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No. 8



The Heritage of the Saints

O thou afflicted, tossed with tempest,
and not comforted, behold, I will lay thy
stones with fair colors, and lay thy founda-
tions with sapphires.

And I will make thy windows of agates,
and thy gates of carbuncles, and all
thy borders of pleasant stones.

And all thy children shall be taught of
the Lord; and great shall be the peace of
thy children.

In righteousness shalt thou be estab-
lished: thou shalt be far from oppression;
for thou shalt not fear: and from terror;
for it shall not come near thee.

Behold, they shall surely gather to-
gether, but not by Me: whosoever shall
gather together against thee shall fall for
thy sake. . . .

No weapon that is formed against thee
shall prosper; and every tongue that shall
rise against thee in judgment thou shalt
condemn. This is of the heritage of the
servants of the Lord, and their righteous-
ness is of Me, saith the Lord.— *Isaiah*

54: 11-17.



The March Issue of **LIFE AND HEALTH**

The March issue of *Life and Health* is adapted to the needs of the individual during the most health-testing month of the year. It is not a "don't" number, void of the things to do in building up the system so it may resist disease; but it presents simple, positive measures in the treatment of such vital questions as—

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The Impairing of the Mental Powers and Laying the Foundation for Insanity; Worry and Unhappiness in the Home; Having Trouble With Employed Help; Bad Habits of the Functions of the Body; Bad Habits of Placing Confidence in "Cure-Alls,"—"Rabbit's Foot," and Other Amulets and Charms.

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OR

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The Review and Herald

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

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General Articles

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

The Blessed Hope

L. D. SANTEE

THE "blessed hope" is the one that lingers,
Bright with its promise, and sweet with prayer;
Harps will be touched with deathless fingers,
I shall hear them and see them over there;
Forms will be there of matchless beauty,
Walking the shining streets of gold;
Rich and sweet were their lives with duty,
And their joys no angel has ever told.

The "blessed hope" with its joy enfolds me,
Rich with the radiance sent from heaven,
And 'mid the cares of the world upholds me.
There's life eternal when crowns are given;
Ties unite, that have long been riven;
Friends will greet that were parted long;
Eyes will shine with the light of heaven,
Voices will swell the eternal song.

The "blessed hope," with its endless gladness,
Filleth the heart with its joy and peace,
Banisheth ever the gloom of sadness,
Filling the soul with its glad release.
God in his love has the promise given
Of a home where heartache shall come no more,

With never a tempest to cloud the heaven,
And never a wreck on the shining shore.
Moline, Ill.

The First Christian Martyr

MRS. E. G. WHITE

STEPHEN, the foremost of the seven deacons, was a man of deep piety and broad faith. The veil had dropped from his eyes, and he discerned to the end of that which was abolished by the death of Christ. Though a Jew by birth, he spoke the Greek language, and was familiar with the customs and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews. He was very active in the cause of Christ, and boldly proclaimed his faith. Learned rabbis and doctors of the law engaged in public discussion with him, confidently expecting an easy victory. But "they were not able to resist the wisdom and the spirit by which he spake." Not only did he speak by the power of the Holy Spirit, but it was plain that he was a student of the prophecies, and learned in all matters of the law. He ably defended the truths that he advocated, and utterly defeated his opponents.

As the priests and rulers saw the power that attended the preaching of Stephen, they were filled with bitter hatred. Instead of yielding to the evidence that he presented, they determined to silence his voice by putting him to death. On several occasions they had bribed the Roman authorities to pass over without comment instances where the Jews had taken the law into their own hands, and had tried, condemned, and executed prisoners in accordance with their national custom. The enemies of Stephen did not doubt that they could again pursue such a course without danger to themselves. They determined to risk the consequences, and therefore seized Stephen, and brought him before the Sanhedrin council for trial.

Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the prisoner. Saul was present, and took a leading part against Stephen. He brought the weight of eloquence and the logic of the rabbis to bear upon the case to convince the people that Stephen was preaching delusive and dangerous doctrines. But in Stephen he met one as highly educated as himself, and one who had a full understanding of the purpose of God in the spreading of the gospel to other nations.

The priests and rulers could not prevail against the clear, calm wisdom of Stephen. They determined to make an example of him, and while they thus sat-

ified their revengeful hatred, prevent others, through fear, from adopting his belief. Witnesses were hired to bear false testimony that they had heard him speak blasphemous words against the temple and the law. "We have heard him say," these witnesses declared, "that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

As Stephen stood face to face with his judges, to answer to the charge of blasphemy, a holy radiance shone upon his countenance, and "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Those who exalted Moses might have seen in the face of the prisoner the same holy light that radiated from the face of that ancient prophet. Many who beheld this light trembled and veiled their faces, but the stubborn unbelief and prejudice of the rulers did not waver.

When Stephen was questioned as to the truth of the charges against him, he began his defense in a clear, thrilling voice, which rang through the council hall. He proceeded to rehearse the history of the chosen people of God, in words that held the assembly spellbound. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it, now made manifest through Christ. He repeated the words of Moses, which foretold of Christ, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which the Jews trusted for salvation had not been able to save Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple by Solomon, and to the words of both Solomon and Isaiah: "Howbeit, the Most High dwelleth not in temples made with hands." "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Have not my hands made all these things?" The place of God's highest worship is in heaven.

When Stephen reached this point, there was a tumult among the people. He saw the resistance that met his words, and knew that he was giving his last testimony. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen, this act was a signal that his voice would soon be silenced forever. Although in the midst of his sermon, he abruptly concluded it. Suddenly breaking away from the train of history that he was following, he turned upon his infuriated judges, and said:

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."

At this, the priests and rulers were beside themselves with anger. More like wild beasts of prey than human beings, they rushed upon Stephen, gnashing their teeth. The prisoner read his fate in the cruel faces about him, but he did not waver. The fear of death was gone. The enraged priests and the excited mob had no terror for him. The scene before him faded from his vision. To him the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from his throne, standing ready to sustain his servant, who was about to suffer martyrdom for his sake. In words of triumph Stephen exclaimed, "I see the heavens opened, and the Son of man standing on the right hand of God." As he described the glorious scene opened before him, it was more than his persecutors could endure. Stopping their ears, that they might not hear his words, and uttering loud cries, they ran furiously upon him with one accord. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

The witnesses who had accused Stephen were required to cast the first stone. These persons laid down their clothes at the feet of Saul, who had taken an active part in the disputation, and had consented to the prisoner's death.

The martyrdom of Stephen made a deep impression upon all who witnessed it. It was a sore trial to the church, but resulted in the conversion of Saul, who could not efface from his memory the faith, constancy, and glorification of the martyr. The signet of God upon Stephen's face, and his words, which reached the very souls of those who heard them, remained in the minds of the beholders, and testified to the truth of that which he had proclaimed.

No legal sentence had been passed upon Stephen, but the Roman authorities were bribed by large sums of money to make no investigation of the case.

At the scene of Stephen's trial and death, Saul had seemed to be imbued with a frenzied zeal, and afterward he seemed to be angered by his own secret conviction that Stephen was honored by God at the very time when he was dishonored by men. He continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward this persecu-

tion brought terror to the Christians at Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews, in order to conciliate them, and to secure their favor.

Saul was highly esteemed by the Jews for his zeal in persecuting the believers in Christ. After the death of Stephen, in consideration of the part he had acted on that occasion, he was elected a member of the Sanhedrin. For a time this learned and zealous rabbi was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God, but Saul was soon to be employed in building up the church that he was now tearing down. A mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for his name, and to spread far and wide the glad tidings of salvation through his blood.

