

The Advent Sabbath Review and Herald

Vol. 88

Takoma Park Station, Washington, D. C., February 16, 1911

No. 7



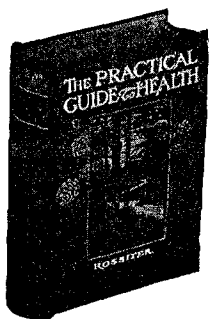
The Commonplace

God bless the commonplace! We strain and
 fret
 Through wearisome and unproductive
 days,
 Striving to carve new destinies, or blaze
 A trail through unaccustomed lands. We
 let
 The feverish years possess us, and forget,
 In our tense seeking for untrodden ways,
 The common heritage, nor care to raise
 Altars to dear, familiar things — and yet
 When shadows lengthen, and the busy hum
 Of life falls faintly on half-hearing ears,
 With vision dimmed and feeble step we
 come
 Back to the homely joys of bygone years,
 Love, and a hearthstone, and a dear, worn
 face,—
 And through our tears we bless the com-
 monplace!

— *Blanche Goodman, in Outlook.*

Burdell, Jr.

POPULAR HEALTH BOOKS

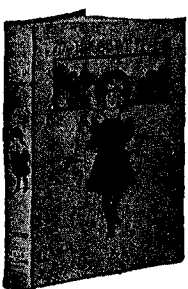
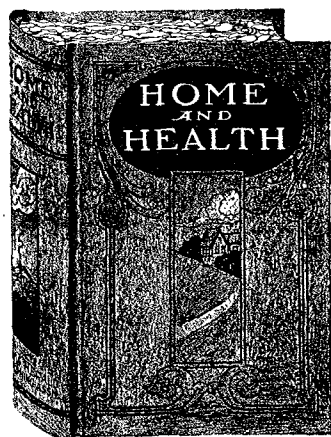


PRACTICAL GUIDE TO HEALTH, by F. M. Rossiter, B. S., M. D. The most complete and compact compendium of health information ever published. The peer of all home medical books; a complete guide in sickness and health; a masterly treatise on anatomy and hygiene, containing scientific description of disease, its cause and treatment. Gives plain instruction regarding the functions of the organs of the human body, and hygienic prescriptions for the care of disease without the use of medicine. Covers practically all diseases common to man. Contains 668 pages, 12 color plates, and nearly 100 other illustrations.

Cloth \$3.00
 Full morocco 5.00

HOME AND HEALTH. A household manual, containing 2,000 recipes and practical suggestions on the building and care of the home, healthful living, home treatment of simple ailments, and the use of the natural simple remedies. Has hundreds of helpful hints and a complete classified index. Contains 600 pages, profusely illustrated and handsomely bound.

Cloth \$3.00
 Full morocco 5.00

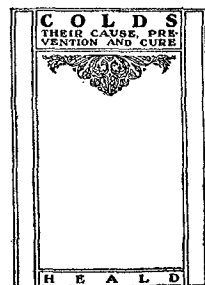


THE HOUSE WE LIVE IN, by Vesta J. Farnsworth. This book represents a mother talking to her children, freely discussing questions of health and physical development, "the house we live in" being the human body. It is a book especially valuable for home reading, and of great assistance to parents in teaching their children how to care for themselves physically. Contains 218 pages, and nearly 250 illustrations.

Cloth \$1.00

COLDS: THEIR CAUSE, PREVENTION, AND CURE, by G. H. Heald, editor of *Life and Health*. This is a handsome brochure, understandingly written on a subject which is very commonly discussed but little understood,—a book which every one will read with interest.

Bound in white leatherette, stamped in brown ink. . \$.25



A FRIEND IN THE KITCHEN, by Mrs. Anna L. Colcord. A practical vegetarian cook-book. This book is very popular nowadays, when so many people are endeavoring to learn to live practically without meat. This book makes a vegetarian diet wholesome and appetizing.

Cloth \$.50
 Waterproof paper25

HEALTH; HOW TO FIND IT WHEN IT'S LOST; HOW TO KEEP IT WHEN IT'S FOUND, by B. Franklin Richards. A book devoted to the discussion of practical every-day subjects, such as good foods, good combinations, stimulants, how to avoid consumption, care of the teeth, skin, the bath, home remedies, etc.

Cloth \$1.00

MINISTRY OF HEALING, by Mrs. E. G. White. This book is dedicated to the medical missionary work under an agreement on the part of author and publishers that all profits be devoted to the aforesaid purpose. It is a remarkable work, and should be carefully read by every physician and nurse, as well as by every Christian worker.

Cloth \$1.50

The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 16, 1911

No. 7

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

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

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

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

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

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

General Articles

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

The Seven Deacons

MRS. E. G. WHITE

"AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

Among the believers were not only those who were Jews by birth, and spoke the Hebrew tongue, but also residents of other countries, who used the Greek language. Between these two classes there had long existed distrust and even antagonism; and though their hearts were now softened and united by Christian love, yet their contentions were easily aroused. Thus it came to pass that as disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews. The cause of complaint was an alleged neglect of the Greek widows "in the daily ministration." Such inequality would have been contrary to the spirit of the gospel, and prompt measures were taken to remove all occasion for dissatisfaction.

Summoning a meeting of the believers, the apostles stated that the time had come when they should be relieved from the task of apportioning to the poor, and from similar burdens, so that they would be left free to preach Christ. "Wherefore, brethren," they said, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom,

whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." This advice was followed, and the seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands.

The appointment of the seven was greatly blessed of God. The church advanced in numbers and strength. "And a great company of the priests were obedient to the faith." This success was due both to the greater freedom secured to the apostles and to the zeal and power manifested by the seven deacons. The fact that these brethren had been ordained for a special work did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success.

Order in the Church

The same order and system that were necessary in the days of the apostles should be maintained in the church of to-day. The prosperity of the cause depends very largely upon its various departments being conducted by men of ability, who are qualified to fill the positions in which they are placed. Those who are chosen of God to be leaders in the cause of truth, having the general oversight of the spiritual interests of the church, should be relieved as far as possible from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and a study of the Scriptures. Their clear spiritual discernment is dimmed if they are obliged to enter into the lesser details of business, and to deal with the various temperaments of those who meet together in church capacity. All difficult matters of a temporal nature should be brought before the proper officers, to be adjusted by them. But if these matters are of so perplexing a character as to baffle the wisdom of these officers, they should be carried into the council of those who have the oversight of the entire church.

God is a God of order, and he is well pleased with the efforts of his people in trying to bring system and order into his work on the earth. Everything connected with heaven is in perfect order. Subjection and thorough discipline mark the movements of the angelic host.

Only by order and harmonious action can success be attained. God requires order and system in his work now, no less than in the days of old. He desires his work to be carried on with thoroughness and exactness, that he may place upon it the seal of his approval. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency

subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.

"God is not the author of confusion, but of peace, as in all churches of the saints." There was order in the church when Christ was on the earth, and after his departure, order was strictly observed among the disciples. And now, in these last days, when God is bringing his children into the unity of the faith, there is more real need of order than ever before; for as God seeks to unite his people, Satan and his angels strive to destroy this unity.

The Human Body an Example

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. . . .

"God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Another Illustration

While traveling in Switzerland, we passed a large building in process of erection. Many men were at work. Some were bringing stones from the quarry, others were squaring, shaping, and measuring these stones, and yet others were placing them in their proper positions in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with faithfulness and thoroughness. Over all the men, superintending the work on the entire building, was the master-builder.

United action and perfect order pre-

vailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were at work, felling trees for the timber needed in the building, and floating them down the stream.

To me this sight was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, and all are to work under the direction of the great Head of the church, Christ Jesus.

The apostle says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

God has entrusted different gifts to the different members of his body. He has given them such talents and opportunities as will best promote the advancement of his kingdom. In their different lines of work, they have one Head. The same Spirit works through them. There is to be harmonious action, though the gifts differ.

The Sanhedrin

GEO. I. BUTLER

It has been interesting to the writer to learn the facts about the Sanhedrin, the celebrated highest court in the Jewish nation for several centuries. Before it our Saviour's case was considered, and by it he was condemned as a malefactor and a false prophet. The Jews claim that it was a continuation of the large council which Moses chose, and over which he himself presided. Seventy prominent men from the ranks of Israel's hosts were endued with the Holy Spirit; they were the counselors upon whom Moses relied.

In later years, however, the claims of the Jews that their Sanhedrin was the continuation of the council of seventy-one have not been accepted. As no mention of any such council after Moses' death is to be found in the Old Testament writings, it is therefore evident that the council of seventy-one terminated with Moses' work.

The noun Sanhedrin is derived from the Greek word *Sunedrion*. There was no Hebrew noun to be found in the Bible for it. This fact indicates that the noun originated during the time when the Greek language was generally known and spoken, which was after the Babylonian captivity. None can tell the exact time when the Sanhedrin originated, but it was probably within a century or two after the return from Babylon. It was really the supreme court of the Jewish nation for several hundred years previously to the destruction of Jerusalem by Titus. During the time when

Christ was upon earth, its authority was great. After the captivity its seat of authority was moved from place to place. It ceased to exist A. D. 425, in the city of Tiberias.

Its Power and Authority

The Sanhedrin was a powerful civil and ecclesiastical court. On one occasion it summoned before its tribunal even Herod the Great, who was acting as governor. "It had the power of life and death. It had the oversight of all things ecclesiastical." "This body had authority, first, over all matters pertaining to religion and the different religious institutions, and, second, to give decisions in matters concerning a whole tribe (when it was accused of having departed from the living God), a high priest, a disobedient sanhedrist, false prophets, seducers of the people, blasphemers, etc. It determined whether a war with any nation contemplated by the king was to be waged, and gave the sovereign permission to do so. It also appointed the provincial sanhedrins, or courts of justice, and regulated the calendar. It inflicted not only bodily punishments (Acts 5:40), but also capital punishments, as stoning, burning, beheading, and strangling."—"*Schaff-Herzog Religious Encyclopedia*," article *Sanhedrin*.

From these statements it will be seen that the Sanhedrin was the highest authority existing among the Jewish people at the time of Christ's first advent. It decided that he was a false prophet, a seducer of the people, and therefore must be put to death. After he was murdered, and the Spirit of God was poured out on the day of Pentecost, the apostles were summoned before the Sanhedrin several times. The counsel of Gamaliel, one of the most famous members of the Sanhedrin, seems for the time being to have given the disciples opportunity to carry on their preaching of the gospel message.

The Sanhedrin was composed of the leading men of the nation. The high priest was a member of it. Joseph of Arimathea, and Nicodemus, both disciples of Christ, seem also to have been members. Pharisees, Sadducees, and scribes, as well as leading rulers, were members of this famous council.

It seems plain that in the origin and full development of this half-civil and half-ecclesiastical council, or body, a similar process of growth was seen as that which resulted in the Papacy. It was very similar, also, in its development, to the process now in progress among the so-called Protestants,—a mixing up of the civil and ecclesiastical elements to decide religious questions, and dominate and persecute all who will not yield to their authority. Great claims to piety are made, but doctrines of man's devising are in the lead, and the animus is of worldly influence. Traditions are of more real authority than the Word of God. Pretense and hypocrisy are abundantly manifest.

In the case of the Jews, the return from the Babylonian captivity and the

establishment once more of the true worship of God among that people in Judea and Jerusalem by the consent of Cyrus the Great and his successors, the agency of Zerubbabel, the governor, and of Jeshua, the high priest, and the powerful assistance of Ezra and Nehemiah,—this was a great and marvelous event in human history. It was all of God's providence, working through human instrumentalities. But the influence of the true and the Scriptural gradually departed, supplanted by the worldly and the traditional. Great outward reverence for God's authority seemed to be present; but in reality a greater love for that which was popular took its place. The outward services were kept up, but the true Spirit of God was largely lacking. Worldly, proud men took the lead. They claimed to revive Moses' grand council of seventy-one, including himself. The council in Moses' day was composed of holy men, baptized with the Spirit of God; but in Christ's time, the Sanhedrin was composed largely of men who were ambitious, bigoted, and cruel.

During the history of the Sanhedrin, the law concerning the high priesthood was utterly violated. The high priesthood was often changed in brief periods of time, as the result of political exigencies. No attention was paid to the laws of the Bible concerning it. The New Testament shows how bitter and wicked were most of the men who made up the Sanhedrin. How similar in spirit and action was this council to the Papacy in its awful history! Christ was persecuted and murdered by the former, and a vast number of his followers by the latter.

Similar influences are increasingly powerful in our day, developing rapidly for the final great conflict. Ecclesiastical tyranny is the most terrible of all tyrannies. Satan himself works especially through it. To look out upon the broad sea of humanity at the present time, and carefully scan the religious influences busily at work to bring about a condition in many respects similar to that pervading the Jewish nation in Christ's time, is truly an appalling sight. The traditions and opinions of men are in the ascendant. A worldly spirit pervades the religious masses. A binding together for one common purpose of incongruous elements, is urged by the large majority of so-called Protestant churches, with appeals even to Catholics to accomplish certain purposes. Sunday exaltation stands in the forefront of the measures of reform urged by this body of professed Christians.

What will the end be?—Evidently a repetition, just before Christ's second advent, of Jewish history and of Catholic intolerance. The Scriptures have warned us of it, and the signs of the times indicate it. Let us be vigilant, carefully watching and praying much, that we be not left to the disintegrating processes evidently at work in the world at the present time.

Bowling Green, Fla.

Truth

GEORGE E. TACK

TRUTH dwells upon the eminence of light,

Yea, up the smile-lit steeps of God, afar

Beyond the utmost verge of sun and star

That flash their cheery glances through the night.

Truth reigns with God upon the thronèd height,

Yet all may draw anear; the contrite heart

Is dear to him who doth the light impart,

And he will make each darkened path-way bright.

Like Pilate, many query, "What is truth?"

Yet linger not to find the holy ray. Though it seems far away, its voice is near,

Its whispers thrill the hearts of age and youth

As low it bends, and in the listening ear

Proclaims, "I am the Truth, the Life, the Way."

Baltimore, Md.

Things Definite

GEORGE F. WATSON

EVERY person who has made a success in the business world has had definite plans by which to work. How carefully the merchant marks his goods, that he may know just how much profit he has when a sale is made! Having this knowledge of a definite income, he knows just how much he can safely enlarge his business. Thus it is in all the walks of life. With a definite purpose, working with a definite plan in mind, success is assured.

In all of God's plans, we find him dealing with definite things. In his work of creation, from speaking the world into form, to the lowest order of animal and plant life, we see well-defined organization. How clearly the definite can be seen in his plan to save man! All his messages of mercy have been given at definite times, and were definite in their character.

If possible, this definiteness is still more apparent in the last of all these messages. A definite message is to be given to the world at a definite time, by a people whose characteristics are clearly defined; namely, keeping the commandments of God and possessing the faith of Jesus.

There has never been a time in the history of this last message, nor of any other, that has required more definite action on the part of God's people than the present. At the late council held at Washington, D. C., this point was not only emphasized, but was acted upon by a large number of men who are carrying burdens in this cause. As we think the situation over, we wonder how the Mission Board has done so well, without a definite income with which to meet the demands made upon it. Thank the dear Lord, we now have something definite.

This has been God's plan from the beginning. He must have had this in mind when he reserved one tenth with which to carry on his work, not in a local sense, but throughout the wide world.

This definite message is to go to all the world, and a definite support should go with the message-bearer. Once more we desire to thank God for the plan which has been instituted.

Keene, Tex.

He Shall Come to His End

P. T. MAGAN

MY last article on the Turkish question, which appeared in the REVIEW some months ago, was entitled, "The Rise of the Ottoman Empire." In it I showed how, in three centuries, the descendants of Othman, the founder of the Ottoman empire, had made themselves masters of a magnificent domain embracing over two million square miles. The magnitude of this vast territory will be better understood in the light of the fact that the square mileage of the continental United States, exclusive of Alaska, aggregates 2,970,230 square miles, or less than one third more than that of Turkey in her halcyon days. Viewed through the medium of another comparison, her area was nearly double the size of Europe, Russia excepted.

Now how came Turkey to lose nearly all of this grand empire? How shrank she from such giant proportions to be, in Europe, at the present time, a mere pigmy, ruling over the shabby pittance of 26,018 square miles,—an area so insignificant that it totals only thrice the size of the little commonwealth of Massachusetts, and is even smaller than the State of South Carolina? (See Monroe, "Turkey and the Turks," chap. 1, par. 9.) Certain it is that there never was one spectacular, world-shaking Cæsarean or Napoleonic war or campaign, which swept this vast domain from beneath the Turkish scepter. No man can point to such an event as this, for the simple reason that there never was such an event. Yet Turkey has been "drying up" for years. The "Star and Crescent" empire has been declining. The decline has been fairly slow, but it has been going on surely and steadily. Many statesmen have prophesied the end long before the present day. Ever since the beginning of the last century, it has looked as if the dissolution of the Ottoman empire was imminent.

Nevertheless the Turkish power lived, and has continued to live even to the present hour. The reason for this must be sought, first of all, in the Word of God.

