



The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., December 29, 1910

No. 52



Good Night—Good Morning

WORTHIE HARRIS HOLDEN

Good night, old year! We lay thee down to
rest,
And fold thy passive hands upon thy breast.
Thy brow is furrowed deep with care and
pain;
No loss we grieve, nor wish thee back again.
For thy dead hopes and for thy love of right
We give thee a caress, and say, Good night.

Good morning, glad new year! The dawn of
grace,
Of courage, hope, and cheer beams in thy
face.
Few more good mornings lie 'twixt us and
heaven,
Yet for our good this new delight is given,
To greet with joy sincere,—thy smile
adorning
Our simple life of love,—and say, Good
morning.

Portland, Ore.



Facsimile of January Cover

January Number

LIFE AND HEALTH

THE NATIONAL HEALTH MAGAZINE

The Mothers' Counselor and the Babies' Friend

The January number of *Life and Health* brings to the public some very timely instruction upon many important health topics, prominent among which is

The Present Infant Mortality

Shown to Be Not Necessary—Result of Ignorance

This great number of *Life and Health* contends that no question is of more importance than that of the prevention of the many unnecessary infant funerals; and that the one essential thing necessary to save infant life in this country is

Proper Instruction to Mothers

Ninety per cent of the babies dying before the end of the first year are bottle-fed.

The business of rearing a baby must be classified as an "extra-hazardous occupation."

January Issue Sentiments

- "A square deal for every baby."
- "Let conservation begin at home."
- "The child is the greatest national asset."
- "Nations are gathered out of nurseries."
- "Every parent knows not how to bring up a child."
- "Neglect of children is not only criminal, it is suicidal."
- "Infant mortality is the greatest sensitive index we possess of social welfare."
- "We must look to the mothers of our country for the country's welfare."

Every mother ought to read the January issue of Life and Health, and every person interested in the physical and spiritual welfare of the coming generation should assist all mothers to secure it.

Order a liberal supply of the January *Life and Health* of
Your State Tract Society
DO IT NOW

Watch the Light Flash

At Every Flash a Baby Dies

Somewhere in the Civilized World



(Electric Bulb, Flashing Every Ten Seconds)

One death every 10 seconds
360 deaths an hour
8,640 deaths a day
3,153,600 deaths a year

One Half of This Loss Is Preventable

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 29, 1910

No. 52

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General Articles

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

Words to Our Workers

MRS. E. G. WHITE

"WHAT things were gain to me," Paul declares, "these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead."

"I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"This one thing I do." Paul did many things. He was a wise teacher. His letters to the different churches are full of instructive lessons. He worked with his hands at his trade, in this way earning his daily bread. "These hands," he said, "have ministered unto my necessities." He carried a heavy burden for the churches, and sought earnestly to lead them in the right way. But Paul al-

lowed nothing to divert him from the one ruling purpose of his life. In all his busy activities, he never lost sight of his one great purpose,—to press on toward the prize of his high calling. One aim he kept steadfastly before him,—to be faithful to Christ, who, when Paul was blaspheming his name, and using every power within his reach to make others blaspheme it, had revealed himself to him. The one great object of Paul's life was to serve him whose name had once filled him with contempt, to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn Paul from his purpose.

My dear fellow workers, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty lead you to consecrate yourselves wholly to God's service. Worldly attractions will be presented to draw your attention from the Lord Jesus; but laying aside every weight, and the sin that so easily besets, press on toward the heavenly goal, showing to the world, to angels, and to men that the hope of seeing the face of God is worth all the effort and the sacrifice that the attainment of that hope demands.

How to Solve Perplexing Problems

Into the daily life there come many perplexing problems that we can not solve. There are those who wish to adjust every difficulty, and to settle every question before they begin to work. Such will surely fail. In the end, the future will be just as indistinct, and the problems just as perplexing, as when they began to speculate about them. It is in following light given that we receive greater light. Those who go forward in faith will find the solution of the problems that perplex them. Light will shine on the pathway of the workers who go forward without questioning. God will go before them, giving them skill and understanding to do that which needs to be done. Having committed themselves to the work, and having asked wisdom from God, let them trust in him. They can not carry the burden of their responsibility alone. This Christ does not ask them to do. He will carry, not a part, but the whole of the weight of their burden; for he is a mighty Saviour.

Move forward at the call of God. When he points out a work to be done, in his name and with full faith take up that work. You may not see the end from the beginning. Perplexities may surround you. Others may tell you of the lions in the way. But nevertheless go forward, saying, The Lord wants this work done, and I will act my part faithfully. I will not fail nor be discouraged.

At times the arm of faith seems too short even to touch the Saviour's gar-

ment, but there stands the promise, with God behind it: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not."

It is not our efforts that bring victory; it is seeing God behind the promise, and believing and trusting him. Grasp by faith the hand of infinite power. The Lord is faithful who has promised.

Questions will arise that can not be settled by any amount of thinking. Do not spend time trying to settle them. Take up the work waiting to be done, trusting in God. His righteousness will go before you, and the questions that have troubled you will answer themselves.

The voice of duty is the voice of God,—an inborn, heaven-sent guide. Whether it be pleasing or unpleasing, we are to do the duty that lies directly in our pathway. If the Lord would have us bear a message to Nineveh, it will not be pleasing to him for us to go to Joppa or Capernaum. God has reasons for sending us to the place to which our feet are directed. There may be souls pleading with God for light in the very place to which God calls you,—souls to whom you can make plain the way of salvation.

Little Things

It is the little foxes that spoil the vines; the little neglects, the little deficiencies, the little dishonesties, the little departures from principle, that blind the soul and separate it from God.

It is the little things of life that develop the spirit and determine the character. Those who neglect the little things will not be prepared to endure severe tests when they are brought to bear upon them. Remember that the character building is not finished till life ends. Every day a good or a bad brick is placed in the structure. You are either building crookedly or with the exactness and correctness that will make a beautiful temple for God. Therefore, in looking for great things to do, neglect not the little opportunities that come to you day by day. He who neglects the little things, and yet flatters himself that he is ready to do wonderful things for the Master, is in danger of failing altogether. Life is made up, not of great sacrifices and wonderful achievements, but of little things.

(Concluded next week)

New Thought in the Orient

PERCIVAL J. LAIRD

WITH the greatly increased facilities for travel and the simplified and convenient form of photography, together with the many versatile travelers who provide an ample supply of illustrated articles, the magazines and periodicals of to-day are an important factor in enlightening the minds of many in regard to the characteristics, habits, and customs of nations other than their own.

But there is also another sphere of influence which this form of journalism is entering; namely, the discussion of moral and religious topics. Such discussion is becoming very prevalent. For example, such questions as the state of the dead, and those dealing with the religious teaching in schools and colleges, esoteric philosophy, Spiritualism, theosophy, Mormonism, Eddyism, Millennial Dawn, etc., are discussed. In fact, this branch of the press has become a veritable pulpit for good or evil.

Under the heading, "Religious Reform in Japan," written by a Japanese, the *Japan Magazine* says:—

"The points in which a reform of Christianity seems to be desirable are, . . . the Bible cosmogony should be abandoned. It can not be taught consistently with the conclusions of modern science, and should be frankly abandoned. For instance, a few years ago, a question which agitated the Christian missionaries in this country [Japan] was that of the divinity of Christ,—a debate than which nothing can be imagined more foolish. . . . The Christian conception of God needs to be enlarged and raised; for Christian preachers often speak about him in a most childish manner. . . . When Christianity can recognize Christ as an ideal personality, subjectively conceived, and standing to the unconditional Absolute in the same relation as Brahma and Amida, Christianity will have advanced one step, and be in a position to take its place in the reconstructed religion of the future."

Coming, as does the foregoing, from one avowedly a heathen, we are rebuked for our refusal to send the light to precede the onslaught of educated materialism, rationalism, skepticism, and it may be rank atheism, as taught even by professed Christians. But the heathen are not alone in holding and teaching such principles. From the pen of one of the senior American missionaries to Japan, I quote the following:—

"The evolutionary hypothesis is very powerful in every branch of science and history and religion. Higher Criticism necessitated in the minds of a majority of Biblical scholars a reconstruction of theology. I welcome this new knowledge as giving us a larger Bible, and better knowledge of the methods of God's progressive revelations."

Long ago Paul wrote on this wise: "Beware lest any man *spoil* you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Ac-

cording to their own year-books, it is recorded that in three of the largest denominations, in which, alas! these philosophical ideas are gaining ground rapidly, no fewer than seven thousand churches in the United States failed to note a single addition to their membership on confession of faith in 1905. Is it too much to say that what has proved so eminently disastrous and lamentable at home will produce equally sad results in the foreign mission field?

The writer looks forward to returning to China soon, and would be glad to hear from any consecrated believers who may be thinking of China as the field for their life-work until Jesus comes. True indeed is the word spoken: "Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened."

Whatever information we have gained is at the disposal of any who feel that God is calling them to evangelize China's millions. To represent this great nation, take every letter in your Bible to represent a Chinese person, and then get seventy-nine more Bibles, and with their combined letters, each still representing a person, you approach to an idea of the vastness of the task of the workers who plead for your prayers.

Loma Linda, Cal.

Scripture Similes

OF all things far, I love the best
The distance from the east to west;
For by that space, and all within,
God's mercy parts me from my sin.

And best I love, of all things high,
The space between the earth and sky;
For by that height beyond all ken
God's love exceeds the love of men.

I love, of deep things undefiled,
A father's pity for his child;
For by that depth, so far, so clear,
God pities all that faint and fear.

O Father! Father! endless kind,
I thank thee for my human mind;
But chief of all my praise shall be
That mind can not encompass thee!

—Amos R. Wells.

The Third Person of the Godhead —the Holy Spirit

M. E. STEWARD

"The Holy Spirit was the most precious legacy that Christ could leave his church."—*Testimonies for the Church.*

THE Holy Spirit a representative:—

1. Christ is the representative of his Father. John 6:38.

2. The Holy Spirit is Christ's representative. John 16:14.

3. Hence, the Holy Spirit is the direct agent in fulfilling all the divine purposes and promises in the work of man's salvation. And as Christ's representative, he who accepts Christ has the gift of the Holy Spirit.

The Holy Spirit creates life: (1) Physical life; (2) spiritual life; (3) he

inspired the Bible, and is the life of its text. John 3:5; 2 Peter 1:21.

The office work of the Holy Spirit:—

1. He makes us acquainted with God, being "the spirit of wisdom and revelation in the knowledge of him." Eph. 1:17.

2. He is the Spirit of truth, guiding into all truth. John 16:13.

3. He shows "things that are to come," thus proving his divinity. Isa. 41:23.

The Holy Spirit

1. Convicts the world of sin, and of righteousness, and of judgment. John 16:8, R. V.

2. Converts men, which is called being "born of the Spirit." John 3:8.

3. Enables man to keep God's commandments. Eze. 36:27.

The Holy Spirit—

1. Is the Comforter, witnessing with our spirit that we are children of God. Rom. 8:16.

2. Will give us words to speak when tried for our faith, bringing all things to our remembrance. John 14:26.

3. The Holy Spirit will bring all other blessings in his train. See "Desire of Ages," page 672.

How to secure the Holy Spirit:—

1. "Ask" for him (Luke 11:13), with a degree of earnestness proportionate to his value.

2. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

3. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

How to retain the Holy Spirit:—

1. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

2. "Keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

3. The sin against the Holy Ghost is the only unpardonable one. Matt. 12:31, 32. It is committed by persistent neglect of the means of salvation, until the heart can no longer be impressed by the Spirit, as well as by doing "despite unto the Spirit of grace" by one who has had a deep religious experience. Heb. 10:29.

The latter rain of the Spirit:—

1. In a degree, the Spirit is given to every man. 1 Cor. 12:7.

2. He came in a special manner on the day of Pentecost, being called "the former rain." In like manner, the Holy Spirit is to be given again just before the coming of Christ. This is known as "the latter rain," or "the times of refreshing." Joel 2:23; Acts 3:19. The former rain in autumn caused the grain to spring up; the latter rain ripened the grain in the spring.

3. The "rain" in Joel represented "a teacher of righteousness." See margin. The former rain endured the "teacher of righteousness" with power, and all the gifts of the Spirit. Luke 24:49; Mark 16:20. The latter rain will fill the earth with the glory of God as never before. Rev. 18:1.

Preparation for the latter rain:—

1. "Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.

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

3. "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1.

Sanitarium, Cal.



History of the Jewish Priesthood — No. 5

Its Ceremonials

J. O. CORLISS

BESIDES the national functions of the Levitical priesthood, there were other duties of a more distinctly religious character, which the priests were supposed to perform. These included ceremonial offerings, which doubtless were designed as object-lessons, to accompany oral teaching regarding moral precepts and the plan of salvation. Deut. 21:5; 17:11. This seems evident from the urgent counsel: "Let thy priests be clothed with righteousness; and let thy saints shout for joy." Then, as if to encourage effort to obtain these results, the Lord adds: "I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Ps. 132:9, 16.

The fact that the priests were collected together in particular cities would tend to show that they were not expected to go to the homes of the people with their message, but that the people were to go for their education to the place where typical demonstrations might be made the basis of the lessons to be taught. Through this means, the priest was a "messenger of the Lord of hosts," and so was expected to impart knowledge of God, as revealed in his spoken law. Mal. 2:7.

Having performed all else in behalf of the voluntary worshiper, the last act of the priest was to raise his hand aloft, and pronounce a solemn benediction in these words: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." Num. 6:24-26. This ceremony was supposed to communicate to the individual that power from God which would keep him pure and true in his life-work. This doubtless was a source of encouragement and joy to the one thus blessed, to lift him over difficulties to be met along the way. So impressive, indeed, was this formula of benediction, that in one form or another it has passed into custom in the Christian church, and no congregation is satisfied unless the minister, with uplifted hand, pronounces upon all the benediction of God's blessing.

Formality, however, gradually crept into the Jewish priestly services, until, aside from the sacrificial offerings, little

if any oral teaching was done. The result was that in the days of King Asa, the house of Israel had been for a long time without a knowledge of the true God, and therefore were ignorant of the moral law, because no "teaching priest" had been among them. 2 Chron. 15:3.

It was because of this priestly laxness that the Israelites became so excessively exact in their forms of worship, without receiving spiritual benefit. To them the tabernacle, and later the temple, were much like great slaughter-houses, where droves of oxen, sheep, and goats crowded the outer enclosures. The altar was there, upon which was poured the blood of victims (Deut. 12:27), only to trickle its way down through the drains provided for its passage. The arrangements for cooking those parts of the sacrifices claimed by the priests had their fixed positions. Amid such scenes there could be very little to inspire prayer and praise.

But while the apparently mechanical observance of that sacrificial system had no power to convey deep religious thought, yet there lay within it an essential though not entirely obvious meaning. It was designed to be no less than an offering of personal life dedication as well as a symbol of faith in the vicarious death of One yet to come. This seems, at least, apparent from the words of the psalmist: "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:16, 17.

All this, however, was in time lost sight of. The work of the priests came to be regarded in the minds of the people as a coarse and altogether human occupation. The work of priest and butcher had become almost identical. The endless routine which required the steady aim and strong arm to give the fatal stroke, and to stand in the blood of sacrificial victims, would naturally nerve one in time to shed the blood of a human enemy. It is therefore not strange that the Levitical priesthood came to have a strong warrior caste. The two sons of Eli, Hophni and Phinehas, fell in battle. 1 Sam. 4:17. Zadok the priest (2 Sam. 8:17) was a young man "mighty of valor" in David's army. 1 Chron. 12:28. Benaiah, captain of the king's guard in David's reign, and captain of the host under Solomon, was a priest. 1 Chron. 11:23, 24; 27:5.

To the chief or high priest alone was given the power of oracular response to inquiries in times of great emergency. These answers of the high priest did not depend on his moral standing. They seem to have been conveyed more particularly by the outer vestments he wore, as the breastplate of jewels, or the ephod, the priest simply repeating the words thus made known.

The messages thus given were quite in contrast with those delivered through prophets, which were the utterances of the Spirit dwelling within the prophet himself. These were in the individual

style of each prophet who spoke, and the message of each was clothed in his own peculiar imagery. Not so with the priestly responses. They were very brief, even laconic, covering hardly more than a bare answer to some question asked. For example, see 1 Sam. 23:9-12.

The last record of any inquiry through the ephod was about 1056 B. C., under Abiathar, as noted in 1 Sam. 30:7. He was the last member of the house of Ithamar. The urim and thummim (light and truth) in the breastplate, seem, however, to have been available as an oracle to a later date. At least the people of Ezra's generation appear to have understood its nature and importance. In the reorganization of the priesthood, after the return from Babylon, some descendants of the early priests presented themselves for recognition, to find their places in the courses, but their names were not to be found in the preserved genealogy. The decision was then rendered by the governor that these could not be permitted to eat of the holy things until a priest should stand up with the aforesaid urim and thummim. Ezra 2:63; Neh. 7:65.