The Everlasting Covenant

EUGENE LELAND

NEITHER the old covenant nor the new covenant is mentioned, as such, before the days of Moses at Mount Sinai. The new covenant is not mentioned by that name until it was foretold by the prophet Jeremiah in the thirty-first chapter of that book. The old covenant originated at Mount Sinai. "The Lord our God . . . made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5:2, 3.

The covenant here mentioned, as all will agree, is the one called in the Scriptures "the old covenant," the one "from the Mount Sinai, which gendereth to bondage." Gal. 4:24. It is plainly stated that this covenant was not made with their fathers, though a covenant had been made with them, as will appear from reading Deut. 8:18: "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

His Covenant and Promise

From this scripture it is evident that the covenant sworn unto the fathers was distinct from the old covenant made at Horeb. It is also evident that the Lord designed to establish the covenant sworn unto the fathers, with the people who had the old covenant made with them; therefore a study of the two covenants involves a study of the covenant made with the fathers. What was that covenant? The apostle Peter gives the answer to this question in his remarkable sermon preached at the time of healing the impotent man at the Beautiful gate of the temple. He says: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts 3:25.

This scripture identifies the covenant made with the fathers with the promise made to Abraham. Gen. 12:1-3; 22:

15-18. This promise was renewed to Isaac (Gen. 26:4) and to Jacob. Gen. 28:13, 14; see also Ps. 105:8-15. This thought is confirmed by the testimony of the New Testament scripture where the covenant made with Abraham, and the promise made to him, are used interchangeably, and spoken of as identical. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal. 3:17, 18.

In addition to the fact that the covenant and the promise are identical, we wish to notice another point. The statement is made in verse 15 that "though it be but a man's covenant, yet if it be confirmed," it can neither be added to nor disannulled by anything that any other man can do after the confirmation. The force of this statement lies in the contrast that is made between a man's covenant and God's covenant. It may be stated in this way: If a man's covenant is so unalterable after it is once confirmed, how much more so God's covenant after it has been confirmed.

But was God's covenant confirmed? Read verse 17: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." The object of this statement, in addition to showing that the covenant, or promise, was confirmed, is to show that the covenant was in no wise affected by the entrance of the law four hundred thirty years after. That which was promised,—the inheritance, and of course everything that is included in that term,—is to be secured by the promise, or covenant, and in no other way, notwithstanding the entrance, or addition, of the law four hundred thirty years afterward; because when a covenant is once confirmed, "no man disannulleth or addeth thereto," even "though it be but a man's covenant." But this is God's covenant, and it "was confirmed before of God in Christ."

This point should be well considered, especially by those who imagine that the people to whom the law was given sustain a different relation to the plan of salvation than do those who lived before the giving of the law, or those who have lived since the days of Christ.

One of the greatest evils that has ever afflicted the Christian church is the doctrine of—

Justification by Works

Though perhaps repudiating the idea that righteousness is attained by the law at the present time, it is supposed by many that a certain class of people, the Jews, from the time the law was given on Mount Sinai until the days of Christ, attained righteousness by the works of the law; but that since the time of Christ, righteousness has been attained

by faith. When one preaches that the law must witness to the righteousness which is attained by faith, he is at once branded by these as a law preacher, and accused of teaching justification by works. It seems to be utterly impossible for some to comprehend that one can plead for the perpetuity and binding obligation of the law, without teaching that righteousness is attained by the law. Because one preaches the gospel truth that in order to be a Christian, one's life must conform to the requirements of the law, it does not necessarily follow that he became a Christian by, or because of, his obedience to the law, nor that he teaches any such doctrine.

Let it be plainly declared, and as distinctly understood, that righteousness is attained "without the law." That is to say, one becomes righteous, becomes a Christian, "without the law."