The eleventh and twelfth chapters of Daniel give the history of the great movements which have convulsed, and which will continue to convulse the near East until the end of time. It is not the purpose of this article to analyze or explain these chapters. Space will not permit this. Near the end of the eleventh chapter—in the fortieth verse—the "king of the north" is mentioned. He

is spoken of as going forth "like a whirlwind, with chariots, and with horsemen, and with many ships." It is written of him that "he shall enter also into the glorious land, and many countries shall be overthrown. . . . He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11:40 to 12:2.

Now note some of the territory which this power designated "the king of the north" conquers and occupies. "The glorious land" is mentioned. The margin of the Authorized Version denominates this "the goodly land;" literally, "the land of delight or ornament." This clearly refers to Palestine, the good land of Canaan. Again it is said that from this "king of the north" the "land of Egypt shall not escape," and that "the Libyans [North Africans] and the Ethiopians shall be at his steps."

Now these countries have all formed, and some of them do still form, a very considerable and valuable part of the Turkish empire. Moreover, in the earlier verses of this eleventh chapter of Daniel this same "king of the north" is brought to view, and there the prophet clearly refers to the power which occupied Syria, Asia Minor, and Thrace. And this, again, is the territory of the Turkish empire.

Again, in the forty-sixth chapter of the book of Jeremiah there is another reference interesting in this connection. This chapter is "the word of the Lord . . . against the Gentiles." Among other things Jeremiah states: "Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. . . . For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." Jer. 46:6-10.

Here, then, "the north country" is identified with "the river Euphrates," and the names and terms are used in

connection with a time which is styled "the day of the Lord of hosts, a day of vengeance," the expressions which above all others refer in Scripture to the end of the world.

But the term "the river Euphrates" is the name by which the Bible designates the Ottoman empire. Therefore, as surely as the term "the river Euphrates" applies to the Turkish empire, so also do the terms "the north country" and the "king of the north."

The Scripture says that "tidings out of the east and out of the north shall trouble" Turkey, the king of the north. Russia is the power which occupies the territory to the north of Turkey. And it is hardly necessary even to state that "tidings out of" Russia have been a source of trouble to Turkey for hundreds of years, and especially ten times during the last two hundred years. And the Turks themselves expect nothing else, and have stated and written it, than that Russia will ultimately drive them out of Europe. As one Turkish magistrate remarked in 1895:—

"Yes, we expect nothing else than that the Christian powers will take Constantinople from us, and force us to leave Europe. This may not be done just now; but there is no doubt that sooner or later they will do it. Then we shall establish a new capital somewhere in our possessions in Asia: and, if not immediately, it will be ultimately at Jerusalem."

And the prophet shows that Jerusalem, "the glorious holy mountain" between the Mediterranean and the Dead seas, is where the Turk, when driven out from Constantinople, will "plant the tabernacles of his palace." And then it is added concerning this same Ottoman power, "the king of the north:" "*Yet he shall come to his end, and none shall help him.*"

This last statement is a fundamental one. It proves conclusively that the reason Turkey comes to an end is because "none shall help him." And to any one understanding political workings and logic it would show that the only reason why Turkey has not come to an end long before the time here specified is *because some one has helped her.*

It is therefore a fair question, Does history record that some one has helped the Turk? Is it a notorious international fact that some one has been helping the Turkish empire ever since the days when the Empress Catherine II of Russia resolved that "the possessions of the sultans should become the heritage of the tsars"? Has this thing of helping Turkey to maintain his house in Europe and in Constantinople been carried on to such an extent by at least one great power that the world has stood aghast at the enormous sacrifices of blood and treasure that have been expended?

If history records an affirmative verdict to these questions, she at the same time verifies a remarkable prophecy made some twenty-five hundred years ago by Daniel, the great prime minister and prophet statesman of Babylon and Medo-Persia.

Fruit, Not Leaves Alone

ALAS for the trees that have only leaves
For the Master's piercing gaze!
Who have lived and flourished and
bloomed in vain

After these many days,
What if the Master should say to them,
"Never shall fruit be seen
On the trees that cumber the useful
ground,
And have nothing to show but
green"?

Patient Master, be patient still;
Smite not the trees to-day
With the blighting word or a stern re-
buke.

Bringing the swift decay.
Let them linger a season yet,
If perchance there soon may be
Not leaves alone for thy searching
glance

But ripened fruit for thee.

—Marianne Farningham.

He Leadeth Me

G. W. SHONE

A SURRENDERED life—what is it? A surrendered will—what does it mean? A yielding of the life, with its joys and sorrows, its tenderest affections and dearest earthly treasures, yea, all that seems to make life worth living, to the divine will, to be fashioned and molded after the pattern—Christ Jesus. He pleased not himself, but sought only to please the Father who sent him into the world, "leaving us an example, that ye should follow his steps."

His gracious invitation is still sounding: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: . . . and ye shall find rest unto your souls." The promise is sure and emphatic,—"*I will give you rest;*" and again, "*Ye shall find rest.*" "O taste, and see that the Lord is good! Blessed is the man that trusteth in him." "Trust ye in the Lord forever: for in the Lord Jehovah is the Rock of Ages," margin. Again, "Trust in the Lord with all thine heart, and lean not unto thine own understanding;" for "no good thing will he withhold from them that walk uprightly." "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive . . . the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. . . . Then shalt thou have thy delight in the Almighty, and . . . shalt make thy prayer unto him, and he shall hear thee." "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." "Have faith in God." We know that what he has promised, he is also able to perform, and not only able, but willing. "For how many soever be the promises of God, in him [Christ] is the yea; wherefore also through him is the Amen, unto the glory of God through us."

As we contemplate these exceeding great and precious promises, we become changed into the image of our Saviour—"partakers of the divine nature." Sons of God! Wonderful love! And "we shall be like him; for we shall see him as he is." We surrender self first to his all-perfect will; then, when he comes, this vile body will be changed like unto his glorious body. God is love. He does not ask us to give up that which is for our good to retain. When we are required to yield up that which is cherished and dear to us, it is because he has something far better for us. It may cost us all to yield, but the promises are sure: "My grace is sufficient for thee." "As thy days, so shall thy strength be." "Underneath are the everlasting arms." *Cape Town, South Africa.*

Hath Redeemed Us

G. B. THOMPSON

"CHRIST hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3: 13. "*Hath redeemed us.*" "'Tis done, the great transaction's done." It is ours to rejoice in the fact.

"Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through his infinite mercy,
His child, and forever, I am."

Redeemed—when? "Some time ago an evangelist traveling on the cars was singing to himself the song, 'I've Been Redeemed.' A fellow passenger, hearing him, joined in the song. After singing, the evangelist put the question to the stranger, 'Have you been redeemed?'"

"Yes, praise the Lord!"
"May I ask how long since?"
"About nineteen hundred years ago."
"The reply was astonishing, and thoughts of insanity were astir in the mind of the evangelist. 'Nineteen hundred years ago?'"

"Yes, sir; but I'm sorry to say it's not much more than a year that I've known it."

There are many other persons in a similar sad condition. There are some among us, perhaps, who are not quite sure that they have been redeemed. But He "hath redeemed us." We can go back more than nineteen hundred years. We were chosen "in him before the foundation of the world." Christ is "the Lamb slain from the foundation of the world." The blood which was shed *in fact* on the cross, was *in the plan* of redemption shed when man sinned. It was at the fall that Christ bridged the gulf, and man was redeemed.

What we need to know is that the price has been paid, that the lost have been found, that we have been purchased with an incorruptible offering; and, knowing this, by faith to accept the wonderful provision for our redemption. We should do this now; we should do it to-day, and forever. This is righteousness by faith, and it brings joy and peace into the heart.

Takoma Park, D. C.



Be Brave!

Be brave, my brother!
 He whom thou servest slights
 Not e'en his weakest one;
 No deed, though poor, shall be forgot,
 However feebly done;
 The prayer, the wish, the thought,
 The faintly spoken word,
 The plan that seemed to come to
 naught,—
 Each has its own reward.

Be brave, my brother!
 Enlarge thy heart and soul;
 Spread out thy free, glad love;
 Encompass earth, embrace the sea,
 As does the sky above;
 Let no man see thee stand
 In slothful idleness,
 As if there were no work for thee
 In such a wilderness.

Be brave, my brother!
 Stint not the liberal hand;
 Give in the joy of love:
 So shall thy crown be bright, and great
 Thy recompense above,—
 Reward not like the deed,
 That poor, weak deed of thine,
 But like the God himself, who gives,
 Eternal and divine.

—H. Bonar.

Chilblains

J. J. BELL, M. D.

CHILBLAINS are local congestions of the skin, caused by exposure to damp and cold. They usually occur on the toes, fingers, and sides of the feet, less often on the heels, ears, and tip of the nose. Local swellings of a pink or purplish color, with much itching, especially when warm, are the chief characteristics. In more severe cases, the formation of small blisters occurs.

A frequent abuse of chilblains is to sit with the hands or feet before the fire after exposure to cold.

To prevent chilblains when the extremities are cold, the parts must be warmed by exercise. This causes a quickening of the circulation of the blood through the tissues. A brisk walk or run in the open air, or gymnastic exercises with the feet and hands, will also accomplish this.

Persons suffering from chilblains should avoid chilling the extremities, (1) by active exercise, and (2) by wearing loose, warm garments. Tight-fitting boots and gloves and the use of garters should be avoided. It is a good plan to change the stockings frequently.

One of the most effectual remedies for chilblains is the dipping of the parts alternately into hot and cold water. The hot water must be kept as hot as can be

comfortably endured by the patient, and the cold may be as cold as can be obtained. The affected parts may be kept from thirty to forty-five seconds in the hot water, and about ten seconds in the cold. This may be kept up for ten minutes at a time, and repeated at least three or four times daily. Always finish with the cold water, dry the parts thoroughly, and give friction. The alternate hot and cold acts in a manner somewhat similar to exercise. It brings to the parts a large supply of blood, which promotes healing.

If the skin is broken, the parts should be kept clean, and some mild antiseptic ointment applied after the use of the water.

Natal, South Africa.

Trifling Ailments of the Baby

No child passes its babyhood without days of indisposition, no matter how well cared for. These ailing times are usually due to overfeeding, to exposure to cold, or to excitement. If the baby is nursed, some indiscretion of the mother may induce in the child a serious disturbance. The baby has a mercurial temperament, and it doesn't take much rise and fall in the domestic thermometer to register changes in the child.

Let the mother get excitedly angry, and then sit down to nurse her little one, and in nine cases out of ten the child will be seriously affected. Convulsions and fatal illness have resulted from such an indiscretion. When the mother is overheated, she should not nurse her child until she is restored to a natural condition.

Carelessness in the choice of her own food will react upon the child. While she should not pamper it by too much self-denial, and need not, if she keeps within a sensible range of wholesome, nourishing food, yet pronounced acids, like vinegar or lemon juice, and such indigestible substances as pickles, corned beef, cabbage, sauerkraut, etc., should be avoided.

The sensible mother should be the authority in her child's care. How much or how little the child shall be tossed about and fondled when it should be quietly resting, is for her to say; and she should pronounce unmistakably against any disturbance of its rest-time. Taking babies out in the evening, and subjecting them to the excitement of crowds and of unnatural homes, is a pernicious habit, and can not be too carefully avoided. A quiet, restful childhood will go far toward making a happy, healthy baby, that will be a comfort to itself and all

the household and friends. On the other hand, a disturbed child will bring fretfulness and discomfort.

The old notion that a teething baby must necessarily be fretful and troublesome is a false one. If the stomach is in a good condition, there need be little trouble at this time. The child is developing in every way at teething time, and needs healthy digestion to nourish it properly. This, carefully attended to, will make the teething months a natural time, and robbed of the discomfort which so often attends this period. If the child is bottle-fed, indispositions must be traced to some carelessness in its food, or if milk is used, to some fault in the dairy. A change of food for a few days may be the only thing needed. The breast-fed baby gets a change in the mother's varied diet; and a change, for an artificially fed child, will often work wonders.

Give another food for a few days. A gruel made by cooking oatmeal thoroughly, straining, adding cream and a little salt, will often be a welcome change to the child. The white of an egg, well beaten and added to water, is sometimes well received. After a few feedings with one of these, the babe will return to its usual food and thrive. Avoid beginning the pernicious practise of giving the little one "a taste" of everything on the table. If it is not brought to the table, it will not expect it.

Bowel disturbances may be due to a cold or to the food, and if the child is taken off its regular diet, and fed sparingly on barley water or a weak preparation of malted milk for a day or two, the bowels will in most instances be corrected without the aid of medicine in a well-cared-for, healthy child. These slight ailments need little medication.

Very early in its life, accustom the babe to outdoor air; this will be a strong ally in preserving its health. Take it outdoors daily; and if the weather is warm enough, let its naps be taken in the open,—on a sheltered porch, where the sun streams in, or in a protected angle of the house, where it will drink in health and happiness every day of its life.

Give the child plenty of cool water daily. Many children suffer from the lack of this life-giving fluid. A high fever may be induced by a cold, by faults in diet, or by simply overloading the stomach. Withholding a feeding or two, and giving plenty of cool water, will usually be all that is needed.

A cold in the head is relieved by cleansing the nose frequently, and applying vaseline outside and inside. Feed sparingly for a day or two. A cold on the lungs should call for a physician at once, as delay is dangerous when the lungs are invaded.

Don't be a fussy mother. Constant anxiety, and fretting and worrying over every little change, make one unfit to care properly for a child, either well or sick. Calmness and common sense will take you through these trying times successfully.—*American Motherhood.*



Our Indian Sisters

EDITH E. BRUCE

"AND God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1:26. In the beginning man and woman were placed upon an equal footing by an all-wise Creator and a loving Heavenly Father. In speaking of the creation of man, some one has very fittingly said: "God did not take woman from man's head to rule over him; neither did he take her from his feet, that she should be his slave, or that he should trample on her; but he took her from his side, that she should be his companion and helpmeet."

This divine blessing and privilege and responsibility assigned to woman in the beginning is the standard maintained wherever the religion of Jesus Christ is believed and practised. Paul said that in Christ Jesus "there is neither male nor female: for ye are all one." This is the freedom, the privilege, the God-given happiness, of the women in civilized countries; but how about the millions of women—our sisters—sitting in heathendom to-day? It is the purpose of this series of articles to bring before the minds of our own people, whose work it is to give the last message of warning and mercy to all the world, some of the conditions and needs of the women of this great Indian empire. Of these we can only hope to give a glimpse as they really exist in this country, in this enlightened twentieth century. The pen is too feeble, our words are too inadequate, to begin to portray all the wrongs heaped upon Indian womanhood.

Consulting the census report, we find that of the three hundred million inhabitants of India, two hundred seven millions are Hindus, and sixty-two millions Mohammedans, while the remaining millions are distributed among the other races living in the land. When we consider that of this number there are twenty-six million (or more than one fourth the population of the United States) widows, many of them little girls who never knew what it meant to be a wife, and to this enormous number add the nine million child-wives, we can then begin to realize what is meant by the wrongs inflicted upon the suffering women of India.

In his effort to degrade the human race, Satan made his first attack upon woman; and to-day in India, with its idol-worship of more than three hundred million false gods, his diabolical work

can be seen manifested against woman as in perhaps no other country under the sun.

This evil has not been brought about in a day or in a generation. History tells us that in the early days, when the Aryans first came from Western Asia, they were a noble race, and that their women held an honorable position. Sir W. W. Hunter says: "Women enjoyed a high position, and some of the most beautiful hymns were composed by ladies and queens. Marriage was held sacred. Husbands and wives were both rulers of



INDIAN GIRLS

the house, and drew near to the gods together in prayer."—*Hunter's Indian History*, page 55.

But "the dark places of the earth are full of the habitations of cruelty." "Their sorrows shall be multiplied that hasten after another god." This was so more than three thousand years ago, and it is just as true to-day, because it is according to an eternal law.

Under this false religion four castes were formed (more than 2,300 castes and tribes were named in the last census report): (1) The priest, or Brahman; (2) the warrior, or fighting companions of the king, called Rajputs,—literally, "of the royal stock;" (3) the agriculturists; and (4) the Sudras, or serfs. From these four divisions innumerable other castes have been formed. The

Brahman, or priest, caste framed the laws, and made them a part of the religion of the people. Besides the Vedas, believed by the devout Hindu of to-day to be the eternal, self-existing word of God, revealed by him to different sages, there are more than twenty-five books of sacred law ascribed to different inspired authors, who wrote or compiled them at various times, and on which are based the principles, customs, and religious institutions of the Hindus. Among these the code of Manu, composed in its present final form between 100 and 500 A. D., ranks highest. This moral and political code, as compounded by Manu, is reputed to have been revealed to that sage by Brahma himself; hence we can easily see what a wonderful influence it has on the mind of the Hindu. In his history of India, Epinstone says, speaking of this code: "Its statements relating to women are very copious; and while some of them are just and human, others of them are simply detestable." To show

how detestable are some of these rules, which are so rigorously adhered to by the Hindu, we will quote from the code the following:—

"Hear now the duties of woman! By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house."

"Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshiped as a god by a faithful wife."

"No sacrifice, no vow, no fast, must be performed by women apart from their husbands; they will for that reason alone be exalted in heaven."