This reference indicates that the speaker understood the oracular power of this jeweled breastplate as something not long departed. Yet there is no record that any high priest possessed it after the captivity. One high priest, however, did venture a prediction, which seemed quite like inspiration, so terrible was its consequences upon the future history of the Jewish nation, and of the whole world. John 11:49-51.

Mountain View, Cal.



Life-Insurance

G. D. BALLOU

LET us for a few moments illustrate the workings of life-insurance. Here are one thousand persons above five years of age in a community. All of these are insured for one thousand dollars each. They pay on an average an annual premium of about thirty-five dollars each. This will put into the treasury of the insurance company thirty-five thousand dollars annually. Among these one thousand persons there will be fifteen deaths annually, which is a liberal estimate for the death-rate among those who are over five years of age. These deaths will call on the insurance company for fifteen thousand dollars. This leaves a twenty-thousand-dollar profit in favor of the company. That is, the community pays the company twenty thousand dollars more than it receives.

But now look again. The insurance companies do not insure every one. Only a select few of the soundest people are accepted as good "risks" for insurance. The death-rate among these strongest, healthiest people is about nine to the thousand, annually. So for every thousand persons who pay in thirty-five thousand dollars annually, there is paid back in benefits to the community about nine thousand dollars, leaving a twenty-

six-thousand-dollar balance annually for the safes of the company and commissions to agents.

Do you wonder that some insurance companies have been able to pay their president a million-dollar salary, and that others have so much surplus that it is bothering them to know how to dispose of it legally? Reader, make these figures with your pencil, and see if you are able to appreciate what was quietly told this people some forty-three years ago. You will find it in "Testimonies for the Church," Vol. I, page 549. One or two sentences read as follows: "But few will realize any returns from life-insurance, and without God's blessing even these will prove an injury instead of a benefit." "Through these different channels, Satan is skilfully draining the purses of God's people, and for it the displeasure of the Lord is upon them."

Los Angeles, Cal.

Christ, the Power of God

GUSTAZ T. ELLINGSON

POWER is something we all like to possess. We not only need physical power, but above everything else we need spiritual power,—power to overcome sin and the evil tendencies of our human nature.

There is only one source of real, genuine power, and that is Christ. He is the fountainhead, whence all power originates. "All power is given unto me," Christ said, "in heaven and in earth." Matt. 28:18. Notice, he says it is given unto him. When did Christ receive this power? In "Great Controversy," page 493, we read that "Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God."

In the beautiful prayer which Jesus uttered just before his betrayal, he said, addressing the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:4, 5.

Long before sin entered this world, through the wonderful foreknowledge of God the plan of redemption was laid in the councils of heaven. Christ offered to lay down his life in order to redeem man. Because he did this,—because he condescended to give up his exalted position in the courts of glory, take upon himself fallen human nature, live a life among sinful men, and finally suffer a most ignominious death, even the death of the cross,—therefore "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God

the Father." Phil. 2:9-11. The apostle Paul prayed for the Ephesian brethren, that they might know "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:19-23.

O, how much we need the power of Christ in our lives! Satan is working with all deceivableness of unrighteousness to draw men away from God; he goes about like a roaring lion, seeking whom he may devour; for "he knoweth that he hath but a short time." His master mind is bent now on a last strenuous effort to thwart the purpose of God; but in Christ there is power to gain the victory over every sin. The Lion of the tribe of Judah has conquered the enemy before us, and through him we can overcome. He says: "My grace is sufficient for thee." "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Inasmuch

MARIE CZINSKI

"INASMUCH" what?—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Your eyes brighten, and your heart beats more quickly, as you say to yourself: "Ah! the basket of fruit I gave to that poor family, and the shoes I bought for their children; my friendly greetings and invitation to the lonely one across the street, bidding her to feel free to come over whenever she feels like it; the milk tickets I purchased for her, and innumerable things like that, which I am in the habit of doing,—all these will be reckoned as done unto Jesus, my Elder Brother, and will be rewarded by and by. Then the King will say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

But think a moment of the other side—for there is another side. How about those whom you have neglected, talked about unkindly, treated as if they were "of no account," whose lives you have made more hard and bitter by your indifference and neglect, whose faults you have taken pains to make prominent? How about the sick whom you never visit or sympathize with, just because they do not complain, but quietly keep on working? Do you realize that by and by our Master may say to you:

"Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me"?

Brethren and sisters, let us turn over a new leaf now,—we need not wait until the new year sets in,—and guard our thoughts, our words, our actions, every hour of every day.

"Inasmuch" covers a great deal of ground. It takes in both good and evil in the lives of every one who has ever lived, and it takes in every day from beginning to end. Sooner or later the reward will come to every one of us; nothing escapes the observation of him who notes the sparrow's fall. Therefore, let us, one and all, take heed to our ways.

Battle Creek, Mich.

The Preparation of Sermons

C. H. BLISS

WHEN one enters the pulpit, he should sense the fact that he occupies an important position. The minister stands before the people as a mouthpiece for God. He is Christ's representative, and he should speak and act as Christ would if he were here. If the minister enters the pulpit in a thoughtless, careless way, if he laughs and jests with others while sitting on the rostrum, his preaching will lose much of its effect upon those who observe him. He ought to show, by every word and act, and even by the expression of his face, that he realizes the responsibility that rests upon him.

Again, if the minister feels the burden of his work as he should, he will make the best possible preparation, so that he can, aided and guided by the Holy Spirit, deliver his sermon in an intelligent, effective manner.

If he partakes of a hearty meal just before speaking, his mind will be inactive. Many excellent sermons have been spoiled through the indulgence of appetite. The blood is drawn from the brain to digest the food; and because of this the speaker lacks energy, and delivers his sermon in a careless, listless manner, and it has but little effect upon his audience. Then if he does not study and arrange his discourse before entering the pulpit, he is very apt to introduce things which are not directly connected with his subject.

Some have thought it unnecessary to prepare their sermons, but say they will let the Lord suggest the thoughts to be presented while speaking. But the Lord can certainly speak as easily to a man while in his study as when in the pulpit. And if ever one needed to commune alone with God, it is when arranging and preparing a message to deliver to the people.

It is much better to make a few points definite and plain than to undertake too much, and make nothing clear. We should certainly aim to accomplish something definite in every sermon. Some truth or truths should be settled beyond all question or doubt in the minds of the hearers.

Some speakers unconsciously exalt themselves by making strong statements,

then offering but little proof to support their position. Such a course has a tendency to cause the people to rest their faith in the speaker instead of in the Word of God; and if such ministers afterward depart from the faith, such converts often follow them.

It is certainly preferable, while preaching, to place ourselves with our congregations as earnest inquirers after truth. Let the plain statements from the Word of God decide every question. In this way the attention of the people is drawn from the speaker to the infallible Word. Thus the minister is lost sight of, and the Bible is exalted. When people learn to believe what God says, and build their faith upon that, they soon become rooted and grounded in the truth, and are not easily moved by the opinions of men. We can not exalt too highly the Word of God. Let us hide behind the cross; then our preaching will bear fruit in the salvation of souls.

Shelbyville, Ill.

Success

V. O. COLE

SUCCESS in life is not a "happen so." It does not come by chance, but by the working out of divine principles through the operation of natural laws. These principles apply in any kind of work; so when we launch out into the realities of life, and do not adhere to them, and make a failure, it is not fair to lay it to the special work, or even to the capabilities of the individual.

There are certain principles which, if carried out, will make for success in any legitimate work; but when they are violated, we do away with the legitimate means, and the opposite results are obtained.

Take, for instance, the merchant. The law of success in his work requires, first, that he has fully made up his mind to do that work. "Let there be first a willing mind," applies to the spiritual as well as to the temporal things of life. This law also requires that he become familiar with his business; that he locate his store in the most popular part of the city; that he study how to make the best bargains in purchasing his goods; that he mark his selling prices so that a reasonable profit is obtained. It requires that he keep accurate accounts, so as to tell where the profits are made, and where the leaks are; that he be at his business early and late; that he use courtesy and tact in dealing with his customers, and endeavor to win their respect and confidence. It requires that he carry a stock of goods that recommend themselves, and that are worth their price; also that the merchant take care of his bank account, and not foolishly spend his means, etc.

These principles, if carried out, are sure to win success in the commercial world. The same principles, if carried out, will also bring success in canvassing, or in any other work. Away with the thought that success in life comes by chance.

The law that makes for success in the canvassing field requires, first of all, that we make up our minds to do that work,—that there be first a willing mind. Then we must throw the whole soul into it. It requires that we get acquainted with our business, and master it; for it is of little profit to "run without a message." It requires that we learn to love our work, and not to go at it just as a "bridge over." It requires that we be at it early and late. Time is the canvassers' capital stock; and if he lets that go to waste, he will go into bankruptcy, and his business will come to naught. It requires that he show Christian courtesy to all; that he dwell in the sunshine of life, and keep out of the shadows; that he push his work forward with faith and courage and in a systematic way; and above all, that there be a daily seeking after God for wisdom, strength, and power. This builds up the character of the man as well as the prosperity of his work.

Our Customers

In behalf of our customers, there are also certain laws governing and controlling their lives that will have to be met, if we are successful in our work. This is where the power of adaptability and the gift of discernment are brought into use. Paul no doubt referred to this when he said that he was "made all things to all men," that he might by all means save some.

There are some who will be especially interested in the prophecies; while others prefer something of a historical nature. Some, again, are very emotional, so the canvass should be given in a special way for them. Still others are illiterate, some are abusive, and care must be exercised in approaching these. Special wisdom is required to reach all classes. It is therefore essential that the canvasser become a close observer of human nature, and learn how to discern quickly the best course to pursue.

There are four necessary steps to be taken in the sale of every book; namely, gaining a hearing, creating a desire, securing the order, and delivering the book. Just as surely as success comes to the merchant when he carries out the principles stated above in his work, just so surely, and even more so, will success come to the faithful canvasser who will carry out these same principles in his work.

The Holy Spirit

"But," says one, "does not that make void the work of the Holy Spirit?"—Not at all. The Holy Spirit works through, and co-operates with, these laws and principles. It is true that the operation of the Holy Spirit is not confined to this law, and sometimes performs miracles outside of this channel; but these are exceptional cases, and are out of the ordinary.

In our health reform work we do not believe it is doing violence to the Holy Spirit to conform to the laws of health in the use of pure food, pure air, and pure water, in order that we may have

health; nor do we believe it is wrong to use simple treatments to assist nature in her work; yet after all this is done, it sometimes takes a miraculous working of the Holy Spirit to restore certain ones to health. However, God does not usually work through miraculous powers until we have done all we can through the operation of natural laws.

This same principle applies with reference to the canvassing work. It is not dealing fairly with this sacred work to make a half-hearted or careless effort, not being willing to work in harmony with the law that makes for success, or carry out these divine principles in our work. Rather, let us be glad that God works through natural laws and that success in life is not a "happen so."

Graysville, Tenn.

More Bible Study

WM. COVERT

IN 2 Tim. 2:15 is found advice to a young minister, which could be followed with profit by all. The first thing enjoined in the verse is study.

There are great possibilities in store for those who properly study the Word of the Lord. Who ever knew a person strong in the Lord, who did not devote much time to Bible study? Timothy was advised to study, that he might show himself approved unto God. The text implies that God examines men's work, and listens to their Bible teaching. In reality, his representative is present to hear every sermon delivered, and to promote thought in every lesson given. See Matt. 28:19, 20.

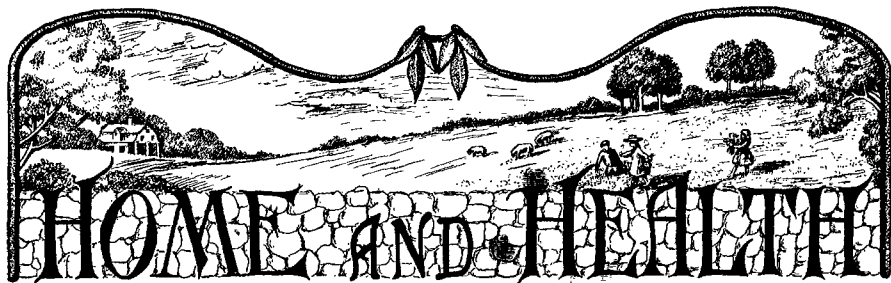
How careful, then, should every worker be to get the truth arranged in such a way as to meet the case in hand, and merit the approval of God! It requires tact and much earnest, prayerful thought to handle Bible subjects in such a way that they are accurately divided and agreeably arranged. This kind of work is not done without both a general and a specific knowledge of the Bible.

The successful competitor in any contest must be a master who understands the full scope as well as the special details of his business. The Bible, God's word to man, is made up of sixty-six books in one volume. It contains 1,187 chapters, which were written by about forty different individuals, and the writing of these books extended over a period of about eighteen hundred years. It is easy to see, therefore, that to grasp enough of the conditions and environments considered in the Bible to form safe conclusions, requires both time and application.

The Lord desires that his people shall do earnest thinking in their Bible study.

Chicago, Ill.

THE countenance may be rightly defined as the title-page, which heralds the contents of the human volume; but, like other title-pages, it sometimes puzzles, often misleads, often says nothing to the purpose.—*Wm. Matthews.*



A Housekeeper's Symphony

To do the best I can from morn till night,
And pray for added strength with coming light;
To make the family income reach alway,
With some left over for a rainy day;
To do distasteful things with happy face,
To try to keep the odds and ends in place;
To smile instead of frown at fate,
Which placed me in a family always late
To meals; to do the sewing, mending, and
The thousand small things always near at hand,
And do them always with a cheerful heart,
Because in life they seem to be my part;
To know the place for everything, and keep
It there; to think, to plan, to cook, to sweep,
To brew, to bake, to answer questions,
To be the mainspring of the family clock,
Or that effect, and see that no tick-tock
Is out of time or tune, or soon or late—
This is the only symphony which I
Can ever hope to operate.

—Fanny Waugh Davis.

Tea and Coffee

Their Influence on the Home

D. H. KRESS, M. D.

DR. HARVEY W. WILEY, chief of the bureau of chemistry of the United States Department of Agriculture, sounds a note of warning in the *Tea and Coffee Trade Journal*, against the danger threatening the people of the United States from the present consumption of tea and coffee. He says that the Prohibitionists may tackle these drinks next, and advises the *Trade Journal*, in its own interests, to caution the people against the too free use of these beverages. He says:—

"There are a great many persons who are keenly susceptible to the influence of some of the soluble substances contained in tea and coffee. Most active of these substances by far is the alkaloid caffeine. It has a peculiar effect in general, and in many cases has special effects.

"Many parents forbid the use of tea and coffee to their children, and I think this is a wise precaution. I do not think there is any danger of interfering with the health or nutrition of the child by abstinence from drinks of this kind; on the other hand, it appears to me there is danger of permitting the child to form a habit, because coffee- and tea-drinking

are to a certain extent habits, and I think caffeine is recognized as one of the habit-forming drugs. In regard to children, at least, therefore, the word 'prohibition' is perhaps a better one to use than 'temperance.'

"Coffee and tea have become such universal beverages in the last three hundred years as to present a problem which must be faced in some way. The problem is not so acute as in the case of alcoholic beverages, which are not natural products. I use the word 'natural' in the sense that alcoholic beverages are not presented for consumption without having been specially prepared by the agency of man. This is also true of coffee and tea, as an extract is made; but in the extract the products are not changed, but only placed in a form suitable for drinking; whereas in the preparation of an alcoholic beverage the natural constituents of the products are entirely altered, the sugar being converted more or less completely into two other products wholly dissimilar in character; namely, carbon dioxid and alcohol. The soluble products of a cup of coffee or tea are those which are contained in the original substances, and it is not likely that they are changed in any marked manner by the process of leaching.

"There is, however, one distinct line to be drawn between such a drug as caffeine and such a beverage as alcohol. In the use of caffeine the person does not, as a rule, inflict any injury upon other people. He does not beat his wife, nor neglect his children, nor become a drunken sot reeling in the street. At most he becomes nervous, gets a disordered digestion, and a tendency to headache and depression in the absence of his accustomed drug."

A little over three hundred years ago, tea and coffee were practically unknown in civilized lands; to-day, these beverages are found in nearly every home, and are freely used by adults and children. Aside from this, caffeine, the poisonous alkaloid found in tea and coffee, is dispensed in many so-called headache cures and other patent medicines. It is also sold at the soda-fountains in many of the soft drinks.

Dr. Wiley calls attention to the difference that exists between alcohol and caffeine. In the production of alcohol, he says, the original products—the sugars—are changed into carbon dioxid and alcohol; while in the cup of tea or coffee we find the original product unchanged. This is true; but this fact can not be urged in favor of the moder-

ate use of caffeine; for the same thing might be said with equal truth of cocain, morphin, strychnin, and other poisons which are deadly in their effect. The fact is that there are many poisons found in the vegetable kingdom which are more to be dreaded than alcohol itself.