But though that statement is literally and absolutely true, it is just as true that this righteousness which is attained "without the law" is "witnessed by the law," and the very same passage of scripture (Rom. 3:21) says so. It is just as true that no one in all the world, or at any time during all the history of the world, has ever attained righteousness by, or because of, his obedience to the law; but any man and every man who has ever attained righteousness, at any time or in any place in all the world, has done so—

By Faith Alone

But how is this faith by which one attains righteousness expressed? We answer, Simply by believing God. And what has God said?—He said to Abraham, "In thee shall all families of the earth be blessed." Again, showing him the stars of heaven, he said, "So shall thy seed be." Abraham "believed God" when he said that, understanding that it was the promise of the Saviour; "and it was accounted to him for righteousness. . . . So then they which be of faith are blessed with faithful Abraham." Gal. 3:6-9. Faith, then,—the faith which secures the imputation of righteousness now, or to any one at any time,—is expressed by simply believing the promise, or covenant, made with Abraham.

But we wish to show how this covenant was confirmed to Abraham. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise [the statement of the promise, not the realization of it; compare Heb. 11:39]. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Heb. 6:13-17; see also verses 18-20.

Possibly some may have thought, from the reading of Gen. 17:9, 10, that cir-

cumcision was the covenant which God made with Abraham: "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised." Again we read, in Stephen's sermon, "And he gave them the covenant of circumcision." Acts 7:8.

Before quoting the texts that clearly explain the meaning of these scriptures, let us note some of the reasons why circumcision can not be the covenant of promise made with Abraham:—

1. It is altogether contrary to the general idea of what constitutes a covenant.

2. It is contrary to the direct statement of scripture as to what constitutes the covenant,—“the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” Acts 3:25.

3. The covenant, or promise, is plainly distinguished from the law in Gal. 3:15-18 and elsewhere in the Bible; but circumcision, whether as first given to Abraham, or as afterward incorporated in the law of Moses, is distinctly and plainly a law; and in no sense whatever can it be considered as a promise.

4. The covenant was established with Isaac as the son of Abraham, not with Ishmael, though he, too, was the son of Abraham, and the elder son at that; but Ishmael was circumcised as well as Isaac. Gen. 17:20, 21.

5. If circumcision is the covenant, or promise, upon which the inheritance depends, then it follows that instead of being *nothing*, as Paul declares in I Cor. 7:19, it is *everything*, not only to the Jew, but also to the Gentile as well; for the only hope of either Jew or Gentile is in the fulfilment of the promise, or covenant, made with Abraham.

6. It does not look reasonable that God would involve so much as the salvation of the whole human race in the practise of a mere rite, or ceremony, which included only the males of a single race.

7. Lastly, if circumcision is the covenant, or promise, does not its fulfilment depend more upon man's work than upon God's? In short, is it not—

A Token of the Covenant?

What, then, it may be asked, is meant by calling circumcision the covenant in the scriptures quoted above? The explanation is found in the eleventh verse of Genesis 17, where circumcision is called a "token of the covenant." By common figure of speech, the token is put for the covenant itself, and called the covenant. This is a figure very often used in language. This is illustrated in another place in the New Testament. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." "How was it then reckoned? when he was in circumcision, or in uncircumcision. Not in circumcision, but in uncircumcision.

And he received the *sign* of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. 4:3, 10, 11.

From this passage it appears that circumcision was not the covenant itself, but that it was simply intended as a sign, or token, of the covenant. No doubt there is much in the subject of circumcision that would be of interest to notice; but such notice is not necessary to an understanding of the subject under consideration in the present article, and we shall content ourselves with the brief mention of the subject herein made.

God made the promise to Abraham that in his seed all the kindreds of the earth should be blessed. But Abraham was ninety-nine years old when this promise was made, and to all human appearances, from the standpoint of nature, it could never be fulfilled. But Abraham believed God, believed that through his seed would come the promised Saviour, and his belief in an apparent natural impossibility was reckoned to him for righteousness. Rom. 4:20-22. Practically, his own body as well as that of Sarah his wife was dead. Verse 19; see also Heb. 11:11, 12. Therefore to believe that a child could be born to them under such circumstances, was to believe that God could bring life from the dead, and his belief in the promise was really a belief in the doctrine of—

The Resurrection of the Dead

That Abraham believed in the resurrection, is shown in his offering up Isaac. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead." Heb. 11:17-19.

