severed his connection with his church at the beginning of the present year, and has been doing faithful work with us ever since.

Our Sabbath-keepers all pay their tithe, and are always ready with good donations to the Sabbath-school and church. Those who have shops close them on the Sabbath.

One of our young brethren was married to a young sister in Bethel School,

ministers of the field (Elders Walter and Frank Bond), together with their families, and the eight native canvassers and one Bible worker, Elder L. P. Tieche, president of the Latin Union, and Elder C. E. Rentfro and family, of Portugal, were able to be present on this occasion. [The group of believers attending this meeting will be found upon page 12 of the Week of Prayer issue of the REVIEW.]

In seven of the forty-nine provinces we now have believers,—Barcelona, Lerida, Zaragoza, Teruel, Valencia, Murcia, and Lugo, the latter a north-western province. Plans have been laid to enter the provinces of Cuenea, Guadajajara, Madrid, and Almeria.

The efforts of the canvasser have been richly blessed in Spain. The Brothers Bond have done a great deal of colporteur work since their arrival in the country, and a large measure of the success that has attended our efforts is attributable to the blessing of the Lord upon the circulation of our literature. Only about thirty-five per cent of the population can read and write. However, when the third angel's message gets hold of these people, they learn to read, almost without exception.

The first resolution that was brought up for consideration was one of thanks to God and to the brethren of the Latin Union and of America for the help that had made it possible to hold our first annual gathering in this mission field. I am sure that if all our people in all parts of the world had been present at this time, they would never have been tempted to be discouraged in giving to send the gospel into those regions where it has been totally or partially unknown. All were granted opportunity to briefly express their gratitude, and the meeting was certainly turned into one of praise and thanksgiving. Although our brethren in this field are poor, yet they gave liberally toward the educational fund, raising above four hundred francs in cash and pledges.

Early Sabbath morning, eight persons (seven of whom had been Catholics) were baptized in the Mediterranean; about as many more are awaiting baptism, and seven were baptized in July. Our present membership is sixty-five.

We are glad that Spain has already begun to furnish its quota of foreign missionaries. One of its workers has just recently been voted to Algeria, where he will learn the Arabic, preparatory to working among the Mohammedans. Several more are in training, and we believe that before long, Spain will be furnishing strong laborers for the mission fields.

The workers and the brethren in this country are of good cheer. They recognize the greatness of the task before them, and are especially glad to know that they have a large number of fellow believers in other parts of Europe, in Asia, and in America and Australasia, who sympathize with them, pray for them, and think of them.

Barcelona.



THE CHURCH AT FAT SHAN, CHINA

will remain in charge of the Hungarian Conference.

Most of our people present were Germans, and there were also a good number of Hungarians and Rumanians, so the word spoken had to be translated into the languages of the two latter nationalities. I left, after a good Sabbath meeting, to reach Hamburg by Monday, October 10, as my boat was to sail on Thursday, October 13, for South America.

We have now one thousand members in the Austria-Hungarian field, among fifty-one millions of people, and this empire is now divided into one conference and four mission fields, including also Servia.

Hamburg.

Fat Shan, China

LAW KEEM

THE Lord has blessed our labors with some fruit, although we can not see all the result. Our Sabbath-school has grown from one class at the beginning to four classes at the present time. This year we have two canvassers who spend most of their time selling papers and tracts throughout the country. One is studying the Bible, preparing himself to become an evangelist; he is also learning to give treatments and care for the sick. This thorough preparation will fit

Canton, who was baptized a year ago. This sister is preparing herself for teaching; and as soon as she finishes the course, we shall open a girls' school in Fat Shan, having a Sabbath-keeping teacher in charge.

This fall the believers of our little company are to be organized into a church. At that time several others will, we hope, be ready for baptism.

We are of the best of courage, and expect to press the battle to the gates. Pray for us in Fat Shan.

Our First General Meeting in Spain

GUY DAIL

AT one time, not so long ago, to have talked of holding a Seventh-day Adventist general meeting in the land of the Spanish Inquisition would have seemed merely visionary. However, those who expect God to do wonders on earth, will rejoice to read the report of our first annual gathering in this new mission field. It is another evidence that the third angel's message is being rapidly carried to every nation, kindred, tongue, and people. We regard it as a privilege much to be prized to meet with the thirty-nine Spanish believers assembled here in Barcelona from various parts of Spain, attending their annual meeting. Aside from the two ordained



WASHINGTON, D. C., DECEMBER 8, 1910

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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

SYRIA.—All our members in Syria join in sending heartiest greetings to our people scattered abroad in all parts of the earth. Nine persons have been received into the Syrian-Egyptian Mission during the last nine months, and we are praying that the first public effort to be held in Beirut this winter may yield a harvest. The city has been canvassed this year. We are of good courage.

W. C. ISING.

ARGENTINE REPUBLIC.—As a great number of seeding and harvesting machines are imported into this part of South America from the United States for agricultural work, so likewise are we dependent upon the home lands to supply ten sowers and reapers where we now have one for the Lord's harvest-field. I have just returned from the pampas, near Patagonia. The church at our southern outpost manifests a live missionary spirit, the brethren gladly conveying me from place to place, to hold meetings with families that are interested.

C. E. KNIGHT.

SOUTH INDIA.—Through Elder J. S. James, the new believers in South India send the message: "The Sabbath-keepers of South India, especially among the Tamil people, send greetings to our brethren. We thank God for what he has led you to do for us in bringing the blessed light of the gospel to us in these last days. We believe that Jesus is soon coming to take a faithful, commandment-keeping people to their final home. We are trying by God's grace to live so that he may claim us when he comes. We have heard much about you, and some day we shall meet in God's kingdom. We are anxious that others should hear what we have heard. We want our boys and girls to join you in preaching the truth; but they must be trained. The work has only begun. We need schools and other facilities to prepare workers to carry this truth. We, as brands

plucked from the burning, beseech you to send us missionaries and money, that South India may be lightened by the glory of this message. Our prayers ascend with yours that this work may be accomplished soon. While you give, we shall also give from our poverty, and God will reward us both in the salvation of souls."

JAPAN.—Shall the great mountain of heathenism move to yonder plain? Since we planted the banner of the cross at Hiroshima, we have worked in nine cities and twenty-six small towns. Now we are going to Nagasaki, the oldest port of Japan, where we shall meet with strong Buddhist and Catholic influences. Among the converts at Hiroshima, five young men began to canvass. Some have been wonderfully successful. We are working to move this great mountain, by the Lord's help. Please remember us in your supplications.

H. KUNIYA.

Sonship With God

THE bestowment of sonship on poor sinners is a marvelous revelation of God's grace. Says the apostle, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." God not only calls his children to this high and exalted relationship, but he affords them the power whereby the attainment of this position is made possible. "As many as received Him," says the apostle John, "to them gave he power to become the sons of God." This power is bestowed through the simple exercise of active faith; hence the rich and the poor, the learned and the illiterate, the bond and the free, can all comply with the condition, and receive the promised aid.

The bestowment of sonship is more than the giving of an empty title; it confers upon every recipient material benefits. Says the apostle Paul: "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Marvelous beyond finite comprehension is the declaration of the Lord that the Father loves the disciples even as he loves his only begotten Son! This wealth of infinite love is shown in that he makes the disciple a joint heir with Jesus Christ. All that Christ inherits, his followers will inherit with him. The joys of eternity, the pleasures at God's right hand forevermore, all these will be shared by the faithful with Christ.

As the followers of the Lord, we are

children of the King. In this glorious heritage let us lift up our heads and rejoice. The resources of divine power are at our disposal; all heaven is interested in our salvation; heavenly agencies are seeking to co-operate with our efforts in the accomplishment of God's work in the earth, in the salvation of ourself and our fellows. The inhabitants of other worlds are looking on to see how we acquit ourselves in the great conflict. In view of this, let us be brave and loyal.

If we stand on the side of truth, we stand on the side of God; and if God be with us and for us, who can be against us? The powers of earth may oppose, evil influences may combine; but they who be with us are more than they who be against us. We need constantly to be humble and distrustful of self, and strong in the strength of God. We need daily to sense our weaknesses and tendencies to evil, and not for one moment, by following our own way, take ourselves out of the hands of divine protection.

Christ, as our great example, submitted his will to the will of the Father; he came not to seek his own glory, but the glory of heaven. He is our Elder Brother in the family of God, the one who sets the example for all his brethren. His spirit we should constantly seek to emulate, submitting to him, consecrating our all to his service. Following closely and conscientiously in his footsteps, we shall take on the mold and similitude of his divine character, and be perfected through his grace to reign with him in glory. Let us be true to our heavenly calling; and while we profess the name of the Heavenly Father, exemplify in our experience the true characteristics of this divine relationship.

F. M. W.

The World's Christian Citizenship Conference

IN view of the prophetic utterances of the thirteenth and fourteenth chapters of Revelation, the conference on Christian citizenship in Philadelphia was one of the most important gatherings ever held in this country. It is the beginning of that work of whipping into line all the religious forces of the world, so that they shall act conjointly in forcing the people of all the world to perform a certain prescribed act of religion, or suffer the severest penalty of the law for noncompliance.

Says the prophet: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." "And he had power to . . . cause that as many as would not worship the image of the beast should be killed." Rev. 13:8, 15.

Said Dr. S. F. Scovel, president of the National Reform Association, at the opening of this conference: "Every nation must declare whether it is for or against Christ."

When it is understood that this organization proposes to bring about all its projects through force of law and penalty, and that the recognition it seeks for Christ is to be secured by compulsion, it is not difficult to identify that organization as one of the chief influences in the making of that persecuting power of Revelation 13, and the work which it has cut out for itself as the work specified in that prophecy.

The work against which the revelator warns the world is a work of compulsion in religion. The work for which the National Reform Association stands primarily is compulsion in religion; and the World's Christian Citizenship Conference, which is simply the National Reform Association enlarged into a World Reform Association, stands for the same work in all the world that has so long been fostered by the parent organization in the United States. The prophet warns against a work of compulsion in religion that was to affect "all that dwell upon the earth." The World's Christian Citizenship Conference proposes to do a work that will affect every nation in the world, and it is a work of compulsion in religion. It is a religious federation, consecrated to political methods, to bring about certain results in the realm of religion. Said the president of the organization, Dr. Scovel: "It is not possible to bring warring nations together except at the foot of the cross. The gospel must be so operated that in the end we will find all nations of the world fused in universal peace."

How that universal peace is to be secured was plainly pointed out by Dr. Scovel in an address at Winona Lake, Ind., in August last. He said:—

Uniformity is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences a degree of uniformity is necessary.

By the principles enunciated at the opening session of the World's Christian Citizenship Conference, and so vigorously advocated by the National Reform Association, which created the conference, it is perfectly apparent that in that organization we have the prophetic anti-type meeting its type.

The opening session of the conference was held Wednesday morning, November 16, and the president of the National Reform Association was elected permanent chairman of the conference. The perversion of the gospel commission was plainly shown in the opening address of the chairman, when he said:—

The election of good officers of the government and pure administration is as sacred a duty as that of the ministry. The pulpit is no more sacred than the desk of the mayor or magistrate.

This commingling and confusion of the sacred and the secular was one of the most striking characteristics of the conference. The declaration of its permanent chairman brings strikingly to mind the Lord's accusation against his disloyal priests:—

"Her priests have done violence to my law, and have profaned my holy things: they have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22: 26.

This accusation of the prophet was in all particulars applicable to this conference. Violence was done to His law by using it to bolster up a counterfeit sabbatic institution. The holy Sabbath was profaned by making it as one of the common days. By declaring that the pulpit was no more sacred than the desk of the mayor or magistrate, the president of the association, under whose auspices the conference was held, "made no distinction between the holy and the common." By putting politics on a par with religion, the conference failed to cause men "to discern between the unclean and the clean." And it was pre-eminently apparent that the members of the conference had "hid their eyes from" the only Sabbath the Bible recognizes, or God ever established as a period of weekly rest and worship.