"In the use of caffeine," says Dr. Wiley, "the person . . . does not beat his wife, nor neglect his children, nor become a drunken sot reeling in the street." This is equally true of the one under the influence of opium; and yet the representative men of China have been forced to prohibit the use of opium by the people.

Dr. Wiley says that, at most, caffeine causes nervousness and a disordered digestion, and that abstinence from the accustomed cup results in headache and depression. The one who is nervous is naturally irritable and impatient; and impatience, we must admit, is responsible for most of the domestic unhappiness that exists. So while caffeine does not cause its user to reel in the streets, indirectly its use is responsible for many an unhappy home, and probably in part for the enormous increase in divorce.

Nervousness and insomnia are the forerunners of insanity; and insanity is rapidly increasing in civilized countries. Dr. Forbes Winslow, an eminent English expert in criminal lunacy, says that the English people are "gradually approaching near proximity to a nation of mad-men."

"By comparing," he says, "the lunacy statistics of 1869 with those of 1909, my reflections are sad indeed. A terrible but real curse is in store, and an insane world looks forward to me with certainty in the not-far-distant future."

There are probably more nervous wrecks made by tea and coffee than by alcohol. So serious has this problem become in Ireland, that in a recent report from an inspector of schools, tea was considered a greater menace to the well-being of the people than alcohol. The presence of physical and moral degeneracy among many of the dwellers in Ireland is attributed to the free use of tea. The time is not far distant when the search-light of science must be turned upon these two beverages, as in the past ten years it has been turned upon alcohol. When it is, caffeine will be placed side by side with morphin, cocain, and the other members of the family of narcotic drugs, where it rightfully belongs.

We are certain that homes are made happier and better when their inmates abstain from these beverages altogether.

Takoma Park, D. C.

DUSTLESS dust-cloths sell in stores for twenty-five cents, but they may be easily made at home by soaking squares of old flannel in paraffin or floor-oil overnight, and wringing them out tightly. If they are washed in lukewarm water, they will last indefinitely without resoaking. They gather up every particle of dust, and leave a nice polish on the furniture.

It Is No Myth

WORTHIE HARRIS HOLDEN

It is no myth, but 'tis a mystery,
How Christ, the Son of God, could die
for me;

How love so infinite and so divine
Could stoop to lift a sordid life like
mine.

God gave so much for something less
than naught,—

Can e'er I praise redemption as I ought?

It is no myth, but 'tis a mystery,
That I might dwell with Christ eternally,—

Companion with the Maker of our earth,
Whose word omniscient gave all beings
birth.

God plans so great for mortals such as
we,

That heaven alone can tune our ecstasy!

It is no myth, but 'tis a mystery,
That God omnipotent should 'bide with
me.

Each day and hour he is my strength
and stay,—

My guide and my protector on life's way.
What should life's loyal, loving service
be

To prove my gratitude's sincerity?

I am too small to comprehend his grace;
But this I know,—that when I see his
face,

Compassionate, yet glorified, serene,
'Twill be the One whom I have loved
supreme;

In whom I found life's meaning; who
inspires

And satisfies my ardent soul-desires.

Portland, Ore.

Duty of Parents Toward Their Children and Their Children's Teacher

EDITH MANNY

MUCH has been said on the subject of the teacher's duty toward her pupils and their parents; but I wish to write of the duty of the parents toward the teacher and to their own children.

I have seen parents who seemed to think that when their children were given their school supplies, and started to school every morning, their duty, in regard to the children's school life, was ended. But not so, dear parents. Your duties and responsibilities are not so light and easily shaken off. In fact, when the child is started to school, your duties have just begun, so far as his school life is concerned.

Surely no one can have a deeper interest in a child than his own parents ought to have; yet I have seen children who have so little interest taken in them at home, that their very faces show they are hungry for an encouraging word. Ought this to be so with our boys and girls? How can fathers and mothers rightly expect a teacher to arouse and maintain within their children an eager desire and intense interest to learn, when they do not encourage them at home? If parents show no interest in the child and his development, how can they expect that the child will have such an interest? A child with such a home en-

vironment, unless he has very strong will power and keen insight, is one of the listless, don't-care class that are ever a source of difficulty to the already burdened teacher.

Another serious error committed by unwise parents is to criticize the teacher in the presence of the children. To do this is to destroy and tear down all the respect and confidence the children should have for their teacher. "Well," says one, "the teacher ought not to have faults, and make mistakes." Perhaps this is true; perhaps she ought to be perfect. So ought we all; but are we? Can we rightly expect perfection in others, when we ourselves are not living up to that standard?

If you find that the teacher is making some serious mistake in the management of your child, how much better it would be to go personally to her, and have a warm, heart-to-heart talk with her on the subject, than to storm about it in the presence of the children, and perhaps of your unconverted companion! Which is the better way? Which is the Christian way? Which will produce the better results?

The duties of parents do not by any means excuse the teacher from her burden of responsibility. But the soul of that child of yours is so precious, and the agencies that are working to destroy it are so many and so strong, that it will take united, earnest effort to save it for the kingdom.

What is more pleasing and successful than full co-operation between the parent and teacher, both of whom should feel their sacred duties and responsibilities? In order that the child may have the highest possible advantages, let every parent take a deeper and heartier interest in the child, co-operating fully with the teacher, who is, if an efficient teacher and a conscientious Christian (and no other kind should ever be placed over our youth), trying to the best of her ability to use her God-given powers to the best advantage for your child. Help her all you can. Help her with an encouraging word about the advancement of your child now and then; no one but a teacher knows how much such a kindness is appreciated. Help her by upholding her before your children. Help her by your co-operation and by your prayers.

And you, dear teachers, take courage, and work more earnestly than ever. Remember that God will reward you for your anxious watching and faithfulness. Appreciate what he is doing for you, and what he has promised to do. Read Dan. 12:3. And remember that the servant of the Lord has said: "It is the nicest work ever given to mortal man to train the delicate, growing mind for eternity."

St. Joseph, Mo.

Household Stores

If you have potatoes or other vegetables stored in barrels or bins, they should be picked over once every week, and the defective ones thrown away. If

there is any indication of sweating, spread out on the floor for a day or two to dry, then pack again.

Fine, sound apples can be kept through the entire winter by wrapping each one separately in soft, unprinted paper, twisting the corners tightly together, then packing carefully in wooden boxes, and covering with fine, dry sand.

Dried fruits and vegetables, such as beans and peas, should be kept in tin boxes, with air-tight covers, in a cool, dry pantry.

Tumblers of jam, jelly, and marmalade should be kept in the dark, as the light acts chemically upon their contents. If your fruit-pantry or storeroom is light, put each glass jar into a paper sack, twist the top, and tie with a cord.—*Indiana Farmer.*

Study the Bible

YOUNG people of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—read prayerfully. See whether these things are true or not. Dare to think for yourselves. Do not trust to commentaries. Do not build your faith on bodies of divinity. Go to the fountainhead of truth. "The words of the Lord are pure words." "The law of the Lord is perfect." This can not be said of the writings or opinions of any man or of any number of men, however wise and holy they may be.

To err is human. God and his truth are alone infallible. Show yourselves true Protestants, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "fathers" had no more. Your ministers have nothing else to guide them—at least they ought not to have. "The Bible, and the Bible alone, is the religion of Protestants." Go, then, to your Bibles, and see whether the God-dishonoring doctrines to which your attention has been directed are found there or not.—*Uriah Smith.*

Some Things That Are Catching

You know there are some diseases that are said to be "catching," which means that one sick person can give his disease to another.

If you had measles or whooping-cough, you would not try to give your disease to any one else, would you? But there are other things that are catching, which you may give without thinking. Crossness and bad temper are catching, too. One child may give them to a whole company of others; for they spread very fast. When you feel cross and quarrelsome, it is better to stay by yourself till you feel pleasant, or make up your mind to be pleasant anyhow, than to go among others and harm them.

But good temper, sunshine, love, and joy are catching, too, and can be spread ever so far. Be careful what you give, then. Let others catch happiness, and not the sulks or bad temper, from you.—*Selected.*

THE WORLD-WIDE FIELD

The Aymara Indians of Bolivia and Peru

F. A. STAHL

THERE are about one hundred fifty thousand of these people, Peru claiming fifty thousand, and Bolivia the remainder. The Aymara Indians are naturally a strong, sturdy race, the severe climate and their rough way of living allowing only those to live who are strong. But the use of alcohol and coca is making terrible inroads among them. Diseases which were unknown a few years ago are now cutting them down in great numbers.

From our first meeting with them in La Paz, we have been interested in this people. The more we have seen their need, the greater our interest has grown. A few weeks ago, I received a letter from Elder A. N. Allen, of Peru, asking me to work with him among the Aymara Indians at Puno, Peru, a town on the shores of Lake Titicaca, the border-line between Bolivia and Peru. Some at this place had accepted the truth through the efforts of one of their number reading our literature, and then instructing the others.

After consulting Elder J. W. Westphal, I met Brother Allen at Puno, and together we labored among these people. When they received word that we were coming, hundreds came out to meet us, some carrying flags, giving us a most hearty welcome. After each one had embraced us, a custom the people have, which takes some time where there are several hundred to deal with, they called for a meeting. The first meeting lasted from 9 A. M. to 4 P. M., with one hour's intermission for lunch. The speaking was done through interpreters, of whom there were two. The interest these people manifested was intense. At times they could not contain themselves, and would repeat aloud the words spoken, not once but many times. Every day the interest increased. We received invitations from other villages to speak and instruct them. They compelled us to stay longer than we had planned, the people coming for miles around.

At one place we were invited to speak in their church. This church we dedicated to the worship of the true God. It belongs to the people, and has been used for years as a place in which to worship images. The people have now cleaned these out.

They brought many sick for us to treat, and we visited others at their homes. God blessed this work, and many were healed, not so much on account of what we did as in answer to earnest prayer. In one place a father called for

us. We found his daughter ill with typhoid pneumonia, struggling for life. We told them to take the fire out at once, as the place was full of smoke; then we instructed the mother how to care for her daughter, showing her how to use the chest compress and give the cool sponge. We also advised her to give the patient plenty of cold, pure water to drink (this had been withheld), and also instructed her as to her diet. Then Brother Allen and I invited the father and mother, with others who were there, into this rude hut, and prayed for the life of this daughter. God heard and answered, and has restored her to her happy parents.

Not far from this place, we were led to another hut. As our eyes became used to the dim light, we were almost overcome by the sight that met our eyes. On the floor on one side of the hut lay



INDIANS MEETING OUR WORKERS WITH FLAGS

a woman dying. At her feet lay two very sick children. On the other side lay a man groaning in agony, and at his feet lay another child very sick. The whole family was ill with typhoid. The floor of the hut was covered with filth. In one corner was a pile of decaying food. Near the sick children were placed bowls of chopped pork. We could not stay in the place longer than two or three minutes at a time. The father and three children were moved to a clean hut, and placed upon a milk diet, and given pure water to drink. When last heard from, they were improving. The mother died a few hours after our first visit.

All this sickness is the result of ignorance. The people are calling for instruction, and are willing to follow it when given. Can we withhold it from them? We treated fifty sick persons, and promised to do all we could for them in the future.

We asked them if they wanted schools for their children. Almost with one voice was heard, "*Waliki*," "*Waliki*" (Good, Good). "Will you help to build these schools?" was asked. "*Hisa*,"

"*Hisa*" (Yes, Yes), they all responded. The people brought us eggs, potatoes, cheese, etc., and nothing would satisfy them until we had taken these things. During a meeting, those who came in late would go right up to the speaker and embrace him. But this would not interrupt the meeting. Elder Allen baptized fifteen faithful persons. The weather was cold, and a light snow was falling, but they did not mind this. They were happy in the thought that God loved them, and that they could also follow in the footsteps of the dear Saviour. It was a new thing to them to hear that God really loved them; they had never realized this before. There was no irreverence at this baptism; it was a most impressive scene. The children, as well as the adults, were in a spirit of prayer.

A few days after this, we bade them farewell. About a hundred accompanied us for several miles, many being in tears. Not long afterward, the priests influenced the authorities to arrest fifteen of these young men because they met us with flags. What the outcome of this will be, we do not know, but we have faith to believe it will only strengthen the cause of truth. Brethren and sisters, remember these Aymara Indians in your prayers, that God may send them faithful teachers.

Following is a song in the Aymara language, with its translation into English:—

"*Mojgsa Jesus Auki,
Hamki munamti;
Wawaman almapa,
Mankgan chhactanapa.*"

"*Unttastua Diosay,
Huchan cancatajga;
Khuyapayasikima
Aca huchctaratjga.*"

"Sweet Jesus mine,
Look on me, a sinner;
My soul is lost,
For sin is mortal.

"My God, thou knowest me.
I am frail;
I also acknowledge
Thy great kindness."

◆ ◆ ◆

Spain

FRANK S. BOND

RECENTLY, in company with my wife and little boy, I came from Valencia to Rubielos, to spend a few days with our brethren and other interested persons. It did our hearts good to hold Bible studies and meetings with these simple-hearted people. They seem to have dedicated their lives to this message, and from them we hope to see several consecrated and efficient laborers enter the work of God. Two young men of Rubielos are attending our school at Gland, Switzerland, and we have received encouraging reports with reference to their advancement.

Last Sabbath we had the privilege of holding quarterly meeting with the little company at Rubielos, fourteen believers taking part in the ordinances.

From Rubielos we came on to Villarroya, where we have spent five days at the home of Brother Cruz Sanguesa, who is the only Sabbath-keeper in this place. His wife, children, and other relatives and friends listened attentively to the message as we endeavored to present it to them; but thus far none of them seem to have decided to walk in the light. This brother, however, has two daughters at Rubielos who are Adventists, and we trust that by his and their influence, the other members of the family may be won to the truth.

The province of Teruel, in whose territory the above-named towns are situated, is a wild, mountainous region. Comparatively little of the soil is tillable, and most of the inhabitants have a hard struggle to gain a livelihood. One railway traverses the province, but we find that many inhabitants of those mountain towns have never seen a railroad or a train. There are elderly people living in Villarroya who have never seen an ordinary wagon or cart. All traffic is carried on by pack-animals over mountain trails.

Our trip from Rubielos to Villarroya required about thirteen hours, and much of the scenery through which we passed is grand and beautiful. Large pine forests on every hand, with here and there a beautiful meadow, upon whose fragrant grasses sleek cattle are grazing, with living springs and streams of pure, sparkling water gushing from the hill-sides,—all tend to inspire one to greater faithfulness in the service of his Creator.

By his Holy Spirit the Lord is working upon hearts in Spain. Only the other day I received an excellent letter from a man in the town of Fortuna, province of Murcia, who has recently learned the truth. Our canvassers carried the message to his home, and later I had the privilege of studying with him, and holding one meeting in his house. In his letter he says: "Brother, I tell you that I am persuaded that this is all the work of the Lord; because I ask him in prayer that he may give me his light to be able to understand the truth; and the study of the paper [referring to the paper we circulate here] is very precious. It gives much and very new light with reference to the law, the prophecies, His second coming, the day of rest, alcohol, and everything; and consequently I have pulled up more than half of my vineyard, and sowed it to wheat, because I believe it will be more pleasing to God."

There is power in God's Word to transform the life of the vilest sinner. When that Word enters the heart of the man of vice, the cords which hold his evil habits are severed, and he becomes a new creature in Christ Jesus. Heb. 4:12; 2 Cor. 5:17. When a man gets to the point where he can pull up more than half his vineyard, it is a pretty good indication of his sincerity. No ordinary influence will cause one who is addicted to the use of wine to leave off that beverage. God's truth alone is able to bring about such a change.

Valencia.

Prepared

L. D. SANTEE

"I go to prepare a place for you."—*Jesus.*

AH, there's a place where the weary may rest,
Safe in the shadowless isles of the blest,—
Place where the sorrowful weep never more,
Place where life's waters lap soft on the shore,
Place where our home with our loved ones is shared,
Lovely, immortal, that Christ has prepared.

There, 'neath the sun of a radiant day,
Glory celestial will ne'er pass away;
Harps of rejoicing we claim as our own,
Down by life's river or near to the throne;
Ne'er by the tempter the faithful are snared
In the bright mansions that Christ has prepared.

In that glad morning when white robes are given,
Rich with the glory and freshness of heaven,
Bright, pearly gates, with a splendor untold,
Welcome the ransomed where streets are of gold.
Mansions of beauty by loved ones are shared
In the fair city that Christ has prepared.
Moline, Ill.

Evanglization of Japanese in the Hawaiian Islands

YOSHIO TANIMOTO

THE condition of Japanese mission work in Hawaii is steadily improving, with more churches and evangelists added. But the people are still far from the kingdom of God. There are few who seek after the true God. Doubt and misery distress them.

Many of our countrymen have lost faith in their old religion. They are wretched, distressed, scattered abroad as sheep not having a shepherd.

The command is given to us: "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." In preparing the way among our countrymen, many obstacles should be removed:—

1. Superstitious ideas and misunderstanding about the Christian religion, and what it stands for. Many of our people think it is the foreigners' religion, or a religion for white people only, and not for us, we having our own. This is a valley to be filled up.