"Day and night, woman must be kept in dependence by the males of her family. Her father protects [?] her in childhood, her husband in youth, and her son in old age; a woman is never fit for independence."

"The wife is the marital property of her husband."

"Let the husband neither eat with his wife nor look at her eating."

"Stealing grain, base metals, or cattle, slaying women or the Sudras [inferior caste], and atheism are all minor offenses."

These are but a few of many like statements in regard to the unfortunate women of India, and this sentiment is so firmly established in the minds of the Hindu people that it would take generations to root it out; nothing but the pure and undefiled religion of Jesus Christ can ever eradicate it. It is true that English rule has done something for Indian women, but law without public sentiment is, as we know, almost useless; then, too, so much that is degrading and against woman is couched under the guise of religion, that sometimes the situation looks hopeless.

This diabolical system of false religion, born of satanic agency, has placed millions of women behind the purdah, where they are kept in greater bondage than that of an African slave. The wife is declared to be the marital property of her husband, and is classed with the cows, she-goats, mares, female camels, slave-girls, buffalo cows, and ewes.

Think of it, women! You who are enjoying all the privileges of freedom and education, think what it would mean to you to be kept in the back room of your own house; never allowed to eat with your own husband; never allowed beyond your own threshold without being accompanied by a guard, and so closely covered as to prevent your breathing the pure, fresh air that God intended for every creature. These women are kept in gross ignorance and superstition. Hindu mythology declares ignorance to be "woman's chief adornment."

My pundit said to me one day, when I had finished my language lesson: "I love my books. When I am tired or worried, I always find refuge in my books, and I always tell my wife never to allow me to be disturbed at such times." To see what he would say, I asked, "And how about your wife? does she enjoy her books, too?" "O," he said, a mingled look of amusement and contempt upon his face, "My wife is an ignoramus; she can not read. But she is a very obedient wife." These words fell from the lips of a highly educated Hindu, long a teacher in one of the colleges of Calcutta. It is a part of his religion to see that his wife is kept in ignorance, while he is at liberty to go and come as he chooses, and to acquire an education and place among men.

But the purdah system, deplorable as it may be, is not the worst offspring of the Hindu religion. The most blighting evil connected with the whole system is child marriage, which means helpless widowhood to millions. It is encouraging to note that those who have been snatched from this cruel system, and given an opportunity, are bright and intelligent and very susceptible to good influences. May the time speedily come when many of these precious souls shall hear the gospel of the third angel's message, and be saved for the soon-coming kingdom of our Lord.

Calcutta.

Argentina

C. E. KNIGHT

THE annual conference of Argentina was held in Florida, a suburb of Buenos Aires, Nov. 2-12, 1910. This was about one month later than is customary, but it was thus arranged to permit the attendance of Elder L. R. Conradi, of Europe. No regrets were expressed on account of the change in time, and the attendance of our brethren was all that could be expected.

The conference was preceded by a five-days workers' meeting, in which sessions were held twice each day. About twenty

different topics were studied relative to plans and methods for more effectively presenting the truth. These were supplemented by forcible addresses by Elder Conradi after his arrival. His valuable suggestions on methods of labor were much appreciated, and will be helpful in prosecuting our future work.

Several important departmental meetings were held, which were full of interest, and served to demonstrate the growth of the various branches of the work and the possibilities before us. November 9 the new publishing-house was dedicated. Although the new machinery was not fully installed, a marked contrast was observed between our former facilities and what has now been provided to publish our periodicals and tracts.

November 10 an educational meeting was held, with an exhibit of industries which reflected much credit to both students and instructors. On the last day of the meeting, a Sabbath-school convention was held, a live interest being taken in the discussion of helpful papers and discourses upon different phases of Sabbath-school work. In all these various interests Elder Conradi was ready to aid with his wide experience and observation, and we were sorry that his stay was necessarily very short.

We were also favored with the presence of the following laborers other than those of the Argentine Conference: Elder J. W. Westphal, president of the union conference; Elder J. V. Maas, from Uruguay; Elders Julio Ernst and Luis A. Rojas, from Paraguay; and Elder Ignacio Kalbermatten, under appointment for the Bolivian Mission, and who has since started for that field. The conference officers were re-elected, with an executive committee of five.

The canvassing work was shown to be an effective method of reaching the people with the truth, and was made very prominent throughout the meeting. Brother Max Trummer, director of this work in the River Plate fields, was present, and organized a band of twenty canvassers, the larger part of whom are students who will work until school opens in March.

After the conference, a general meeting was held at the school near Diamante, for the benefit of the brethren in that part, who could not attend the conference in Florida. Elders Conradi and Westphal were present, and there was a good attendance and interest. After this meeting the sanitarium and school work received attention before these brethren left for Brazil to attend general meetings.

The year has been a prosperous one in the financial affairs of the Argentine Conference. In comparing the fiscal years ending June 30, 1909, and June 30, 1910, the gain in tithes and offerings is seen to have been fifty per cent for the latter year, the Sabbath-school offerings alone being one thousand dollars gold, and the tithe nearly ten thousand dollars. The severe drought and failure

of the harvest this summer will no doubt affect our funds for the coming year; but we are broadening our plans in faith, and believe that the means will be forthcoming.

In Buenos Aires tent-meetings are in progress, the first of their kind in the city. Some interest is already shown, even though the meetings have just begun. Interested families are being discovered in other parts of the city, and we expect to develop the work so as to organize a second church in this great city during the coming year. Our brethren here are becoming aroused concerning the needs of the large cities; and at the conference, pledges and cash were received to the amount of six hundred fifty dollars gold for a city mission fund.

Buenos Aires.

The Campa Indians of the Upper Amazon

T. E. BOWEN

IN the *Bible in the World* for November, 1910, H. H. Pulling gives a very interesting account of his adventures among the Campa Indians on the headwaters of the Amazon, where the gospel, as found in the Bible, had not hitherto entered. He explains that this tribe is located principally in that portion of Peru between 10° and 12° latitude south, and 73° and 75° longitude west. He estimates the Campa Indians to number between seventy and one hundred thousand, the largest tribe, excepting the Quichuas, in Peru.

The region where they live is hilly, and has scarcely been explored. The Indians scatter themselves over the face of the country by single families, and in obscure corners. They are also nomadic, and can not be counted upon to stay in the same place for any length of time. They are commonly found along rivers in which fish are plentiful.

The road leading to the place which this tribe inhabits, is the only one in all that section, and even it, Mr. Pulling says, hardly deserves to be called a road. It leads back into the country for two hundred miles, and, in many places, narrows down to a mere track eighteen inches wide, threatened on either side by encroaching vegetation. It is only from April to September that the road is usable, as the rains are almost incessant during the rest of the year. About every fifteen miles, public inns are stationed, where a meal, and sometimes a bed, may be obtained. Outside of this, almost the sole inhabitants are Indians. In describing them, Mr. Pulling says:—

"I found the Campas an intelligent race, remarkably honest, frank, and truthful. Though docile as a rule, they are reserved and suspicious. Generous in disposition, they willingly share with one another, and with the traveler, whatever food they may have. They are accustomed to take life easily, and are great laughers. The laughter of a Campa is something which must be heard to be appreciated. It sounds forced, however, and lacks the ring of true

mirth. Beginning on a low note, the laugh goes up by a series of jerks to a high pitch; at the same time the face reveals but little, and is instantly composed, and the eyes resume their usual lack-luster appearance.

"In color the Campas are a coppery brown. Though not tall, they are well built, with strong, muscular bodies, and well-formed limbs. Their foreheads are somewhat flat, and their eyes strongly almond-shaped. Their hair is black, straight, and coarse, and is worn fairly long.

"Their only dress is the *cushma*, which is worn by both sexes. This garment extends from the neck to the feet, and is best described as a sack turned upside down, with slits left, through which to pass the head and arms. It is woven of wild cotton, and dyed a rich nut-brown, so that the cloth has the appearance of coarse, unbleached calico. The Indians say that their fathers used to go unclad, until some men (probably the Jesuits) came and taught them to make the *cushma*.

"Like most savage races, they are fond of ornaments, which are worn almost as much by men as by women. Their favorite decoration is the skins of birds of bright plumage. The men usually wear a band of split cane about an inch wide, which sets on the head like a coronet, and serves to keep the hair down. This, with a tall feather standing up at the back, gives them a rather stately appearance. Necklaces of birds, seeds, monkey's teeth, etc., are freely worn. They also paint and mark the face and arms, and sometimes the entire body, with red and black dyes. I saw no signs of tattooing.

"Evidently they consider a broad, flat nose beautiful, for I frequently met men and women with pieces of sticks passed through the inner cartilage of the nose, to extend the nostrils.

"Their houses are simple roofs, thatched with palo leaves, standing on four corner poles, and serve for little more than shelters from the sun and rain. Furniture they have none, except a few earthen pots to hold their favorite drink, with a bundle of bows and arrows, and odds and ends. They prefer to build on a sunny spot upon the shoulder of a hill, and they usually depend upon the river for fish, though they choose to live retired from its banks.

"The only native weapon is the bow, to which the Campas accustom themselves from childhood, using it with great skill. They shoot up into the air, so that the arrow falls down upon the prey or foe. Arrows are made in different shapes and lengths, and are pointed with bone or hard wood. They are sometimes poisoned.

"The Campas can not be called industrious. The men especially are idle. Almost all work falls on the women, while their lords lie around the fire, no matter how hot the weather. It is common to see a woman carrying a large, heavily laden basket hung on her back

and suspended by a broad band around her forehead.

"Notwithstanding the wonderful fertility of their country, the Campas live a hand-to-mouth existence. During the wet season, they are often driven to eat snails and mice. The Campa does not build his house to last, and it is pulled down upon the slightest impulse,—from a vague suspicion that an enemy is about to make a raid, or from a sudden desire to seek other fruitful hunting-grounds, or even from pure restlessness. He will eat gluttonously of whatever food may come to hand, and suffer hunger tomorrow.

"The average age of the adult Campa is only thirty-five years. This is due, doubtless, to their ignorance regarding the common laws of health. They are great lovers of the water, and swim with ease; they are also skilful in making dugout canoes, for which they employ the giant cedars of the forest. When shooting the river rapids, the Indians keep up a continuous whistling as they ply the paddle, nor does a ducking at all disconcert them. Should the raft 'turn turtle,' they keep laughing, and speedily right it again, going on as if nothing had happened.

"Polygamy is common, but it is seldom that a man has more than two wives. Marriage is accompanied by no other ceremony than a dance lasting all night. When a wife dies, it is common for her husband to kill or cast adrift the younger of her children.

"Like most savage tribes, these folk also have their medicine-man, whom they credit with power to bewitch and kill at his pleasure.

"The Campa language would not be difficult to master. Roman Catholic priests have compiled a prayer-book in this tongue; but so far as is known, no portion of the Bible has yet been translated into the language."

"So far as I could ascertain, the Campas have no religion. They seem to have no idea of God, and stoutly deny that they worship idols. Upon every opportunity I closely questioned them on this subject, and was met every time with a blank denial. In his notes upon the tribes of the Upper Amazon, Mr. Bates, the naturalist, significantly remarks: 'None of the tribes of the Upper Amazon have any idea of a Supreme Being, and consequently have no word to express it in their own languages.' This certainly would appear to be correct concerning the Campas."

Here is a large tribe of Indians, within the borders of the New World, in dense heathenism. They literally know not God. They know not that Jesus has been sent into the world to save sinners. But God loves these children of the forest. Some one must teach them of the love of God. What a precious work it would be for missionaries, whose hearts have been touched with the third angel's message, to pioneer the work of giving the gospel to them!

Takoma Park, D. C.

Ramabai's Wells

THOSE who have visited Pandita Ramabai's settlement, at Mukti, India, will remember the large wells, with their abundant supply of water. The Mukti *Prayer Bell* tells of the naming of these sources of life after the names of the fruits of the Spirit,—*Priti* (Love), *Anand* (Joy), *Shanti* (Peace), *Dhri* (Long-suffering), *Upakar* (Goodness), *Vishvas* (Faith), *Kripa* (Mercy), *Upalati* (Springing Up), *Sanjeevani* (Reviving), *Asha* (Hope).

On the morning of April 7, 1910, Pandita Ramabai and a number of her workers and visitors met for praise and prayer with the workmen at a spot which had been chosen for a new well. The fifty-fifth chapter of Isaiah was read, a chapter which the Christian workmen who were about to dig the well had learned by heart. It was remarked by a worker that the men would often think of that chapter as they worked in the sun. The name of the new well is Jehovah-Shammah.

The spot is already marked for another well, which is to be called Jacob's well. It is to be on the roadside, where any passers-by may have a drink of water, and hear the gospel of Jesus Christ. "Please pray," says the *Prayer Bell*, "that the wayfarers may hear, believe, and be saved."—*Bombay Guardian*.

◆ ◆ ◆

"THERE was one sister that I greatly enjoyed seeing," writes Brother Guy Dail, from Spain; "she is a fresh convert to the message from that oldest city in the country—Cartagena—which was settled, so I am informed, by Hasdrubal and the Carthaginians in B. C. 228, and served as a rendezvous for them in the Punic Wars. This sister is a shopkeeper in that old city. She found the truth through one of our canvassers. She was so happy to receive the message, and with a joyful heart she carried it to her friends; but they only looked at her coldly, and warned her against the heresy. However, she kept on reading and studying, and felt sure of the genuineness of the Bible truths God has given us for this time, and stepped out in the face of great persecution. Another believer was baptized from Cartagena at the meeting, so there are now two in that city. I am so glad that already we have the work started, at least, in seven of the forty-nine provinces of that land."

◆ ◆ ◆

"THERE is in the heart of every man an earnest desire to know how he may be victorious in the time of temptation. There is one sure way of escaping from the overmastering power of the tempter, and that is to keep busy. When David was idle, he sinned; when Peter was not toiling, he failed; and it was when you were drifting idly along in Christian experience, that you denied your Master. The secret of a victorious life is to keep busy."



WASHINGTON, D. C., FEBRUARY 16, 1911

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

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

Editorial

The Printed Page. — As the publishing work was well established in the '60's, our brethren were urged to greater earnestness in scattering the printed page. We read, in our early volumes, of a brother who read himself into the truth in Canada, and came all the way to Battle Creek to learn further. The brethren started him home again with two wheat-sacks full of publications to scatter.

Broadcasting the Seed. — Writing from Monterey, Mich., in March, 1869, Elder Joseph Bates, who had published our first Sabbath tract in 1846, said of his methods of work: —

Mingling with fellow passengers on the highway, plank, and railroads, I find many who gladly receive and read the interesting tracts presented to them. And thus with railroad speed these little flying messengers are passing throughout our vast continent, and crossing the trackless ocean to other kindred, nations, and people.

A Watchful Providence. — How one torn leaf, under a watchful Providence, was used to kindle a light in Wisconsin, was told by Brother John McMillan, of Saint Croix County, in the REVIEW of Feb. 15, 1870. Five years before, he says,—

I had seen part of a leaf of a tract on the Sabbath, which I picked up in an army hospital. The leaf had been torn diagonally; but there was enough left to cause me to search the Scriptures as I had never done before.

So he found the truth, and was scattering the publications in his home county. A bountiful harvest has come from those earlier times of seed-sowing.

Leading the Campaign. — The REVIEW of Nov. 9, 1869, opened a "Book and Tract Department," edited by James White, to foster the missionary campaign. He wrote:—

The field is opening before us wonderfully. May God help us to take it, and labor in the harvest-field till the work be

finished. At present the laborers are few. Much must be done by our publications.

And this campaign is still with us, more pressingly than ever. If the ministerial laborers have increased since those times, so has the field expanded, and the need of workers is just as pressing, and the scattering of literature just as imperative as a means of supplying the need.

The Moving Pillar

WHEN once the people of Israel had cut loose from Egypt, there was no place to settle down until they reached the promised Canaan. Many a heart, no doubt, grew weary with the unsettled, wandering life. But the wilderness was not their home, and no time was given for building permanent foundations in the lands where they were to be but strangers. As the record says:—

"At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. . . . And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses." Num. 9: 18, 21-23.

So had it been with Abraham, a life of pilgrimage. Called of God to forsake home and kindred, "he went out, not knowing whither he went." He did not need to know just where the Lord would lead him, or what the next step might be. He only knew that God had called, and it was for him to follow. Whether he met famine in Canaan, or trouble in Egypt, he believed the promises of God, and counted himself only a pilgrim and a stranger here, while he looked forward to settling down at last in that city "which hath foundations, whose builder and maker is God." So was it with all the heirs of the promise; and so may it be with us.

Our work is ever moving on. The pillar of fire and of cloud, the signals of God's providence and the calls to go forward, never give us time to pause long at any point. We are a people on the march. Thank God it is so, for it means that we are nearing the eternal Canaan. The urgency of the growing work keeps us ever under pressure. One call follows another, and no sooner is

there a moment of breathing-space at the accomplishment of some enterprise than new demands arise, and again we are stretching forth to things before. But this is the very condition that cheers every believing heart. It shows that we are in the good old pilgrim pathway leading to home and heaven; and the nearer we get to the end of the way, the more lightly equipped we should be, ready for quick marches and response to sudden calls.