Not only has that association hid its eyes from the Sabbath of Jehovah, and put a counterfeit in its place; but it proposes to make the counterfeit institution the sabbath of the whole world, and that by force of law. This was made plain by the chairman in his opening address, when he declared one of the purposes of the conference to be the securing of "a uniform rest day for all nations."

The weekly rest day being a religious institution, the enforcement of it in all the world means the enforcement of an act of religion upon all the people of the world; and that again shows the unmistakable connection between that organization and the power mentioned in Revelation 13, which was to enforce a religious act upon the people of the whole world, under the severest penalty of law. To some the connection may not be clear between the enforcement of an institution and the worship of a power. But he who truly keeps the Sabbath of Jehovah worships Jehovah, the One who established the institution. Likewise he who observes a counterfeit sabbath, worships the power which es-

tablished the counterfeit. Obedience is worship. In enforcing a false sabbath, then, the law compels the worship of the power which established that false sabbath. The power which established the false sabbath—and admits it—is that power which the revelator designates as "the beast." The false sabbath is the chief mark of its power. To enforce that "sabbath" is to enforce the mark of that power upon the people; and that means worship of the power whose insignia they bear.

Truly, in the unfolding of the work of this organization, we see a most striking fulfilment of a most wonderful prophecy.

The afternoon session of the conference opened at 2:30. A letter was read from Governor Stuart, of Pennsylvania, expressing his deep regret at his inability to participate in the conference, and wishing the organization Godspeed in its purpose. The mayor also was unable to attend, being out of the State with the governor, but was represented by his secretary. Dr. Martin G. Brumbaugh, superintendent of the public schools of the city, had the next place on the program, and was present. In a short address he declared himself in hearty accord with the purposes of the conference. He wanted to see everything in the public schools which we would like to see later in the life of the nation, and of course religion is one of those things. He wanted such a condition of things as would make it easy for the young to do right and hard for them to do wrong—a condition which never has obtained in this world, and never will this side the day of earth's dissolution.

Occasionally a speaker would seemingly forget the political purpose of the conference, and speak in a real missionary strain, like one who felt the necessity of individual work in the gospel ministry, and personal, individual salvation for the men and women of heathen lands. In such a strain spoke Rev. J. H. Haslam, of Philadelphia:—

The time has come for the whole church of God to move forward. Vast empires are awakened, spontaneous changes are taking place in all the world, making a supreme opportunity for the Christian religion. The rising spiritual tide, if taken at its flood, will carry whole peoples out of the stagnation of heathenism. The present state of things is drawing to a close in many lands. Out of the shadow of the night the world seems just now to be moving into the light. It is daybreak everywhere.

These are true words. It is indeed the day of the church's opportunity. But how sad the reflection that at such a moment an organization is formed to carry to the world—not the personal gospel of individual redemption, but that politico-religious counterfeit, a national

religion, and the doctrine of the salvation of nations! Such a movement builds a Babel of its own whereon to mount to the skies over the outraged consciences of the people.

A few moments at the opening of this session were devoted to reports from various quarters of the earth.

Said Dr. Gordon, Methodist Episcopal missionary from India:—

What impresses me most is the assertiveness of Christianity. Christian citizenship seems to be exerting a great influence. Christian citizenship and the federation of the world in the interests of Christ's kingdom are strongly marked.

The Christian citizenship idea seems to blind the eyes to the most simple and vital principles and characteristics of the Christian religion. Christianity is not assertive. It does not even assert its plainest rights. When smitten, the Christian does not smite. When his cloak is demanded, he gives his coat also. When a portion of his time is demanded, he gives a double portion.

But this discrepancy is not so astonishing when we reflect that the whole idea of citizenship in this world is out of joint with the real Christian program. Says the great apostle:—

"Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20.

The professed Christian who lays such strong emphasis upon his citizenship in this world that he forgets where his real citizenship is, and makes it his chief business to "save nations" whom God has plainly declared it his purpose to smite, seems to have forgotten "the pit whence he was digged," and to have set himself squarely against the purpose of his Maker. True it is that "Christian citizenship" and world federation are now strongly marked; but it does not necessarily follow that either of them is of God.

The first regular address of the conference was by Dr. T. P. Stevenson, editor of the *Christian Statesman*, and corresponding secretary of the National Reform Association. The theme of the address was, "The Moral Accountability of Nations." His postulate was that nations are moral beings. From this unproved and unprovable basis, he went on to make what would be a sound argument if his postulate were true. A moral being is capable of choosing between right and wrong, is possessed of a conscience and a sense of duty, is accountable to the moral law, and is to be rewarded or punished according to its attitude toward that law. A moral being must have a moral character. To have such a character, it must obey the moral law, must compel itself to keep the moral law. But a nation operates only through its subjects. So, for a nation to enforce the moral law upon itself, it must en-

force it upon its citizens. And that means the enforcement of religion by law under penalties.

The next step is to take the nation out from under any human control; for, being a moral being, its first allegiance is to its Creator. Said Dr. Stevenson:—

The nation has no earthly superior. The smallest independent state, by virtue of its independence, is free from human authority. No earthly legislator can lay down laws for it. . . . Nations are moral beings, bound by the moral laws of God.

The National Reform idea of government is still the theocratic one, and it proposes to have, not a single nation only, but all the nations of the world, under theocratic rule. This will necessarily bring them all under one ruler, and he, of course, the alleged representative of the Most High. There is no escaping the conclusion, once the premise is admitted. Must we admit it?—No; the moral beings of this world are human beings. For these Christ died, but not for governments. Christ commissioned his apostles to teach and baptize individuals, not governments. There is a heaven for saved individuals, but none for saved governments.

In another article, further consideration will be given the conference and its program of action. C. M. S.



How to Make Christians

DISCUSSING the question as to the United States being a Christian nation, a writer in the *Christian Statesman* for November says:—

It follows that much remains to be done before it can be said we have a nation that is Christian in the truest sense. It remains for us to labor for the regeneration of thousands of individuals; for without individual Christians, there can be no Christian nation.

We agree with this writer that the chief object of our labor should be the Christianizing of the individual units of society. But in doing this we must follow the methods of our blessed Lord, and labor in harmony with the principles he has enjoined. We can not make men Christian by law. Forcing them into outward acquiescence with so-called Christian laws and usages, will not change their hearts. The effect would be to lead them to hypocritical pretension. There will come a time in the history of God's dealings with the human family when he will call to account every misused privilege. Those who have done despite to his Word of truth, and rejected his proffers of salvation, must suffer the results of their transgression. But God has not committed to us the keeping of this account. We are to labor to lead men to God, leaving to them the consequence of their acts and to God the adjustment of their accounts.

General Conference Committee Council

Autumn Session, Beginning Nov. 23, 1910

THIS first report of the autumn council is written while as yet the council is only fairly getting into its routine work. In our next report we shall be able to present more actions and recommendations. Inasmuch as there will not be the usual spring council next year, the autumn meeting has been a full one, and the members present have been busy from early morning till night. One thing impresses every participant and onlooker in these councils, and that is the tremendous spread of this work from year to year, and even from season to season.

The consideration of the call to turn a stronger measure of resources of means and laborers into the populous city centers has led to the gathering of quite a number of conference presidents, as well as members of the General Conference Committee. The following is the list of the members who have been in attendance:—

MEMBERS OF GENERAL CONFERENCE COMMITTEE: A. G. Daniells, G. A. Irwin, O. A. Olsen, W. T. Knox, Allen Moon, R. A. Underwood, W. B. White, E. T. Russell, B. G. Wilkinson, C. W. Flaiz, Chas. Thompson, C. F. McVagh, Wm. Guthrie, W. C. White, C. H. Jones, A. J. Haysmer, H. R. Salisbury, M. E. Kern, K. C. Russell, E. R. Palmer, G. F. Watson, H. S. Shaw, and W. A. Spicer.

CONFERENCE WORKERS FROM ATLANTIC UNION: O. Montgomery, W. H. Holden, H. C. Hartwell, C. H. Edwards, J. W. Lair, R. D. Quinn, S. B. Horton, G. B. Starr, O. O. Bernstein, J. F. Piper, F. M. Dana, H. W. Carr, T. B. Westbrook, C. S. Longacre, F. E. Painter, J. K. Humphrey, F. C. Gilbert.

COLUMBIA UNION: B. F. Kneeland, W. H. Heckman, I. N. Williams, R. T. Baer, F. H. Robbins, S. Kime, C. F. Wiest, R. E. Harter, W. G. Kneeland, C. B. Haynes, E. R. Brown, G. W. Spies, W. H. Smith, J. L. McElhaney, A. R. Bell, W. A. Hennig, R. D. Hottel, H. H. Burkholder, James Shultz.

CANADIAN UNION: B. B. Noftsgger, M. C. Kirkendall.

LAKE UNION: M. Lukens, S. E. Wight, E. K. Slade.

NORTHERN UNION: S. E. Jackson, M. N. Campbell, C. M. Babcock, C. J. Buhalts, W. D. Parkhurst.

SOUTHERN UNION: E. L. Maxwell, E. G. Hayes, A. F. Harrison.

CENTRAL UNION: A. R. Ogden, C. R. Kite, L. W. Terry.

SOUTHWESTERN UNION: C. N. Woodward, J. W. Norwood, D. Voth, W. A. McCutchen.

PACIFIC UNION: E. E. Andross, J. O. Corliss.

NORTH PACIFIC UNION: G. E. Langdon.

GENERAL: N. Z. Town, C. M. Snow, Dr. D. H. Kress, A. J. S. Bourdeau, L. A. Hansen, F. M. Wilcox, I. A. Ford, J. N. Anderson, H. E. Rogers, T. E. Bowen, L. H. Christian, S. N. Curtiss.

Evangelizing the Cities

A large proportion of the time in the earlier days of the council has been given to the topic of work for the populous centers, in order that conference presidents and city workers might be released to return to their work, while the General Committee continues with routine business. It is impossible to give here even a summary of the papers presented, or of the earnest discussions of the various questions involved. It was voted to print the papers in a pamphlet later for the study of those interested. The following outline will, however, show the scope of the matters discussed:—

1. "The Meaning of the Call to Work the Cities; the Field Embraced in This Call." By A. G. Daniells.
2. "The Magnitude of the Work to Be Done." By C. H. Edwards.
3. "Upon Whom Should Rest the Responsibility of This Work?" By W. B. White.
4. "Agencies, Methods, and Plans in City Work." By R. D. Quinn, C. B. Haynes, O. O. Bernstein.
5. "The Relation of This City Work to Our Foreign Work." By W. A. Spicer.
6. "What Steps Should Be Taken to Secure Able Speakers and Efficient Bible Workers for City Work?" By K. C. Russell.
7. "How Shall the Necessary Funds Be Raised to Carry on This Work?" By G. A. Irwin, E. T. Russell, Allen Moon.
8. "The Use That Can Be Made of the Public Press." General topic.
9. "The City Mission, and How to Conduct It." By G. B. Starr, W. H. Saxby, Mrs. S. N. Haskell.
10. "The Part Our Literature Is to Act in Working the Cities." By N. Z. Town.
11. "How to Carry on Medical Missionary Work Efficiently in This Movement." By Drs. D. H. Kress and David Paulson.

We may add, in a few words, that there was hearty agreement that the stronger and less populous fields must help the weaker and the more populous in this work of evangelizing the unwarned millions still beyond the reach of our efforts. The spirit of brotherhood ran strong and true through all hearts in the council, and by a united effort the work is to be done. As the chairman expressed it in the opening of the discussion on city work, this call that has come sounds like the last call to arms for the attack upon the great centers of population in all the world, that is to bring the finishing of the work.