2. The bad habits and customs prevailing in Japanese camps, and also the unhealthy surroundings. These are crooked ways to be straightened.

3. There are many national vices which rise up like mountains. One of these is the parent of all others,—intemperance. It hinders the progress of

God's kingdom, and ruins many precious souls. Some people approve Christianity, but do not become Christians. One said to me: "Many times I have trembled and wept as I listened to sermons, and have made up my mind to be a child of God; but when I got home, the first glass of wine swept all these resolutions away."

We are fighting this great enemy, intemperance, and also other vices which hinder the progress of the Redeemer's kingdom. We are trying to build up his kingdom by every means we can use.

The Scripture says: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" There is great advantage in making Japanese Christians. They make good missionaries when they get back to Japan. Remember Hawaii in your prayers.

Honolulu, Hawaii.

Religious Liberty in Madagascar

For several years the representatives of the Anglican, Protestant, and Roman Catholic missions in Madagascar have justly complained that their work has been hindered by the French governor-general of the island, who has shut up a large proportion of the mission schools, and has refused permission for new churches to be built, or for native congregations to assemble for worship, even in private houses. All who are interested in the maintenance of religious liberty will welcome the statements made by the newly appointed governor, M. Piquie, who has publicly declared that he is anxious "to maintain the policy of toleration in religious matters." Should the policy previously adopted—of interfering with the religious beliefs of the people—be abandoned, and the Malagasy be left free to provide for the religious instruction of their own children and for their common worship, it is probable that there will be a rapid spread of the Christian faith throughout the island.—*The Mission Field.*

"A GREAT movement in Ireland, unequaled in results for many years, has been sweeping over Ulster County; and in less than nine months over fifty thousand persons have been brought into the ranks of total abstainers. It is a remarkable fact that wherever a temperance movement advances, it is followed by a religious one. In a miners' village in Wales, during the great revival, a pledge was laid on the communion table and signed by two hundred seventy men; then those who had pledged themselves to abstain from drink came up on a subsequent evening, and signed in the pulpit Bible, on the fly-leaves, a covenant with Christ to abstain from sin, and follow him as their leader."



WASHINGTON, D. C., DECEMBER 29, 1910

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

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

Editorial

The Living Word

At a recent prayer-and-testimony meeting, some one spoke of the blessings of the study of the Sabbath-school lessons on the life of Christ. Then one after another rose, and told how the study had brought a greater fulness of faith and joy into the life.

It is because the study of the life of Jesus in his Holy Word is more than the study of a true narrative of his life and work on earth for us. The Holy Scriptures are inspired by the Holy Spirit. And the words are living words. They give not only the true history, and repeat the true sayings, of Jesus; but there are in these words, received by faith, the life and power that transform the soul. The hymn speaks truly,—

"Sweet Book! in thee my eyes discern
The image of my absent Lord;
From thy instructive page I learn
The joys his presence will afford."

As we study it with our hearts, the whole story is alive. The voice of Jesus still speaks pardon and peace to the sinner, and we hear his invitation to lay every burden down and find rest.

Neesima, of Japan, one of the earliest converts in that heathen land, had put in his hand a strange book, in Chinese characters. It was the Gospels. He read. And he says: "As I read, I was taken captive by the story of His life."

It is in order that we may live with this life daily, and abide in him continually, that God has given to us his holy Word, that "liveth and abideth forever."

Let us exalt the Word. "Thou hast magnified thy word," says the psalmist, "above all thy name." It is the only means of sustaining the spiritual life. Man shall live "by every word . . . of God." We can no more get on physically without eating bread than spiritually without daily feeding on the bread of life by the Word. It is food to the soul, and the water of life. We must study the Bible, and live with it as our daily companion.

Only as we minister the Word to others, may we bring to them the help they must have. Every gift in the church, whether of apostle or prophet, teacher or evangelist, is given but to lead us into the green pastures of Holy Scripture.

The Word is our defense, and the weapon of our warfare. It is our hope and our life. Feed upon it; drink from its living fountains; handle it; look upon it; breathe in the soul, the spirit, of it; let its voice ever sound to hearing ears; and as we find it the word of our own salvation, we shall find also the power and the grace to obey the command, "Preach the word." A Japanese missionary, Miss Dooley, has written a fitting prayer-hymn for the gospel worker:—

"Father, we have thy Word,
That which our ears have heard,
Sent forth from thee.
With voice and life, we pray,
May we, to souls astray,
What thou dost bid us say,
Speak faithfully.

"Christ, who our lives hast bought,
Who our lost souls hast sought,
We turn to thee;
And by thy cross of shame,
This, this, the prayer we frame,
May we, in thy dear name,
Speak faithfully.

"Thou Spirit, Tongue of Fire,
To whom bends each desire,
We wait on thee;
Thou hast our spirits sealed,
Thou hast to us revealed
The Sword, and we would wield
It faithfully.

"Lord God, unto our hearts
Thy Word its life imparts;
We pray to thee,
That we thy quickening Word,
Thy healing, living Word,
Thine everlasting Word,
Speak faithfully."

W. A. S.

The Key to Our Victory

THERE are blessed assurances in the Word of God to the remnant people. The Spirit which indited that message of warning and hope looked down through the experiences of the followers of Christ to the end of time, and seeing what he did, spoke courage and hope and consolation to those who had a purpose to be true to God, and yet who trembled at the thought of the experiences through which they must pass. Says the prophet:—

"I will save my people from the east country, and from the west country. . . . They shall be my people, and I will be their God, in truth and in righteousness. Thus saith Jehovah of hosts; Let your hands be strong, . . . and I will cause the remnant of this people to inherit all these things." Zech. 8:7-12.

When the tempest of oppression rages, it is but natural that human hearts should

quail; but these words contain more than a promise for that time. They are a command as well—"Let your hands be strong." He who gives the command has power to make strong, if hearts are willing and wills are obedient. We may not have reasoned it out; but when we fear, we do virtually doubt God's ability to triumph over sin, and take us with him to share in the triumph. If we are sure that everything is all right, we do not fear. Let us, then, trust God. In doing so, our doubts will vanish, our fears will take wings, our hopes will rise, and we shall then have in our souls a foretaste of the blessedness of the everlasting victory.

God expects us to do that, and so he declares:—

"Fear not, for I have redeemed thee; I have called thee by my name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. . . . Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name." Isa. 43:1-7.

What if the dragon be wroth, and go to make war with the remnant (Rev. 12:17), who "keep the commandments of God, and hold the testimony of Jesus," we have the sure pronouncement of our unswerving Lord that "it is the remnant that shall be saved." Rom. 9:27.

Therefore let not our courage fail, our faith waver, nor our strength diminish. The key to our power and our victory is our perfect faith in the verity of his Word, and unfaltering obedience to his commands. C. M. S.

True Christian Unity

CHRISTIAN unity is a Bible doctrine. It is taught by the great Head of the church in his prayer for his disciples, as recorded in John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The Father and the Son are separate personal beings, but they are one in spirit and one in purpose. While each member of the church possesses his own individuality, God designs that these separate units composing the church-membership shall be blended together in one united whole. This can be done, not by the surrender of individuality and the casting aside of individual responsibility, submitting the conscience and mind to the judgment of another, but by each recognizing Christ as the Head, and his

Spirit as the controlling, guiding impulse.

Says our Lord to his disciples: "One is your Master, even Christ; and all ye are brethren."

In his epistle to the Ephesians, the apostle Paul declares: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Each believer is to recognize that while Christ is his head, his brethren with him compose the body. He should, therefore, labor to preserve such harmonious relations to the other members of the body that there shall be concert of action. While he should pray for the leadings of God in his own experience, he should recognize that God teaches and directs his brethren likewise. He should, therefore, seek for the leadings of God, not alone through the exercise of his own mind, but in the light which God has given to his associates. Says the apostle Peter: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

The one who is in the greatest danger of self-deception is he who lifts up his judgment above the judgment of his brethren, and wilfully chooses the impressions and leadings of his own mind, contrary to the convictions of those with whom he is associated. The apostle Paul exhorts the church at Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Such unity as this can come to the church of God only by humble submission of each soul to Christ and submission of each to the other. A common faith, a common purpose, with humble prayer for divine guidance in every detail, and with a humility which leads each to esteem other better than himself, will bring this perfect unity into the church of God. This is the unity for which Christ prayed, a unity of love and not of hate, of loving submission and not of forced subjection. It differs from the worldly type, in that selfish considerations play no part in it.

This true Christian unity is widely different from that held before us as the model by many religious teachers of the present day. Much is said of church federation and unity of Christian effort. Such unions are usually sought and advocated on the basis of one church subordinating itself to the beliefs of another in religious faith, the subjection of the

weaker to the stronger, without regard to the merits of the faith held or surrendered.

The Roman Catholic idea of unity is the subordination of every church to Roman Catholicism, to the recognition of the Pope of Rome as the visible head of that church. This is well illustrated in the recent words of Cardinal Gibbons in a sermon in the Baltimore Cathedral on December 4, as reported in the *Washington Post* of that date. Expressing appreciation of the efforts being made by some of the Protestant Episcopal Church toward church unity, he says:—

There can not be unity of faith, however, if there is to be more than one church, or if there is to be more than one head. Our Lord and Saviour Jesus Christ never intended that there should be many churches, because in Holy Writ he always said, in speaking of the church, "One shepherd and one fold." To have perfect church unity and harmony, we should be bound by the same tie of faith, should listen to the voice of one shepherd, should fly from all false prophets as the sheep fly from the wolf. My dear brethren, common sense alone, without divine revelation, ought to impress upon us the absolute necessity of unity of faith.

All this is well and good, and if the cardinal stopped at this point in his remarks, we might even conclude that he was arguing for the one true unity enjoined by the Scriptures of truth; but not so. His next statement shows the source to which he is looking for the unity of Christendom. He does not believe in that unity which subordinates every man to Jesus Christ, recognizing him as Head, and all his disciples as brethren; nor yet the unity which makes each member of the church subject to one another; but in a unity which recognizes one central controlling power, and that power the Roman Catholic hierarchy; and one human head over the church, and that head the bishop of Rome. He adds:—

Where only can this unity be found?—My brethren, in the Holy Roman and Catholic Apostolic Church, of which the Pope of Rome, the representative of Christ, is the head.

This is Rome's conception of unity, and not only Rome's conception but the conception of many a would-be reformer who is advocating the principle of church federation at the present time. Each favors unity, provided his particular church is recognized as *the* church, and the principles for which he stands, as the basis of faith and doctrine.

This union is a purely human, selfish conception,—a conception which makes might right, which subordinates the minority to the majority, the weaker to the stronger. Through all the history of the past this has been the method by which Rome has enforced the doctrine of unity. It has been the unity of fear, not love; of force, not of willing sub-

jection; of worldly wisdom, not the unity of the divine Spirit. That the Roman Church has even maintained this unity is questioned by every page of history. Deflections from her membership have been enormous. The contentions and janglings between her monks and various church orders, and even between contending popes, each claiming to be the legitimate successor of St. Peter, have been unparalleled in the history of any religious movement. If she has succeeded in holding together, under one head, the larger portion of her following, it has been by appeal to force, or to superstition, or to selfish principles.

There can be no true unity outside of that which comes from the operation of the Holy Spirit. That unity recognizes the supremacy of no human judgment, no man as spiritual master, no committee of men as infallible in judgment. But it recognizes the Lord Jesus Christ as the ruler of life and conscience, and the members of his body equal in their several spheres. This is the unity enjoined by the Holy Scriptures, and for this unity every disciple of Christ should devoutly pray and earnestly labor.

F. M. W.

A Day of Prayer and Fasting

AT the recent General Conference Committee Council held in Washington, our great need of special and immediate help from the Lord was felt so keenly that it was thought best to appoint Jan. 21, 1911, as a day of special prayer and fasting for divine help. The need and the purpose were expressed by the council in the following recommendation:—

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.

From the wording of this recommendation it will be seen that the pressing need expressed is for consecrated, efficient laborers, and an abundance of means to enlarge our home and foreign missionary operations, and to do the soul-winning work in the cities that we are called to do.

The purpose of setting apart a day of prayer and fasting is to lead all our people to study our situation and responsibilities as they are at this time, and to

make united, earnest supplication to the Lord for the help we need.

In doing this we are following the course God's people have pursued from most ancient times. These seasons of prayer and fasting were observed by the people in every instance to obtain from God needed help. Sometimes they were facing grave calamities because of their sins. At other times they were threatened with utter destruction by the heathen. At other times they were in great need of special help of various kinds to do the work appointed them by the Lord. Jesus fasted and prayed forty days at the beginning of his ministry, for the wisdom and power he needed for that work. The apostles and early Christian churches prayed and fasted for deliverances and victories.

To-day the people whom God has called to finish his work on earth may well take the time, and make the effort required, to observe, as we should, seasons set apart for special supplication and abstinence from food, that we may obtain the help we so sorely need from God.

More will appear in our papers regarding this; but may I here, at this time, earnestly request all who read this note to begin at once to prepare mind and heart for earnest, effectual prayer when the appointed day comes? If this is done, we shall surely see the salvation of our God. A. G. DANIELLS.

Eliminating the Saloon

THE right of the state to eliminate the saloon has sometimes been questioned, and that, too, by people who really oppose the use of intoxicating liquors. When there is considered, however, the influence of the saloon upon the community, the fact that it stands as the greatest menace to orderly conduct, and contributes not only to the downfall of man morally, but affects in a very large and direct degree his civil acts as well, the right of the state to eliminate the saloon from the community can hardly be questioned. The *Herald and Presbyterian* thus comments upon this point:—

The question of the saloon is not the question of the use of intoxicating liquors by the individual. It is the question of tolerating, in a community, a place where men congregate to drink, and, in a maudlin condition, utter profane language, tell bawdy stories, and concoct all sorts of mischief, and from which they come forth to infest the streets, and to make themselves nuisances. Because the saloon is a menace and a nuisance, it must go; and every man or woman who cares for the good order of society, and wants to see a better day for those who are now making themselves the mudsills of humanity, must be found among those who are seeking to banish the saloon from the face of the earth.



Death of Elder E. R. Williams

ELDER E. R. WILLIAMS, president of the Cape Colony Conference of Seventh-day Adventists, South Africa, was born in New York State. His parents moved to Michigan when he was a child. He died very suddenly near Worcester, about one hundred nine miles from Cape Town, on Sunday, November 20, aged forty-three years.

Brother Williams was well known in both America and Africa, having labored in city work in America and in official work in Africa. At the close of the Claremont Union College year, he came to Claremont to attend the commencement exercises, and to confer with the Cape Conference Committee with reference to future plans of work. Elder D. C. Theunissen had requested the organization of a church at Worcester, so it was thought best for Elder Williams to go there and organize the church, and visit some other churches, en route for Ladybrand, Orange Free State, where he would join Elders D. F. Tarr and D. H. Groenewald in starting a tent-meeting. Accordingly, Brother Williams went to Worcester, spent the Sabbath, and organized the church. He then decided to go on his bicycle to Wellington, Malmesbury, where his sons were canvassing, before proceeding on his tour up country, which would separate him from them for some time.

The day was hot, and the distance was about sixty miles. He left Worcester about ten in the morning, and evidently rode quite fast a distance of nine miles, when he fell by the roadside stricken with apoplexy, occasioned by overheating and the bursting of a blood-vessel in the brain. A passing farmer found him, and proceeded at once to arrange for the removal of the body to the undertaker's in Worcester. Brother Clark and the canvassers at Worcester learned the sad news, and from there brought the remains to Maitland Cemetery, near Cape Town, for burial. There he now rests, beside other fallen missionary comrades, awaiting the call of the Lifegiver to his eternal reward.

The funeral was a very sad occasion on account of the suddenness of the calamity, which was deeply felt by the many friends who were present, and all the more because Sister Williams and Hugh could not be reached in time to attend.

A memorial service was held in the church at Claremont on Sabbath, November 26, after the arrival of the family.

Elder Williams will be greatly missed in this field and in his home on account of his kindness of heart, which endeared him to his fellow laborers as a brother, and to his family by the closest ties of earthly kinship.

While the field mourns with the family our great loss, we have the fullest confidence that soon we shall meet him, when the message has finished its mission. He fell at his post in the triumph

of faith, in the midst of his most active labors, and at a time when he was laying plans for a vigorous campaign in response to the Lord's call to work the cities. Sister Williams and four boys, the eldest nineteen years and the youngest eighteen months old, are left to mourn their loss.

While we humbly bow in loyal submission to the will of God beneath the heavy stroke that has fallen upon us, we arise in faith to close up the ranks, and press the battle more vigorously until the work is finished, and the Master returns to bid all who are faithful in their labors to enter into rest.

R. C. PORTER.

Our International Bible Training School

RECENTLY I spent a few days at Brooklyn, N. Y., with our International Bible Training School. From the standpoint of numbers, show of buildings, and other things that are looked for in a school, this training-school is a small affair. Our school is two small flats in a tenement house, our enrolment is sixteen, and our class recitations are conducted in the schoolroom in the basement of the German church. Nevertheless this small beginning has great significance.