The evangelistic worker who really cuts loose and takes the field knows something about it. A Colorado worker, responding to a call to another State, wrote, the other day: "It is true that we sometimes feel like settling down, but I am glad for the privilege of moving with the cause of God, and for the promise of rest yonder by and by." Many a family knows how naturally, over the question of the purchase of some needed article of furniture, the question arises as to how long the worker may expect to remain where he is, and how soon the call will come to pass on with the advancing work. As this matter was being discussed recently by a few workers in Europe, one minister of the Latin field remarked that he had moved thirty times in fifteen years. But there is joy in following the call of God in the pathway along which have pressed the feet of the heirs of the promise through all the ages.

Enlistment in the service of this third angel's message means a call to the pilgrim life. Paul's exhortation to young Timothy still holds good: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2: 3, 4. This world is merely the place we are passing through, and from now until the coming of the Lord we may know that it is to be battling and marching. But there is victory in every conflict, and joy in every step forward, for we know it, brings us nearer to the end. And we sing with glad hearts as we journey:—

"God bids his people on the earth,
 Before he comes and calls them hence,
 To live unknit to home and hearth,
 Like far-bound travelers—in tents.

"He'd have us rear no stately towers,
 Sink no foundation walls of stone,
 But camp each night a few short hours,
 And ere the morrow's dawn move on.

"O brother, whatsoever chain
 Binds us to fleshly lust and strife,
 Here let us rend it in God's name,
 And live, henceforth, the pilgrim life."

Let every plan in life and in our work advertise the fact that we are pilgrims, and do not expect to remain long in this earthly country.

W. A. S.

A Great Conspiracy

WE are now a nation of a hundred million people. The returns of the census enumerator make many an American instinctively ask himself, "What is there that a progressive nation of a hundred million souls can not do?"

When Americans have asked themselves that question, and no one has risen to dispute their greatness, contest their possessions, or question their progress, the questioners settle down at ease, feeling that the battle of liberty has been fought, the necessity of vigilance is past, the danger of foreign aggression is gone by forever, and all they need now to do is to look out for their own interests.

Right there is America's danger. The founders of the nation saw it, and warned us against it. The prophecy of Thomas Jefferson is ringing in our ears to-day. Said he:—

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. . . . From the conclusion of this war we shall be going down-hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights.—"Notes on Virginia."

On every hand are demonstrations of the truthfulness of Jefferson's forecast. Vast multitudes of the people have forgotten what struggles our liberties cost; have forgotten what were the principles for which the nation's founders contended; and have thrown themselves body and soul into the great maelstrom of commercialism, as if in the amassing of wealth lay the assurance of peace and prosperity and all that the heart of man could wish.

The moment of full assurance is always the moment of greatest danger. Then the walls are undefended, and the sentries asleep; and that is the enemy's moment to attack.

The vast majority of the people of the United States seem to feel that there is no danger now of the loss of their liberties. It is a vain assurance. A gigantic campaign to destroy the very groundwork of our freedom has been already inaugurated; the plans of operation have been definitely laid; the forces now mobilizing for the attack are numbered by the millions. The object of the attack is to destroy the guaranties of our liberties, as expressed in the Constitution of the United States. Were the people awake to the danger, there would be no assurance of the success of their undertaking. But they are not awake. They take it for granted that no harm can come, not realizing that the same feeling of settled security has come also

into the hearts of legislators that has come into their own hearts, and that the principles which "made and preserved us a nation" are little known and little appreciated by many a sworn representative of the people. Men in high position have declared those principles to be nothing more than a mass of glittering generalities, and a "jingle" of words. In the hands of such persons the liberties based upon those principles are not safe. To them the clamor of an unthinking multitude is more authoritative than the voice of an angel from heaven.

At such a time, when the sense of danger is not present in the minds of the vast majority of the people, there enters the arena a powerful organization, a confederation of influential forces, which has set for itself no less a task than the complete transformation of the foundation upon which American law and liberty rest.

The beginning of that movement as an organization dates from the year 1863; but the movement has greatly outgrown the body in which it had its birth. It has become one of the actuating principles of the greatest religious organization in the country.

The National Reform Association came into being at Xenia, Ohio, in July, 1863, and began at once an earnest effort to have incorporated into our fundamental law the principles of the church-and-state governments of the Old World and of the old colonial governments of the New World—in a word, to transform the government from a purely civil institution to a religious institution. In furtherance of that aim, it was proposed so to amend the national Constitution as to recognize God as the source of all power and authority in government, Jesus Christ as the ruler of nations, and his revealed will as of supreme authority. In that way, say they, the nation would declare its faith as a Christian nation. But a Christian nation must have Christian officials; so the association is working for the elimination from the Constitution of the declaration that "no religious test shall ever be required as a qualification to any office or public trust under the United States." They propose that the Constitution shall provide for a religious test for all who seek employment in any branch of the public service.

The Constitution now guards against the union of church and state by declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." They propose to accomplish what that forbids by joining religion and the state, and having the government authoritatively declare that this is a Christian nation, and "lay its hand on

any religion that does not conform" to the standard which they erect. With the nation legally declared Christian, there is no question about what religion they would seek to join to the state. It would be the Christian religion; but the government would have to determine what denominational expression of Christianity it would adopt. That would necessitate the settlement of numerous religious controversies by human law, and result, as of old, in selecting one branch of the Christian church, and outlawing all others. The result of that in the early centuries of the Christian church gave us the Dark Ages. Is America ready for such an epoch in her history?

The Constitution guarantees freedom to worship God as one's conscience may dictate. The National Reform Association declares that "uniformity is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences, a degree of uniformity is necessary."—*Rev. S. F. Scovel, president National Reform Association.* If that be true, then all the oppression of conscience this world has ever seen has been necessary; the attempts of all church-and-state governments in all epochs of this world's history to compel men to think alike or suffer the penalty, have been right, and the cruel means taken to bring this about were necessary, and ought to be in force at the present moment. Are Americans ready to welcome that condition in which men must think in accordance with established law, or suffer in purse, in personal liberty, or in the loss of life itself? If conformity is essential, and is made a matter of law, then the ultimate penalty is certainly involved. Uniformity in matters of conscience demands law to bring it about. Law is compulsion; the compulsion is obtained by penalty; and the ultimate penalty takes hold on life. Uniformity in matters of conscience, therefore, involves the taking of life; and that would bring the world again into the distressing experiences of medievalism and of the days of the colonial theocracies. Are Americans ready for this?

The National Reform Association is opposed to the principle of majority rule in civil matters. Said the national superintendent of the organization, at a public institute held at Winona Lake, Ind., in August, 1910:—

This association proposes that there shall be a recognition made in our nation's fundamental law that the law of God, as revealed through Jesus Christ, and not the will of the majority of the people, is the supreme law of the land.

That would put an end to the rule of the people, and put the nation at once

under ecclesiastical control. No law could then be enacted except such as was authorized by the clergy, who style themselves the "spokesmen" of God. From a government of the people we would then be transformed into a government by the ecclesiastical overlords of the people, who would utter their desires as the decrees of the Almighty, enforceable without pity or compassion, as in days of old. And are Americans ready for this also?

Multitudes scoff at the idea that such propositions would ever be entertained by the majority of the American people. It is not necessary that they should be. The people do not make the laws. The legislators do that; and they are very sensitive to political pressure from influential organizations. Such organizations are now formed, and ready to exert the necessary pressure. The great Federal Council of the Churches of Christ in America, representing eighteen million communicants, has already declared its purpose to create a force that lawbreakers and lawmakers will respect and heed. That indicates a purpose to bend legislatures into harmony with their designs. It was in view of just such contingencies, and against just such a combination, that the Congress of the United States warned the people in 1829. Said that body then, by its acceptance of a report of one of its committees:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences.—*Report of the Committee on Post-offices and Post-roads, communicated to the Senate, Jan. 19, 1829.*

The Federal Council of Churches is the most "extensive religious combination" ever effected in America, and its avowed object is to cause the civil power to "bend" under its influence. The power of its mighty influence is now being exerted in the interest of National Reform objects,—the securing of religious legislation in States and nation. That influence is even now operating upon the political institutions of our country; the civil power is bending under it; and our representatives refuse to see in the "catastrophe of other nations" any lesson we need to heed. Are we not a nation of a hundred million souls? Can we not do as we please?

The increasing willingness of legislators to yield to the demands of this element for religious legislation, and the increasing power and influence of the hosts who are making the demands, show that the people are careless of the lessons of history, careless even of their

own liberties. They have placed their priceless heritage in an open boat, and cut the painter that held it to the shore. It is high time for Americans to awake to the great conspiracy against their liberties.

C. M. S.

True Seeking of God

TRUE seeking of God involves something more than mere supplication. The blessing of God is promised on certain conditions. The prophet tells us to seek the Lord while he may be found, and to call upon him while he is near; and the conditions of seeking are clearly pointed out: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord." If the seeker does this, then the Lord promises that "he will have mercy upon him," and that "he will abundantly pardon."

With too many the seeking of the Lord is a mere sentiment. The blessing of the Lord is measured by the shedding of a few tears or by some happy feeling of exaltation. It is indeed true that, when the Spirit of God comes into the hearts of his children, it will often bring sorrow, and the heart will be melted to tenderness. That Spirit will sometimes bring the deepest joy, leading the believer in songs of lofty praise to pour out his thanksgiving to his Maker. But let not these feelings alone be trusted as evidences of the Lord's blessing. We have known some who could apparently shed tears of contrition, some who could apparently shout for joy; yet their hearts were not right with God, and in their lives were sins which the Spirit of God pointed out, and which they had failed to put away.

When the believing child of God can come to him with a conscience void of offense toward God and man, with the witness of his own heart that he has earnestly sought, and, so far as in him lies, is fulfilling the will of his Master, then it is his privilege to take hold of that sweet assurance of confidence and trust which will bring the blessed spirit into his heart as an abiding presence. Having entered into the fellowship of communion with his Master, he can enter, as a result, into the joy of communion.

There is a marked tendency in the world to-day to profess faith in Christ, and allow mere sentiment and emotion to supplant the deep movings of the Spirit of God, while at the same time sins are ignored, and the path of obedience is avoided for personal convenience. Let us guard against such an experience. We can not afford to possess any such superficial experience in God. We need that daily conversion which will permeate every fiber of our

being, which will transform our life plans, mold and shape our purposes, and bring under the control of the Spirit of God every emotion and impulse of the heart. The recognition of sin will be the signal for its surrender, and Christ will reign supreme in all the heart's affections. This is surrender to God; this is consecration; and it is only this complete consecration that will bring the fulness of the Spirit's leading. But O, when one gives himself thus fully to God, what may he not expect in Christian experience? He holds fellowship with God, and the Spirit becomes his guide.

This surrender to God and this reception of his Spirit does not mean that the Spirit is to become our servant, but rather that we are to become the servants of God. It does not mean the possession of the Spirit for exhibition or show, or for self-exaltation. It means such surrender to God, such self-abnegation, such crucifixion of the flesh, such self-forgetfulness, that we shall be willing to follow whithersoever he leads; and though his footsteps are marked with blood, and the way leads through Gethsemane, we shall follow on, all forgetful of self, all mindful of the One who goes before as our perfect example.

Dear reader, let us seek for this oneness with God, for this complete consecration which will bring into our experience the fulness of his daily divine leading.

F. M. W.

Famines and Pestilences

JUST now China is again the field where dread calamities, signs of the coming end, are reaping their destructive harvest. A few years ago India was the land of the plague and the famine; and indeed India has not been wholly free from the bubonic plague since the outbreak of a dozen or fifteen years ago. In spite of sanitary science the dread visitants of plague and pestilence hold on their way.

Not long ago Elder W. A. Westworth reported scenes in South China, where our work has been going on amid a devastating plague. Now reports come of famine in Western China, and of bubonic plague in North China. The center of the plague seems to be Harbin, Manchuria, the same Harbin from which our newly organized Russian church sent us their greetings last week of prayer. May the Lord protect and bless our brethren as they endeavor to work for him and for the perishing amid the perils of the last days. The press despatches from Harbin said last week:—

Nearly six thousand bodies of victims of the plague have been burned or buried on the outskirts of Harbin. Of these forty-eight hundred were from the Chinese town, and a thousand from the Rus-

sian quarter. Sixteen stacks of coffins and seven pits filled with bodies and oiled logs blazed outside the town yesterday. The mortality among the doctors and hospital attendants is high, considering the means taken for their protection. The sanitary authorities hope soon to test serum of their own manufacture from the Manchurian bacilli, as the foreign importations have proved ineffective.

The happenings in Europe in the seventeenth century, when the black death swept through, are being repeated here. At first the Chinese defied medical officers, and kept their sick and dead hidden, in order to conduct the ancient funeral rites. Now it is brother against brother, father against son. Stricken ones are forced into the streets to starve or freeze or perish from the plague. Passers-by avoid them; but sometimes those engaged in sanitary work, masked and bandaged, reach them before they die, and cart them to the pest-house or their bodies to the funeral pyres. Not infrequently an outcast is to be seen kneeling and making his last obeisance before the grave of an ancestor, in sight of a pile of bodies on which his is soon to lie.

Christian Union

UNDER this head the *Western Recorder* of January 19 makes the following sensible remarks regarding the efforts being made by many churchmen toward so-called Christian unity:—

Following the trend of commercialism, many are clamoring for Christian union, by an amalgamation of the various denominations. It might be well for us to inquire if a combination of the denominations would produce a desirable union or unity. For example, suppose the several denominations of our city should come together and form one church, and call it the church of God,—would not the Methodist still believe in apostasy, and the Presbyterian still believe in infant sprinkling, and the Campbellite still believe in immersion for the remission of sins? Would their coming together, and calling themselves by the same name, in any wise change their convictions of truth? The only possible union, as we see it, that such a complex organization could claim, would be a union in name, and this, of course, would only be a nominal union. Indeed, such an organization would present a picture of unparalleled hypocrisy. Such an aggregation, though formed in the name of brotherly love, would deceive neither God nor man. If Christians ever unite, there must be a "unity of the faith" and not a compromise and crucifixion of the faith. For our part, candor compels us to say that we would love to see every Christian on earth a member of a Baptist church, provided they all held the truth as believed by Baptists. Could we get them on any other condition, we would respectfully decline to take them. We are much inclined to believe that a large majority of those who are making so much fuss about union, would like to have it on about the same terms that we desire it, though they possess neither the candor nor the courage to assert it.

Should all the denominations get together, after the similitude of the dreams of the unionists, we would have some-

thing like the image of Nebuchadnezzar—iron, brass, clay, etc. Certainly the Smithsonian Institution would be interested in such a specimen. Any denomination that does not believe that it is God-ordained, and therefore necessary to the welfare of the world, is committing a crime against Christ and humanity in perpetuating its existence. Let those, if such there be, who do not believe in the necessity of their organization, immediately disband. This would be at least one step toward the consummation of a coveted but criminal compromise. "But as for me and my house," we will continue to serve the Lord in the good old Baptist way.

As the *Recorder* suggests, those who raise the cry of Christian union need to apologize for their existence as a church. Any church which holds to what it believes to be the vital truth of God, will not consider for one moment the idea of subordinating that truth in any union which may be proposed. The fact is, a great many so-called Christians to-day have lost all conscientious scruples regarding religious belief. Christianity is becoming a form, and its vital truths are being regulated by personal convenience and social standing. The church in too many cases is regarded after the character of a social club, rather than the repository and conservatory of religious faith and Christian teaching.

F. M. W.

Our Aim a Completed Work

THERE is an old proverb that "Well begun is half done." If the opposite of this is true, the writer fears that the denomination has not made a very good beginning with the "Ministry of Healing" campaign.

This work was definitely planned for at the General Conference Council at College View in October of 1909. The plan then adopted involved the sale, by each member of the denomination in the United States, of at least two copies of the book "Ministry of Healing," and five copies of the journal *Life and Health*, each year for the next succeeding three years; the net proceeds from the sale of these books and journals, after paying for their production, to be devoted to the relief of our sanitariums.

Some of the results accruing from this work, if it is fully carried out, will be the placing of at least one hundred eighty thousand copies of an excellent and greatly needed book in the homes of our neighbors and friends, and the distribution of about nine hundred thousand copies of *Life and Health*, thereby accomplishing the very work to which the Lord has called us,—the giving to the people of a message of salvation. While accomplishing this wide circulation of our literature, we shall, without any loss to ourselves, gather almost five hundred thousand dollars above the cost

of producing the books and journals, this half-million dollars to be turned to the relief of our sanitariums.

When we think what this would mean to these institutions; the relief it would bring to many of them; the better work they would be able to do, the question will present itself, Why has not more been accomplished in this work during the past year? The truth is, there has been comparatively little accomplished. During the past summer, some of the conferences did a preliminary work in securing some orders for books, and made some sales to our people at camp-meetings, but few have carried forward the work aggressively. Without doubt, the answer to the foregoing question is that the work was not "well begun."