All were agreed also that there could

be no thought of drawing back and doing less abroad, in order to do more in the home land. The far greater efforts called for in the city centers in America must be made by redistribution of resources in this land, and the increase of resources. Workers who have been engaged in the city efforts have again and again expressed gratitude for the privilege of meeting others engaged in the same work, and interchanging experiences and ideas; and all in the council have been helped and inspired by the discussion of this great question.

Mission Finance

One of the most important questions before the council was that of mission finance,—the supplies for the needy fields abroad and for the city work and other needy fields in this country. The hearts of the brethren were mightily stirred as they reviewed in detail the lack of support in mission fields. The General Conference of 1909 had enthusiastically declared for bringing up gifts, and for sharing a definite proportion of tithe with mission fields. In harmony with this policy, the following plan of mission finance was adopted by the council:—

Whereas, The prosperity and permanence of this work are in a large measure dependent upon an adequate and regularly supplied amount of funds; and,—

Whereas, We have been instructed through the spirit of prophecy that a full tithe and liberal offerings paid into the treasury would provide ample funds for the support of all the world-wide evangelistic work which God has committed to this people; and,—

Whereas, There is a shortage of funds necessary to prosecute our foreign enterprises, making it apparent that there has not been that faithfulness in the matter of tithes and offerings that there should be; and,—

Whereas, In these matters the people are largely dependent upon the teaching and example of the ministry, making it apparent that we have failed in properly keeping the financial obligations of our people before them; therefore—

We recommend: 1. That the General Conference acquaint our people with the present financial situation.

2. That urgent and very active effort in all conferences be made to bring up mission offerings for this and every succeeding year to an average of at least ten cents a week a member.

3. That conference forces be organized for work among the churches during the week of prayer, at which time our present financial condition be placed before the people, with strong appeals for large donations.

4. That an extra effort be made by conference officers and laborers in closing up the Harvest Ingathering campaign, in order that the fullest returns may be realized.

5. That we request all conferences in North America receiving a tithe of less than ten thousand dollars, to pay, beginning Jan. 1, 1911, from five per cent to ten per cent of their tithe, according

to their ability, to the General Conference for mission fields; and all conferences receiving ten thousand dollars and more, to pay from ten per cent to twenty-five per cent, according to their ability; and that this plan be regarded as a permanent arrangement, upon which the General Conference may depend for the prosecution of its work.

6. That we emphasize the importance of promptly forwarding all trust funds from each local conference to its union conference, and that these in turn be transmitted without delay to the General Conference.

7. That all conferences, either local or union, having money that can be spared from their operating expenses, be requested to make such donations as the present situation demands.

8. That request be made to the union conferences to devote to the General Conference such portion of their income as can be saved by careful and frugal management.

9. That we recommend that all conference committees carefully consider the work of their laborers; and that where any are found to have failed to give evidence of their call to the work of the ministry by fruit-bearing, or if in their lives they have failed to adorn this sacred office, earnest effort be put forth to remedy this situation; and if this can not be accomplished, that such laborers be advised to engage in other lines of work.

10. That the General Conference Committee be requested to assist such conferences as may require their aid in making a satisfactory disposition of their force of workers, so as to enable them to participate in the suggested plan of the division of their income.

11. That we advise the Mission Board to proceed as rapidly in the expansion of its missionary operations as the funds in its treasury will warrant; and further, considering the great need of efficient laborers, and especially of able ministers of the Word, to enter the cities, we suggest that the General Conference Committee set apart a day for earnest prayer and fasting, to the end that the Lord of the harvest may send forth his Spirit and qualify laborers to meet the urgent demands of the hour, and that he may also so move upon the hearts of the people that sufficient means may be quickly supplied to enable us to greatly enlarge our mission work, both at home and abroad. We suggest that Sabbath, Jan. 21, 1911, be the day thus set apart for prayer and fasting.

12. That the General Conference furnish the union conference presidents a monthly statement showing the condition of the treasury, also the standing of each union and local conference in the matter of the ten-cent-a-week fund; that this information be passed on to the local conference presidents; and that each local conference president be requested to place in the hands of the elder of each church in his conference a statement showing the actual standing of the church regarding this fund.

13. That in view of the great need of the foreign fields, we urge those conferences in America which are receiving financial assistance from the General Conference, to develop their work as rapidly as may be, so that they may fully care for their own needs at as early a date as possible.

The discussion of this report was very thorough. It was more than a discussion. Again and again the council knelt in prayer, to ask for God's special help in shaping the plans and the work, so that the stronger should help to bear the burdens of the weaker, and all be given a direct and constant part in lifting the cry of this message to the loud note that shall carry the voice of the third angel to every unwarned field. All in the council felt that the Lord had guided to a plan which the conferences and believers will carry through from this day till the work is done, with an ever-increasing flow of consecrated means.

The council earnestly asked that, during December, specially large gifts shall be kept flowing into the treasuries for the mission fields, so that our workers who are suffering for lack of means, and whose hands are tied, may again be supplied. It is a situation that touches every Seventh-day Adventist heart.

This report will reach most of the churches at the beginning of the week of prayer. The brethren representing the various fields in this country believe that the call of the week-of-prayer offering will meet a response this year which will give assurance to our brethren on every mission station in the world that the believers in the home lands will truly stand by the missionary advance.

Further report of the council will be given next week.

W. A. SPICER, *Secretary.*



Modern Evangelism

MUCH has been said of late regarding the success of so-called great evangelistic efforts which have been carried on in different parts of the world. Judging from reports, it must be confessed that so far as sensation is concerned, they have achieved results. It is to be questioned, however, how much real, lasting good is accomplished by some of these spectacular methods of winning men to God. Commenting upon a recent revival, in which some seven thousand converts were reported, and a collection secured of twelve thousand dollars, the *Washington Herald* of November 12 says:—

And yet we mistrust the value of this sort of evangelistic work. We see the churches with able and efficient pastors going about their work steadily, appealing to reason, and preaching the gospel of Jesus Christ, without any such astonishing results. Conversions are made in the established churches, and there the converted usually become steady church-members, and, by so much, better and more useful citizens. But this brand of evangelical conversion has little that is solid about it; nothing at all to appeal to the thoughtful man. It is based prima-

rily on emotionalism, hysteria, and a sort of religious hypnotism, that leads men and women who take part in it, and who listen to it long enough, to be moved by strange impulses, to come forward when called upon, and sit upon the mourner's bench. . . . At these evangelical meetings people say they are converted, and want to be better, but it is through no process of sober reasoning that they arrive at such a conclusion; it is rather that they are carried on a wave of excitement, in which the whole community shares for a time, and, when the evangelist departs, with the congratulations of the preachers for the good work he has done, a reaction sets in, and the alleged conversions do not amount to so much after all. We doubt very much whether successful religious work is to be measured by the number of "conversions" or the amount of money collected. It is the patient toiler in the vineyard of the Master who reaps the real harvest.

It is not for us to judge of the motives or purposes of the men engaged in this work. Their motives may be of the very best; but it must be admitted that the methods which they employ are exceedingly questionable. Revivals have their use, but after all it is the earnest, daily Christian living which tells most for God; and, as the *Herald* justly remarks, it is "the patient toiler in the vineyard of the Master who reaps the real harvest."

F. M. W.

Note and Comment

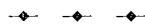
Why Churches Go Backward

THIS is a question causing much concern to many denominations at the present time. Spiritual apathy and indifference exist everywhere. Some churches, instead of recording a yearly increase, are obliged to confess a falling off in membership and church attendance. Speaking of this experience in the United States, the *New York Weekly Witness* of November 2 says:—

The churches in this country, taken generally, are not making anything like the progress they should be making; but their lack of progress is largely due to the fact that there are so many preachers in the pulpits who have no definite personal experience of the power of the religion which they are trying to preach, and so many others who pride themselves on their disbeliefs, and therefore do not and can not offer a full and free salvation through faith in Christ. They can not convict their hearers of sin, and of their need of the salvation wrought out for them by Christ, because they have never felt the need of regeneration themselves, and have had no experience of the sanctifying grace of the Holy Spirit.

Doubtless the chief lack in the Christian church to-day is that of a Spirit-filled ministry. In too many instances, school men and theologians are in evidence, rather than Spirit-called men. The gospel ministry is not a trade, which can

be learned in a mechanical way; it is not an intellectual attainment, to be achieved by the taking of a college course, or through the conferring of a degree; it is a divine call. The Christian pulpit should be filled only by men whose hearts God has touched, and who can speak out of a full personal experience of the power of his Word in their own lives. Such men will carry conviction to those blessed by their labors.



The Effects of Evil Literature

THE enemy of all righteousness has no more effective agency in the accomplishment of his purposes than the cheap, sensational literature with which the world is flooded, as found in many popular magazines, novels, and cheap story-books. No one can devote time to the perusal of such literature without feeling, in a greater or less degree, the effects of its demoralizing influence. It gives to the young unreal notions of life. It surrounds crime and criminals with a halo of glory. By suggestion and implication, and sometimes openly, it teaches crime and immorality. The *Boston Pilot* expresses these sensible comments with reference to this question:—

Every one knows the effect of the excitement and suggestion aroused when children, especially boys, devoured with avidity the lurid tales of Indian adventure, and were led to fly from their homes. To-day suggestion comes to the young from the reading of novels whose argument is criminality and gilded indecency. The result of such reading is an epidemic, more or less extensive, of like flagrant transgressions against the moral law. . . . Moreover, these cheap novels, low in thought and slangy in diction, are found in the newspapers which are read day by day. It is hardly to be wondered at that the taste for decent reading grows less as this literature increases in circulation. An evil mind can not appreciate the pure, the correct, and the wholesome. . . . Men and women who are otherwise intelligent fail to see this point. They see children ruined; they see young men abandoning their faith; they see young women entering into unions full of unhappiness. They never seem to see that the cause of it all lies in the literature they read, and the companionship they keep. The record of crimes emanating from such sources speaks for itself, and will be listened to by all whose perspective reaches beyond selfishness and unholy pride.

How much better to store the mind with the true and the beautiful. Within reach of every one are books of religious instruction, history, travel, and science, books of real value, which will materially aid in the formation of solid character. No believer who desires a growing, living experience in God can afford to permit his mind to be diverted by reading the light, trashy literature so current at the present time.



Fruit of Bible Work

As the result of Bible studies, a telegraph operator here has begun to keep the Sabbath. He is a young man about twenty-six years of age, with a good education. He has some knowledge of Greek and Hebrew, having been taught from the Bible by the archbishop of Quito. The Sabbath question has been in his mind ever since he found, when studying, that the blessing was placed on the seventh day. Now he is rejoicing in the clearness of the Bible teaching on many points. W. W. WHEELER.

Uprisings in Mexico

THE two principal cities of this republic, Mexico City and Guadalajara, have recently been the theaters of dramas which we hope will not soon be repeated. Here in Guadalajara, so far, there has been only one death; but the property loss has been considerable.

On the evening of Thursday, November 10, a large crowd came together to demonstrate regarding the alleged lynching of a Mexican in the United States. Soon shouts were not enough, but stones began to fly, and many windows were broken. The crowd began to march toward the American colony, attacking on the way the home of the Methodist minister, and breaking his windows. Then they remembered the old Adventist sanitarium, which is now a Methodist school; here they halted to stone the windows and pull down the iron fence in front of the property. From here they continued the march to the American colony, stoning most of the houses on the way, until they came to the home of Brother W. S. Swayze, M. D., with whom we live.

We had been warned not to go on the streets that evening, so were all at home. We heard the mob coming, and soon the stones began to come into the front rooms, crashing through the glass. We all vacated the house, and gathered in the yard to see what would result. Soon the mob passed on to another American house, but the owner and his nephew met them in front, and told them they were ready for them, and fired four shots into the air. The police persuaded the mob not to attack this house, so the "demonstration" in the colony ended for that night, the mob returning to the city, where they continued stoning houses and breaking windows.

Friday we were warned to take precautions, as the same "demonstrations" were to be repeated. The mob did not come to the chief American settlement, having been turned back by the police after an attack on one foreign house on their way out. In this attack the defenders fired a shot which killed one man.