The enrolment of sixteen represents eight different nationalities. Part of the time is used in study and recitation, while another part is employed in active work in the city, the students going out with our literature among the various nationalities. With only two or three exceptions, these students have had no previous experience in actual field work. The reader can realize what a difficult task it is for inexperienced persons to take up work with our literature among the various nationalities in a great city. Therefore we feel greatly encouraged by the good experiences they are having, and the willingness we find among the people to buy. In this respect the results are more than our highest expectations.

The greatest difficulty we have met with is that the supply of foreign literature in the branch office of the Review and Herald in New York City ran out so fast, and it takes considerable time to get a new supply from Europe. We are also in need of more literature in various languages; this is a matter of the greatest importance, and must have immediate attention.

The Lord has surely gone before us in a providential manner, opening the way for the presentation of the truth among the many nationalities of this great city. The work among the Italians is making interesting progress. Meetings are now being conducted in New York and Brooklyn with a good interest. We are also meeting with success in the Slovak-Bohemian work both in Newark, N. J., and in New York City.

The Hungarian part of the work has been moving rather slowly; but at the present time there is an encouraging increase in the attendance at the meetings and a desire to hear the truth. The work is also opening among the Russians. Elder A. Boettcher has invitations to speak in several churches among them. In fact, he can not begin to answer the calls that come to him for work among these various nationalities.

Brother H. R. Johnson is also giving special attention to assisting in the Italian part of the work in connection with giving Bible instruction in the school. Both Brethren Boettcher and Johnson feel very much encouraged by the outlook. It is evident that as we take these forward steps, the providence of God is opening the way more rapidly and more favorably than our highest expectations. In this we also see the fulfilment of what the Lord has been telling us,—that if we would but go forward, and take up the work, the providence of God would go before us and open the way.

We greatly rejoice in the success that the Lord is giving us in this difficult task. We ask the prayers and the sympathetic interest of our people for the work among the hundreds of thousands of these many nationalities that are groping in darkness in our great cities. We hope the time will soon come when we shall be able to open a similar work in other large cities in this country.

O. A. OLSEN.

Seoul, Korea

It is now decided that we shall remain in Seoul for at least another year. Our plans were to locate in some new station south of here, but all our efforts to get away have been fruitless. We shall have to wait until funds can be secured to buy and build.

Language study keeps us busy most of the time. We have had a splendid series of meetings during the past month. We had a good interest and fair attendance to the last. One week ago Sabbath, our whole company, sixty-two in all, in a special car, rode singing to the Han River, where Elder C. L. Butterfield baptized thirteen dear souls with whom we had labored during the past year. This filled all our hearts with joy.

RUFUS C. WANGERIN.

Among the Last Letters Elder J. C. Little Wrote His Wife

CHARKULLI, July 29, 1910.

"THIS is the first opportunity that I have had out here in the jungles to write you a letter, so I will start in when we left Gopalgunge, day before yesterday. We left somewhat after two o'clock, and after an hour or so found ourselves in a stretch of rice-fields, reaching as far as we could see in the distance, and covered from two to several feet deep with water. The villages were quite thickly dotted over the fields, and looked as if the ground had been thrown up for the houses to be built on.

"We had thought we would get to Patriahghatta by evening; but somehow we made slow progress, as a rain-storm came on about dark, so we stuck down some bamboo, tied the boat to them, and

prepared to spend the night. The boys lighted a fire in the end of our boat, and also in Brother Podar's, and proceeded to cook dinner, as none of us had had anything to eat since about noon. Brother Podar had prepared our breakfast before eleven; for some reason Brother Watson did not get around in time, so I waited till twelve, and then decided not to wait any longer, as I had eaten nothing that day except two mangoes, which I had bought on the steamer; but just then Brother Watson came in, so we ate together. Well, we had dinner that night about eight o'clock. I felt no untoward results.

"The next morning, long before I got up, they were well on the way to Patriahghatta, getting there about eight or half past. We first visited a brother and his wife and two little girls, one ten and the other five years of age. They are the only Christians in their little village, but there is a large family of Christians half a mile away. As the first brother has no boat, he does not see them very often. There is another family of Hindus living next to him, and that makes up their little village. Patriahghatta is made up of about a hundred of these villages, some of them being large, and some small like this little one.

"The next place that we visited was the large family referred to, about half a mile away. This family is in fairly good circumstances; but not having had a visit from our people for five years, since L. G. Mookerjee lived in Gopalgunge, before he went to America, they had given up the truth. We had a meeting with them, and organized a Sabbath-school there. They promised to obey the truth, and said that if regular work could be carried on by a worker, a number of Hindus would be converted. The poor people are like sheep without a shepherd. They have a number of young people, and want a school.

"Then we went to visit a young brother and his wife and little child, also his wife's mother, who is with them. Though alone, they had been faithful to the truth. We had a meeting with them, then left Brother Podar's boat, and went on about a mile to see another brother. Baroda stayed behind to prepare breakfast. We found this brother, with his wife and five children, ranging in age from a boy about eighteen to a baby about a year and a half old, and we had a little meeting with them. They also will join, as far as they are able, with the above Sabbath-school. By the time we had returned, it was after noon, and we had our breakfast. We then started for Jamilla, which we reached shortly before dark. Here Brother Darak, who was baptized at our conference, is living, with his family, and some others also who are following the truth to a greater or less extent. There are a number of children and young people here, and they want a little building that can be used as church and school. We held a meeting there this morning, and about twenty-five persons, besides children, were present. We organized a Sabbath-school.

"We just arrived here before I began this letter, which was a little before twelve o'clock, and our breakfast will be ready soon. We got some milk and eggs taken from the cow, so it ought to be on the way this morning; saw the milk

good. Eggs are rather hard to get, or have been thus far. We have been kept in so close on the boat that at every possible opportunity we have gotten off and walked; but last night was our first opportunity to get a good walk. Then we used a brother's yard to tramp back and forth in for about an hour."

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Special Course for Ministers and Bible Workers

"THE time demands greater efficiency and deeper consecration." And surely there never was a time when there were such urgent calls for well-qualified laborers as now. With unwarned millions in the regions beyond, and with the great cities of the home land calling for help, surely it is a time to pray the Lord of the harvest to send forth laborers. "With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work."

Our schools are God's appointed agencies for the training of workers. The Foreign Mission Seminary has from the first given special attention to the training of mature young people who can spend but a short time in school. The success of last year's special course, and the unprecedented demand for ministers and Bible workers, not only for foreign lands but for the great cities in the East, has led the board of managers to provide for a similar course this year, beginning January 23, and continuing eighteen weeks.

Outline of Studies

HISTORIC AND PROPHETIC REVIEW.—This is an advanced class in the study of the great truths of the third angel's message. The class is planned especially for those who have had some experience in the work, or who have taken the regular Bible and history work in one of our training-schools.

BIBLE DOCTRINES.—A study of the doctrines of the Bible by topics. Designed for Bible workers, nurses, canvassers, and all who need a thorough grounding in the fundamentals.

PASTORAL TRAINING.—This is a class for the training of ministers. Attention is given to all that pertains to the preacher's work. One day each week is given to public speaking in the class, and the students do practical work in holding meetings and conducting Bible studies in and about the city of Washington.

BIBLE WORK.—The long-neglected work of training Bible workers is now taken up vigorously by the Seminary. An experienced teacher and Bible worker is giving her whole time to the training of young women for city work. Readings are prepared, and plans of work studied, in connection with regular class work, and one day each week is given to practical work in the city of Washington.

REFORM EPOCHS.—This class will study the Protestant Reformation and the French Revolution. These great epochs in the history of Europe and of the Catholic Church should be thoroughly understood by all who take part in the work of the last great reformation.

GENERAL HISTORY.—Those who have never studied history, and desire a briefer course, may study the Roman

empire, the Middle Ages, and the modern age, in the general history class.

SPECIAL ENGLISH.—Next in importance to the truth itself is the manner in which it is communicated. How often has the work of God been marred by the careless and incorrect use of the English language! This class will be adapted to the needs of those who take it. The fundamentals will be reviewed, and attention will be given to the correction of common errors in spoken and written language.

JOURNALISM.—An advanced class in English for those who desire special instruction in writing for the press.

GREEK.—Many a progressive minister has a worthy ambition to know the language in which the New Testament was written. A thorough knowledge of Greek is a great advantage to the Bible student. Such a knowledge can not be obtained in eighteen weeks, but we have arranged to have the teacher of Greek in the Fireside Correspondence School teach this subject in the special course, and the students will have the privilege of going right along by correspondence when they leave the school. This is a great opportunity.

HYGIENE, SANITATION, ACCIDENTS, AND EMERGENCIES.—These are subjects that should be understood by the gospel worker, that he may properly care for his own body, help others to understand the laws of health, and assist those who are in distress. Classes are also in operation in hydrotherapy, which can be taken by those who already know something about the subject.

BOTANY.—This regular Seminary class is open to special course students.

BOOKKEEPING.—A very practical subject for Christian workers is bookkeeping. A good knowledge of the fundamentals can be obtained in eighteen weeks.

DENOMINATIONAL HISTORY.—The advent movement itself is a wonderful sign of the soon coming of Christ. Every worker should understand the providences of God in connection with the rise and progress of this message, and the place in the work of God on earth which it occupies.

LECTURES.—One hour each school day is given to lectures on "Denominational Organization and Work," and "The Bible Versus Human Philosophy." These lectures, by men who stand at the head of our denominational work, are a special feature of the work of the Seminary.

MISSIONS.—For those who are especially interested in foreign missions, there are classes beginning in the study of the far East, India, Africa, Latin America, and Mohammedan fields.

OTHER CLASSES.—Aside from the classes mentioned, all the regular literary, scientific, or mathematical classes are open to special course students.

Who Should Come

(1) Workers who desire better equipment. To many who are new in the work, a course of systematic study and practical training under an experienced teacher will do much to insure success. (2) Mature persons, whom God is calling to leave secular pursuits to enter his work, and who are not provided for in our union conference training-schools, will be welcome here. (3) Graduate nurses who need a few months of earnest and systematic Bible and history study to enable them to enter the Bible

work. All whom God is now calling should respond to such special opportunities for preparation.

Expenses

The regular expenses at the Seminary are about \$17.50 a month, and one hour's work each day. Opportunity can be given to a few to earn part of this by extra work.

For further information address the undersigned at Takoma Park, care Seminary, Washington, D. C.

M. E. KERN, *President.*

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Why Not Have More Social Meetings?

SOME of our churches are losing ground by giving much time to preaching and little to social meetings. If ministers in charge of church services and revival work would learn to concentrate their thinking and organize their thoughts, they could greatly shorten their talks, and thereby leave time in the hour for the people to speak for the Lord.

In his book on preaching, Bishop Simpson tells of a licentiate who stated that he had recently spoken to his congregation for more than an hour; and when a friend asked this young man if the effort did not make him tired, he answered, "O, no; but it would have done you good to see how the people winced!" His success, in his own mind, consisted in tiring his congregation. It is often best, if an hour is to be devoted to a Sabbath service, to give a fair share of it to the people.

In speaking of the proper method of work for the closing days of probation, the prophet says, "Then they that feared the Lord spake often one to another: and the Lord harkened and heard it." Mal. 3:16. Of the same theme Paul wrote, saying, "Exhorting one another, and so much the more, as ye see the day approaching." Heb. 10:24.

Why not encourage the members in our churches to take a helpful part in the services? If we ever expect to train them to be workers in God's cause, we must do this. "We should not come together to remain silent. Only those are remembered of the Lord who assemble to speak of his honor and glory, and to tell of his power; upon such the blessing of God will rest, and they will be refreshed."

WM. COVERT.

Elders as Pastors

FAITHFUL, godly men are needed as elders in our churches. I do not know what could have a greater influence for good or for evil, as the case may be, in connection with the movement with which we are connected, than the sort of men who serve as elders in our local churches.

An elder is not simply an officer placed in a position to be recognized as a head; but a true elder stands as a spiritual leader and guardian of the flock. All that a true shepherd should be in the way of protecting, feeding, and safely leading his flock, the elder, in a spiritual sense, is to be to the church. Many

elders have been contented to have the responsibility placed upon them, but they have failed to bestow the kind of labor required upon members of the flock who were in danger. There are many in our churches who should be labored for in a kind and careful way; there are also those who should be counseled, and cautioned, and even corrected, in a kindly spirit; but too often cases needing such help are neglected until they have wandered far away, and complications come in until there seems to be no remedy for the condition that exists.

Prompt and proper labor by an elder and such associates as he might call in, would no doubt save many who drift away. With such care, too, many defeating church difficulties might be avoided, which bring a reproach upon the cause, consume the valuable time of our ministers, and bring discouragement to many souls.

The importance of the elder's work has been underestimated. The strength that his faithful work should bring into the cause has not been fully realized. Where there is a wide-awake, intelligent, consecrated, and caretaking Christian elder, there is a prosperous church. A whole conference of such churches will represent a state of prosperity meaning much to the cause. The elder who acts as a faithful shepherd, giving much time to prayer and to faithful personal labor for his flock, is filling a place of great importance in connection with this closing work, and he may be sure that his labors will not be in vain.

No faithful elder will be contented to see members of his flock habitually remaining away from public services, and coming far short of what should be required of church-members, without promptly investigating their cases, and laboring for them with a love that wins. Usually the one wanderer calls for more solicitude and painstaking labor than do the ninety and nine that seem to be safe within the fold. Too many times it is taken for granted that the younger members of the flock are perfectly safe, when they should have special care. Shepherds are required not only to feed the sheep, but also the lambs. Many times the lambs receive so little attention that we could with no reasonable expectation hope for them to stand.

If you have accepted the eldership in one of our churches, dear brother, you have consented to enter upon a work that affords splendid opportunities for laboring for souls, and for advancing the cause that we all love. May the Lord make you a true shepherd of the flock.

E. K. SLADE.

Outward Adorning

WHOEVER undertakes to correct the evil of pride in dress, as exhibited in the wearing of gold and trinkets, and vain and foolish ornaments, will find a difficult task. Yet every one who faithfully preaches the gospel must strike against these things, as all have in the past, from the apostles down to the present time. Wesley did a noble work in this direction, and accomplished much good in his day; but mark those who profess, at the present day, the faith that he held, and you will discover that his labor is largely lost upon this generation.

Still the voices of God's faithful servants are raised against this crying sin,

and must be, though the vain and foolish heart still clings to this folly, a thing only fitting to heathenish barbarity, unbecoming to enlightened worldlings, much less to professors of the cross-bearing religion of the lowly Nazarene. The evil will continue, even with those who profess faith in the last message of mercy to man, till God, by his avenging vials, shall "take away the bravery of their tinkling ornaments." "And it shall come to pass, that instead of perfume there shall be putrefaction; and instead of a girdle, a rope; and instead of a curled hair, baldness; and instead of a mantle, a girding of sackcloth; and a fire-scar instead of beauty."

"As long as this evil is in the heart, it will manifest itself. We may warn, but it is useless to tear off the excessive foliage. When the bearer of it dies to sin, it will drop off, like leaves after a frost in autumn. O, that all might repent of this folly before it is too late to find pardon!"—*R. F. Cottrell, in Review of March 3, 1874.*

Brother Cottrell, who wrote the foregoing lines, has been sleeping in the tomb for many years; and still the evil against which he directed his voice and pen has gone on. Many adorn themselves as becometh those who have a "meek and quiet spirit," yet if this aged servant of God were to awake and visit our churches to-day, what do you suppose would be his testimony, especially regarding this question?

The end is nearer than when we first believed, and the testimony of one of the pioneer laborers is cited above, that our minds may be refreshed as to the kind of testimony borne against these things in our earlier history. The wearing of jewelry and fashionable garments is as truly a denial of our faith to-day, and as sinful, as ever in the past.

If the heart be truly adorned, evidence of it will appear in outward modest attire; on the other hand, if the heart be devoid of "the ornament of a meek and quiet spirit," this also can not be hidden, but will be made manifest by needless display in some portion of the outward attire.

Peter's word to the sisters, old and young, in all our churches, is still applicable: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

T. E. BOWEN.

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SPEAKING of the rejoicing of the liquor press over the recent increased manufacture of spirituous liquors, the *New York Weekly Witness* of December 7 says:—

"The returns from England, Scotland and Ireland, Norway and Sweden, all show big decreases in the consumption of liquors; and the temperance cause has found a new and powerful advocate in the German emperor, whose crusade in the navy against drinking has resulted in a decrease of the consumption of liquor during the years 1906-7-8-9 of eight, twelve, nineteen, and thirty per cent respectively,—a total decrease of fifty-four per cent. It is a dying cause that they are trying to uphold, and they know it."