Abraham's belief in the resurrection is also shown in the way that he looked for the fulfilment of the promise. He did not look for it to be fulfilled during his lifetime, but "he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose maker and builder is God." Verses 9, 10.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were—

"Strangers and Pilgrims

on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:13-16.

The doctrine of the resurrection, then, was the foundation and corner-stone of the covenant made with Abraham; for

only through the resurrection did he look for the fulfilment of the promises. But in after-years his descendants drifted away from the faith which characterized his life, and began to look out upon the outward, visible sign as the all-important thing. Their whole religious life consisted in ceremonialism and formality rather than in faith, and as a natural consequence they lost sight of the covenant, or promise, and the manner in which it was to be fulfilled, and looked only for the establishment of a great worldly empire. But when they were carried away captive from their native land into a strange country, and all their forms and ceremonies were taken from them, they had nothing to rely upon, and they lost their hope. Then the bitter cry was heard, as they beheld the bleaching bones of their brethren and friends in a strange country: "Our bones are dried, and our hope is lost."

The True Hope of Israel

But as they thus cry from the depths of their despair, looking in vain for the fulfilment of the promise in something earthly or temporal, the voice of the Lord is heard again in promise, speaking through his faithful patriarch (but whether through patriarch or prophet, the promise is ever the same): "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Eze. 37: 12.

The inheritance restored through the resurrection of the dead is the true hope of Israel. This is the hope they should have cherished all the time, instead of looking for temporal dominion in this world; and this should be the Christian's hope.

When the apostle Paul came to Rome, he called the chief of the Jews together, set before them the reason of his imprisonment, and closed his speech with this remarkable statement: "Because that for the hope of Israel I am bound with this chain." Acts 28: 20. But Paul was a Christian. He did more perhaps than any other man to propagate and establish the Christian religion. His hope, then, was the Christian's hope. But he declared it to be the hope of Israel. Therefore—

The Hope of Israel Is the Christian's Hope

Just what this hope is he tells us in another place. He says: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26: 6, 7.

In the eighth verse he gives a hint of what he understood to be included in "the promise made of God unto our fathers," in the question, "Why should it be thought a thing incredible with you, that God should raise the dead?" But he stated it explicitly when making his defense before the council at Jerusalem, in these words: "Of the hope and res-

urrection of the dead I am called in question." Acts 23: 6; see also Acts 24: 14, 15. The hope of Israel, the Christian's hope, is "the promise made of God unto our fathers," of the inheritance restored through the resurrection of the dead. And this "promise made of God unto our fathers" is—

The Gospel

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thy seed shall all kindreds of the earth be blessed." Gal. 3: 8. But as we have already shown (Acts 3: 25), this is the covenant made with Abraham. Therefore the covenant made with Abraham is the gospel. And because Abraham kept the covenant, believed the gospel, it was imputed unto him for righteousness; that is, God imputed his own righteousness to Abraham, because he believed the gospel; and he revealed that righteousness to him in the gospel; "for therein is the righteousness of God revealed."

Righteousness is sometimes defined as right-doing. More properly it is right-being. But no man is naturally righteous; as it is written, "There is none righteous, no, not one." Rom. 3: 10. It is just as unnatural, just as much a miracle, to make an unrighteous man righteous as it is to raise the dead to life. But because Abraham believed in the resurrection of the dead, righteousness was imputed unto him. And so, in revealing righteousness, the gospel reveals the resurrection of the dead; and therefore righteousness reveals life.