The city is now under martial law, and no crowds are allowed on the streets. Many threats are made, and

danger to life is not over; but in it all we are calm, trusting in God, who can deliver even in the troublous times.

As we left our home to go to hide in a more secluded house, where we would not be suspected, we were reminded of the time to come, when we must leave our homes and go out to the mountains and woods, to be away from the infuriated mobs.

The women got together a few of their most valuable things, which they could carry, and we men dug holes in the ground, and hid our money and what valuable papers we had, and in less than one hour we were fleeing from our home, going away to sleep on a pile of weeds and grass, not knowing what hour we might be awakened to end our existence at the hand of infuriated men.

May we all be active while the way is still half open to preach the gospel in this Catholic country.

A. L. GREGORY, M. D.

Results From the Sale of Our Message-Filled Books

WHILE canvassing in California fifteen or sixteen years ago, I was one day wearily plodding up a small valley. The day was one of the hottest of a California summer; add to this a very dusty road, long stretches of country between houses, and the fact that the people were not disposed to read books, much less buy them, and you can easily imagine my feelings upon this occasion.

Finally, with a sigh of relief, what was thought to be the last house in the little valley was reached, and the occupants were canvassed, but with no results. They were not interested in my book. This had been my experience throughout that little valley all day long, and I was glad that the day was near an end. However, the day's work did not close at this juncture, nor in the disappointing way it promised, but rather with an experience to which I look back as one of the brightest of my life.

On turning to leave the last persons canvassed, by merest accident I caught a glimpse of a humble little cottage about a mile farther on, at the very head of the valley. With the discovery came a feeling of disappointment; for I had long made it a rule to pass none by. To all appearances, the tramp thither meant the prolonging of an unprofitable day. On inquiry I was informed that an Italian family lived there. This was received as good news, for it would excuse me from making the call; but the next words of my informant dashed such hopes to the ground,—"The man can read English, and is very intelligent." So, saying "Good-by," I started for the Italian home.

On arriving I was greeted at the gate by the owner, and lost no time in producing my book and beginning the canvass. As the prospect appeared so un-

promising, and I was very weary, I was going through the book—"Prophecies of Jesus"—rather mechanically; but soon my interest revived, as there was something fascinating in the attention manifested in its contents by my hearer. However, the man did not interrupt me until I had finished the description. He then enthusiastically informed me that he had a book "very much like the one" I was showing. "It is not just the same book," he added, "but treats of the same things. It is a wonderful book. I bought it about two years ago from a canvasser."

"What book is it you speak of?"

"Great Controversy," he replied; "I will show it to you." Going within, and bringing the book out, he said: "I have read this book many times; it is such a good book."

"Yes, that is a good book. Do you believe what it says?"

"O, yes! every word."

"I am glad you believe the book, for it teaches truth, and I hope you try to live what you believe."

"I do try to live as it teaches."

"I am glad to hear that. You ought to be a good Seventh-day Adventist."

"I have never met any Seventh-day Adventists. I would be very happy if I could see even one who keeps God's Sabbath."

"My brother, I am a Seventh-day Adventist. I keep the Sabbath, and believe the Lord is soon coming to redeem his people."

As I told him this, his joy knew no bounds. With tears of joy and words of thankfulness to God, he embraced me, asking me again to assure him that I was one of those who believed as the book taught. He then led me into the house, and introduced me to his wife.

On further inquiry I learned that this Italian brother, for such he is to-day, had begun keeping the Sabbath nearly two years before that time. What is still more surprising, when we take into consideration that he had been a Catholic, he was in harmony with every truth this people teach. As proof of this, he produced from a drawer a sack containing over a hundred dollars' tithe, which he had saved up, "waiting for the true church," as he explained.

The next thing this brother wanted to know was where there was a company of Sabbath-keepers and a minister; he desired to be baptized and unite with the church. I was glad to tell him we had a church only about a day's drive away. Hither he drove the following Friday, taking his tithe with him. Elder William Ings was there that Sabbath, and he baptized the Italian without hesitancy. His wife also united with this church a little later.

This Italian brother went as our first missionary to Italy. He was not sent by the Mission Board, however, but paid his own way; for though he had a very humble home, he was a prosperous gardener.

This is only one of many like instances that could be told of results of the circulation of our books. The canvasser who sold the "Great Controversy" may never know, in this life, of the good accomplished through his work; and though I took only one order for my book that day, the one given me by the Italian, I felt compensated for my labor. W. C. THOMPSON.

Annual Meeting of the Wales Conference

THE second annual session of the Wales Conference was held at Newport, September 29 to October 2. God richly visited the workers and delegates, and all who were able to attend, by a gracious outpouring of his Spirit. There was not a discordant note heard in the meeting from first to last. Backsliders were reclaimed, and ten persons were baptized.

Evening after the Sabbath, opportunity was given for the brethren to demonstrate in a practical way the genuine effect of the blessing they had been permitted to enjoy. A collection was taken, amounting to about twenty pounds, to be applied on the educational fund for the training of workers in the Russian, Latin, and Levant unions. Fifty-one pounds was also pledged on their local tent fund.

The Welsh-speaking brethren were especially encouraged by the publication of "Our Paradise Home" in their native tongue. As to progress in the Wales Conference, we are thankful that there are evidences of God's blessing. The membership has been quadrupled, increasing from sixty-four to two hundred thirty-three. Two new churches were organized during the year.

One of the pleasing features of the conference was a program rendered by the Missionary Volunteer society on Sunday afternoon.

The president of the conference, Elder H. E. Armstrong, plans to conduct aggressive field work this season, in addition to giving the time and attention demanded by the churches. This plan is one which we feel is worthy of consideration in many fields,—that conference presidents, ministers, licentiates, and Bible workers unite in opening new territory, imitating in this respect the great apostle, whose ambition was "to preach the gospel in the regions beyond."

This field has about two million inhabitants. Two ordained ministers, one licentiate, four Bible workers, and eleven canvassers were granted conference papers for another year. They all go to their labors of better courage and with a brighter hope than ever before.

GUY DAUL.

Ecuador

THE work of the Lord is going forward in this country. We have just returned from a short trip to the coast. We heard of a brother in Machala, but had been unable to get direct word from him, to know his standing. On our way our train stopped overnight at Riobamba. We made several visits in the evening and had one Bible study. While waiting for a steamer, we sold some copies of *Salud y Vida*, and also took a few subscriptions for it in Guayaquil. We held one meeting with English-speaking Negroes from Jamaica, in the railroad town of Duran, also selling them many copies of the *Watchman*.

We found the brother at Machala faithful and working, though needing Bibles and other publications with which to work. He had written to us three times, but we had not received his letters. Just before we reached Machala, he had been praying to the Lord to send him help, and was sure that our coming was in answer to his prayers. Some

points of the message were new to him; but as we studied the Bible together, he received them readily. He has been rejoicing in the message, as far as he understood it, for some four years, and will be ready for baptism soon. After holding Bible readings with his wife and mother for a long time, he succeeded in leading them both out of Catholic superstition into the glorious liberty of Christ. They had died about three months before my visit, and he felt sad because they had not been baptized.

We telegraphed for more papers, but our telegram was not correctly read. This, together with other circumstances, necessitated our return home. We held two Bible studies nearly every evening we were in Machala, one in Spanish and one in English. As soon as we attend to some other pressing matters, we hope to return, better armed with Bibles, papers, and books, and continue the work begun.

On our return, an editor at Riobamba, hearing that we were in the place, hunted for us. The next morning he found us at the railroad station, about an hour before train time. He is searching in earnest for Bible truth. He asked us to let him know beforehand the next time we were to be in Riobamba, as he wanted so to arrange his business as to have several days for Bible study. He desires some of our papers to read in the meantime.

On reaching home we found letters from the north, calling for more light. We had received one or two requests for help from the same direction before. We now plan to take the next train for that part of the field, so that the gospel in its purity, with the present-truth message, may be set before these people while they are eager for it.

W. W. WHEELER.

JOHN OSBORNE.

Canvassing Chinatown

OUR party of three began canvassing Chinatown, San Francisco. The first few stores refused to buy; but the Lord gave us success, and we were soon working our way into the heart of town, selling at almost every store. Often the people would run out of their stores, holding out their dimes to buy the papers.

We passed on from the park up to an alley called Waverly Place. Here we had to feel our way along the dimly lighted street, and go down into the opium-dens, and climb long flights of stairs, where we found the Chinese slave girls behind barred windows and doors. These girls passed out their dimes for Chinese papers, and I thought, What opportunity have poor beings like these for God's light? But God will find a way for every one who will call upon him in truth.

We have had many good experiences in Chinatown, and have sold over one thousand Chinese *Signs of the Times*. We find some who are interested in the Sabbath, but as we can not speak the language, we can only continue to pray that the Lord of the harvest will send native workers to reap what we have been sowing.

We have averaged all the way from one to five dollars apiece, each trip we have made. I hope others will try the same plan in their home Chinatown.

CLARENCE E. MOON.

Arizona Conference

THIS meeting was held at Phoenix, November 8-13. The laborers from outside the conference were Brethren P. J. Laird, recently from China, A. Cone, J. J. Ireland, and the writer.

The conference business was hastened through during the first part of the meeting, giving the time later largely to the spiritual interests of those who attended. The conference sessions were marked with freedom in considering matters, and perfect harmony and a general feeling of courage characterized the deliberations. Not being present when the finances were reported, I will leave mention of them to others, except to say that I learned from the secretary that the past year had been one of special growth in the material prosperity of the conference, the tithe amounting to more than twenty-one dollars per capita. The offerings were also good.

Elder H. G. Thurston was unanimously elected president for the coming year, and but one change was made in the committee.

The outside attendance was not large. This was partly due to the many attractions of the State fair. For this reason the instruction was largely along practical themes of Christian duty. An earnest spirit of seeking God was manifested, and on the Sabbath a general response was made to an invitation to seek God, but three or four remaining in their seats.

On Sabbath, following the morning service, Brother George G. Sims was ordained to the gospel ministry, Elder Thurston offering the prayer, and the writer giving the charge.

I feel sure that this good meeting will mark a permanent advance in the spiritual growth of the conference. One thing that added to the blessings of this season was that the committees were so arranged that the members could attend most of the meetings. I believe there is a great advantage in this, both to the committees and to the general interest of the meeting.

An important question before the conference was the opening of a conference school at Phoenix. These believers are far from any of our higher schools, and the step seems a necessity. Elder H. F. Courter is now conducting a successful school there; and at no large expense, changes could be made that would accommodate older students. Another reason why the present seems a favorable time to open such a school, is the opportunity presented to work among the Indians, some of that nationality having expressed a desire to obtain a preparation in our school for labor among their own people.

Arrangements were made for a conference wagon to travel among the scattered settlers. It is hoped in this way to reach many to whom the regular canvasser can not go on account of the distance between settlements and the lack of means of transportation.

The great irrigating dam, now nearing completion, is expected to bring in many settlers, and the brethren see the advantage of being ready to meet them with the saving truths for this time, before they are entirely absorbed in the mania to get rich, which takes possession of so many in a new country. All returned to their homes with added confidence in the success of the message.

CLARENCE SANTER.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

What Older People Can Do to Get Younger People Into Service

1. *They can live.* Men and women who are Christians are never too old for service; it is Satan's scheme to persuade them that they are. All the "successful careers" of a thousand great men will not have as much influence to incite to service as a homely, Christian life, strongly, honestly, actively lived for God and man. That does not refer to the kind that is long in the prayer-meeting and short in measuring potatoes, nor even the kind that professes to love its neighbors as itself, but has hardly a pleasant look for its immediate family; but rather to the home religion having the traits mentioned in 1 Corinthians 13.