While the campaign plan is simplicity itself, yet to realize success, there must be, from the very first, thorough and careful planning and organization. The objects sought and made possible by this plan merit the most thorough co-operation and support of all union and local conference officers and laborers. While the actual time consumed in the campaign need not be great, the results that can be obtained by thorough work justify the outlay of the painstaking effort required for proper organization of forces, districting of the field, and suitable leadership. Without the hearty leadership of conference workers, much need not be expected from church-members. If left to themselves by union conference men, not all local conference officers may rally to the work as they would if led by the union conference president.

The most favorable season of the year for this work is fast passing. Just now the work can be accomplished, in most sections, with less inconvenience and loss than at any other season of the year. It is greatly to be feared that if winter and early spring are allowed to pass without having accomplished definite results in this campaign, another year will have been lost.

The Columbia Union is making a good beginning. Its officers have thrown themselves heartily into the work. Arrangements have been made with the publishing-house for a good supply of books. Every available worker has been pressed into the campaign to assist in organizing the local conferences for a strong and persistent effort to complete the work. For the campaign a good portion of February and March has been allotted.

If this carefully planned campaign is responded to as it is hoped it will be, it will mean much in relieving the very embarrassing situation in the Eastern Pennsylvania Conference in regard to the Philadelphia Sanitarium. What comfort and satisfaction are found in

viewing a task accomplished—in being able to say, “I have finished the work which Thou gavest me to do.”

Why not let us all, if we have not done so before, arise to our opportunities, and make a good beginning at this work, with the determination to see it through, and disposed of? Why not do this *now*?

W. T. KNOX.



The \$300,000 Fund

THE accompanying report shows the total amount received by the General Conference Treasury on the \$300,000 Fund up to Feb. 1, 1911, totaling \$70,092.21. This money is now being sent forward to the different mission fields as rapidly as possible, and is proving a great blessing to the workers in those distant lands. This will mean much to them, to the extent that it can be made to cover their pressing needs. No one can have read of the terrible plague now devastating China and Manchuria with its frightful toll of death, without greatly regretting that we are not now at once able to furnish to all our brethren in these unhealthful and plague-infected countries the money to supply themselves with sanitary homes.

The reports reaching us concerning this particular plague in China, are to the effect that foreigners are not generally subject to it, if they are living in sanitary surroundings; but, alas, this statement does not afford us much comfort when we think of the conditions in which some of our brethren are situated. We can only hope that the Lord will protect his children, and that in the meantime, every effort will be put forth to hasten the gathering of this money for its designated purpose.

As this report covers the year 1910, and one month of 1911, a little consideration will reveal the progress made by each conference in this work. The general result reveals that no union conference has raised its proportionate amount for 1910; and that the total result, instead of being in excess of \$100,000, as it should be, is but \$70,000. This means that for 1911 and 1912, \$230,000 must be raised, in order to meet the needs of the fund.

The reports received from many conferences have encouraged us to believe that provision has already been made for a large portion of this amount. The situation in many of the mission fields is such that the need of money is just now very urgent. If plans for the securing of the remainder of the fund have not yet been made by conference officials, these should be formulated at once, and earnest effort put forth to provide for the finishing of this task to which our people have shown such willingness to respond.

Statement of the \$300,000 Fund to Feb. 1, 1911

Atlantic Union Conference	
Central New England	\$2,420.19
Greater New York	1,279.08
Maine	228.00
New York	1,098.58
Northern New England	840.13
Southern New England	390.73
Western New York	1,057.61
Total	7,314.32
Canadian Union Conference	
Maritime	194.95
Ontario	827.05
Quebec	317.50
Total	1,339.50
Central Union Conference	
Colorado	135.70
East Kansas	1,375.27
Nebraska	4,021.04
North Missouri	564.92
Southern Missouri	320.74
Western Colorado	514.86
West Kansas	185.54
Wyoming	945.39
Total	8,063.46
Columbia Union Conference	
Chesapeake	529.05
District of Columbia	682.50
Eastern Pennsylvania	693.08
New Jersey	1,319.80
Ohio	1,672.99
Virginia	355.05
West Pennsylvania	496.06
West Virginia	277.00
Total	6,025.53
Lake Union Conference	
East Michigan	2,643.15
Indiana	2,638.19
Northern Illinois	1,129.67
North Michigan	427.88
Southern Illinois	782.45
West Michigan	3060.77
Wisconsin	1,557.80
Total	12,239.91
Northern Union Conference	
Iowa	2,098.24
Minnesota	4,284.94
North Dakota	2,069.13
South Dakota	1,577.00
Total	10,029.31
North Pacific Union Conference	
Montana	1,025.15
Southern Idaho	1,313.38
Southern Oregon	529.54
Upper Columbia	2,340.81
Western Oregon	2,115.99
Western Washington	2,195.75
Alaska	2.15
Total	9,522.77
Pacific Union Conference	
Arizona	360.83
California	2,176.31
Southern California	4,211.17
Utah	113.30
Total	6,861.61
Southeastern Union Conference	
Cumberland	1,216.93
Florida	1,600.38
Georgia	567.90
North Carolina	329.34
South Carolina	212.55
Total	3,927.10

Southern Union Conference

Alabama	\$ 118.40
Kentucky	183.50
Louisiana	143.25
Mississippi	226.18
Tennessee River	332.42
Southern Union Mission....	5.00
Total	1,008.75

Southwestern Union Conference

Arkansas	65.34
New Mexico	75.43
North Texas	155.50
Oklahoma	1,005.28
South Texas	67.08
West Texas	39.40
Total	1,468.03

Western Canadian Union Conference

Alberta	450.20
British Columbia	280.05
Manitoba	560.25
Saskatchewan	267.00
Total	1,557.50

Miscellaneous

Germany	5.00
West Indian Union	1.00
India	29.72
New Zealand	102.27
European subtreasury	2.43
England	490.00
Canal Zone	13.00
Miscellaneous	91.00
Total	734.42

Grand total

\$70,092.21

W. T. KNOX, *Treasurer.*



Ten-Cent-a-Week Fund

THE accompanying report of the Ten-cent-a-week Fund will, without doubt, be read with much interest by all our people. This report gives in full the results, for the year 1910, of the efforts of the people to supply funds for the carrying forward of our mission work throughout the world. An examination of this report will reveal that of our twelve union conferences, five have exceeded the amount aimed at of ten cents a week a member. Of the remaining seven, there is one that lacks but a few dollars of attaining the object in view. Of the seventy local conferences recorded, there are thirty that have reached the mark that has been held before our people in these financial efforts. One noticeable feature of the report is that it shows that the principal shortage is found in the strongest conferences.

The year 1910 has been an exceedingly trying one to the Mission Board, by reason of the lack of sufficient receipts to carry on the work that has been undertaken by them. This lack became so serious that it was the principal consideration in the General Conference Council in November. Great distress has been created in some of the mission fields during the closing part of 1910, on account of our inability to keep them properly supplied with money. To rem-

edy this, the council devised the plan of a general division of the tithe of the American conferences. This plan is being indorsed and adopted by the conferences in a very gratifying manner, and although all have not yet been heard from, still it is expected that the final returns will show unanimous approval of this step.

However, careful estimates of our receipts from this new source reveal the fact that they, with our regular mission offerings, will not give to the General Conference any excess over our present requirements. We can not reduce our expenditures in mission fields. In fact, every field is requesting an additional appropriation for 1911; but basing our operations for the present year on the same scale as that of 1910, the tithe coming from the local conferences, and the Ten-cent-a-week Fund, provided every conference meets its full requirement, will not be any too much for the demands made upon the treasury.

The mistake made by many of the local conferences the past year was the postponement until the close of the year of any special effort to bring their churches up to the required amount. It is hoped that a lesson has been learned from this, and that already earnest efforts are being put forth to educate the people to a systematic giving that will bring to the treasury of the Mission Board an amount even in excess of that which has been aimed at in this fund. It will be the aim of the Treasury Department to keep constantly before the people information concerning the condition of the treasury, and the receipts from each local conference.

W. T. KNOX, *Treasurer.*

THE year 1911 promises to be a record one for naval activity among the great powers; no fewer than thirty-six dreadnaughts are expected to be launched during the year, an average of one ship every ten days. At present only thirty-eight of the dreadnaught type are in the water, completing and completed, and this is the result of more than five years' work. In one year alone, from now till December 31 next, this number will thus be almost doubled. Of the vessels to be launched this year, eleven will be British. Next to Britain comes Germany, with seven ships, this number including three which should, according to the original plan, have been launched in 1910.

ADDED to the horrors of the plague in Manchuria, it is reported that 8,000 Russian workmen on the Eastern Chinese Railway, fearing the disease, have gone on a strike. This only seems to complicate still more seriously the terrible situation existing in that part of the world.

Comparative Statement of the Ten-Cent-a-Week Fund by Union and Local Conferences

For Year Ending Dec. 31, 1910

	Member-ship	Amt. at 10c a Mem.	Amount Raised	Amount Short	Amount Over
Atlantic Union Conference					
Central New England...	1,191	\$ 6,193.20	\$ 6,405.39	.....	\$ 212.19
Greater New York.....	926	4,815.20	6,286.53	.....	1,471.33
Maine	417	2,168.40	1,739.74	\$ 428.66	.....
New York	888	4,617.60	4,027.18	590.42	.....
Northern New England	429	2,230.80	2,626.53	.....	395.73
Southern New England	520	2,704.00	2,712.26	.....	8.26
Western New York.....	732	3,806.40	4,268.82	.....	462.42
Totals	5,103	26,535.60	28,066.45	1,019.08	2,549.93
Canadian Union Conference					
Maritime	261	1,357.20	1,012.01	345.19	.....
Ontario	414	2,152.80	3,722.47	.....	1,569.67
Quebec	160	832.00	827.42	4.58	.....
Newfoundland	51	265.20	312.18	.....	46.98
Totals	886	4,607.20	5,874.08	349.77	1,616.65
Central Union Conference					
Colorado	2,000	10,400.00	8,574.82	1,825.18	.....
East Kansas	3,051	15,865.20	13,027.25	2,237.95	.....
Nebraska	2,340	12,168.00	13,516.22	.....	1,348.22
North Missouri	606	3,151.20	3,192.28	.....	41.08
Southern Missouri	822	4,274.40	2,729.82	1,544.58	.....
Western Colorado	390	2,028.00	2,585.24	.....	557.24
Wyoming	425	2,210.00	2,115.67	94.33	.....
St. Louis Mission Field	....	.....	191.14	.....	191.14
Totals	9,634	50,096.80	46,532.44	5,702.04	2,137.68
Columbia Union Conference					
Chesapeake	566	2,943.20	1,550.46	1,392.74	.....
District of Columbia.....	672	3,494.40	3,487.55	6.85	.....
Eastern Pennsylvania ..	1,105	5,746.00	5,778.51	.....	32.51
New Jersey	610	3,172.00	4,577.40	.....	1,405.40
Ohio	2,086	10,847.20	9,774.44	1,072.76	.....
Virginia	435	2,262.00	1,181.91	1,080.09	.....
West Pennsylvania	821	4,269.20	2,751.28	1,517.92	.....
West Virginia	159	826.80	579.70	247.10	.....
Totals	6,454	33,560.80	29,681.25	5,317.46	1,437.91
Lake Union Conference					
East Michigan	1,860	9,672.00	6,064.21	3,607.79	.....
Indiana	1,913	9,947.60	5,065.06	4,882.54	.....
Northern Illinois	1,385	7,202.00	4,947.14	2,254.86	.....
North Michigan*	880	4,576.00	2,099.20	2,476.80	.....
Southern Illinois	582	3,026.40	2,335.22	691.18	.....
West Michigan	2,846	14,799.20	14,543.43	255.77	.....
Wisconsin	2,924	15,204.80	7,868.56	7,336.24	.....
Totals	12,390	64,428.00	42,922.82	21,505.18	.....
Northern Union Conference					
Iowa	2,468	12,833.60	10,749.31	2,084.29	.....
Minnesota	1,500	7,800.00	8,170.27	.....	370.27
North Dakota	1,018	5,293.60	7,488.38	.....	2,194.78
South Dakota	950	49,040.00	5,019.85	.....	79.85
Totals	5,936	30,867.20	31,427.81	2,084.29	2,644.90
North Pacific Union Conference					
Montana	432	2,246.40	2,774.63	.....	528.23
Southern Idaho	536	2,787.20	2,417.35	369.85	.....
Upper Columbia	1,720	8,944.00	10,523.23	.....	1,579.23
Western Oregon	1,842	9,578.40	8,109.30	1,469.10	.....
Western Washington ...	1,483	7,711.60	7,898.06	.....	186.46
Alaska	4	20.80	43.79	.....	22.99
Totals	6,017	31,288.40	31,766.36	1,838.95	2,316.91
Southeastern Union Conference					
Cumberland	540	2,808.00	2,815.60	.....	7.60
Florida	525	2,730.00	2,745.94	.....	15.94
Georgia	301	1,565.20	1,934.16	.....	368.96
North Carolina	318	1,653.60	1,552.74	100.86	.....
South Carolina	217	1,128.40	767.97	360.43	.....
Bahama Mission .....	...	.....	43.44	.....	43.44
Totals	1,901	9,885.20	9,850.85	461.29	435.94

	Member-ship	Amt. at 10c a Mem.	Amount Raised	Amount Short	Amount Over
Pacific Union Conference					
Arizona	290	\$ 1,508.00	\$ 1,159.09	\$ 348.91	.....
California	4,945	25,714.00	22,189.87	3,524.13	.....
Southern California	2,521	13,109.20	13,862.66	.....	\$ 753.46
Utah	200	1,040.00	657.66	382.34	.....
Totals	7,956	41,371.20	37,869.28	4,255.38	753.46
Southern Union Conference					
Alabama	106	551.20	899.53	.....	348.33
Kentucky	175	910.00	711.59	198.41	.....
Louisiana	242	1,258.40	1,193.32	65.08	.....
Mississippi	180	936.00	380.45	555.55	.....
Tennessee River	536	2,787.20	2,339.50	447.70	.....
Southern Union Mission	360	1,872.00	899.61	972.39	.....
Totals	1,599	8,314.80	6,424.00	2,239.13	348.33
Southwestern Union Conference					
Arkansas	553	2,875.60	1,107.51	1,768.09	.....
New Mexico	340	1,768.00	1,246.54	521.46	.....
North Texas	1,522	7,914.40	4,529.92	2,284.48	.....
Oklahoma	2,008	10,441.60	9,216.18	1,225.42	.....
West Texas	225	1,170.00	532.94	637.06	.....
Southwestern Un. Mission	...	.....	133.44	.....	133.44
Totals	4,648	24,169.60	16,766.53	7,536.51	133.44
Western Canadian Union Conference					
Alberta	337	1,752.40	2,571.74	.....	819.34
British Columbia	297	1,544.40	2,457.52	.....	913.12
Manitoba	200	1,040.00	973.32	66.68	.....
Saskatchewan	84	436.80	1,928.51	.....	1,491.71
Totals	918	4,773.60	7,931.09	66.68	3,224.17
Miscellaneous					
.....	.....	.....	5,305.61	.....	5,305.61
Grand totals	63,442	\$329,898.40	\$300,427.57	\$52,375.76	\$22,904.93

Summary

Atlantic	5,103	26,535.60	28,066.45	1,019.08	2,549.93
Canadian	886	4,607.20	5,874.08	349.77	1,616.65
Central	9,634	50,096.80	46,532.44	5,702.04	2,137.68
Columbia	6,454	33,560.80	29,681.25	5,317.46	1,437.91
Lake	12,390	64,428.00	42,922.82	21,505.18	.....
Northern	5,936	30,867.20	31,427.81	2,084.29	2,644.90
North Pacific	6,017	31,288.40	31,766.36	1,838.95	2,316.91
Pacific	7,956	34,371.20	37,869.28	4,255.38	753.46
Southeastern	1,901	9,885.20	9,859.85	461.29	435.94
Southern	1,599	8,314.80	6,424.00	2,239.13	348.33
Southwestern	4,648	24,169.60	16,766.53	7,536.51	133.44
Western Canadian	918	4,773.60	7,931.09	66.68	3,224.17
Miscellaneous	.....	.....	5,305.61	.....	5,305.61
Totals	63,442	\$329,898.40	\$300,427.57	\$52,375.76	\$22,904.93

(Signed) W. T. Knox, Treasurer.

Note and Comment

Unprofitable Education

SPEAKING of the enforcement of the Lord's Day act in Canada, and the efforts of its friends to prevent the desecration of the Sunday sabbath, the *Christian Statesman* of January says:—

We of the United States could learn something of our Canadian neighbors in this connection.

If we desire to learn lessons in religious persecution, we do not need to stop with our Canadian neighbors. We can go back to the grand masters of the past. We can go back to the inauguration of the Sunday crusade in the third and fourth centuries, and trace down, step by step, the efforts which were made through blood and fire and Inquisition torture to compel men to give their ad-

herence to human institutions. But the real lover of truth and righteousness will obtain from these evil days of the past, lessons quite at variance with those the *Christian Statesman* would have us learn. He will learn the lessons of religious toleration, of civil and religious liberty, of granting to every man his rights according to the dictates of his own conscience. These are the true lessons which we should learn from the past. These are the lessons which the American colonists sought to demonstrate to the world, and which they have given to their children, in Canada and the United States alike, as a precious heritage.