It Is Life

All this is revealed in the gospel, and only in the gospel; and the gospel is the covenant made with Abraham. Nothing could be added to it, because it had been confirmed in Christ. It was all-sufficient to accomplish its object, without any addition of any kind. Therefore, "the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise [the covenant, the gospel]." Gal. 3: 17, 18. And this statement is made with direct reference to the Jewish people, the very people to whom the law was given. Therefore let no man think that the Jewish people, even though the law was given to them, secured the righteousness of God by the law. This scripture shows plainly that no one, not even the Jewish people, could secure righteousness in any other way than that by which Abraham attained righteousness, and that was by believing the gospel, which is "the everlasting covenant."

Millington, Mich.



THE heart which can carry the burdens and sorrows of even the most forsaken, which can make room for the griefs and toils and cares of the hapless multitude, is filled without measure with the life and love of God.—Charles Miel.

England's Advent in the Eastern Question

P. T. MAGAN

LAST week I showed how the Turkish empire has dwindled from its once magnificent proportions to a mere fragment of its former self. I also brought forward authority from the Scriptures to prove that when the Turk does ultimately "come to his end," it will be because "none shall help him," and that the only reason why the Ottoman has not suffered extinction long since is because *some one has helped him*.

The object of this paper is to institute an inquiry in order to learn whether history records that a nation or nations have helped the Turk.

In the year 1762, Empress Catherine II came to the Russian throne. In the rank of queens this woman has never had a peer. In genius and audacity, she stands the Semiramis of the North. By the time her reign was over, Russia ranked as one of the great powers of Europe, "entitled to enter into negotiations on a footing of equality with the proudest states of the Continent."

The determination to make the Black Sea a Russian lake was born in the brain of this great woman. "She resolved that the possessions of the sultans should become the heritage of the tsars." As a manifestation of her faith in this idea, she christened a grandson "Constantine," and she erected arches in Moscow, inscribed with the famous Greek inscription,—*"The Way to Constantinople."* Twice she was at war with Turkey. She conquered Moldavia and Wallachia. She invaded the Crimea and the Greek Archipelago. She prevailed on the Egyptian bey to rebel against the Sublime Porte. Later she entered into a conspiracy with the emperor of Austria for the immediate partition of large portions of European Turkey. They actually joined forces with that end in view. They crossed the Danube together, and invaded the Ottoman dominions. The sultan Mustafa, however, proved himself too much of a general for them; and the great empress was ignominiously defeated, and forced to beat a disgraceful retreat into Hungary.

Nothing daunted by this, Catherine determined to change defeat into victory, and to transfer the seat of her government from St. Petersburg to Constantinople. She died before she could carry out her project.

It was during the reign of Catherine that friendship between England and Russia virtually came to an end, and that the Eastern question in somewhat of its present form was born.

For some time before the days of the great empress, and during the early years of her reign, there existed a grouping of some of the powers of Europe, known to history as the System of the North. This was a close alliance of Russia with Prussia, England, and Denmark against the two great powers of the South, France and Austria.

But when the determination of Cather-

ine to plant her capital in Constantinople became so manifest, an estrangement sprang up between Russia and England; and the System of the North, as far as these two were concerned, came to an end.

Concerning the state of affairs engendered by the events of this period, a great statesman has written:—

"It seemed to be the natural business of other European powers to see that the defects of the Ottoman government, such as they were, should not be made an excuse for helping Russia to secure the objects of her special ambition. One great power, above all the rest, had an interest in watching over every movement that threatened in any way to interfere with the highway to India, still more with her peaceful and secure possession of India itself. That power, of course, was England. Russia, England, and Turkey were alike in one respect: they were all Asiatic as well as European powers. But Turkey could never come into any manner of collision with the interests of England in the East. The days of Turkey's interference with the affairs of any great state were long over. Neither Russia nor England nor any other power in Europe or Asia feared her any more. On the contrary, there seemed something like a natural antagonism between England and Russia in the East. The Russians were extending their frontier toward that of our Indian empire. They were showing in that quarter the same mixture of craft and audacity which had stood them in good stead in various parts of Europe. . . . It was in great measure out of these alarms that there grew up among certain statesmen and classes in this country [England] the conviction that the maintenance of the integrity of the Turkish empire was part of the national duty of England.