2. *They can remember.* The minds and hearts of some people have atrophied until they positively can not remember how they felt when they were young. They show this in their actions, and are correspondingly disagreeable in their lives. The elder members having a desire to inspire service in the youth must not be so. The continual impulse of the spiritual life is activity — growth. There is coupled with this, in every healthy spiritual life, the charity that calls to mind the fact that there are differences in age, development, and mental traits of the persons met with daily, and that growthless perfection is no more to be expected or desired of each of these than it is of any other half-grown thing that we are very anxious to see develop.

3. *They can sympathize.* "Acquaintance awakens sympathy, and sympathy is the spring of effective ministry." Many who are aging faster than they have any right to, have scant sympathy for the youth and children, because they know them so little. This is as true of the parents themselves as of any one else — often more so. A wise teacher, who realized a great lack in our social economics, said, "Come, let us *live* with our children." There are thousands of children with living parents who are the most pitiable of orphans, because "home" means nothing to them but a place to eat, sleep, and work.

What common interests do we have with our children? What books do we read together? What projects are we carrying out together? How much do we fathers know about the lessons in school? When last did we all go to the woods together for an outing? Is it easy to talk with our boys about Jesus? If not, why not? Is there any practise of ours that persistently obtrudes itself in the mind when we think of talking seriously with the children about their spiritual welfare? or do we have our consciences so well trained that these practises do not bother us so much as they do the children? Is it hard for us to beg their forgiveness when we do wrong or are in the wrong?

O, our children and young people are far too precious a heritage, and too valuable a help in finishing our work, for us to be warranted in failing, by precept and example, to inspire them with a love

for service! If our children are lost to the truth, and fail of eternal life, it will be, first of all, because their parents did not lay hold of God mightily in their behalf; because mother's heart was not large enough to hold them, and father failed to "command his household after him." And should they be rescued, trained, set to work, saved in the kingdom of God, will others wear the crowns the parents should have had?

M. E. ELLIS.

How the Workers View the Work

THIS is a continuation of the good words received from Missionary Volunteer conference secretaries concerning the young people's work. The first of this series appeared in the REVIEW of November 24.

Southern Illinois

A working band will be a growing one; hence, we are always climbing to some goal. This quarter our donations will send a Fijian student to school. Each society takes a club of magazines every month. The quota is three magazines a member, but most of the societies take more. Our Reading Course band has passed the fifty mark. Work was started at camp-meeting, where many signed the pledge. At camp-meeting a sample lesson was given from the Morning Watch, and in less than an hour our supply was exhausted, and we were left to regret that we did not order more. I thank God for the Missionary Volunteer work. It not only aids in keeping our young people in the truth, but it provides a training for workers in this message. In our conference, we are few in numbers, but the Lord's blessings are many. Pray for our advancement.

EDITH SHEPARD.

Southern Union Conference

I believe the Missionary Volunteer work is helping to hold and train our young people. Some societies are taking a real interest in the themes making up the Reading Courses, and are deriving great benefit from their study. I am doing all I know how to do to increase the interest of our conference and local societies in the object and value of these courses of study, and trust that a more universal and deeper appreciation of the need of being thoroughly grounded in the knowledge of the Word will soon take hold of us, and lead us to utilize the various means provided for that purpose. We had a good sale of the Morning Watch Calendar last year. Our correspondence indicates that many have derived real and lasting benefit from it. One young sister told me she would not part with her booklet for five dollars, if she was unable to secure another. We are of good courage, and mean to push this branch of the work as far as our strength will permit; and the Lord will, I know, bless our efforts.

MRS. M. H. CROTHERS.

Atlantic Union Conference

The Missionary Volunteer work helps to train our young people by its educational and practical work. The Reading Courses assist in directing the young people's study in lines that are helpful to their Christian experience and in their fields of labor. The Morning Watch encourages Bible study and prayer, and

thus aids in building up spirituality, fortifying against temptation, and strengthening the mental and moral powers. Some of the young people are converted in the special services at camp-meeting as a result of the seed thus sown during the year.

F. M. DANA.

Northern Illinois

Three years ago I visited, for the first time, a Missionary Volunteer society. In it were three lads just entering young manhood. Full of energy and mischief, they were trying to get out of the meeting all the sport that the time and place would afford. Some one saw possibilities in their young strength, and had faith in it, and so set them to work. I have watched these three boys since then. Their responsibilities were small at first; but they grew little by little, until, instead of being a terror to the society, they came to be a help in it. After they fell into the habit of being useful, they liked it so well that they wanted to keep on being a help. Within a year, two of them had been successful leaders of the society. Next they decided to get some training for work; and, after a record-breaking summer in the canvassing field, they entered college, where they are still working. And this year the third has resigned his leadership of the society to enter school. This is the story of three boys who might have gone wrong, but who fell into the habit of going right in a Missionary Volunteer society. Let us put more misdirected youthful buoyancy to work in our societies.

NELLIE D. PLUGH.

Ohio

Some time ago the writer held membership in what was then called a young people's society. Special efforts were made to draw forth the latent talent of apparently unpromising youth, by giving them some definite work to perform. Many of these first attempts were undertaken with fear and trembling. The years have flown swiftly by; and to-day those who were faithful in doing the work are taking up the burdens of older laborers. To my personal knowledge two are in the ministry, one is a member of a conference committee, one is director of the normal department of a college, while another is doing efficient work as a conference tract society secretary. The full extent of the influence of that society only the day of judgment will fully reveal.

W. C. MOFFETT.

Southeastern Union Conference

Eternity alone will reveal the great good the Missionary Volunteer Department is doing for the young people of our denomination. I hope the time will soon come when its influence will be more greatly felt for the good of the young people not of our faith. The Reading Courses are creating a thirst for higher knowledge and the best and noblest purposes in life. Our special endeavors in behalf of the young people at our camp-meetings yielded much fruit. In one instance all who were baptized were young people. We are pushing the work of the Standard of Attainment. I feel that no Seventh-day Adventist, either young or old, should rest satisfied until this knowledge is obtained. Before closing I wish to speak a good word for the Morning Watch for 1911. Do you desire to begin every day of

next year right?—Of course you do. Then get a copy of the Morning Watch Calendar, which has been prepared to help you to do this. Let us remember that the "silent time" in the early morning will make a blessed time all day.

MRS. HELEN DOWSETT.

Missionary Volunteer Programs for 1911

WHILE the program is only a small part of the society's work, it is a good index to its success or failure. A good program may be both a result and a cause of successful Christian effort on the part of the members. Every Missionary Volunteer meeting is an opportunity. It may be a source of spiritual, practical, and intellectual advancement, if thorough spiritual, practical, and intellectual preparation is made for it.

Since our young people's work has been organized, an effort has been made to furnish materials for helpful and inspiring society programs. The new plans for 1911 will, we believe, be productive of the best results yet obtained.

There will be, during the year, twelve lessons on "The Way to Christ," eighteen on "Missionary Volunteer Methods," and seven on "Mission Studies," besides several special programs and a few meetings to be arranged for wholly by the local society.

Materials for these programs will be published in the *Instructor* as usual; but a leaflet has been prepared containing the outlines of all the suggested programs, with references and helps for their preparation. This leaflet will be invaluable to all officers, committees, and active members. With this list of the programs for the year in hand, and with the lessons appearing one week earlier in the *Instructor*, our Missionary Volunteer societies ought to do the most thorough and aggressive work they have ever done.

Let the youth be encouraged to plan their work ahead, and make thorough preparation. If a young person knows several weeks before that he is to take part in a program on India, he can read the books or other helps suggested in the leaflet, and thus be able to speak more intelligently, and in a more interesting way. And in the meantime he has become interested in one great section of earth's harvest-field. Such definite work is in itself a valuable part of the preparation of young people for usefulness. Let the older and more experienced members of the church encourage the youth to make the most of these valuable opportunities.

All who have responsibilities in the Missionary Volunteer work, and every member as far as possible, should have this leaflet. The price is five cents. Order from your conference Missionary Volunteer secretary, or the Missionary Volunteer Department at Takoma Park, Washington, D. C.

M. E. K.

The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature

Conducted by the Missionary and Publishing Department of the General Conference

E. R. PALMER	Secretary
N. Z. TOWN	Assistant Secretary
A. J. S. BOURDEAU	Missionary Secretary

Suggestive Program for Fourth Sabbath Home Missionary Service

(To Be Held Dec. 24, 1910)

OPENING SONG: "Jesus Is Coming Again." "Hymns and Tunes," No. 1330; "Christ in Song," 929 (old edition, No. 720).

SCRIPTURE READING: Eze. 33:1-9.

PRAYER.

SECOND SONG: "Let the Lower Lights Be Burning." "Christ in Song," No. 480 (old edition, No. 387).

FIRST READING: "Seed Sowing."

HOW WE ACCEPTED THE TRUTH: Report of church missionary secretary (librarian) based upon information on slips of paper passed out November 26.

SECOND READING: "The Open Bible in Every Home."

MUSIC OR SYMPOSIUM: By Missionary Volunteers and children.

THIRD READING: "How to Use Tracts."

MONTHLY REPORT OF CHURCH WORK: Reading of interesting letters; verbal reports by members; etc.

FOURTH SABBATH COLLECTION for church missionary society. Individual report blanks may be dropped into the basket with collection. Librarian should explain object of collection.

PRAYER over collection and reports.

PLANS FOR WORK: Assigning of territory for tract distribution; announcement of topics for discussion at weekly missionary meeting; increasing church club of weekly *Signs* or *Gospel Sentinel*; handing out of names and addresses for missionary correspondence; following up parties interested through Harvest Ingathering campaign; first steps in magazine salesmanship; etc.

CLOSING SONG: "Saved to Serve." "Christ in Song," No. 474 (old edition, No. 431).

BENEDICTION.

To the Elder or Missionary Leader

(Not to be read publicly)

Monthly Report

The church missionary secretary should faithfully report the work of the church to the conference tract society secretary, who will gladly supply blanks for that purpose. The statistics gathered from the slips passed to the church members, November 26, should also accompany this report.

How to Buy Tracts

The most economical way to secure tracts for envelope distribution is to buy them from your tract society in large packages, selling for 50 cents, \$1, and \$5. A liberal discount from the retail price is allowed on these packages. They are also accompanied by a sufficient number of large printed envelopes for use

in house-to-house package work. Let the members work the territory thoroughly as far as they go.

The "Review" in Every Home

The best foundation that can be laid for a working missionary society is to secure each family's subscription for the REVIEW. As a rule, the REVIEW readers constitute the working force of the missionary society. They are intelligent in regard to the plans of the denomination, and in sympathy with every forward movement. Help to place your church upon the Roll of Honor containing the names of all the churches in your conference in which every family takes the REVIEW.

Church Library

Plans should be laid for the purchase of a library of our standard books, to be loaned to the members, and by them to those not of our faith. A good assortment of tracts should also be on hand. Your town library should be presented with some of our large books, such as "Great Controversy," "Daniel and the Revelation," "Bible Readings," etc., also with our leading magazines regularly. The fourth Sabbath donation will assist in providing for this library.

A. J. S. B.

Seed Sowing

Interesting Incidents in Pioneer Work
(First reading)

When in 1885 the first missionaries went to Australia, they received by each monthly steamer arriving from America four thousand copies of the weekly *Signs of the Times*. In those days we knew little about selling papers, and, lacking this experience, these papers were handed to people on the streets. In time, when the missionaries were seen with the *Signs* under their arms, people would cross the street to secure a copy of the paper, because they were so much interested in its contents.

One day, however, the writer, in company with Brother Henry Scott, having finished giving out the papers in the city of Melbourne, one paper was left in our hands, and was placed in the paling of an iron fence surrounding the park near the public buildings. On this paper was placed the address of the mission rooms. Little was thought of this at the time; but the following Sabbath, when our meeting was in session, there came a knock at the door. Upon opening it, a man presented himself, saying that he had learned of the address of that house by taking a paper from the fence near the public buildings in Melbourne.