The Only Authority

DISCUSSING the question as to whether or not Venus is inhabited, the *Washington Post* of January 20 says:—

In our system there are numerous planets much larger than the earth; and why should they not be inhabited by beings as much superior to us as their worlds are larger than ours? Arcturus is a sun infinitely larger than our sun, and doubtless planets revolve around it a million of miles in diameter. What were they made for if not for habitation? And beyond the system of which Arcturus is the center, there are other systems, no doubt, as greatly superior to that as that is to ours. It staggers our minds to try to contemplate the universe, if such a weak term is adequate definition of it. The universe is all; but how can you compute all of that which has neither beginning nor ending? The stupendous genius who wrote the book of Job in the Holy Bible asked, "If a man die, shall he live again?" Revealed religion answers in the affirmative, and there is no rational course for our poor humanity to take but to accept the revelation of the Scriptures.

The prophet states (Isa. 45:18) that this earth was not formed in vain; it was created in order to be inhabited. If this is true of this little earth, we may justly conclude that it is true of the many other planets filling God's universe. As the *Post* says, the only rational course for poor humanity to take is to accept the revelation of the Scriptures. Idle speculation accomplishes little. We may allow the imagination to run riot, and seek to penetrate into the unknown; but the great door of the invisible world does not swing outward. We can not peer through its portals. Only as the Scriptures of truth reveal the plan of God in the creation of the universe and the final destiny of the human family, can we form any sort of estimate as to what the future will be.

THE year 1908 was one of phenomenal growth in amusements. With the beginning of 1909, there were 10,000 moving-picture shows in the United States, with a daily attendance of 3,000,000. The estimated expenditure by the people was \$57,500,000 for the year. At the present time fully 4,000,000 persons visit these shows daily, and the shows have increased to 13,000. There is paid out for their support by the public an average of seven cents each, or more than \$102,000,000 a year. About \$100,000,000 is invested in the moving-picture-show business. Last year \$18,000,000 worth of motion-films were sold. The cost of obtaining motion-pictures is often enormous. To obtain one picture of a railroad train and an incident connected with the same, a company leased a small railroad near New York City, with all its equipment, for one day.

THIS is a day of canal cutting. After the coasting-boats have rounded its stormy point for three centuries, Cape Cod is being cut through, close up to the Massachusetts mainland.



Now Is the Time

THERE are times in the history of the work of God when certain fields demand immediate attention and prompt working. I am fully convinced that this is true of the work for the colored people of this country, as I read the messages that have come to us in the last fifteen years. The reason given for this is because "elements are at work that will close the field to this message."

It would be pleasing to the enemy if he could prevent us from realizing the importance of the situation until he has had time to entirely close the work. The Lord calls upon us to take up this work with renewed earnestness, and that without delay. The following extracts from volume nine of the Testimonies show the great importance of this work:—

"The powers of hell are working with all their ingenuity to prevent the proclamation of the last message of mercy among the colored people."

"The Spirit of God is being withdrawn from the world; and in many places it is impossible now to do that work which could have been done for the colored people in past years."

"For many years I have borne a heavy burden in behalf of the Negro race. My heart has ached as I have seen the feeling against this race growing stronger and still stronger, and I have seen that many Seventh-day Adventists are apparently unable to understand the necessity for an earnest work being done quickly. Years are passing into eternity with apparently little done to help those who were recently a race of slaves."

"Most decided efforts should be made to educate and train colored men and women to labor as missionaries in the Southern States of America. Christian colored students should be preparing to give the truth to their own race."

"There is the greatest need for all kinds of missionary work in the South. Without delay workers must be prepared for this field. Our people should provide a fund for the education of men and women in the Southern States, who, being accustomed to the climate, can work there without endangering their health. Promising young men and women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meeting-houses should be built in different places, and teachers employed."

"Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part whole-heartedly to place these schools on vantage-ground."

Now is the time to talk courage and

hope, and redouble our efforts to finish the work. God is blessing the efforts put forth. Over three hundred accepted the truth last year. Our workers are of good courage, and pressing forward to do a greater work this year.

We need the moral and financial help of all our people.

A. J. HAYSMER.

Annual Meeting of the Pacific Press Publishing Association

THE seventh annual meeting of the members of the Pacific Press Publishing Association was held at the office of the company in Mountain View, Cal., Monday, Jan. 23, 1911, at 10 A. M. There was a large attendance, and everything passed off pleasantly and harmoniously, several stating that this was one of the best and most interesting meetings of the kind they ever attended.

The report from the treasurer showed the past fiscal year to have been one of the most prosperous in the history of the institution, the volume of business amounting to over \$388,000, and the net gain of the association to \$21,967.62. During the past year the indebtedness of the institution has been reduced about fifteen thousand dollars, and at the same time the assets have been increased over ten thousand dollars. At the present time the assets amount to \$263,255.40, the net worth being \$116,556.95.

This association operates three branch offices,—one at Kansas City, Mo.; one at Portland, Ore.; and one at Calgary, Alberta, Canada. All these are in a prosperous condition.

The following-named persons were elected to act as a board of directors for the ensuing year: H. W. Cottrell, C. H. Jones, H. G. Childs, M. C. Wilcox, H. H. Hall, G. A. Irwin, R. A. Underwood, E. T. Russell, C. W. Flaiz, E. E. Andross, J. O. Corliss, A. O. Tait, B. M. Shull.

At a meeting of the newly elected board of directors, they organized as follows: H. W. Cottrell, president; C. H. Jones, vice-president and general manager; H. G. Childs, secretary and treasurer; J. J. Ireland, auditor.

Other appointments were made as follows: H. H. Hall, manager book department; James Cochran, manager Kansas City Branch; J. F. Beatty, manager Portland Branch; W. V. Sample, manager Canadian Branch; M. C. Wilcox, editor *Signs of the Times* weekly; L. A. Reed, associate editor; L. A. Reed, editor *Signs of the Times Monthly*; M. C. Wilcox, associate editor; Kathrina B. Wilcox, editor *Our Little Friend*; M. C. Wilcox, associate editor.

The following resolutions were adopted:—

"1. *Resolved*, That we deem it eminently fitting that we as a body publicly express our gratitude to the Father of all mercies for the spiritual blessing and

light he has bestowed upon us during the last year; for the preservation of the health and strength of the workers in the Pacific Press; and for the abundant blessings he has given in the sale of our publications, not alone in the home field, but also in the hitherto almost untried Spanish field; and that we hereby consecrate ourselves anew to him and his cause for better service in the year to come.

"Whereas, There is such a great demand for the extension of gospel truth in the Oriental fields; and whereas, we are anxious to do all we can to extend to them a knowledge of the divine Redeemer; therefore,—

"2. *Resolved*, That we purchase with one tenth of our net profits a suitable printing-press, or some other machinery equivalent in value, to be decided by the incoming board, for use in that densely populated country.

"3. *Resolved*, That Article 10, Section 1, paragraph 2 of the by-laws be amended so as to include the Western Canadian Union Conference immediately after the North Pacific Union Conference.

"Whereas, The present make-up of our pioneer paper, the *Signs of the Times*, with its variety of message-filled articles, and the covering of the message in a limited series, especially adapts it to missionary work with our neighbors as well as for a teacher in the home; and,—

"Whereas, There is greater need than ever that we endeavor to reach our neighbors and humanity in general 'while it is called to-day;' therefore,—

"4. *Resolved*, That we earnestly ask our State tract societies and churches to extend the circulation of this paper, as far as consistent, (a) By clubs taken by churches and individuals; (b) by placing it in free public libraries and reading-rooms wherever such opportunity offers; and (c) by encouraging individuals to send it to their neighbors and friends during the time of a series or longer.

"5. *Resolved*, That we ask our State tract societies to aid us in increasing the individual subscription list of the *Signs of the Times* by the use of the premium book 'Questions and Answers,' at the price of two dollars a year for the book and the paper.

"6. *Resolved*, That we hereby express to the General Conference Committee and the brethren assembled in the late council at Washington, D. C., our appreciation of their action in selecting the *Signs of the Times* as the medium to be used in the next Harvest Ingathering campaign, and that we promise the committee our hearty co-operation.

"Whereas, It is now incumbent upon us as a people to reach those in the high-ways and hedges who know not the truth, to say to those who stand at the turning of the way the words of wisdom that shall compel them to come in; and,—

"Whereas, The *Signs of the Times Monthly*, with its message-filled pages, offers special means of reaching many of those who otherwise will not receive the truth, at the same time giving opportunity to our people to do self-supporting work, and work that will water their own souls; therefore,—

"7. *Resolved*, That we urgently request our conference tract societies to continue their earnest endeavors to secure agents for the monthly *Signs*; and that our people everywhere be invited to

engage in the work of selling this periodical.

"Whereas, Our message-filled tracts have been conveniently arranged in assorted one-dollar and five-dollar packages for the use of our workers at reduced prices; and,—

"Whereas, A booklet has been prepared giving our entire list of tracts as well as convenient topical lists, with clear and helpful instruction as to their practical use; therefore,—

"8. *Resolved*, That we urge their wider circulation, that they may be indeed scattered like the leaves of autumn in soul-saving work.

"9. *Resolved*, That we approve of the action taken by the board of directors in the removal of our Canadian Branch office from Regina, Saskatchewan, to Calgary, Alberta, Canada, the purchase of a lot, and the erection of a warehouse.

"11. *Resolved*, That the board of directors give careful consideration to the question of purchasing a lot and erecting a warehouse both in Kansas City, Mo., and in Portland, Ore.; and that they be authorized to purchase and build in one or both of the above-named places, if they deem it advisable to do so.

"12. *Resolved*, That we approve of the recommendations adopted by the General Conference Committee at its last session, concerning the publishing work, the payment of royalty, etc."

C. H. JONES.

Kansas

Downs.—For over twenty-five years, I have been actively engaged in the promulgation of this last message of warning. The rays of light of the third angel's message, which began to shine over sixty years ago, have pierced through the darkness into nearly every nation on the globe. Surely the message has gone with leaps and bounds, and we can rejoice and take courage to see that all things foretell the restitution of all things, even in this present generation. I praise God for his matchless love, and for the privilege of having a humble part in his vineyard.

I have now spent over one year in Kansas, and the Lord has greatly blessed my efforts in this field. A number are rejoicing in the light of present truth as the result of the efforts put forth.

A few months ago we began to agitate the advisability of establishing an academy for the western part of the State. One brother gave forty acres of valuable land. We circulated a subscription paper among the business men of Downs, Partis, and Osborne, and they contributed sixteen hundred dollars to the enterprise. We gave out the contract for a building 40 x 40 feet, three stories high, including the basement, for five thousand dollars. The building was dedicated Nov. 13, 1910. A good school is now in progress, with an enrolment of between forty and fifty students. The Lord is blessing, and the spiritual atmosphere of the school is excellent. The cause in all its different departments is onward in the West Kansas Conference. We are all of good courage, and praise the Lord for the truth.

M. G. HUFFMAN.

Young People's Work

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

M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

The Temperance "Instructor"

THE circulation of the INSTRUCTOR affords our young people a splendid opportunity to do a good work in behalf of temperance. The manufacture and sale of intoxicating drink constitutes one of the greatest evils in the world. The rum traffic is indeed the overshadowing curse.

Through indulgence of the appetite for intoxicating beverages, thousands have been robbed of a spotless character. The insane asylums are thronged with thousands of wrecks, worse than dead, whose reason is dethroned through this evil. It transforms sober, industrious, virtuous citizens into drunkards, paupers, and beggars, filling the almshouses with once industrious citizens, to be supported by public charity. Intemperance in rum trains the young in infidelity, dissipation, ignorance, lewdness, and every other conceivable vice. It incites otherwise peaceable communities to riot, robbery, and bloodshed. It multiplies accidents and incurable diseases. It changes loving, indulgent fathers into fiends, mothers into widows, and makes children orphans. Look at the pawnshop, the poorhouse, the police court, the hospital, the penitentiary, and the gallows as samples of its awful work. No work in behalf of temperance can be complete unless we lift our voice against this monstrous evil. The circulation of the INSTRUCTOR is one way we can help check this stream which is sweeping unnumbered victims over its Niagara of destruction.

Our people in the New South Wales (Australia) Conference last year engaged in a strong temperance campaign. It was not carried on entirely by the young people, but they were a factor in it. Years ago we were instructed that we are not to stand aloof from other temperance workers, but to unite with them, and we would see good results. Our people in Australia did this, and the Lord blessed them.

The question was one of local option. Although we have only about six hundred Sabbath-keepers in this conference, a special edition of the Australasian *Signs of the Times* was published for the campaign, and one hundred twenty thousand copies were circulated. Tens of thousands of pages of tracts were also specially prepared for the occasion. Both papers and tracts were given away. The money to pay for all this literature was raised by contributions solicited from persons not of our faith. Twenty-five hundred dollars was thus raised, some of the friends giving as much as fifty dollars to help in this campaign against the Moloch of strong drink. This campaign resulted in greatly extending our influence, and bringing our work before the most influential and educated class of people. Leading temperance workers spoke at our camp-meeting, some of whom were persons of note.

Think what the thousands of young people in this country might do in a united effort in this matter. A great

work has been done with former Temperance specials of the INSTRUCTOR; but a much greater work ought to be accomplished this year. Why not plan to double the circulation of this forthcoming special over all previous numbers? In the starving children, the hopeless epileptics, the neglected homes, the broken-hearted wives, the distracted parents, the chattering imbeciles, the ragged loafers all about us as the result of strong drink, we can find our inspiration.

G. B. THOMPSON.

The Morning Watch Calendar

A copy of the Morning Watch Calendar was several years ago given to a little girl who seemed interested in some I was mailing out; and while I was near, she would come each morning to read the text with me. Some weeks later her mother told me that the child said to her, "Mama, the Bible doesn't open as quick for you as it does for auntie." Then I knew that the texts had been read daily. I had longed to help the mother, who had been kind to me in many ways, but who had not allowed any one to speak to her on the matter of personal religion. A copy of "Steps to Christ" was sent her on her birthday, and word came that it made things plainer than anything she had read. Some conversation on these good things led at last to our kneeling in prayer together; and when we arose, she said, "It is the first time I have knelt since a child."

A new Bible was purchased and used through the first year, also "Christ's Object Lessons" and some of our good papers. To-day that mother loves the Lord, and finds comfort in prayer and the blessed Bible, while the little girl keeps her busy with questions, and enjoys *Our Little Friend*.

The opening wedge was a little Morning Watch Calendar. Have you sent any of these booklets out this year? Jesus will surely bless the seed thus sown.

JENNIE R. BATES.

What the Workers Say

AGAIN we have the privilege of catching a few of the notes of courage that float in from the workers out in the wide harvest-fields. Read them with a heart open to divine impressions as to what you may do to save the young people about you. The first is from Sister Margaret Shanks, of—

Ontario

"One of the most obvious signs of the times is seen in the way our young people are relating themselves to the closing message. It is plain from the Scriptures that the youth are to act a part in speeding the tidings of the coming Saviour to every nation, kindred, tongue, and people. They are responding nobly to the call of God for service. The Missionary Volunteer society is a practical training-school for our youth. The main point is to attract their attention to our great work, and keep it there; this can be done as they are led to work for others. In doing this work they broaden the distance between themselves and the world. The Reading Courses are also an important factor in this Missionary Volunteer training-school. More young people see the ne-

Six new members have united with the church at Santa Cruz, Cal., three of whom have just accepted the truth.

cessity this year of a systematic course of reading than ever before. The Morning Watch Calendar is a good friend to those who treat it in a friendly way, and most of our young people are well acquainted with it. While visiting our school recently, I was agreeably surprised at the morning meal to hear nearly all the students repeat the verse for the day from the Morning Watch Calendar. The young people's work at camp-meeting has helped our youth in two ways: (1) Through it some have become interested in school; and (2) others have been led to take an active part in missionary work."

Southern New England

Brother C. H. Reimers, Missionary Volunteer secretary of this conference, writes: "Although the young people in our conference are few, and widely scattered, the effort which they put forth to attend the weekly meetings is a proof that the Missionary Volunteer Society is a source of blessing to them. This department affords our youth much help in their preparation for service in the Master's vineyard. The Morning Watch helps them to form the habit of taking time each morning for study, meditation, and prayer. This we know is the secret of success in the Christian life. Some of our members learn by heart the verse for each day. We have greatly appreciated the lessons on Bible doctrines in the *INSTRUCTOR*, and are striving for the Standard of Attainment. It has been said that 'without the love of books the richest man is poor;' so I must testify to the value of the Missionary Volunteer Reading Courses. These courses are enjoyed more and more by old as well as young. They help us to value and use the spare moments, and increase our desire for good books. The Missionary Volunteer work also encourages and helps our young people to gain an education. We desire the good will and encouragement of the older church-members and also of the ministry. A large part of the work in this closing message must be done by our young people; therefore we must be up and doing."