"It is not too much, therefore, to say that the states of Europe generally desired the maintenance of the Ottoman empire, simply because it was believed that while Turkey held her place, she was a barrier against grave dangers, which it was not worth while encountering as long as they could be possibly averted. Sharply defined, the condition of things was this: Russia, by reason of her sympathy of religion or race with Turkey's Christian populations, was brought into chronic antagonism with Turkey; England, by reason of her Asiatic possessions, was kept in just the same state of antagonism to Russia."—*McCarthy, "History of Our Own Times," Vol. I, chap. 25, par. 5.*

Among many the notion is quite prevalent that the British policy of maintaining the Turk in Constantinople was never heard of until the Crimean war. This view is altogether erroneous. It began during the period of which I am writing, and it began with no less a statesman than the great commoner, William Pitt, at least as far as politicians were concerned.

And then it was that William Pitt brought down to the House of Commons

a message from the crown, and asked that body to vote the sinews of war to compel Catherine to submit to his demands. The great minister was at the very zenith of his career. But it was over this measure that he received his first rebuke from the people of England. He carried his motion in the House, but in the debate his policy was attacked with great vigor by Charles James Fox and Edmund Burke.

Fox succeeded in establishing the fact that Pitt's proposal was "AN ABSOLUTELY NEW DEPARTURE." "*It was new,*" he said, "*to hear the greatness of Russia represented as an object of dread.*"

Burke with his great oratory "denounced the squandering of British blood and treasure in bringing or keeping Christian nations under the yoke of a savage and inhuman government." The debate did its work: though triumphant in the House, Pitt was beaten in the country. See Stanhope, "Life of Pitt," Vol. II, chap. 15; Fox's Speeches, IV, 179; Argyll, "Our Responsibilities for Turkey," par. 3.

This action upon the part of Pitt marks the advent of England as a live factor in the Eastern question. Henceforth for many years the Court of St. James will be found helping the Turk to maintain his place on the Bosphorus. From now on England will be found spending blood and treasure in untold amounts for the salvation of a non-Christian power, which she always hated and despised in her innermost heart. But the reason for it all, as stated above, lay in the fact that she feared the growing power of Russia, which power, in her judgment, would have been so greatly enhanced by the possession of Constantinople and free access to the sea. On this point the duke of Argyll says:—

"As a popular feeling, the dread and dislike of Russia seem to date from the overweening power which she acquired by her great share in the overthrow of Napoleon, and from one of the earliest results of that predominance in the politics of Europe. For then came the new spirit breathed into our foreign policy by George Canning, and especially our national and popular antipathy to the Holy Alliance. Russia was the head and front of that offending. That she should be allowed to seat herself on the throne of Constantinople,—to make the whole Black Sea a Russian lake, to command the Bosphorus and the Dardanelles, and to issue from them into the Mediterranean with fleets powerful in action and inaccessible in retreat,—this would indeed be a menace and a danger to the Western world. To avert this danger, or at least to postpone it, the easiest plan was to keep up the Turkish empire as long as possible."—*Argyll, Id., page 6, par. 4.*

British feeling was further stirred during this period by a step which Napoleon Bonaparte took in the Eastern question. He caused to be published in the newspapers a series of articles wherein it was shown that "Europe was sure to become the prey of Russia," and

declared that "the invasion must be checked, the universal domination must be extinguished." It was during this period also that Lesur published his famous book, entitled "Of the Progress of the Russian Power." In this for the first time, but by no means for the last, appeared that extraordinary apocryphal document,—the will of Peter the Great.