He was invited into the meeting, and bore an excellent testimony to his love for the truth, and his desire to know more of this people, saying that he had found in the paper that we kept Saturday for the Sabbath. He was asked if he believed what he had read on this point. He replied that he did, for he saw that the argument was clear and plain. He then added: "I am a man of some means, and am not obliged to work for a living. I do not know why I can not keep that day for the Sabbath as easily as the first day of the week." At the close of the meeting I had a talk with him, and learned that he was a member of a church in South Melbourne.

"I OUGHT not to pronounce judgment on a fellow creature until I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words, I am never in a position to judge another."—Hamilton W. Mabie.

What One Paper Accomplished

However, not knowing anything of the man or what dependence might be placed in him, the incident was forgotten for the time being; but upon the following Sabbath he returned, and, at the close of the meeting, invited me to attend a mid-week meeting in the vestry of the church of which he was a member, saying that it was the Young People's Improvement Club, and that, at the previous mid-week meeting, when a question was demanded for discussion for the following week, he had proposed "The Change of the Sabbath." He said: "I am to be the first speaker, and I know little or nothing about the question, and I would be pleased to have you attend that meeting, and take my place as the first speaker." We were then informed that after the discussion upon the points brought out in the first speech, we would have the opportunity of closing the discussion. I complied with his request; and, after a brief discussion as to the propriety of letting a stranger speak, I was accorded the privilege, and, in the time allotted, set forth, not that I was a seventh-day keeper, but that I had learned, from reading the Bible, that the seventh day is the Sabbath, and that from history I had also learned that the Sabbath was changed by human authority. A lively discussion followed, and the common arguments for keeping the first day were strongly set forth. It was then voted for the first speaker of the evening to close the debate. This was done in a way not to offend, but in a way also to set forth the truth in as clear a manner as possible.

Our First Church in Australia

At the close of the meeting, I was invited to meet with this company at their next mid-week meeting, to discuss other points; but, thinking that it might cause friction in the church, I declined to attend. I said, however, that, if there were any families where Bible readings would be admissible or welcome, I would be glad to have an appointment at some such places. Invitations were given out for two or three places at that time, and so our Bible studies began from house to house. As a result, about thirty excellent young people of that vicinity accepted the Sabbath, and constituted the charter members of the first church organized in Australia. Had it not been for the one paper read by the gentleman alluded to, which he found in the fence, this result would not have been obtained. This one incident emphasizes the importance of using our literature in opening the work in a large city.

A Preacher's Saddle-Bags

Another incident will suffice. When I began work in the State of Virginia, I found my way to a small mountain town in the lower end of the Shenandoah Valley, and was entertained by a gentleman who kept a general store. Upon informing him that I was a minister who desired a place to preach, he secured a vacant storeroom, and placed seats in it for the evening; but I noticed a peculiar arrangement in the seating. It was seated quarterways of the room, and the stand from which I was to preach was placed in a corner, and a long seat directly in front extended from one corner of the room to the other.

I noticed also that this man and several others were seated on that seat, and that they were armed with revolvers. I asked the man after the meeting what that was for. He said there had been a suspicion that I was in the town for no good purpose. Only a few weeks before, a Mormon preacher had been tarred and feathered there by a mob, and it was suspected that I was connected with the same body of people; therefore, they had decided that I, too, should be served in the same way. My host and some other friends decided that I should be protected, and said that if I were taken from the room, it would be over their dead bodies.

My host, however, was not entirely satisfied regarding my mission. When I left the house next morning to go in search of a place for permanent meetings, I left my saddle-bags, well filled with literature, in the room where I had lodged, expecting to return at night. Upon my return, the gentleman came to me, and said that he had a confession to make,—that, not having entire confidence in me, he had intended to search my saddle-bags for evidence in the matter. "But," he said,—

What One Little Tract Did

"I want to assure you that I did not go through the bags; for lying on the top I found a little tract, entitled, 'Seven Reasons for Sunday-Keeping Examined.' I was so struck with the title that I sat down and read the tract of sixteen pages. Being thoroughly convinced by the argument, I made up my mind that people ought to know what was in it; so I went into my store, which was well filled with people, and said to them, 'Gentlemen, I have something I would like to read to you, in which you will be interested;' and they said, 'Go ahead.' So I stood on a nail-cask and read, and all declared that the argument was clear-cut, strong, and convincing."

Beginning of the Work in Washington, D. C.

From the reading of this tract, the gentleman accepted the Sabbath, and published in the papers that his store would not be open, from that day, on Saturday. He was tested severely several times by men coming for medicine in case of sickness; but he said: "Tell me what you need, and I will go in and get it for you, and give it to you; but you can not go into my store on this day." Of course his business suffered, and in time he sold it out, and came to Washington, D. C., where he began regular work distributing literature from house to house. This in time created a demand for mission work, and a mission was opened on Vermont Avenue by Elder W. H. Saxby and wife. This was supported, at least in part, by this brother, Reuben Wright. In due time, a church was organized in a hall on Fourteenth St., N. W., and additions were made until there are now five churches in Washington and its suburbs. That one seed taken from the saddle-bags grew into a large tree, which has borne fruit that eternity alone will reveal.

Let the periodicals and other publications be circulated freely in behalf of home missionary work; and, in the great harvest home soon to be sung, there may be surprises as to how fully the work has prospered in our hands.

J. O. CORLISS.

The Open Bible in Every Home

How Lay Members May Begin to Hold Cottage Bible Readings

(Second reading)

"The Open Bible in Every Home" should be our motto. Then the question should follow: What can I do personally to aid in getting this neglected Book open in the homes of my neighbors, and awakening a permanent interest in its study?

The first friendly visit must precede any attempt to conduct a definite Bible study. If any member of the family is ill, a wide door is opened to call and offer any neighborly assistance, and at such a time it is easy to introduce points of dietetic reform, and hints or experience in the use of nature's simple remedies,—pure air, simple foods, fruits, grains, and nuts, and the use of water in sickness and health.

If you have read in your own home, with personal interest, the beautiful book, "Ministry of Healing," you will be able to select from among its many treasures something appropriate to read to a neighbor. Just a little is better than too much. Read a paragraph or two from the chapters on "Helps to Daily Living," "Ministry of the Home," or "The Mother" (see pages 376, 377, and 378 for some of the sweetest and best things ever written of the mother's work). These good words never fail to touch a tired mother's heart, and open it to the impressions and leadings of the Spirit.

Read the chapter on "Diet and Health" before making your visit, and then select pointed paragraphs that have impressed your own mind. A short Bible study on health may be introduced, without calling it a Bible reading. Simply ask such questions as, "Have you noticed the original bill of fare that our Heavenly Father gave to his children in their Eden home?" If they reply, "Why, no, not particularly," or, "I do not remember just what it was," you can then ask for *their own* Bible, and turning to Gen. 1:29, read: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat." Here is the meat, the true food, that a loving Father provided for his own children, whom he wished to see enjoy perfect health. 3 John 2.

The experience of Daniel and his companions (Dan. 1:8-20), and the results of the test between this diet and the food from the king's table, introduce an interesting and instructive illustration of a practical test on the diet question. Josephus, the Jewish historian, says that the "pulse" which Daniel ate included all fruits, grains, vegetables, and nuts, and excluded anything that had to be killed.

You can show by one or two texts, such as Ps. 78:12-31, with 1 Cor. 10:1-11, that the record of these experiences was especially made for us who were to be living in the last days, to protect us against the rapid increase of disease, caused by wrong habits of eating and drinking.

The importance of using such books as "Ministry of Healing," "Steps to Christ," and "Thoughts from the Mount of Blessing" can not be too strongly urged. We should be so familiar with

these books that they will be woven into our own experience, and we be able readily to find passages to read to a neighbor, beside the sick-bed, or to a tired mother while she continues her work, or sits with you while quieting a child.

We have known as many as thirty copies of "Ministry of Healing" to be sold by one lady as a result of reading portions of the book to neighbors. The early chapters of the work, "Our Example," "Days of Ministry," "With Nature and With God," "Prayer for the Sick," and "Mind Cure," are all good, and so also are other portions.

The plan here suggested is not a new theory, to be tested, but is the very simple method we are using constantly in work with all classes. Tact, skill, and ease in meeting people will come with experience. Do the best you can, and do it in love. God can so fill your heart with his love before you leave your home, or while you are making the effort to bless others, in answer to your earnest prayers before leaving home, that your ministry will be sweet and acceptable; your own health, physical and spiritual, will be renewed; and joy, the very joy of Christ, will flow into your life.

Hundreds and thousands of loving visits should be made, selections read, and short Bible readings held, that are not held because fear of failure is holding us back from the close personal touch with our neighbors, into which the Great Master Visitor wishes to bring us. But let us try. Better fail trying than not to make the effort. Success will follow where we least expect it, and in a manner far exceeding our highest hopes.

It is not always wise to try to offer prayer with your neighbor. Circumstances must lead in this matter. Christ did not often pray in public, but constantly in secret. Beside the sick-bed and with God-fearing people, a short, earnest prayer will be refreshing and acceptable, and at other times the circumstances may call for it.

Upon leaving, if invited to call again, it may be well to suggest that you would be pleased to do so. At the second call, direct the attention to the prophecy relating to the increase of knowledge and its remarkable fulfillment in this generation.

GEORGE B. STARR.

How to Use Tracts

A Simple Plan for Systematic Work

(Third reading)

The experience of years in tract circulation demonstrates that no iron-clad rules can be laid down for their use. They are "seeds" that may be planted here, there, and everywhere, personally and through the mails, with the hope of arousing interest in the truth. Some of the most thrilling experiences in connection with the work of this message are the results of faithful work with tracts, which, although presenting ideas that may be at first unwelcome, finally convict the reader of the truth. On this point the spirit of prophecy teaches that "the missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them. The success which attends the efforts of

ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading-matter which has enlightened the minds of the people and removed prejudice."—"Gospel Workers," page 410.

House-to-House Work

The envelope system makes possible a systematic, house-to-house work, which may be taken up as follows:—

1. Each volunteer for the work should say about how many homes he or she can conveniently visit regularly. Ordinarily, ten, six, or even four, are enough for the average person to attempt at once.

2. Take seven envelopes, numbering them 1, 2, 3, etc., and then fill these with the tracts suggested in the list given below. As many sets as needed may be made up in the same way, and delivered to workers.

3. Worker begins with No. 1, visiting homes in his territory, and leaving one envelope-package with each.

4. The following week No. 2 is used, and No. 1 is taken up, unless the reader wishes to keep it.

5. If possible, have a regular time for going; keep the work up, giving out the next number each week, and taking up the one preceding.

District the Territory

By districting the territory, and beginning new territory as tracts are collected, a small company can work a large section thoroughly. The work proves interesting because it brings the worker directly in contact with the needs of the people. Avoid arguments. As far as possible, let the literature answer inquiries.

In a church the work should be in charge of the missionary secretary (librarian), who should know just where each one is working, so as to direct intelligently.

"The Pocket League"

All have opportunities to use tracts as they pursue their regular work. After arranging the tracts for systematic work, some will remain unused. This has been planned so that extra copies of these excellent numbers may be handed out as desired by the worker. In one conference the missionary secretary is forming the "Pocket League," the members of which dedicate a pocket to this work. Ladies also are joining, dedicating a portion of the hand-bag. "Work as you go. Be always prepared."

Suggestive Packages for Envelope Use

No. 1

Justified by Faith
The Name
Winning of Margaret

No. 2

We Would See Jesus
Heralds of His Coming
Way to Christ

No. 3

Waymarks to the Holy City
Elihu on the Sabbath
It Doesn't Pay
How Esther Read Her Bible

No. 4

Demons' Council
Who Changed the Sabbath?
Back to the Old Paths

No. 5

Topical Bible Studies
New Testament Sabbath
Thoughts for the Candid

No. 6

Rich Man and Lazarus
The Seventh, or One Seventh?
Which Day, and Why?