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY

Secretary

The Barotseland Mission Schools

[The following is taken from a personal letter to Brother J. V. Willson, of Cape Town, South Africa, from Brother E. C. Silsbee, who is with Pastor W. H. Anderson at the Barotseland Mission. It will illustrate the value of the mission school, and the trials and difficulties endured by those who are carrying the light of the third angel's message to "Darkest Africa."—H. R. S.]

"I BROUGHT your letter with me, that I might the better write you of my experiences and impressions. As I write, I am sitting on the bank of a river a little way from the wagon. About fifty yards the other side of the wagon is a native kraal. Early this morning, the natives came out to the wagon with their spears, saying that a lion was heard near by the night before, and a few steps farther on I found his fresh tracks.

"Truly the Lord is good to us. After I have done all I can to save myself, I have absolutely no fear of these wild beasts; for I know there is One who can send his angels, and close the mouths of the lions to-day, as well as in Daniel's day. . . .

"Since writing the above, I have finished taking supplies to all the rest of the out-schools, hauled one hundred fifteen bags of mealies from one of them to the railroad, and walked thirty-five miles home. I will tell you a little more of my experience while on this trip.

"The Sabbath night after writing the first part of this letter, we started on to the next out-school. After dark we were beset with lions, which seemed to want an ox for supper. Usually, lions do not attack a team (we had eighteen oxen) when on the move, so we kept going. Sometimes they would be behind us, and sometimes alongside the wagon out in the bush. It was too dark to shoot at them, and the frightened dog (a good one, too) and the boys kept things interesting. But the Lord protected us; and after two or three hours of this kind of trekking, we arrived safely at the out-school.

"The next day we were kept busy. From this school we loaded and took five thousand pounds of mealies across to another school. It was a big load, and we were stuck in the rivers no fewer than six times, and once in a sand ridge, where we stayed all night with the tigers and hyenas giving us a royal serenade. One of the rivers in which we were stuck after dark, was where, some time before, a lion had chased Brother Anderson to his wagon, and carried off one of his oxen. So we built two fires to keep the lions away, and carried the mealies up the steep banks of the river till the oxen could pull the rest.

"Our supply of water ran out at this place, and we also broke our water-jug. The next stop for the day was at a salt spring, where we had nothing but warm water from a hot, salty spring to drink. But when the sun is hot here, one can drink anything that is wet and drinkable. After this for two days we nearly famished for water. At one place we were

sure we would find plenty of water; but after trekking twenty or thirty miles with the joyful anticipation of having a good drink when we came to this well-known watering-place, we found it dry. O, how I wished for a good, cool drink from our filter at home!

"But now we had twenty miles farther to trek, which also must be done in the middle of the day, before we could get water. So, tired, hungry, and thirsty, and our oxen also nearly famished, we started on again. I hurried on ahead of the wagon to the next out-school to send water and fresh oxen to meet the boys I had as drivers, and I nearly fainted with the heat and a burning fever before I reached there. Finally I came to a native village, or kraal, near the school, and had a drink. O, it was so good! After seeing that relief was sent from the school to meet the wagon, I lay down to rest.

"The boys arrived that night, all well, but tired and well-nigh worn out. The next morning my fever was gone, and I felt much better. The next few days were spent hauling mealies to the railway siding. In the meantime it rained, but our grain did not get wet. Sleeping under the wagon, with the cold rain beating in and trickling down under you in your blankets is somewhat different from being at home, in a good, dry bed. But we lived through it, and shortly after this I walked between thirty and thirty-five miles home in less than nine hours.

"This is something of my experiences, but not all by any means. It would take a book to tell them all; but we glory in tribulation, knowing that it is for our good and the furtherance of the gospel. . . .

The Out-Schools of the Mission

"The plan of having these out-schools is the best one for teaching the natives the gospel that I have ever heard of, especially in this particular place.

"In some places the giving out of tracts and other literature containing the message is the best way to reach the people; but here the people have no written language, except as white people have written it. As none of our literature is translated into it as it is spoken, that plan could not be carried out here.

"The medical work is the right arm of the message in many places; but here there do not seem to be many sick, notwithstanding they have some of the most dreaded diseases; those who are sick receive little attention. So the medical work is not the leading one for this place just now.

"For centuries the natives have been steeped in the ignorance of heathenism, until they seem to have no system of worship whatever, except an uncertain, vague form of ancestor-worship. They can not grasp the message at once; but it must be drilled into them by the slow, laborious process of first teaching them their A B C's, in their own language. Then, as they learn to read, they can be taught the gospel message.

"In this plan of industrial schools, the native converts themselves are utilized, both in making the work self-supporting and in teaching their fellow men the message. In this way the white laborers can superintend and carry on a much larger work than they could possibly hope to do unassisted. More than this, a white man can not appeal to a native

as one of his own race can, no matter how well he may know the language.

"These out-schools act as feeders to the home station, making it a complete system of expansion, or enlargement. When the boys get too far advanced for the native teachers, they come into the home station, and are trained for a time as teachers. The out-schools bring in more boys, to make more teachers, to start more out-schools, etc. Thus the work expands until it will, we hope, reach the utmost parts of Africa. And we know that when the message is preached in all the world for a witness, then the Lord will come, and take us home."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Notice to Medical Students

THE Medical Department of the General Conference is anxious to secure the names and addresses of all Seventh-day Adventist students attending the various medical schools, for the purpose of preparing as complete a directory of medical workers as possible. In this way we shall be able to keep in touch with all our physicians and nurses, and suggest openings which may present themselves in connection with our sanitariums and schools, or in connection with evangelistic work in the cities and foreign fields. We shall also be glad to receive a few words stating your desires for the future. Are you planning to connect with the organized work? Have you a long-lying to enter some foreign field?

In writing, please give name and address, also the college or university you are attending, and the year you expect to graduate.

We shall be pleased to have friends of such students call their attention to this notice, or else send the information desired. Address the Medical Department, Seventh-day Adventist General Conference, Takoma Park, D. C.

Our Sanitariums

Are They Hindrances or Helps in Spreading the Gospel?

WHY do we as a religious body, whose aim it is to carry the gospel to every creature, invest means in the establishment of medical institutions? Would not more be accomplished if the workers in these institutions could be released, and sent as evangelists into all the world? In other words, Are our sanitariums hindrances or helps in carrying out the gospel commission? In a future article I hope to relate some of my experiences in connection with sanitarium work, and what our sanitariums have accomplished, and what we may expect them to accomplish in the future. In this I shall merely aim to show why we have sanitariums, and how the demand for them may be created.

The Christian religion differs from heathen religions in that it has respect for man's physical needs; in it healing of the body and forgiveness of sin are associated. Nowhere can we find a more

concise and up-to-date code of sanitary and hygienic regulations than is found in the book of the law. It is evident, in reading these, that God desired his people to enjoy health for their own sake, and in order that they might be able to minister to those who through ignorance were violating these regulations, and at the same time impart to them a knowledge of the laws upon which health and happiness depend.

The true import of these regulations was revealed more clearly in the life of Christ; for he came to magnify the law. In studying his life, we find that he spent more time in ministering to the physical needs of mankind than in preaching.

He rebuked the religious leaders of the Jews, who thought it beneath the dignity of their position to minister to man's physical needs, by relating a parable. A certain man, a Jew, on his way from Jerusalem to Jericho, he said, "fell among thieves." They wounded him, and departed, leaving him half dead. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." God in his providence also led a Levite that way, and he "came and looked on him, and passed by on the other side." "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds."

The good Samaritan did still more; he brought the wounded man to an inn, or a place where he could receive the attention which he himself was not prepared to give, but which he needed in order that he might be restored to health.

Before leaving, the Samaritan made a deposit to cover, in part, the unfortunate man's expense, and said to the keeper, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" Jesus inquired of his hearers; and they replied, "He that showed mercy on him." Then said he, "Go, and do thou likewise."

In this parable we have brought out in the most concise manner the attitude the Christian church should take toward the needy, and especially toward her own unfortunate. The lessons of value to the church in this parable are the following: First, the members should do philanthropic work; they should seek out the unfortunate, and minister to their needs. Second, if they are not able to give these unfortunate ones the personal attention they need, they should see that they are placed where they can be properly cared for. It is this work on the part of the church which creates the demand for good Samaritans. So long as this work is done by its members, the demand for such workers will exist. Third, the financial burden of caring for the church's sick should not be thrown upon these institutions. Temporary provision should be made for the sick when they are brought, and the promise should be given, "Whatsoever thou spendest more, when I come again, I will repay thee."

To his church for all time Jesus says, Go and do—as did the Samaritan. We see from this parable that so long as the gospel is preached, there will be a place for medical missionary work; for medical missionary work is the gospel in

practice. So long as medical missionary work is done, there will also exist a need for institutions where the sick can be cared for by Christian physicians and nurses.

Sickness is increasing everywhere. While, through the suppression of epidemic diseases during the past two centuries, the average age of life has been increased, there never was a time when there were more chronic invalids than at present. Three million persons in the United States, it is estimated, are disabled on account of sickness all the time. Consequently there never was a time when there existed a greater need for good Samaritan work, and for suitable places where the sick can be cared for.

Among the churches of to-day very little attention is given to man's physical needs. This work is left for worldly physicians and nurses, and the state is supposed to furnish the hospitals. Among the remnant, God is still calling for priest and Levite to combine with their religious efforts this ministry to man's physical needs. As the church takes up this work, there will be many cases found that will have to be directed to sanitariums. Among these will be those who are abundantly able to pay their own expenses, and who will gladly do so. Those who are not able to do this should be assisted as far as possible by friends and relatives. For those who have none to help, the church should make provision. A fund should be created to meet these emergencies.

When the members of the church follow out the instruction conveyed by this parable, and engage in genuine medical missionary work, or good Samaritan work, we shall appreciate more fully the need of our sanitariums, and the place they occupy in the proclamation of the gospel message. The following out of this instruction will also help solve our financial problems somewhat; for this is God's appointed way of filling our sanitariums.

The priest and Levite saw no need for sanitariums. Had they undertaken to care for this wounded man, at once they would have seen the need of a place where he could be tenderly nursed back to health.

So long as we fail to do good Samaritan work, so long we, too, shall think of our sanitariums as hindrances instead of helps; but as we take up the medical missionary phase of the message, we shall see the need of having suitable places for giving attention to the sick near every large city, and in every place where a large church exists.

Sanitariums can not succeed financially without patients. When they are filled, success is assured. If they do not have the patronage they should have, may it not be due in many instances to the fact that as a church we need to be revived? The time has come when the members of the church of Christ must again take up the work of practising and teaching the principles of health, and of ministering to the needs of the afflicted. When they take up this work, our sanitariums will occupy the place they should in the third angel's message. God's special blessing will attend the work; the sick will be healed; and to the poor the gospel will be preached. Instead of being considered as hindrances, our sanitariums will be regarded as one of the greatest aids in carrying the everlasting gospel quickly into all lands.

D. H. K.

From Our Sanitariums

W. D. SALISBURY, manager of the Washington Sanitarium, Takoma Park, D. C., writes: "At the present time our main building is nearly full. There are but a few high-priced rooms remaining."

T. S. DOCK, business manager of the Kansas Sanitarium, Wichita, Kan., writes: "Our institution has been doing quite well for the last two years. In fact, we have reduced our indebtedness very materially. This fall we have had a good patronage, and the prospects for the future are encouraging."

THE New England Sanitarium at Melrose, Mass., has had a splendid patronage during the entire year. This will be by far the best year in the history of the institution. A good spiritual atmosphere pervades the place. Elder G. B. Starr, the chaplain, writes, "We are having the best week of prayer services I have ever attended." Aggressive medical missionary work has been carried on in the city of Boston by the sanitarium during the past year, and many friends have been made.

Sanitarium Relief Campaign

Testimonials for "Ministry of Healing"

THE following testimonials have been received from our workers, and may be used by others as occasion may offer:—

PUYALLUP, WASH., Oct. 11, 1910.

TO WHOM IT MAY CONCERN: I have read the "Ministry of Healing" with pleasure and profit. Whoever wishes an intelligent understanding of the most important questions of life should read this book. Good health by bringing all one's powers into harmony with the will of God, is the author's message. Surely it is worth while to read such a message to-day. I wish the book were in every family.

(Signed) REV. S. WILLIAMS.

Pastor Congregational Church.

NORPETH, SYDNEY, N. S. W.

I read Mrs. White's "Ministry of Healing" with profit and pleasure, and it is a book that I can recommend all parents to read, and also to see that their children become acquainted with its inspired contents. May its large circulation long continue, and may it be the means of causing many erring ones to reflect, and cause them by the Holy Spirit to reorganize their lives, so that when the final call comes, they may not fear to face their divine Judge. It is a book that should be in every home.

(Signed) F. A. BENNETT, M. D.

St. Paul's Rectory, Sydney, N. S. W.

Memoranda From Canon Boyce

I consider the "Ministry of Healing" to be a book well worth reading and having. While I can not agree with all its conclusions, I am sure that if its advice generally, especially as to food and

drink, were followed, the benefit would be very remarkable. New light seems to be thrown on several Bible passages in connection with the life of our Lord Jesus Christ, and it places reform on a right basis when it teaches that all work should be through him and for him. Its contents are very varied, as it covers many subjects, all of which, as touching home and eternity, are of undying interest. It is beautifully written, and the numerous illustrations add to its attractiveness.

(Signed) F. B. BOYCE.

PORTLAND, ORE., Nov. 2, 1910.

TO WHOM IT MAY CONCERN: One blessed ministry which Jesus has committed to his church is that of healing the sick; and the sanitariums scattered through the land are endeavoring to carry out his blessed commands. They not only endeavor to heal the body, but also at the same time to bring the patient to a knowledge of the great Healer of souls, and they are succeeding marvelously in their own peculiar way in producing a very competent system of healing, associated with cheerfulness, hopefulness, and confidence in God. I was an inmate of the Portland Sanitarium for three months, and can speak with assurance when I say that a more helpful ministry than that which these people offer to all who put themselves in their care could hardly be desired. They are cheerful, quiet, orderly, careful, and eminently successful. I shall later write exhaustively of my experience and estimation; but I heartily commend the service they render and the work they perform. I take it from my experience in the sanitarium that the book "Ministry of Healing" is an exemplification of the work done in these sanitariums, and am sure it can be only helpful toward the healing of the sick; therefore I commend it. Though not having had an opportunity of carefully perusing it, I am satisfied it must be in every way helpful and desirable.

(Signed) DANIEL L. RADER, D. D.

Editor Pacific Christian Advocate.

BELLINGHAM, WASH., Nov. 1, 1910.

It has been my pleasure during the press of time in the last few days, to look over the table of contents, and to read the most of the book, "Ministry of Healing," by Ellen G. White. Those chapters read, I find to be very thoroughly treated by the author. I find no evidences nor traces of sectarianism, denominationalism, nor destructive criticism. The chapters on temperance and home training for life and health are worth the price of the book, in my judgment, and any one who is interested in this class of literature will take great interest in the entire book.

(Signed) OTTO H. WILLIAMS.

Pastor of Christian Church.

MARRICKVILLE, SYDNEY, N. S. W.

Just a few lines to say that I have read with pleasure and profit the book "Ministry of Healing." While not seeing exactly eye to eye with the author, I have nothing but praise for the book. I have for some time been of the opinion that the salvation to be found in Christ is a complete salvation from sickness as

well as from sin. I feel I can thoroughly recommend the book to all.

(Signed) JAMES KINGSBURY, M. D.

Perhaps others may have received testimonials. We shall be glad to receive such as may be passed on. Reports of work are desirable, especially items of particular interest.

L. A. HANSEN.

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

Who Will Go to India?

BROTHER C. E. WEAKS writes that during the recent general meeting held in India, they organized a special campaign with the *Oriental Watchman*, and that they now have several workers in the field. He says:—

"The workers were taken away from their regular work to go and help for a month or six weeks in this special campaign. I expect to have eight or ten in the field for a few weeks, and we hope as the result to get the *Watchman* on its feet."

"How soon can we have those two canvassers voted to this field by the General Conference? We need them, and that badly. The conference passed a recommendation, renewing the call for two canvassers. Will it be necessary to wait until another cold season? or can you get them off immediately?"

How much longer must that great, needy field in India wait for the two canvassers, for whom they have been calling for over a year? Is there not some one who can help us in replying to this question?

N. Z. T.

Progress in the South

THE year 1910 has been the best in the history of the Southern Publishing Association. We have sold more books than ever before, and our agents are still busy making deliveries and taking orders. We have a number of men in the field, who have put in an average of forty hours a week all the year through. As a result of this faithful and painstaking labor, we are able to report that from Jan. 1 to Dec. 1, 1910, we have shipped out 183 tons of literature. If shipped in car-load lots, twenty-four thousand pounds to the car, this would make a train of fifteen cars containing our message-filled books and papers. We expect that, before the year is out, our tonnage will reach two hundred for the year. This is a splendid showing, and we feel to praise God for the manifold blessings that have attended the publishing work in our territory.

When we stop and consider that these books and papers have been placed in the hands of the people, we have only a small conception of what it may mean in that last great day when God shall claim his own.