Western Washington

From this far Western conference, Sister Sophrona Dodge writes: "To enlist our young people for service, and to harness their energies for active work in behalf of the third angel's message, is the ultimate object of the Missionary Volunteer movement. Many of our young people do not realize what they are capable of doing until their ability has been demonstrated through the Missionary Volunteer society. In this way some have been encouraged to enter our schools to obtain a better preparation for carrying on the work. The Reading Courses help our youth to utilize time which otherwise might be wasted, and also to fix their minds upon that which is noble and elevating. The Morning Watch Calendar is a constant reminder of the Christian's duty, and prepares us to meet the temptations of the day. The quiet hour alone with the Saviour in study and meditation upon the Word, is indeed the secret of a happy Christian life. I trust our young people may experience this during the coming year. Not nearly all has been accomplished that should be, but I feel confident that this work in behalf of the young people is helping to turn

their attention away from the attractions of the world, and direct them toward the one great thing to live for at this time,—the spreading of the third angel's message."

British Columbia

Words of courage come from Sister Birdie Conway, of the British Columbia Conference: "The Lord is blessing the Missionary Volunteer work, and I firmly believe that it will be a great factor in helping to spread the message quickly. Our youth have been doing some good work with the Harvest Ingathering number of the *REVIEW*. One society takes quite a large club of the *Signs*, and the young people meet, and wrap and address them in connection with the missionary meetings. Over five thousand tracts were distributed by our band members among the visitors at the International Apple Show. We are hoping for some good results from this effort. Thirty-six have enrolled in the Reading Courses."

Western Oregon

R. W. Airey writes of the work in the Western Oregon Conference: "My heart is made to rejoice as I go from society to society in our conference, when I note the way in which the Missionary Volunteer work is encouraging and holding our young people. The interest they show in the society lessons in the *Instructor*, especially those on mission fields, is very marked. Our good Reading Courses and the Morning Watch Calendar are accomplishing much for our youth."

Eastern Pennsylvania

Of the work in this conference Sister Myrtle A. Bristol, the Missionary Volunteer secretary, says: "The Missionary Volunteer work has become a distinct and indispensable factor in the training of our youth. The young people recognize themselves, individually, as links in the great chain of young people, and they like the association. They gather inspiration from belonging to a body having for its aim the proclamation of this message to the world. The experience gained in missionary visits to the poor and sick, and through missionary correspondence, is brightening their Christian life, and proving an inspiration to the older church-members as well. We find a hearty response from our youth in taking up the Standard of Attainment studies and the Reading Courses. The Morning Watch Calendar is also doing a great work in aiding our young people to acquire the habit of daily, personal devotion to Bible study. These various departments are all strengthening them in a determination to fit themselves for better service."

Northern New England

From Mrs. W. H. Holden: "I feel that the Missionary Volunteer work is helping to hold and train the youth in our conference. Through it they are gaining a deeper Christian experience. This gives them a greater love for the truth, and a desire to have a part in giving it to others, and it also shows them the need of quickly warning the world of the coming of the Saviour. The Reading Courses are giving our young people a desire for good reading and for improving their spare time; further than this, they are creating in the youth an ambition to accomplish

something in the world. The Morning Watch has encouraged daily Bible study, which has proved a safeguard against yielding to temptations. The Missionary Volunteer work has caused a deeper interest in our camp-meetings on the part of the young people, and has prompted them to attend. They say that the young people's meetings are the best part of the camp-meeting."

Iowa

Brother H. H. Howard sends the following good word from this conference: "The Missionary Volunteer work is doing much in Iowa to hold and train our youth. It furnishes them definite plans for labor, and urges them into service. While working for others, they become stronger themselves, and thus advance in the cause of God. How thankful I am for our Missionary Volunteer Reading Courses, and I am still more thankful as I see a growing demand for them. Those who have read the books in one course are usually the first to enroll the coming year. Thus the habit of reading good books is formed.

Nothing can be more desirable than to have our youth cultivate a taste for good literature. We can not speak too highly of the work done for the young people by the Morning Watch Calendar. Its influence has been far-reaching. I know of young men and women who have received spiritual blessings that they would not have to-day, had they not devoted a few moments in the early morning to the Morning Watch texts."

As we see what others are doing for our young people, and note the blessed results, let us resolve to be more faithful and earnest in our efforts to save them to this work and for the Master's kingdom.

M. E.



Overlooking Small Things

We plead for privilege to serve;

With outstretched, open arms we wait,

Prepared to stand, nor shrink nor swerve

From 'neath the load, however great,

Love casts upon us in the guise

Of martyrdom and sacrifice.

And standing thus, expectant aye

Of burdens heavy to uphold,

We oft o'erlook from day to day

The smaller duties manifold

That slip between our upturned palms,—

Sweet sympathies and blessed alms.

— Selected.



"THE greatest science men can study is the science of living with other men. There is no other thing that is so taxing, requires so much education, so much wisdom, so much practise, as to live together. We study how to control the forces of nature; but the forces of human nature are more difficult still. There is no art that is finer than the art of being at peace with our neighbors, national and individual."



CHRISTIAN action must not be individual action only. There have always been Christians who have acted apart from others; this is an anomaly, a sickly exception.—*D'Aubigne*.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

Union College

It is with much satisfaction that we report the steady progress which Union College is making in everything which tends to the accomplishment of the purpose for which the school was established. Since the separation of the foreign schools, which took place last year, the college has started on a new era of growth and development, which we trust will enable the institution to accomplish in a fuller sense the high ideals for which it stands.

The Lord has been very near us this year, and has worked with us and for us in a marked way. The faculty meets for fifteen minutes each day, just before the chapel period, for a short prayer-meeting. At the same time the students gather in small groups in different rooms in the building for prayer, and for personal work for their fellows. Thus a united petition from both teachers and students ascends daily to the Source of all blessing; and the Lord has heard and answered.

The school has maintained regular Friday evening prayer and social meetings, in which all the school take part. Many good and helpful testimonies are given, showing battles fought and victories won,—a genuine growth in Christian experience. Opportunity is always offered for those who have not done so to take their first step in the Christian life; and we are glad to say that a number have availed themselves of this opportunity.

The week of prayer was a precious season with us. As a result of the revival effort put forth, over forty students and church-school pupils were baptized.

The foreign mission band numbers at present sixty-four, besides some who are not in school this year, but are still considered members, making a total of about ninety in all. The band is growing, and we expect to pass the one-hundred mark before the school closes. All the members have signed this declaration: "I am desirous and willing, if it be God's will, of becoming a foreign missionary."

The personal workers' bands, which constitute the Missionary Volunteer society of College View, have been doing aggressive work, and the bands have been growing in numbers and in interest. Many kinds of work are carried on, among which the support of Elder J. C. Rogers in Nyasaland may be mentioned. The society has supported Elder Rogers ever since he went to Africa, and this has been the means of increasing the interest in missionary work, and of strengthening the spiritual life of the members. About \$870 has been raised each year by the society for the purpose mentioned; but we hope to do still more than this in the future.

The intellectual work of the school is of a high grade, and the progress of the students in the various branches is excellent. The college has taken up the industrial work in an effective and permanent way, and much progress has been made. Plans are forming that will result in still further development.

We thank God for his protective and fostering care, which has attended all the work of the school this year.

H. U. STEVENS.

To this encouraging report I wish to add a few words from a letter which I have recently received from Miss Peck, regarding the work at College View during the week of prayer, and which have reference more particularly to the work for the younger students:—

"The week of prayer was such a blessing to us all, and the work of Professor Griggs was a great help to our children. Every day was one of genuine pastoral service. Several times I was obliged to dismiss classes, to give spiritual help to the children who sought me for it. At the close of the effort the Lord set his seal of approval on it by giving us twenty-eight children, who gave their hearts to God, and went forward in baptism. It was the richest experience I ever passed through, except at the time of my own conversion. I do praise the Lord that he lets me have a part in this grand work."

H. R. S.

News and Miscellany

Notes and clippings from the daily
and weekly press

—It costs the government approximately \$15,000 to graduate an officer from West Point.

—In an explosion, February 6, ten men met instant death in the plant of the Pluto Powder Company, in the outskirts of Ishpeming, Mich.

—There is considerable agitation in Jamaica over the holding of an exhibition in Kingston in 1915, coincident with the formal opening of the Panama Canal.

—There has been a serious outbreak among the Chinese on the island of Billiton, west of Borneo. The capital was looted and burned, and the chief minister murdered.

—The United States Congress has authorized an expenditure of \$113,542,900 for public buildings since 1902. The government has expended for public buildings and sites the enormous total of \$217,390,453.

—It is reported that an Indian pigmy tribe, known as Kurutou, has recently been discovered in Brazil. This is the first known pigmy tribe on the South American continent. The tallest individual was found to be only four feet six inches in height.

—It is reported from Helsingfors, Finland, that an entire village of 253 men, which has been established on the ice south of Bjorko Sound, was carried out to sea in a gale, February 3. Relief boats rescued about one half of the company, the others perishing.

—After a ten years' struggle, the House, February 7, passed a bill providing for the purchase and construction of American embassy, legation, and consular buildings abroad. The measure was passed by a vote of 141 to 39. The bill limits the cost of buildings to \$150,000 each.

—It is reported that the recent revolt in Haiti is rapidly spreading into new districts. The government is taking energetic measures to meet the situation.

—The people of Cleveland, Ohio, have subscribed \$250,000, and petitioned Congress in a bill presented by Representative Howland to contribute a like sum, for the purpose of bringing the Olympic games to the United States in 1916. The city of Cleveland has agreed to erect a stadium. The \$500,000 fund is for prizes and entertainment of the visiting athletes.

—The importance of the physical examination of school-children is shown by the results of such work in Chicago during the last three months of 1910. Out of 31,088 school-children examined, 13,248 were found defective, and medical treatment was advised. During the three years that this work has been done in Chicago, almost one half of the children examined were found physically defective. Most of these defects consist in enlarged glands, defective vision, and bad teeth.

—The executive committees of the Union Pacific and Southern Pacific lines have decided to complete double-tracking the lines from the Missouri River to San Francisco; also to double-track the Oregon Short Line from the junction with the Union Pacific main line at Granger, Wyo., to Huntington, Ore.; also the line along the Columbia River in Oregon to Portland, a total of 1,673 miles. The cost of the double-tracking of the lines will aggregate upward of \$75,000,000, which will be distributed over a period of five years.

—A Grand Rapids, Mich., police judge has initiated a novel plan in dealing with those brought before him charged with intoxication. He sentences the erring ones to attend the local rescue mission every night, for terms ranging from thirty to sixty days. The officers of the mission are provided with commitment papers, the same as a jailer, and all who are sentenced to attend the services are warned that if they do not put in an appearance at the mission every night, they will be taken to jail. Needless to say, all prefer the alternative of attending the mission.

—January 31 the House of Representatives, by a vote of 188 to 159, decided in favor of San Francisco, and against New Orleans, as the city in which an exposition to celebrate the opening of the Panama Canal in 1915 shall be held. This vote was taken on a roll-call to determine whether the San Francisco resolution or the New Orleans bill should have consideration in the House. On a final vote the San Francisco resolution was passed by a vote of 259 to 43. The advocates of San Francisco are claiming that their fight is won, and that the Senate will ratify the action of the House. San Francisco won by capturing the Republican vote in the House. New Orleans's support came from the Democrats. Only thirty Republicans voted for New Orleans. Thirty-six Democrats voted for San Francisco. The San Francisco resolution does not ask for government aid in any form. It simply authorizes the President of the United States to invite foreign nations to participate in the fair by sending exhibits, encouraging attendance, etc.

NOTICES AND APPOINTMENTS

Change of Address

HAVING been transferred from the Southwestern to the North Pacific Union Conference, my address for the future will be College Place, Wash. All mail or business for the Southwestern Union Conference, formerly addressed to me, should now be addressed to Mr. C. E. Smith, Keene, Tex.

C. N. WOODWARD.

Publications Wanted

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

Tom C. Hege, Rocky Mountain, N. C.

Mrs. S. Augusta Lawrence, Bridgeport, Ala., denominational papers, especially *Watchman*, *Life and Health*, *Youth's Instructor*, and *Life Boat*.

Mrs. R. G. Stringer, Drawer 28, Orlando, Fla., *Signs of the Times*, *Watchman*, *Gospel Sentinel*, *Life and Health*, *Youth's Instructor*, *Little Friend*, and tracts.

St. Helena Training School

THE next class in the St. Helena Sanitarium and Hospital Training School for Medical Missionary Nurses will be organized Tuesday, April 4, 1911. Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the students in both surgical and general hospital nursing, the course is especially strong, from a practical missionary standpoint. In addition to the opportunities for missionary work at the sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving a special opportunity to those who desire a definite foreign mission field for which to prepare and upon which to enter when their course is completed. Twenty-five consecrated young men and women, whose desire is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

Send for the Training School Calendar, addressing Dr. H. F. Rand, Superintendent, or Mrs. S. J. Whitney, Secretary, Sanitarium, Napa Co., Cal.

The "Watchman" for March

BEFORE mentioning the articles to appear, we wish to call your attention to the following recent testimonials:—

"Of all the magazines I find the *Watchman* sells the best."

"The *Watchman* and 'Daniel and the Revelation' have made me a believer instead of a scoffer, and I desire to show others the truth."

"We appreciate the *Watchman* as a missionary paper, and know it has an active part to play in the giving of the message. We shall do all we can to send it out over our territory."

In the March issue the editor will speak of the record of disasters by fire and flood, answering the questions whether these events come by chance or otherwise.

That splendid series on the Eastern question is continued, and the "Truce in the Far East," by Prof. P. T. Magan, will be concluded in this number.

C. P. Bollman, associate editor, will write of the murder and homicide record for the year 1910.

"The Coming Conflict," by E. E. Andross, will present striking quotations from the world's greatest statesmen, showing how events are now shaping the way for Armageddon.

Most convincing testimony on the question of the perpetuity of the decalogue will be given in an article by J. S. Washburn.

Prof. Frederick Griggs, president of Union College, will write on "The Gospel and Education."

A Turkish missionary, Z. G. Baharian, will

answers, together with numerous explanatory notes, on this very important theme?

The March number of the *Signs Monthly* contains convincingly written and well illustrated articles on all the subjects mentioned, and much more, too.

Don't fail to get a copy. If necessary, the publishers will send sample copies free to those who will order if the number is up to their expectations. It is not putting it a bit too strong to say that the March number is even better than the January or February numbers.

Dear readers, if you are not already doing so, will you not take hold now and help us educate the masses in God's truth, and by this means?

Send orders through your tract society. \$1 pays for 20 copies; \$2 pays for 50 copies. You sell them for 10 cents a copy.

SIGNS OF THE TIMES.

Mountain View, Cal.

Address Wanted

ANY one knowing the present address of Wilhelmina Faling, *née* Suhr, will confer a favor upon her by sending it to 807 Maple St., Saginaw, W. S., Mich., as her mother is dead.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—In a growing town, Turkish bath- and treatment-rooms, for ladies and gentlemen. Good trade established; fine place for man and wife. Mrs. N. M. Brien, Clyde, Ohio.

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.

WANTED.—An able, experienced Sabbath-keeper to work on farm by year or month, in healthy, quiet location. Colored or white, married or single. Good recommendations given and required. State wages wanted. Address Fred Vydell, R. F. D. 1, Faber, Nelson Co., Va.

HELP WANTED.—Sabbath-keeping young man to work on fruit farm. Must be strong, of good habits, good hand with team, careful around trees; begin March 1. \$30 a month and board; for seven or eight months. Reply immediately with reference. J. J. Knapp, Hood River, Ore.

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.



FACSIMILE OF FIRST COVER PAGE

tell of the present crisis through which the Armenian people are passing.

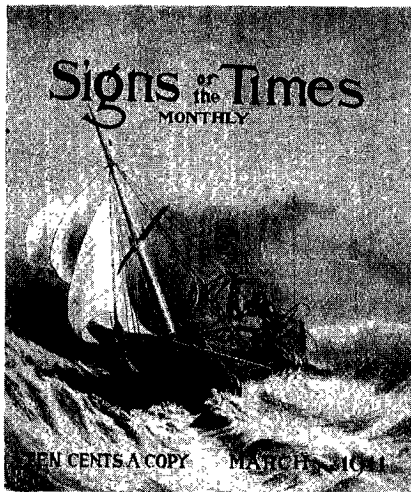
Agents wanted everywhere. Rates: 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Send orders to your tract society or to the Southern Publishing Association, 2123 Twenty-fourth Ave. N., Nashville, Tenn.

Do They Know About These Things?

Do your fellow townsmen know that lawlessness is on the increase; that at the present time there are four and one-half times as many crimes for each million of people as there were in 1881? Do they know that this is a sign of the end?

Are they correctly informed as to the meaning of the crisis in the far East?

Is Spiritism making inroads in your com-



FACSIMILE OF FIRST COVER PAGE

munity? Its growth is quite marked in most places. In a recent interview Mrs. Stetson is quoted as saying that she expected Mrs. Eddy would manifest herself in physical form as our Saviour did after his resurrection; for, she argues, Mrs. Eddy occupied the same relation to her time as Jesus Christ did to his. Such assumption! And yet there are thousands who are led astray by just such declarations. Aren't there those in your community who would be glad for God's truth on this point?