No. 7

Seal of God
Is Man Immortal?
Sunday in a Nutshell
Signs of the End

This list is only suggestive. Different arrangements may be found more suitable in your neighborhood.

H. H. HALL.

Sanitarium Relief Campaign

Presenting the Relief Campaign

A Suggestive Outline

We have recently mailed to our workers in this country, including church elders and leaders of companies, a type-written form of an outline for presenting the work of the Sanitarium Relief campaign. Other literature was enclosed with it. If any worker has not received this matter, because of change of address or for any other reason, let him notify us, and other copies will be sent. Address Sanitarium Relief Bureau, Takoma Park, D. C. L. A. HANSEN.



A New-Year's Reflection

ANOTHER year is almost gone; we are now in its closing days. While there is nothing unusual in the fact that another year comes to a close, there is reason for our giving it special thought in connection with the work of our Sanitarium Relief campaign.

This campaign was launched at the beginning of the present year. It was to continue three years, with a given amount to be done for each year of the three. One year is gone; this means that but two thirds of the time is left in which to complete the work of the campaign.

It has of necessity required some time to start this movement. The matter had to be presented to all our union and local conferences for adoption. Books had to be published, literature printed and circulated, and definite plans laid and put into operation. At the same time there have been other interests to demand attention and effort.

There are those who have done active work in this campaign, and have accomplished much toward fulfilling its requirements. A few have even finished their part of it, as far as the required quota is concerned. But to those who have, for one reason or another, delayed the matter, it should come with much force that one third of the allotted time is gone.

There should be no unnecessary delay nor loss of time. The longer we wait, the less time we have; and the less we do now, the more we shall have to do later. The need of the campaign is not relieved by simply letting the allotted time slip by. With one year about gone, should we not put forth earnest effort to do our part? The month that remains is an especially favorable one in which to work. Let us improve the time and opportunity. L. A. HANSEN.

Field Notes

THERE are two new Sabbath-keepers at Englewood, Tenn.

SIX followed their Lord in baptism recently at Alamosa, Colo.

AT Burlington Beach, Ontario, two more have been baptized.

WORD comes from Alpena, S. D., that five have accepted the truth.

SABBATH, October 22, three persons were baptized at Detroit, Mich.

SIX young people have been recently added to the church at Rochester, Ind.

SABBATH, October 22, Elder W. W. Sharp baptized three persons at Kent, Wash.

ELDER OTTO MADSEN baptized three converts at Davenport, Iowa, Sabbath, October 29.

AT the close of meetings at Mussoorie, India, six souls were buried with their Lord in baptism.

AT Grand Forks, N. D., fifteen Scandinavians have signed the covenant to keep all the commandments.

SIX persons have begun the observance of the Sabbath southwest of Nevis, Minn., where meetings have been held.

AS the result of a tent effort at Columbia, S. C., forty new Sabbath-keepers have been raised up, twenty of whom have been baptized.

SEVEN adults have taken a firm stand for the principles of present truth at Caterville, Ill. At Chicago, last month, three were baptized.

FOUR families have accepted the truth as a result of meetings held at Max, Neb., and as many more are on the point of a favorable decision.

ELDER C. S. LONGACRE baptized ten persons in the South Lancaster (Mass.) church recently. Eight of these were students from the academy.

ELDER L. D. LONGARD, who is laboring at Halifax, N. S., reports the baptism of three, and the addition of four to that church since September 18. He says there is a growing interest at Dartmouth, also, where he holds weekly services.

FROM California Elder G. W. Rine reports that during the month of September four adults were baptized at Berkeley, and seven more have expressed their determination to live henceforth for God. Three have been recently baptized at Milford, and five at Moneta.

A SERIES of public meetings continuing about fourteen months has just closed at Fort Worth, Tex. The membership consisted of about forty-five at the beginning of the effort, and now the membership is one hundred five, with at least fifteen others keeping the Sabbath.

AT Dothan, Ala., two colored women have recently begun to keep the Sabbath.

TEN have definitely decided to keep the commandments at north Fort Worth, Tex., as the result of meetings in that place.

NINE persons were baptized by Elder R. E. Harter in the First Church, Philadelphia, Pa., Sunday, October 30. These, with those previously added to the church, make a total of thirteen members who have been added to the church as a result of the tent effort during the summer.

The Character of the Theater

THE question of the elevation of the theater so that it shall carry with it high educational and moral influence, has been often discussed. Remarking on this, the *Missionary Review of the World* says:—

"It is not what the theater might be, but what it is, that causes the opposition of so many high-minded men and women to the theater as an institution. There must be some reason why, with all the attempts to elevate the theater, it has remained in almost every case so degraded. It is said that Booth sank half a million dollars in the city of New York in the endeavor to found a school of the drama where no plays would be represented except those which were elevating and uplifting. We fear that there are not enough people in the community, that are of a high tone of morality, who are ready to uphold any dramatic institution where no appeals are made to lower propensities."

THE centenary of the founding of the American Board of Commissioners for Foreign Missions was recently celebrated in Boston and Bradford, Mass. At the latter place a thirteen-ton monument of rough stone, bearing a bronze tablet, was unveiled.

DR. LYMAN F. KEPLER, chief druggist in the Bureau of Chemists of the Department of Agriculture, in a lecture before the National Wholesale Druggists' Association at Dallas, Tex., last week, declared that 4,000,000 Americans are victims of the drug habit, and that through the use of certain patent medicines the number is rapidly increasing.

NOTICES AND APPOINTMENTS

British Columbia Association of Seventh-day Adventists

THE annual session of the British Columbia Association of Seventh-day Adventists will be held in connection with the conference at the Vancouver church, 1766 Barnard St., Vancouver, B. C., for the purpose of electing officers and for the transaction of such other business as may properly come before the association. The first meeting will be held Friday, Jan. 27, 1910, at 1:30 P. M.

F. H. CONWAY, *President*;
J. J. DOUGAN, *Secretary*.

Address

THE permanent address of Elder I. P. Dillon is Apartado 164, Camaguey, Cuba.

Publications Wanted

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

V. W. Vincent, R. F. D. 2, Sedan, Kan.
J. J. Jobe, Leesville, La., papers and tracts.
Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio.

Mrs. H. T. Moor, 1319 Vermont Ave., N. W., Washington, D. C.

Mrs. G. Hurley, 508 North E, Pensacola, Fla., *Youth's Instructor*, *Signs of the Times*, *Life and Health*, tracts.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—20 men to work in woods, also some teamsters. None but good workers wanted. Write to A. F. Jorgensen, Mesick, Mich.

WANTED.—To hire a good man for farm work for one year. Good wages paid. References required. Address F. J. Nesmith, R. F. D. 1, Florence, S. D.

ELEGANT lithographed floral Bible Mottoes (12 x 16). Prepaid sample, 6 cents; 12, 65 cents; 50, \$2.25; 100, \$3.75. The Waterbury Specialty Co., Brandon, Wis.

WANTED.—To correspond with Seventh-day Adventist capable of taking full charge of steam laundry. References required. Address E. G. Fulton, 259 South Hill St., Los Angeles, Cal.

COOKING OIL, best grade. Freight prepaid, shipped from Kansas City to points east of Denver, Colo., to Ohio. 5-gallon can, \$4.75; 2 cans or more, \$4.60 a can. Address R. H. Brock, Box 629, Kissimmee, Fla.

FOR SALE.—Eighteen acres on the county road, and joining Pacific Union College grounds. Fenced on two sides. Four acres one-year-old apple trees. New barn and good well. For further information address J. B. Fradenburgh, St. Helena, Cal.

Do you use shortening? Write to-day for Dr. Godsmark's free Cook-booklet, circulars, and special prices on Hygienic Vegetable Shortening and other Home Supplies. Address Home Supply and Manufacturing Co., Department A, Chattanooga, Tenn.

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

CALIFORNIA DRIED FRUIT.—Excellent quality this year. Early varieties ready to ship now. Advantage of car-load freight rates to many points. Let us send you our Circular R right away. Address St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

FOR SALE.—40-acre farm; small 5-room house; stable; hen-house; 16 x 36 shed; good well with windmill; 8 acres cleared; 25 acres fenced; 3 markets within 4½ miles. Reason for selling: I desire to move near a church-school. Price, \$1,350. Chester Pierce, R. F. D. 1, Bethel, Minn.

WANTED.—Strong, energetic young brother as assistant at sanitarium. Wages from first; increased with experience. State age, weight, and object in applying. Also would consider application from graduate lady nurse. State where trained. Must be strong. Jared Sanitarium, Logansport, Ind.

BIBLE MOTTOES.—1,000,000 Bible Mottoes, size 12 x 16. Assorted: 100, \$5; 200, \$9. "Father" and "Mother" lead. Desirable Post-cards—Christmas, New-year's, Birthday, Bible Texts. 100, 75 cents; 200, \$1.25. Express prepaid. Enclose stamp. Hampton Art Co., Lock Box 257, Hampton, Iowa.

PURE VEGETABLE COOKING OIL, quality guaranteed the best. Three gallons, \$2.75; five gallons, \$4.25; half barrel (30 gallons), 74 cents a gallon; barrel (52 gallons), 73 cents a gallon. Special prices on health foods in quantities. Write for prices. Iowa Sanitarium Food Co., Des Moines, Iowa.

FOR SALE.—Three double lots with convenient house of large rooms. Horse-shed, carriage-room, chicken-houses and yard. Water piped in the house. About 60 bearing peach trees; situated near the Loma Linda College of Evangelists. For particulars and terms write to L. A. Johnson, R. F. D. 4, Modesto, Cal.

WANTED.—To correspond with a man and a woman (Seventh-day Adventists), the man to do general work, and capable of keeping in order telephones, enunciators, electrical fixtures, and do general repair work; the woman to be capable of taking charge of laundry or to do cooking. References required. Address Washington (D. C.) Sanitarium, Takoma Park, D. C.

Obituaries

GINTHER.—Adam Gintler, infant son of Mr. and Mrs. A. Gintler, was born near Denver, Colo., Feb. 7, 1909, and died Aug. 23, 1910, aged 1 year, 8 months, and 24 days. This is the first death in the family, and it falls heavily upon the parents and the children who remain. Father, mother, five sisters, and one brother are left to mourn.

G. W. ANGLEBARGER.

WHITAKER.—Died at Birmingham, Ala., Nov. 18, 1910, John Robert Whitaker, Jr., infant son of J. R. and Florence Whitaker, aged seventeen months. Little Robert had endeared himself to all by his sweet smiles and loving disposition. In the resurrection morning, when the angels are sent to gather all His jewels, may the sorrowing parents receive back their treasure.

W. C. WALES.

FLETCHER.—Mrs. Odell Fletcher was born near Kanawha Station, W. Va., May 2, 1862, and died at Moundsville, W. Va., Oct. 3, 1910. Death came suddenly, after an illness of only a few hours. Sister Fletcher accepted the third angel's message more than twenty-two years ago, and lived a faithful and consistent life to the day of her death. She was a member of the Moundsville church, and worked zealously to make its work effective. She was faithful at church services, and was continually seeking an opportunity to speak a word for what she believed to be truth, and to distribute papers, tracts, and books. Hundreds of people who came within the range of her influence testify to her religious zeal and faithfulness. She left a husband, a brother, two sisters, and other relatives to mourn.

JOHN F. STEELE.

GEIGES.—Minnie Geiges was born in Grand Rapids, Mich., Feb. 1, 1884, and died in Pasadena, Cal., Sept. 25, 1910, aged 26 years, 8 months, and 24 days. She was married in 1908 to Robinson P. Kane, who, with one sister, is left to mourn. From the age of fifteen she had been a consistent member of the church; and her friends here, with those in her girlhood's home, treasure the memory of her life, and mourn her untimely death. The funeral services were conducted in Los Angeles, by the writer.