Seventh-day Adventists are to be witnesses for the truth. Our canvassers

are surely acting an important part in warning the world. There is room for many more in the ranks of our field workers. "The harvest truly is great, but the laborers are few." Says the Master: "Go ye also into the vineyard, and whatsoever is right I will give you."

R. Hook, Jr., *Mgr. So. Pub. Assn.*

The Summary

As we draw near the close of the year, it is with great satisfaction and thanksgiving to God that we see many evidences, not only in the summaries, but also in the organization and plans throughout the field, that the missionary and publishing work is gathering strength each month and each year as we hasten on toward the end of the conflict.

The accompanying summary is the best we have ever published for the month of November, even though we have received no reports from the North Pacific and Canadian unions, and only fragmentary reports from South America and the West Indies. During this winter season, when traffic is slow, and mails are delayed both by sea and land, and when our general men are pressed with convention and institute work, it is difficult to get all the reports in on time. The reports that are omitted will appear in the summary next month.

We appreciate very much, however, the faithfulness of our workers in the field, and the good order and promptness which bring to us with almost perfect regularity, such a fine number of reports from all parts of the world as are displayed in the accompanying summary.

We invite your attention particularly to the comparative summary, in which are shown the total sales for each month in parallel columns for the past six years. These are not cold figures; they represent the steady, onward march of the third angel's message around the world, and the faithful reports of a steadily growing band of house-to-house missionaries.

May the Lord greatly bless all these workers, and give them courage of heart and increased success with the beginning of the new year. E. R. P.

An Experience in South America

WRITING from Argentina, Brother Max Trummer says: "You will have heard that we are having another revolution in Uruguay. When I came here to attend the meeting at Buenos Aires, the ports were closed, and Brother Maas and I had to get passports in the Gefatura before we could take the boat. This revolution will hinder the boys in their delivery now, as the men are all hiding themselves. Brother — is hiding at his uncle's in —. He wanted to go to the workers' meeting very much, but could not get away because he is a Uruguayan. He must postpone his delivery of 'Patriarchs and Prophets' at least a month. The boys who are canvassing for 'Home and Health' will go to Colonia Suiza, and stop with our brethren there for a time. We can not do anything, as the horses are taken away from the farmers, the same as last year."

N. Z. T.

Canvassers' Summary for October, 1910

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Atlantic Union Conference						
Maine	6	361	82	\$ 296.45	\$ 299.80	\$ 57.45
Northern New England ..	6	379	39	204.60	229.85	125.80
Southern New England ...	4	329	47	319.70	170.30	85.00
Massachusetts	7	561	138	635.68	884.50	793.40
New York	6	368	87	309.85	250.55	134.90
Western New York	11	415	172	329.05	202.10	176.35
Greater New York	15	904	298	954.85	132.50	528.85
Totals	55	3317	863	3050.18	2169.60	2001.75
Columbia Union Conference						
Ohio	13	1048	516	1078.15	1457.75	874.10
West Virginia	5	437	119	473.05	621.95	569.50
Virginia	3	12	12	25.00	244.65	139.40
Chesapeake	11	269	269	556.00	312.25	777.60
Eastern Pennsylvania	3	72	72	164.50	401.20	663.45
West Pennsylvania	7	123	123	180.82	769.03	573.45
New Jersey	7	631	631	1011.60	295.25	425.50
District of Columbia .....	...	...	...	...	...	...
Totals	49	3611	1742	3489.12	4102.08	4023.00
Lake Union Conference						
East Michigan	6	640	154	555.40	526.70	337.60
West Michigan .....	...	...	...	...	...	229.35
North Michigan	4	212	20	65.40	198.90	200.50
Wisconsin	5	492	135	472.65	409.15	893.35
Northern Illinois	6	999	273	942.25	345.30	351.05
Southern Illinois	13	1548	720	1801.65	751.55	833.35
Indiana	3	287	88	717.00	72.90	50.95
Totals	37	4178	1390	4554.35	2304.50	2946.15
Canadian Union Conference						
Ontario .....	...	...	...	...	254.55	...
Quebec .....	...	...	...	...	63.00	...
Maritime .....	...	...	...	...	...	...
Newfoundland .....	...	...	...	...	...	...
Totals .....	...	...	...	...	317.55	...
Southern Union Conference						
Louisiana	9	841	312	623.30	693.25	625.05
Alabama	14	1350	375	769.90	1173.70	632.25
Kentucky	5	654	177	266.60	352.50	267.20
Mississippi	20	1992	455	668.75	352.35	525.45
Tennessee River	18	1366	561	972.55	856.75	582.05
Totals	66	6203	1880	3301.10	3428.55	2632.00
Southeastern Union Conference						
Cumberland	15	1064	286	674.15	548.60	777.10
Georgia	14	702	620	1394.87	640.55	393.60
North Carolina	9	814	130	294.00	738.90	328.30
South Carolina	5	855	58	214.95	303.90	659.78
Florida	5	194	131	358.15	632.30	322.85
Totals	48	3629	1225	2936.12	2864.25	2481.63
Southwestern Union Conference						
Arkansas	8	989	116	606.95	439.25	671.15
Oklahoma	5	1339	250	1201.15	582.50	265.35
West Texas	3	361	407	174.35	26.50	19.15
South Texas	3	325	71	251.00	819.40	751.60
North Texas	5	506	178	496.70		
New Mexico	1	143	24	89.35	40.75	256.55
Totals	25	3603	1046	2829.96	1908.40	1963.80
Central Union Conference						
Northern Missouri	13	621	201	779.00	477.25	423.00
South Missouri	7	439	162	462.65	1022.40	382.85
East Colorado	9	532	135	673.90	496.90	148.70
West Colorado	3	131	109	193.50	259.90	253.60
Nebraska	5	436	110	742.05	517.80	473.50
Wyoming .....	...	...	...	216.80	137.70	353.25
East Kansas .....	...	...	...	...	1091.35	1037.25
West Kansas	9	529	134	557.20		
St. Louis Mission .....	...	...	...	178.85	...	...
Totals	46	2688	851	3803.95	4003.30	3072.15

	AGENTS	HRS.	ORDERS	VALUE 1910	VALUE 1909	VALUE 1908
Northern Union Conference						
Iowa	7	692	171	620.66	130.90	116.75
Minnesota	1	30	10	35.00	3.00	620.25
North Dakota	4	320	110	427.00	382.00	....
South Dakota	1	60	50	157.60	114.55	275.20
Totals	13	1102	341	1240.26	630.45	1012.00
Pacific Union Conference						
California-Nevada	7	807	325	1036.95	....	1763.50
Arizona	2	174	104	322.05	....	....
Southern California	5	638	261	757.41	....	619.60
Utah	5	....	179	668.75	....	113.75
Totals	19	1619	869	2785.16	....	2496.85
North Pacific Union Conference						
Western Washington .....	....	....	....	....	191.81	504.30
Upper Columbia .....	....	....	....	....	677.75	117.05
Western Oregon .....	....	....	....	....	210.50	421.30
Southern Idaho .....	....	....	....	....	....	321.85
Montana .....	....	....	....	....	111.00	50.00
Southern Oregon .....	....	....	....	....	....	....
Totals .....	....	....	....	....	1191.06	1414.50
Western Canadian Union Conference						
Alberta	3	97	41	182.25	....	90.60
Manitoba .....	....	....	....	....	....	172.50
British Columbia	1	34	35	159.60	....	....
Saskatchewan .....	....	....	....	....	....	59.20
Totals	4	131	76	341.85	....	322.30
Foreign Union Conferences and Missions						
British	64	4933	2122	5463.53	5273.48	5948.64
Scandinavian	73	10440	5473	4535.68	3699.19	5747.31
East German	96	9060	....	2286.50	....	....
West German	107	11653	....	3335.80	6705.84	8585.72
Russia	30	....	....	1736.87	921.81	....
Latin	8	1368	2536	537.20	308.80	1587.45
South African	16	996	569	2507.79	1265.48	395.00
Australasian	62	4908	2304	7952.52	6630.82	5514.51
Mexican Mission .....	....	....	....	....	551.48	251.65
West Indian .....	....	....	....	....	....	482.13
Korean	4	....	....	4.31	....	....
Philippine Islands	1	119	55	195.05	507.00	....
Levant Union	7	....	....	120.76	....	....
Brazil	13	1156	....	490.82	535.00	....
China Mission .....	....	....	....	....	....	....
India Mission	4	....	449	404.40	....	....
Bolivia	1	120	....	151.20	....	....
Porto Rico	3	93	45	157.20	409.85	....
Peru .....	....	....	....	....	236.50	....
Total North American union conferences				28332.05	22919.74	24366.13
Total foreign conferences and mission fields				29879.63	27045.25	29421.18
Grand totals				\$58211.68	\$49964.99	\$53787.31

Comparative Summary						
	1905	1906	1907	1908	1909	1910
Jan.	\$14,000.00	\$21,000.00	\$26,325.50	\$25,920.06	\$40,677.06	\$42,532.23
Feb.	10,000.00	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34
March ..	12,000.00	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55
April ...	16,000.00	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39
May	24,000.00	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05
July	35,000.00	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12
August ..	24,000.00	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73
Sept. ...	15,000.00	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65
Oct.	18,000.00	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58
Nov. ...	21,000.00	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68
Dec.	17,000.00	29,756.47	25,361.54	39,873.18	45,759.73	.....
Totals,	\$237,000.00	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	.....

Neighborhood Missionaries

THE question is often asked: "What can I do for my neighbor?" Let Holy Writ answer: "These are the things that ye shall do; speak ye every man the truth to his neighbor." Zech. 8:16.

How can we be clear, and not give some time at least to enlightening our

neighbors with present truth? "With-hold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27. Yet you say: "I can't do it. I can't sell books to my neighbors."

Last week we sold a copy of "Great Controversy" to a minister almost within earshot of an Adventist brother;

another to a man almost within a stone's throw of his home; and a third to a carpenter actually helping this good brother build his own house. We placed two more books in a Catholic home, near neighbors to another good brother. We were much pleased to learn that these brethren were held in high esteem by their neighbors. God gives prestige with the people, that we may reach them with this truth.

If one thousand Seventh-day Adventists in this conference would each sell a dozen of our truth-laden books to as many of their neighbors, books would have to be shipped in by the car-load, and tens of thousands of persons would soon know that the second coming of Jesus is near.

Brethren, when shall we finish this work and go home to glory? Don't you want to lay down the heavy cross, and take up the glittering crown? Come, join us, and work for your neighbors all round the world. Don't delay. Write to your field agent for instructions.

C. G. BELLAH.

The Power of Gospel Literature

WHEREIN lies the power of gospel literature, and of our denominational literature especially? All literature is powerful; but when it contains the last message that God is sending to the world, then God's power stands behind it in a special manner. There are many persons who will read this message who would not listen to a minister. One writer has said: "The books never tire in their message. They never grow angry. They speak the same truth again and again. They never answer back. How many they have thus won to the truth who would have seen something in the living preacher, in tone, or manner, or expression, to offend, or repel, or weary!" Shall we not as a people appreciate and use this agency that God has given us?

H. H. COBBAN.

Wants to Keep the Collar On

WE take the following paragraph from a personal letter from Brother V. O. Cole, written while recovering from his recent severe illness. We thank God for the spirit of consecration and faithfulness which this paragraph reveals:—

"I arrived home from the Florida Sanitarium one week ago to-day. I am gradually recovering from my hard attack of autointoxication, as the doctor calls it. At one time it was a question whether I would live through it or not; but the Lord is good, and here I am at home, attending to my correspondence once more. During my sickest moments, when about half delirious, the happiest thought that came to me was that I fell in the harness. This blessed truth has done so much for me that no greater punishment could come to me than to be told that I could have no more part in its proclamation. There may come a time when I can not do so much as I have done; but, as I have heard Elder J. N. Loughborough say, 'I want to be permitted to keep the collar on, anyway.' I have been connected with the canvassing work without a single break for about fifteen years; so you can easily understand that it has become a large part of my very life."

N. Z. T.

From the Field

BROTHER CHARLES LAKE, of the Signs of the Times office, reports most encouraging success with the Present Truth series of the *Signs* weekly. He says: "Every mail continues to bring subscriptions to this series. Our mailing-list has been increased by ten thousand. Many of those ordering clubs assure us of confidence in the *Signs*, and of support." This series means an assured circulation of 250,000 more copies of the *Signs* than it would otherwise have enjoyed.

REPLYING to our General Letter No. 2, giving the experiences of one of our field missionary secretaries, Brother F. F. Byington, manager of the International Publishing Association, says: "We were much interested in reading the experiences of the field missionary secretary which you sent us. What a blessing it would be to our work if we had more such workers as he! We sincerely hope that more such workers may be developed in the future, particularly among our foreign churches."

MANY of our readers often express a desire to do some practical missionary work, but say they do not know just what to do. To all such we offer the suggestion of taking the January *Life and Health* to all mothers in their community. Mothers will not only buy it, but will ever feel grateful to the one who brings it to them. The January issue of *Life and Health* is a mother's number, a large part of it being devoted to answering the question, "Can we save the babies?" You can save life, and bless many homes, by the simple service of placing the January number of *Life and Health* in the hands of mothers. Order a few copies, and distribute them in your neighborhood.

BROTHER J. R. FERREN, the missionary secretary of the Pacific Union Conference, recently inaugurated a campaign in behalf of the REVIEW in connection with the week of prayer services. Personal correspondence has been taken up with church elders and librarians, urging the importance of placing "the REVIEW in every Sabbath-keeping home." As he says, the success of this campaign "will be one of the greatest means of spiritual help which can come to our people." Church elders and librarians desiring to know who are, and who are not, taking the REVIEW in their church should apply to their conference tract society office for this information, which will enable them to work intelligently.

"A FEW weeks ago, when the National Canadian Apple Show was held here" (Vancouver, British Columbia), writes Miss Bertha Lofstad, secretary of the British Columbia Tract Society, "the young people of one of our churches purchased fifteen hundred tracts, and pasted on the front of each tract a little slip, on which were printed the following words: 'Apples of Gold. Preserve and Eat in Spare Moments. Address Apples of Gold Library, 1708 Maple St., Vancouver, British Columbia, for catalogue.' These were given out at the entrance of the building, and also inside. One man who received one of the tracts sent in to-day for fifty cents' worth of 'Apples of Gold. Preserve and Eat' (his exact words). We do not know how much good these little tracts may do." There

are many other ways in which these "silent messengers" may be used with telling effect. They are now put up in practical, assorted packages, costing fifty cents, one dollar, and five dollars. Order from your conference tract society.

A. J. S. B.

Field Notes

As a result of the fall and winter's work at Pineville, La., there are seven souls rejoicing in the truth.

A SABBATH-SCHOOL and church have been organized at Visalia, Cal., where tent-meetings have been held since the camp-meeting the first of October.

BROTHER L. L. ASHTON reports excellent meetings at Broad Neck, Md. One person has begun the observance of the Sabbath, and others are interested.

BROTHER R. J. LYMAN reports that at Colville, Wash., six were recently baptized and united with the church at that place. At Malaga two have been baptized, and at Spokane, one.

NOTICES AND APPOINTMENTS

"Our Little Friend"

THIS favorite of the children wishes to extend its acquaintance and usefulness, and is therefore willing to make a special visit to the home of any child or its parents who would appreciate an interview with a "friend" of such good character. Simply make the request, and we will send the special holiday number, with beautiful colored cover, free. Address OUR LITTLE FRIEND, Mountain View, Cal.

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, 1911, at 1:30 P. M.

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

Greater New York Conference

THE ninth annual session of the Greater New York Conference will be held at the hall, 600 West 181st St., New York City, Jan. 24-29, 1911. The first meeting will be held at 10 A. M., January 24. It is hoped all the delegates will be present. At this time the officers for the ensuing year will be elected, and such other business transacted as may properly come before the conference.

To reach the hall take any uptown Broadway express-train of the subway to 181st Street Station. The hall is in the building just across the street from the subway exit. The entrance is midway in the building on the 181st Street side.

This will be an important session of the Greater New York Conference, as matters pertaining to city work will be considered. It is hoped that each church will send a full delegation to the conference. For the Sabbath meeting it will be arranged to secure the Y. M. C. A. auditorium in Brooklyn, which is sufficiently large to accommodate all our people in general meeting.

R. D. QUINN, *President*.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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.

PIANOS.—Good pianos for church, home, or school, direct from factory, at saving of nearly one third, freight prepaid. Address, for particulars, J. W. Donaldson, 197 Central Ave., St. Paul, Minn. Best conference references.

FOR SALE.—Cooking Oil. Best grade. Freight prepaid east of Denver, Colo. Shipped from Kansas City, Mo. In 5-gallon cans, \$4.50 a can for 30 days, or until further notice. Address R. H. Brock, Box 629, Kissimmee, Fla.