Do your neighbors know what God's Word says about the Sabbath? Would they be benefited by reading twenty-one questions and an-

WANTED.—A young, single man, Seventh-day Adventist, to work at raising sugar-corn, potatoes, tomatoes, etc. There will be furnished him a good home, with church privileges. The land is desirable for cultivation. Send recommendations from church elder to James A. Scott, R. F. D. 1, Seven Mile, Ohio.

HELP WANTED.—An experienced forelady for steam laundry; nurses; stenographer; chambermaids; dining-room help; ironers; call-boys. Permanent employment; good wages. Also wish to correspond with those who desire a training as sanitarian clerks, stewards, cooks, or matrons. Address L. M. Bowen, Sanitarium, Napa Co., Cal.

DR. GODSMARK'S Hygienic Shortening, No. 2. Rich, pure, odorless, healthful. Prices: 5 gallons, \$4.20; 10 gallons, \$8.20; ½ bbl. (about 32 gallons), 72 cents a gallon. Our better grade: 5 gallons, \$4.50; 10 gallons, \$8.50; ½ bbl., 76 cents. By freight from Louisville or Chattanooga. Order to-day. Home Supply and Manufacturing Co., News Building, Chattanooga, Tenn.

FOR SALE.—Bible Mottoes—foreign beauties, all of imported designs. Almost 500,000 sold in 1910. We print our own designs. We are the only company to get out a Father and Mother motto, and they lead the world. Special offer: 200 Spanish, \$5. Assorted, English and German, 100, \$5; 200, \$9; 500, \$20; 1,000, \$35. Twenty-five free with each 100 ordered; express prepaid. Address Hampton Art Co., Lock Box 257, Hampton, Iowa.

FOR SALE.—"Temperance Torchlights," by Matilda Erickson. A book of studies, stories, songs, poems, and useful information on temperance topics; for the use of individuals, churches, schools, temperance and young people's societies. Every one interested in the cause of temperance will find many helpful suggestions in this book. It should be placed in the hands of every temperance worker. Cloth, 256 pages, fifty cents. Order of the tract societies.

FOR SALE.—"The Speaker's Manual of Pronunciation," by Fannie Dickerson Chase. Primarily a text-book on pronunciation and enunciation for class use or private study, but equally valuable to all who speak the English language, whether minister, teacher, or student. The book contains the correct pronunciation of over two thousand words commonly mispronounced. The familiar diacritical marking is used throughout. The book contains 127 pages, pocket size (3½ x 5¾ inches). Bound in two serviceable styles. Cloth, twenty-five cents; leather, fifty cents. Order of the tract societies.

Summer Flowering Bulbs

LAST year the Oakwood Manual Training School raised some fine summer flowering bulbs, and now offers the following for sale:—

Excelsior Double Pearl Tuberose bulbs: 5 cents each; 50 cents a dozen; \$2 a hundred, not prepaid.

Gladioli, mixed colors, very choice: 3 cents each; 25 cents a dozen; \$1.50 a hundred, not prepaid.

Dahlias, fine double mixed, white, red, pink, and mixed colors: 10 cents each; 50 cents a dozen, not prepaid.

Cannas, a choice bedding plant, mostly red: 10 cents each; 75 cents a dozen, not prepaid.

Caladiums ("elephant's ears"), a fine foliage plant for the lawn: 10 cents each; 75 cents a dozen, not prepaid.

Transportation on the above prepaid unless otherwise specified. Orders for one-half dozen will be filled at the dozen rate, and for fifty at the hundred rate. All these bulbs are flowering size, and should be planted in the spring. Your order will be a benefit to the school. We have published a descriptive price-list of these flowers, and shall be glad to send it on request.

Address all orders and inquiries to the Oakwood School, Box 414, Huntsville, Ala.

Obituaries

BATTERSON.—Mary Grace, our only child, died Oct. 1, 1910, aged 6 years, 1 month, and 20 days. She loved to talk of the joys that await the children in the kingdom of God. The funeral services were conducted by Elder P. A. Field, of Omaha, assisted by Elder Hill, of the Christian Church. Words of comfort were spoken from John 11.

WM. M. BATTERSON.

SWANSON.—Nellie, daughter of Brother and Sister August Swanson, died at her home near Genoa, Neb., Dec. 31, 1910, aged 14 years, 7 months, and 23 days. Sister Nellie was baptized at the York camp-meeting last August, and rests in Jesus, awaiting the call of the Life-giver. Words of comfort were spoken by the writer at the funeral service, which was held at Nebraska City.

WM. M. BATTERSON.

ALLEN.—Died Jan. 24, 1911, Brother John Allen, aged about seventy-two years. He was one of the first to accept the message in Richmond, Va., about sixteen years ago, and was loyal to the truth and always faithful in attendance at the meetings of the church until his death, which was caused by asphyxiation by gas. He was laid to rest in the Oakwood Cemetery, to await the call of the Life-giver. The funeral services were conducted by the writer.

A. M. NEFF.

NUTTLE.—Died at his home at Riverside, Cal., Dec. 12, 1911, Brother Henry Nuttle, aged 65 years, 5 months, and 7 days. Brother Nuttle leaves a wife, two sons, and one daughter to mourn. It was the privilege of the writer to visit our brother in his illness and pray with him. A special service was conducted by the writer at the undertaker's parlors before the body was sent to the Coast for burial. The rooms were filled with Grand Army men and friends. Words of comfort were spoken from 1 Thess. 4:13-18.

F. W. PAAP.

BAKER.—Mary Matilda Baker was born May 22, 1835, and died at the home of her son, at Rock Hill, Md., Jan. 23, 1911, aged 75 years, 8 months, and 1 day. For about eighty years she was a lover of present truth. She was the mother of eight children, seven of whom survive her. The writer spoke comforting words to about sixty sorrowing relatives and friends at the funeral at her late home, January 25, from Prov. 16:31. In behalf of the bereaved family the writer wishes to thank Elder Dreer and the choir of the Rock Hill church, also the many friends, for their numerous acts of kindness.

C. EARLE TICKNER.

DEAN.—Alonzo Daniel Dean was born in Bellevue, Eaton Co., Mich., Nov. 30, 1842, and died at the age of 68 years, 1 month, and 21 days. Brother Dean's father died when he was a small boy. Alonzo being the oldest of the family, he began early in life to assume responsibilities which he carried all through his life. He served his country as a soldier during the Civil War. In 1882 he with his faithful companion accepted the third angel's message. Brother Dean will be greatly missed by his aged wife, five children, and two sisters. His many friends gave evidence of their regard for him during his sickness. Words of comfort were spoken by the writer at the funeral service.

WM. OSTRANDER.

MCCONNELL.—Mary May was born in Fountain County, Indiana, March 29, 1842; was married to R. S. McConnell in 1862; and died Jan. 19, 1911, aged 68 years, 9 months, and 20 days. Two sons were born to Brother and Sister McConnell, one being now deceased. The other, with her aged husband and one sister, is left to mourn. Sister McConnell accepted the message many years ago, and was one of the charter members of the First Springfield church, organized in 1888. She loved the truth, and her faith and hope in the soon-coming Saviour were unwavering. Funeral services were conducted by the writer at Springfield, where Sister McConnell resided for forty-four years.

E. A. BRISTOL.

LARRABEE.—Fell asleep in Jesus, Jan. 29, 1911, Brother Philander D. Larrabee. He was born in Cattaraugus County, New York, Dec. 13, 1832, and was married to Louisa Clark in October, 1861. Eight children were born to them, six of whom are still living. He accepted the third angel's message under the labors of Elder J. Bartlett, about thirty-five years ago. Words of comfort were spoken by the writer, from 1 John 2:17, to a large circle of friends in the Seventh-day Adventist church near Granger, Wash.

W. W. STEWARD.

GOFF.—Sarah Jane Savage was born Sept. 29, 1835, in the State of New York, and died at her home in Edenbower, Ore., Jan. 17, 1911, aged 75 years, 3 months, and 18 days. She was married to Ira Alfred Goff in Michigan. They afterward went to Iowa, where Sister Goff first received the advent message. Four years ago they came to Edenbower, Sister Goff joining the church at Roseburg. She was a consistent Christian, loved by all who knew her. She is survived by her husband, five sons, and one daughter, who are left to miss her loving ministrations. She was taken to Joliet, Mont., to be laid to rest till Jesus comes. The funeral was conducted by the writer. Texts, 1 Cor. 15:51 and 1 Thess. 4:16.

J. N. VANCE.

MORTON.—Asa Carder Morton was born in the State of New York, July 27, 1830, and died in Fresno, Cal., Jan. 27, 1911, aged eighty years and six months. At the age of eighteen he was converted and joined the Methodist Episcopal Church. In 1854 he heard the third angel's message presented at Delhi, Mich., accepted it as the truth, and in 1856 began preaching it to others. A little later he moved to Minnesota. He was among the first to see and accept the truth that the Sabbath hours should be reckoned from sunset to sunset. In 1860 he was married to Mary A. Sanford, and in 1876 he came, with his family, to California. He was a charter member of the Fresno church. His faith never wavered, and he died with a strong hope of Christ's soon coming. His wife, ten children, and a large circle of friends are left to mourn.

C. L. TAGGART.

ZIRKLE.—Mrs. Elizabeth E. Zirkle, daughter of John and Catharine Rife, and widow of the late John P. Zirkle, was born near Timberville, Va., April 22, 1836, and died in Union Station, Washington, D. C., Jan. 19, 1911, aged 74 years, 8 months, and 27 days. She is survived by one sister, one brother, a son, a daughter, sixteen grandchildren, and other relatives. Sister Zirkle had been in failing health for more than a year. Two months before her death she was at the Washington (D. C.) Sanitarium, where everything possible was done for her; but her advanced age and condition were against her. Finding that no permanent help was assured, the family was making an effort to return her to her home at New Market, Va., when, in the presence of her daughter and son-in-law, Mrs. and Elder R. D. Hottel, she died in the Union Station, thirty minutes before the train was to leave for her home. Sister Zirkle was the first person to receive baptism under the proclamation of the third angel's message in the State of Virginia. When, in January, 1876, Elders J. O. Corliss and E. B. Lane came to Virginia, they found their first permanent home at Sister Zirkle's. Near her home the first sermons were preached, and from this vicinity the truth radiated to other parts of the State. She soon accepted the message, and on June 17, 1876, Elder Corliss baptized her. She has ever since been a faithful and earnest member of the church, always being present at the services, and taking a deep interest in the progress of the work. The family gave the land on which now stands the Shenandoah Valley Training Academy, and she has since made other substantial gifts to the school and the work. The services, Sabbath morning, were conducted by Elder Stewart Kime, assisted by Elder A. C. Neff, who read a brief history of her life, in the presence of one of the largest congregations ever assembled in New Market on such an occasion. Interment was made in the family graveyard near her home.

R. D. HOTTEL.



WASHINGTON, D. C., FEBRUARY 16, 1911

CONTENTS

General Articles

The Seven Deacons, *Mrs. E. G. White* 3
 The Sanhedrin, *Geo. I. Butler* 4
 Truth (poetry), *George E. Tack* 5
 Things Definite, *George F. Watson* 5
 He Shall Come to His End, *P. T. Magan* 5
 He Leadeth Me, *G. W. Shone* 6
 Hath Redeemed Us, *G. B. Thompson* .. 6

Home and Health

Chilblains, *J. J. Bell, M. D.* 7

The World-Wide Field

Our Indian Sisters, *Edith E. Bruce* ... 8
 Argentina, *C. E. Knight* 9
 The Campa Indians of the Upper Amazon, *T. E. Bowen* 9

Editorial

The Moving Pillar—A Great Conspiracy—Seeking of God—Famines and Pestilences—Christian Union—Our Aim a Completed Work—The \$300,000 Fund—Ten-Cent-a-Week Fund 11-17

The Field Work 18, 19

Young People's Work 19, 20

Christian Education 21

News and Miscellany 21

Miscellaneous 22, 23

THE annual financial statement of our British publishing-house, the International Tract Society, shows a gain of \$5,344, which means a good work done in issuing publications bearing this message.

WE have received the announcement of the Meiktila Industrial School, in Burma, to open May 30, 1911, Elder Robert B. Thurber, superintendent. The announcement is printed in both English and Burmese.

THE Mission Board has invited Brother J. R. Douglas, of Arizona, to go to Mexico to engage in the book work. He will doubtless spend some time in the school being conducted for workers in Mexico City.

WE learn that Brother A. H. Ferris and family, of Australia, landed in Norfolk Island, South Pacific, early in January. Brother Ferris goes to take the oversight of the work there in place of Brother H. Mitchell, who is compelled to return to Australia on account of his wife's health.

ELDER E. L. MAXWELL, president of the Louisiana Conference, reports that Elder J. A. Morrow and wife, of Kansas, have arrived in New Orleans to take charge of the city mission work. Elder Maxwell is desirous of securing a French canvasser to work in that great city, with its many thousands of French-speaking people. For English canvassing, he has secured Brother F. A. Evans, of Pennsylvania, and Brother Z. S. Arey, of Oklahoma.

WE hear that the West Indian Union Conference is arranging to open work in San Salvador, the one Central American state in which we have no representative.

WE regret that we neglected to give proper credit for the beautiful song, "Hail, Gladdening Light," printed in our Home department last week. The words are by Sebaste, and the music by John Stainer.

THE General Conference Treasury makes two interesting reports in this issue. It is good to see the growth in the \$300,000 Fund since the former report. Let us keep it growing. Not a week passes that does not emphasize anew the need of the facilities that this fund is to secure in the great mission fields where the facilities are so meager.

IN appealing for funds for issuing a new book for Mohammedans, the American Tract Society quotes the saying of a veteran missionary that the opportunity now in Turkey "surpasses anything our missionaries have ever thought or dreamt of." Every nation and tribe must hear the gospel message in this generation, and the Lord prepares the way.

JANUARY was a special campaign month in Korea. The regions within our reach were mapped out, and various companies of believers, led by our missionaries, were to go through the country, sowing the literature in the villages and towns. They are using the special issue of their paper, the *Three Angels' Message*. The paper is illustrated, and the table of contents, which is given in English, shows that it is full of the message for this time.

The Idaho Sunday Law

THE governor of Idaho, in his message to the legislature, dated January 3, strongly recommends the repeal of the State Sunday law. This is the Sunday law which was drawn up by the Pacific Coast representative of the International Reform Bureau, Rev. G. L. Tufts, and was declared to be the product of a study of forty other State Sunday laws, and was highly recommended by the International Reform Bureau as a model law. Nevertheless the governor declared that "the provisions of the act itself are in many respects both absurd and contradictory," and that "the matter has twice been before the supreme court, requiring construction at the hands of that tribunal, while many other of its provisions still remain in grave doubt. . . . The reason for many of the prohibitions are simply incomprehensible to the average mind. . . . No law universal in its application can be enacted that will be satisfactory to the varying conditions of this State. As a result of its experience in construing this law, the supreme court has proposed in its report to the governor, that it be so amended as to be made intelligible. Undoubtedly the act needs amendment if it is continued in force, but I would suggest as a still better remedy that the entire act be repealed, and the subject-matter of it relegated to local

authorities in the various municipalities of the State." This double criticism from the governor and the State supreme court is a strikingly severe comment on the work and the judgment of those who are responsible for the making of the law. It is to be hoped that the governor's recommendation for the repeal of the law may meet the approval of the Idaho Legislature.

Roll of Honor

WE are glad to add the following conferences to the list already published:—

	Sustentation Fund Per Cent	To Mission Work Per Cent
Alabama	5	5
Tennessee River	5	5
Kentucky	5	5
Southern Union Mission	5	5
North Dakota	5	10
Western Oregon		15
Upper Columbia	5	20

W. T. KNOX, *Treasurer.*

What About the Johnston Sunday Bill?

THE District Committee of the House of Representatives has taken no action concerning the Johnston Sunday bill since the hearing that was held on the same, March 8 and 16, 1910. It had lain in the hands of the committee so long without any action, that no one expected, at this late hour in this session of Congress, that it would be acted upon by the committee; but to our surprise we learned Wednesday morning, February 8, that final action was to be taken the next morning. Most earnest efforts were at once put forth with the members of the committee with the hope of influencing them to render an adverse report upon the bill; for it was feared that, should the committee take favorable action on the measure, it would undoubtedly pass the House, and become a law.

WE are glad, however, to report that there was a failure to secure the presence of a quorum of the committee; hence no action was taken.

THE bill, however, is placed upon the "motion to discharge committees" calendar, and may yet slip through. Let us pray that its passage may be hindered.

K. C. RUSSELL.

February 25

SABBATH, Feb. 25, 1911, is the day set apart for the regular fourth Sabbath home missionary service in our churches. As there will be considerable original work connected with the program (see pages 18-20 of REVIEW for February 9), it is suggested that church elders or missionary leaders make early assignments to the various members who will be expected to take part.

IN reading note 2 in the "Suggestive Program" found on page 20 of last week's REVIEW, the "Great Controversy" should be credited with having led twenty-one persons of the 1,080 mentioned to accept the truth, instead of only one person, as it was made to read through a typographical error.

A. J. S. BOURDEAU, *Missionary Secretary.*