B. E. FULLMER.

EVERETT.—Nellie Caroline Boyer-Everett was born at San Diego, Cal., Oct. 31, 1888, and died at Oakland, Cal., Nov. 11, 1910. July 18, 1907, she was married to Chas. D. Everett, who survives her, together with the little baby girl that was born only a few hours before the mother died. For years she has been a consistent member of the Oakland church, living an exemplary life of faith. She died in the hope born of the third angel's message. Besides the husband, she leaves her father and mother, with a sister and six brothers, to mourn.

B. E. BEDDOE.

CROSS.—Died at Algona, Iowa, Nov. 19, 1910, Mrs. Polly A. Cross, aged eighty-one years and twenty-two days. She experienced religion in early life, and in later years united with the Seventh-day Adventist Church. Although an invalid for some ten years past, she bore her infirmities with patience and Christian fortitude, and died in the hope of eternal life. She leaves four children, ten grandchildren, and four great-grandchildren. The funeral was held in the Seventh-day Adventist church in Algona, the writer speaking words of comfort and hope from Prov. 25:25 and Isa. 26:19, after which she was laid to rest to await the summons of the Life-giver.

STEMPLE WHITE.

RICE.—Died at Plainfield, Wis., Nov. 7, 1910, Newton A. Rice, aged sixty-five years and six days. Brother Rice was born in Greenwood, Ill., and at the age of seven years he moved with his parents to Belmont, Wis., where he spent most of his life. A companion, three daughters, and two brothers are left to mourn, but not without hope. Nine years ago he, with his family, attended a series of meetings, as the result of which he gave his heart fully to God, and accepted his truth. He united with the Almond church, of which he remained a faithful member until death. The funeral services were conducted by the writer in the Belmont M. E. church, after which he was laid to rest till the Life-giver shall come.

F. F. PETERSON.

NELSON.—Died at Burlington, Iowa, Oct. 29, 1910, Sister Josephine Florence Nelson, aged 29 years, 2 months, and 25 days. Sister Nelson was born at Burlington, Aug. 4, 1881, and leaves a mother, four sisters, and one brother to mourn. But the "blessed hope" sustains them all in this affliction. Josephine was a devoted and exemplary Christian. The disease which caused her death fastened upon her several months ago, while she was engaged as bookkeeper in the Nebraska Sanitarium, at College View, which position she had faithfully filled for about eight years. She was a graduate of the scientific course of Union College, and was a worker of marked ability. The funeral service was held in Burlington, Iowa, words of comfort being spoken by the writer.

F. M. BURG.

LILES.—Died suddenly at Woodlawn, Ala., Nov. 20, 1910, Gertrude Valeria, beloved wife of W. D. Liles, aged twenty-five years and three months. She rests from her labors, but her works follow her; for her life was fragrant with loyalty to God and to his cause, and she was a faithful wife and devoted mother. She leaves to deeply mourn her loss, her mother, three sisters, five brothers, her husband, and three little children, the youngest of whom is but one week old. At an early age our sister was converted. Three years ago she accepted present truth, and united with the Seventh-day Adventist church at Birmingham. A large audience seemed deeply impressed with the uncertainty of life, and with the importance of being ready each moment to meet the Lord, as the writer spoke from Ps. 90:12.

W. C. WALES

(Southern Union Worker, please copy.)

DEVERE.—Catherine Devere was born Nov. 25, 1840, in Chateau, France, and died at Kankakee, Ill., Oct. 16, 1910. Sister Devere came to America in 1856 with her parents, who settled in Ottawa, Ill. In this place she married Martin Devere, March 19, 1861. To this union were born three sons and three daughters, all of whom, with her husband, are left to mourn. She became a Seventh-day Adventist thirty-six years ago, and was a faithful and consistent member of that church until her death. A large number of relatives and friends gathered for the funeral service, where words of comfort were spoken by Rev. D. Creighton (Presbyterian) and the writer.

CHAS. T. EVERSON.

PEASE.—George Wesley Pease was born Aug. 20, 1855, in the State of New York, and died at Boulder, Colo., Nov. 2, 1910. In childhood he removed with his parents to Minnesota. About the age of fifteen he was converted, and united with the Medford church. In 1875 he was married to Anna M. Jensen; three years later they moved to Bridgewater, S. D. Here he was an efficient officer in the church for years. For some time he resided in Colorado, also in Missouri. In 1909 the family located near Minatare, Neb. During the last few months of his life he gave many evidences of his faith in the third angel's message. His wife, four daughters, and one son mourn the loss of the husband and father. Services were conducted at Boulder by Elder A. T. Robinson; at Minatare by the writer.

G. W. BERRY.

HAUGHEY.—Sarah Elizabeth Haughey was born at Fallston, Pa., March 15, 1839, and died Nov. 8, 1910, aged 71 years, 7 months, and 23 days. While teaching school in Marion, Ind., she boarded with a Seventh-day Adventist sister, and here her attention was called to the third angel's message. She gladly accepted these precious truths, and faithfully endeavored to observe them. Two years later, Aug. 4, 1868, she was united in marriage to Brother E. B. Haughey. Death had deprived Brother Haughey of his companion, leaving him with the care of five children, three of whom were quite young. To these she became the best of mothers. Sister Haughey, with her husband, united with the Mt. Vernon church in October, 1902, and ever lived a consistent Christian life. The funeral services were conducted by the writer, in the college chapel at Mt. Vernon.

H. H. BURKHOLDER.

SCHEMK.—Wm. Henry Schemk was born in Boston, Mass., Sept. 15, 1833, and died in North Cambridge, Mass., Nov. 23, 1910. Many years of his life were spent in the service of his country. He was with Commodore Perry on his expedition to Japan in the frigate "Mississippi," and he also took part in many of the important engagements in the Civil War. About seven years ago the writer began Bible studies with him and his wife, and in a short time both accepted the truth, and became members of the Boston church. Though over seventy years old, he stopped using tobacco, etc., and prepared himself for the coming of the King of kings, which hope with him was a living reality until the very end. Elder L. T. Nicola, assisted by the writer, conducted the funeral service, speaking words of comfort and instruction.

W. R. UCHTMANN.

PERRY.—Died at East Burke, Vt., July 4, 1910, Matilda T. Perry, aged sixty-nine years and fourteen days. She was married to W. A. Perry in the year 1860, and together they reared a large family, but neither of them were Christians until after they moved to Enosburg, Vt., in 1881. Being near the Bordoville church of Seventh-day Adventists, they sent their older children to Sabbath-school, and soon they became interested in the blessed truths we hold, and accepted them heartily. They were resident members, and much esteemed by the Bordoville church as long as they both lived. Brother Perry was laid to rest about six years ago; and his companion, in her loneliness, left the old home, and lived most of the time with her oldest son, at which place she died. She appreciated the kindness and care given her, and manifested a firm faith in God, and a lively interest in, and love for, his work.

MRS. H. W. PIERCE.



WASHINGTON, D. C., DECEMBER 8, 1910

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The Field Work

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Miscellaneous

THE autumn council closed last Sunday, some members of the committee, however, getting away a few days earlier, in order to meet appointments.

THE song published in our Home department will be appreciated by lovers of good music. We regret that, as we do not know the author, we can not give proper credit. We would suggest that this be preserved for ready reference by pasting in the back of the regular song-book.

THE suggestive program in this issue, for the fourth Sabbath home missionary service to be held in the churches, December 24, is of more than ordinary interest. The readings suggest clear and simple methods whereby our church-members may give the message to their neighbors and friends.

IN the Field department, Brother W. C. Thompson tells in an interesting way of the result of one earnest day's work in canvassing, and of the excellent fruit it bore. Our faithful canvassers will not be able to tell, this side of the great harvest day, the fruit which has come from their earnest seed-sowing.

JAN. 7, 1911, has been appointed by the General Conference Committee as Missionary Volunteer day. All churches are asked to devote the time of the regular meeting for that day to the consideration of the young people's work. The REVIEW of December 22 will contain a suggestive program, and also the leading articles prepared for that program.

AFTER a little time in the new field of Pernambuco, northeastern Brazil, Elder John Lipke reports thirty baptized, forty others keeping the Sabbath, and five brethren preparing for the canvassing work. He adds: "In this field we can say in truth, Great is the harvest, but few are the laborers. One preacher must do the work in four states, a thing that is very difficult."

WE ask every reader to turn to page 14, and note the report on mission finance adopted by the council. The brethren gave this subject much attention and study, and all felt that the Lord especially blessed as his guidance was sought for a plan that all the conferences could set in operation at once, for turning men and means toward the unworked city wastes at home, and the vast unentered fields abroad.

WE were glad to hear, at the council, of success attending the opening of Elder G. Roth's work among the French-speaking people in New England. The North American Foreign Department was encouraged by the council to lay plans for the strengthening of the work for this nationality in America. The work for the Jewish people, in which Elder F. C. Gilbert has been laboring, was also placed under the fostering care of this department.

NEXT Sabbath is the first day of the week of prayer. May it be a blessed season in every conference, and to the isolated believers as well as to those who have the privilege of meeting together.

As we go to press, the bookmen of the Review and Herald Publishing Association territory, including eastern Canada, are assembling in their annual convention in Takoma Park. There is promise of a good attendance and an enthusiastic convention. A. F. Harrison, the veteran general agent of the Southern Union, and J. L. McGee, field agent of the Eastern Kansas Conference, are present to assist in the convention work.

"For five years," writes Elder H. H. Votaw, of Rangoon, "we have appealed for a worker for the Karens of Burma. By their ancient traditions these people have been taught to look for messengers bringing news of a coming Saviour. The history of missions shows that they are more favorably inclined toward the gospel than most heathen peoples. Now a Karen has learned of the Sabbath truth, and is calling upon us to teach this message to his people. We do plead for help to send the advent message to them. How long must the Karens wait?"

DEPEND upon it, our missionaries are praying that those in the home lands may be given special help in planning liberal gifts for missions at this annual offering.

Once again, writing of West Africa's disappointment in not receiving help, Elder D. C. Babcock quotes from "Gospel Workers": "Victories are frequently lost through delays," and, "Long delays tire the angels." "I can not tell you," Elder Babcock adds, "all the sadness there is in this long delay." Unable to get a worker to the Gold Coast, he fears that much has been lost there among a hundred believers or more, newly come to the faith, scattered among the heathen, with no one in charge in the whole region. We do ask our brethren to pray and work most earnestly to send help this coming week of prayer to the hundreds of mission stations where the hands of our workers are weakened by the lack of funds in the treasury.

Foreigners' Union Convention

WE give notice of a Foreigners' Union Convention, to be held at the Swedish chapel, 213 Oak St., Chicago, Ill., Dec. 27, 1910, to Jan. 4, 1911. The first meeting will be held at seven-thirty on Tuesday evening, December 27.

The object of this convention is to give the representatives and laborers of the various foreign nationalities in this country an opportunity to meet for mutual study and counsel, and to consider the best methods of giving the message to the millions of foreigners in this country.

All who are planning to attend should write to us at once, and inform us of their coming. On arriving in Chicago, come direct to our office, Room 650, 324 Dearborn Street, and there you will be assisted in finding a place to stop during the convention.

O. A. OLSEN.

IN order that the students may gain a practical missionary experience, the Foreign Mission Seminary gives Sunday and Monday of each week to actual field work.

THE series of articles begun last week from the pen of Elder J. O. Corliss, will be found of special interest. They deal with some phases of the sanctuary not usually considered.

THE annual offering for missions is to be taken up in every church and company, December 17. Never did we have such an appealing situation in the fields. Let us double the offering.

FOR a number of years the president of one of our union conferences has made it a practise to make up small packages of tracts, place a rubber band about them, and throw them out of the car window as he travels from place to place. A large number of our people are joining the "Tract Pocket League," supplying themselves with small tracts for instant use. A few days ago the manager of one of our publishing houses received a letter from a person in Kentucky who had picked up a tract on the railroad right-of-way, read it, became impressed with its importance, and ordered a number of books. "Cast thy bread upon the waters: for thou shalt find it after many days."