FOR SALE.—Four of five fine residences in the Seventh-day Adventist part of Mountain View, Cal., at very low figures, and on easy terms. Also some nice fruit farms. Write for particulars. W. W. Browne, Mountain View, Cal.

FOR SALE CHEAP.—A ten-room house on Ethan Allen Avenue, Takoma Park, Md., not far from Sanitarium and Review and Herald. One-half acre of land; seven peach and six apple trees in bearing. Address B. H. Welch, Takoma Park, D. C.

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

EVERY home needs B. Gluten Flour. Most digestible and nutritious. \$6 cash buys one barrel and a copy of "Studies in Home and Child Life," by Mrs. S. M. I. Henry, in \$1.50 binding, post-paid. Special Christmas offer. New York Food Co., Oxford, N. Y.

FOR SALE.—Forty acres improved farm in southern Alabama, near Mobile; 157 fruit trees, house, barn, chicken-house, etc.; mild climate; no malaria; good neighborhood. If interested, address Henry J. C. Sprehn, 159 South Wellington St., Los Angeles, Cal.

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.

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

FOR SALE.—Home in Hildebran, N. C. Convenient house, good water, choice fruit. Church and school privileges one and two blocks distant. Healthful location. Rare opportunity. Good reasons for selling. Address H. B. Tilden, 32 National Ave., Newbern, N. C.

FOR SALE.—Farm of about 55 acres. Good soil; plenty of water; one ten-room and one four-room house. Good place for physician or nurse to carry on sanitarium work, or for farming. Trains stop at door. Price reasonable; good terms. Address G. C. Bond, M. D., Phoenix, Ariz.

WANTED.—To correspond with good, strong Sabbath-keepers, who are interested in Vegetarian Restaurant and Cafeteria work. Can use several now. If you are interested, write to-day. Good home furnished. References required. Address Vegetarian Cafe, 43 Geary St., San Francisco, Cal.

PURE VEGETABLE COOKING OIL, quality guaranteed the best. Three gallons, \$2.70; five gallons, \$4.15; 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.

BIBLE MOTTOES.—Size 12 x 16. 1,000,000 Beauties—4 new ones just came in. Spanish, Swedish, Danish, German, and English now in stock. 100 for \$5; 200, \$9. Father and Mother: 200, \$12. They lead all others. Express prepaid. Send two-cent stamp for further particulars. Hampton Art Co., Lock Box 257, Hampton, Iowa.

Obituaries

BROWN.—Mrs. Tilla Brown, daughter of Brother and Sister Gilbert Wager, of Hazelton, Mich., died Dec. 8, 1910. She had been a kind and obedient daughter and a loving wife, and her heart was in the work of God. She will be missed by the church, where she was a willing worker. She leaves a husband, father, mother, brother, and other relatives and friends to mourn. Words of comfort were spoken by the writer, from Rev. 14:13. A. R. SANDBORN.

LEER.—Died Sept. 23, 1910, at her home in Palmyra, Mo., Sister Rhoda Leer, aged 89 years, 8 months, and 10 days. Sister Leer was a member of the Christian Church from her youth till about ten years ago, when she became a charter member of the Seventh-day Adventist church in Palmyra. Sister Leer was a loving mother, and was respected by all who knew her. She died in hope of a part in the first resurrection, from which theme words of comfort were spoken at the funeral service. V. NUTTER.

PREWITT.—Emily M. Prewitt, wife of J. R. Prewitt, died at Avinger, Tex., Nov. 23, 1910, aged 73 years, 8 months, and 1 day. Her maiden name was Williams. She was married to J. R. Prewitt in 1866. She joined the Seventh-day Adventist Church in 1873, and has been faithful, earnest, and trustful in her Christian experience. Our sister sleeps to await the call of the Life-giver. A husband and one daughter are left to mourn, but not without hope. Comforting words were spoken by Brother S. J. Rhyne.

MRS. O. V. JONES.

SEENEY.—Joseph Seeneey, brother of Elder F. H. Seeneey, was born Feb. 8, 1869, and died at Cheswold, Md., Dec. 8, 1910, aged forty-one years and ten months. Brother Seeneey united with the Seventh-day Adventist church at Cheswold more than fifteen years ago. The last few years of his life were spent in earnest preparation to meet the Lord in peace. He leaves a wife, eight children, five brothers, five sisters, and a large circle of friends to mourn. The funeral service was held in the Seventh-day Adventist church, where a large congregation of sympathizing friends had gathered. Words of comfort were spoken by the writer, from Job 14:14. ROSCOE T. BAER.

MERSERAU.—Died Nov. 18, 1910, in Oakland, Cal., Mrs. Catherine B. Mersereau, aged 66 years, 3 months, and 20 days. She was a native of the State of New York. For fifteen years she has been a devoted member of the Seventh-day Adventist denomination, always active in benevolent and missionary work. At the funeral service, held at the Oakland Seventh-day Adventist church, the writer spoke words of hope and consolation, based on 1 Cor. 15:57. An aged husband, two sons, and two grandsons survive her. GEORGE W. RINE.

CONWAY.—John M. Conway was born March 4, 1849, and died at his home in Philadelphia, Pa., Nov. 30, 1910, aged 61 years, 8 months, and 26 days. A wife and two sons are left to mourn the loss of a loving husband and father. Brother Conway accepted the truths of the third angel's message in 1897, and since his baptism has faithfully held up the banner of truth. He was laid to rest in the North Mount Moriah Cemetery to await the call of the Life-giver. Words of comfort were spoken by the writer, from Ps. 116:15. B. M. HEALD.

BABCOCK.—Died in Lewiston, Idaho, Dec. 3, 1910, Mrs. Elmina Babcock, aged 66 years, 2 months, and 8 days. Sister Babcock was born in Pennsylvania, and was married to George Babcock in Wisconsin in 1862. Not long after this she accepted the third angel's message, and has been since that time a faithful member of the Seventh-day Adventist Church. About twenty-one years ago the family moved to the Coast. Two sons and two daughters, with her husband and other relatives, survive to mourn the absence of the loved one. She rests in hope. Funeral sermon by the writer, from Rev. 14:13. F. D. STARR.

WEBKA.—Alma Kunda Webka, daughter of Mr. and Mrs. Werner Kunda, died Dec. 6, 1910, aged 29 years, 10 months, and 15 days. She was born in Quincy, Ill., but at the age of five years her parents moved to Kansas. She was married to Mr. Frank Webka, Sept. 11, 1907. To this union was born one child, who, with her husband, father, mother, three sisters, and one brother, is left to mourn. She was a faithful member of the Seventh-day Adventist Church. A large company of friends gathered to pay their last respects to one who was beloved by all who knew her. The funeral service was conducted by the writer. N. T. SUTTON.

COOK.—Died near Allegan, Mich., Dec. 13, 1910, Sarah Ann Cook, aged 76 years, 9 months, and 10 days. Sister Cook was born in Ohio. She came to Allegan with her family in 1855, and was married to Palmer Cook in 1858. She was converted and joined the Seventh-day Adventist church in Allegan about eighteen years ago, ever remaining faithful to the truth of God. She was confined to her bed about four months, but bore her suffering with Christian meekness and courage. The funeral sermon was given by the writer, from 1 Cor. 15:54, 55, in the home where she had lived for nearly half a century. JOHN W. COVERT.

SANFORD.—Frances Sweet was born in Shiawassee County, Michigan, Dec. 9, 1855. She was married to E. L. Sanford, Feb. 6, 1876. One son, who died in infancy, and one daughter, who is still living, were their only children. Her first religious experience was with the Methodist Church. In 1888 she, with her husband, accepted the faith of the Seventh-day Adventists, since which time she has been a consistent member of this church. For the past twelve or fifteen years she has been associated much of the time with her husband in tent and other labors in connection with the cause. She peacefully fell asleep at her home in Graysville, Tenn., Dec. 13, 1910, in hope of a part in the first resurrection. A large company assembled in the church, and after a discourse by the writer, from Isa. 57:1, 2, as the sun was setting, they followed the remains to the cemetery, where many of our brethren and sisters are sleeping, awaiting the resurrection of the just. SMITH SHARP.

LAYTON.—Mary Layton (née Davis), wife of A. Layton, Brantley, Ala., died on Oct. 26, 1910, aged fifty-two years. Sister Layton was the third wife of A. Layton, and died as the result of a stroke of paralysis. She had been a Sabbath-keeper with her husband since 1902. W. G. RINGGOLD.

KINSEY.—Catharen Catterman Kinsey died at the home of her sister near Peru, Ind., Sept. 6, 1910, aged 60 years, 6 months, and 3 days. She was born near Logansport, Ind., and was married to W. H. Kinsey on June 9, 1872. Six years later they moved to Kansas, living in the West for thirty-one years; last February they moved to Pierceton, Ind. Mrs. Kinsey was a member of the Mount Zion Seventh-day Adventist church of Oklahoma, and was a consistent Christian. She was the mother of three children, one of whom survives, together with her husband, two sisters, and a brother. The funeral services were conducted by Rev. Frank Fisher, of the Brethren Church, and interment was made in the Metzger cemetery. W. H. KINSEY.

JONES.—Died at Monterey, Mich., Dec. 3, 1910, Sister Jane Cordelia Jones, in the eightieth year of her age. She was born in Mexico, Oswego Co., N. Y., in 1831. In 1851 she was married to John Russ. With her husband, she accepted present truth under the labors of Elder Joseph Bates, and became a charter member of the Monterey church about fifty-five years ago. She suffered the loss of her husband in 1871, and was married the second time in 1883 to Charles Jones, who was taken from her by death about seven years ago. Sister Jones was an active member, and a constant and regular attendant at church, until age and failing health compelled her to be absent from many of the meetings. The funeral services were conducted by the writer in the Monterey church. JOHN W. COVERT.

LOVEJOY.—Mrs. A. J. Rose Lovejoy was born in 1831 in the State of Ohio, and died at San Jose, Cal., Sept. 10, 1910, aged seventy-nine years and fifteen days. Sister Lovejoy was thrice married. In the early fifties she was married to Elijah P. Hill, whom death claimed soon after his arrival in California, about the year 1853. After ten years of widowhood, she became the wife of Thomas Hollis, who died in 1870, at their home near Henderson, Ky. In 1876 she was married to H. P. Lovejoy, of Oakland, Cal. In 1883 she, with her husband, accepted present truth, and united with the Laguna Street church in San Francisco. They later removed to San Jose, where she spent many years in home missionary work. There she fell asleep after a lingering illness, happy in her Saviour's love. She is survived by her husband, three sons, and a brother. Funeral services were conducted by Elder J. O. Corliss.

H. P. LOVEJOY.

WARREN.—Ellen Payne Warren was born in Macomb County, Michigan, April 24, 1844, and died at Loma Linda, Cal., Dec. 1, 1910, being 66 years, 7 months, and 7 days old. She was married Dec. 25, 1861, to Doran Warren. Seven children were born to this union, three of whom preceded the mother in death. Her husband, one son, three daughters, two brothers, and a large circle of friends, are left to mourn. Sister Warren was beloved by all who knew her. In 1854, when she was but ten years of age, Elders J. N. Loughborough and M. E. Cornell held a series of meetings in the vicinity of her parents' home, advocating the doctrines now held by Seventh-day Adventists. Her father accepted the faith, and she early espoused the same views, remaining a faithful member and earnest worker to the end. She departed with a bright hope of meeting her Saviour in the morning of the first resurrection. The funeral services were held at Redlands, five miles from Loma Linda, a goodly number of the Loma Linda Sanitarium faculty and many others being in attendance. Her remains were laid to rest in the Redlands cemetery. Services were conducted by the writer, assisted by Elder Clarence Santee, and her son, Elder Luther Warren, who bore a glowing tribute to her memory. F. I. RICHARDSON.



WASHINGTON, D. C., DECEMBER 29, 1910

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AFTER the Australian meetings, Elder George B. Thompson was to attend meetings in Tasmania and New Zealand, and to sail for Vancouver the latter part of this month.

By post-card from Chile, Elder L. R. Conradi reports two good general meetings on the west coast of South America, at Pua, where the Chilean school is located, and at Santiago, the headquarters of the conference.

We call special attention to the article by Elder A. G. Daniells, on page 13, explaining the action of the recent council in appointing Sabbath, January 21, as a day for special prayer and fasting in behalf of the evangelistic revival.

THE General Conference desires to secure the services of an experienced stenographer for work in the office at Takoma Park. Accuracy, neatness, and reasonable speed are required. Applications should be sent to the treasurer, W. T. Knox, Takoma Park, D. C.

WE notice by the newspapers that the British government sent a Christmas gift of a number of packing-cases full of useful articles to the people of Pitcairn Island.

By correspondence and reports from various places, we learn that the week of prayer season has been a blessing to many. May the coming year be more than ever before a year of prayerfulness.

ANOTHER evidence of the popularity of *Life and Health* is seen in the fact that one of the largest soap concerns in the world uses as the first two lines of its magazine advertisements the following words: "The National Health Magazine, *Life and Health*, says."

ACCORDING to the new restrictions in Russia, our brethren are unable just now to gather in general meetings, or to take action on resolutions or plans as a general body. However, Elder J. T. Boettcher tells us, the churches are uniting earnestly in service, and "instead of passing resolutions, they have been carrying them out."

SOME of our churches are finding it greatly to the advantage of their services to give public notice of the same through local papers or by posting such notice in the post-office or other public places. This not only calls the attention of the general public to our work, but often affords required information to friends of the cause, and to brethren and sisters who may be passing through, and desire to know where the Sabbath services are held. Let all adopt this plan.

PARTICULAR attention is directed to the special course at the Foreign Mission Seminary, as presented by Prof. M. E. Kern on page 15 of this week's REVIEW. An announcement of a similar course in Mount Vernon College will be given next week by Prof. S. M. Butler. It is to be hoped that as many as possible of our younger workers, and all others who can obtain benefit from such study, will be able to attend one of these courses.

THE first cover-page of the *Signs of the Times Monthly* for January presents a winter scene. In three-color work the rugged grandeur of the mountains, combined with the beauty of snow-laden foliage, presents a scene both inspiring and restful. This picture alone is worth the price of the journal. Another beautiful mountain scene, occupying one full page, is presented on page five. The great incidents in the history of the world during 1910 are interestingly related by the associate editor. Jean Vuilleumier writes of the situation in Spain and Portugal; William Covert, of the Prophecies Pointing to Christ; E. E. Andross, of Knowing the Time; Mrs. E. G. White, of Luther in the Wartburg. The Evil Effects of Intoxicating Liquors is plainly pictured by Prof. B. G. Wilkinson, while Dr. David Paulson writes of the Progress Made in the Healing of the Sick, and suggests practical methods which may be employed in the home. Altogether, this is an intensely interesting and withal a valuable number of this splendid magazine.

FROM Russia, Elder J. T. Boettcher writes: "To be sure we thank God that even though we have had many difficulties during the past year,—one minister in prison for two years, two other ministers under indictment, soldiers imprisoned, restrictions with regard to public meetings,—still the Lord has blessed us in a wonderful manner. During the last three months we were able to take into the church 441 new members."

Notes From the Treasury

WE are made glad by the evidences of a liberal annual offering. From Great Britain a sister sends us a thousand dollars for the increase of the work in Singapore. A sister in Southern California sends us for the mission work another donation of one thousand dollars. For the work in the Philippines a brother sends us three hundred dollars. The few reports that we have received from the churches indicate that our brethren have set themselves to relieve the present condition of the Mission Board treasury.

Word has already been received from the Greater New York Conference that their committee has, in harmony with the recent action of the General Conference Council, voted five per cent of their tithe receipts to the "Sustentation Fund," and ten per cent to the General Conference for mission work. The president of the Southeastern Union reports that all conferences in that union have agreed to these general plans, and that we may count on five per cent of their tithe for mission work.

On account of the necessity of making appropriations early in the year for 1911, we are anxious to hear from all conferences in regard to this matter at as early a date as possible. W. T. KNOX.

Continued Vigilance Needed

CONGRESS adjourned Wednesday, Dec. 21, 1910, for its holiday recess of two weeks, and will convene again Jan. 5, 1911. During the past two weeks of the present session of Congress, no action has been taken concerning the Johnston Sunday bill. We are informed, however, that action upon it was urged, even during the brief period that Congress was in session before the holiday recess. This is an evidence that the friends of the Johnston Sunday bill will leave no stone unturned to secure, if possible, its passage before the Sixty-first Congress closes, on March 4, 1911.

If this measure fails to become a law between January 5 and March 4, 1911, it will die with the close of the Sixty-first Congress, and there will therefore be no further legislation of this character or any other, except in the case of an extra session, until the Sixty-second Congress convenes, Dec. 4, 1911.

We would most earnestly urge that lovers of liberty and the rights of conscience employ every proper and legitimate means within their power in protesting against this dangerous measure during the remaining weeks of this session, Jan. 5 to March 4, 1911.

This can be the most effectively accomplished by distributing our religious liberty literature, circulating the petition against the Johnston Sunday bill, writing letters to representatives in Congress, etc. K. C. RUSSELL.