This alleged document was not genuine. It was spurious from end to end; but it made, nevertheless, a very deep impression upon the British people. It enjoined upon all succeeding Russian sovereigns never to relax in the extension of their territory northward on the Baltic and southward on the Black Sea shores, and to encroach as far as possible in the direction of Constantinople and the Indies, or that part of the world which we now term the far East. "To work out this," said the supposed testament, "raise wars continually—at one time against Turkey, at another against Persia; make dock-yards on the Black Sea; by degrees make yourselves masters of that sea as well as of the Baltic; hasten the decay of Persia, and penetrate to the Persian Gulf; establish, if possible, the ancient commerce of the East via Syria, and push on to the Indies, which are the entrepôt of the world. Once there, you need not fear the gold of England." Cited by McCarthy, "History of Our Own Times," Vol. I, chap. 25, par. 5.

The will was a humbug, but there can be no doubt that, though spurious, it did voice the sentiments of both Peter and Catherine. Moreover, it did its part in settling England into the policy of keeping Turkey in Europe.

Madison, Tenn.

The Bible in Literature

THE fountainhead of the power of the Bible in literature lies in its nearness to the very springs and sources of human life,—life taken seriously, earnestly, intensely; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values. It is this vital quality in the narratives, the poems, the discourses, the letters, gathered in this Book, that give it first place among the books of the world, not only for currency, but also for greatness.—*Selected.*

WITHIN the boundaries of five Moslem lands,—Turkey, Palestine, Syria, Persia, Arabia,—there are over six hundred Protestant missionaries engaged in educational, medical, and evangelistic work. The Bible has been translated into all the languages of Western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone sixty million pages of Christian books were printed in a single year; and in one month orders were on file for one hundred thousand copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China.—*Selected.*



Fragments on Health

H. E. SAWYER-HOPKINS

"ONE of the greatest temptations we have to meet is upon the appetite."

"Appetite and passion are overcoming thousands of Christ's professed followers."

"Those who are slaves to appetite will fail of perfecting Christian characters."

"Alexander fell through the indulgence of appetite. Daniel and his companions formed temperate habits, which enabled them in the fear of God to make wise decisions."

"Continual transgression for over six thousand years has brought sickness, pain, and death as its fruit; and as we draw near the close of time, Satan's temptations to indulge appetite will be more powerful and more difficult to resist."

"God has bountifully provided for the sustenance and happiness of all his creatures; but in order for us to enjoy the natural appetite, which will preserve health and prolong life, he restricts the appetite. He says, Beware, restrain, deny, unnatural appetite."

If we saw a valuable treasure within our reach, would we not deem it of the utmost importance to do all within our power to secure it? Health is a treasure more precious than jewels. It is the first thing to be considered in our search for happiness in this life; without it we can not even render acceptable service to our Creator.

"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. Above any other people, they would have possessed physical strength and vigor of intellect. They would have been the mightiest nation on the earth."

It is very easy to see that when the Lord's plan is followed, great blessings are in store for his people.

A Hint to Boys

I stood in the store of a merchant, the other day, when a boy came in and applied for a situation.

"Can you write a good hand?" he was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do; I do not want you," said the merchant.

"But," said I, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say, 'Yes, sir,' and, 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here a month?"—*Selected.*

Where Sympathy Counts

As the observant woman awaited her turn one "bargain day" afternoon, she forgot her eagerness to be served in watching the girl behind the counter as she carefully fitted the hands of one who preceded her; for it was plain to be seen that will power alone kept the pale-faced clerk at her task. Still, in reply to such impatient exclamations as: "Do be more expeditious, or I shall lose my car!" she replied, sweetly: "I am doing my very best. If I hurry, I am liable to tear them."

"And now it is your turn," said the clerk as the impatient woman walked away, and she smilingly turned to the woman who endeavors to live up to the golden rule under all conditions. "I am sorry to have kept you waiting so long."

"And I am sorry to add to your burdens by having you wait upon me," was the rejoinder in so sincere a tone that the clerk, with a puzzled look, said:—

"O, I might as well wait upon you as any one; for my services are always in demand. What number, please?"

"I have noticed that you are always busy," remarked the customer, after giving her glove number, "but I never saw you look as you do to-day. But it has been an enervating day, and I am glad for your sake that closing time is near."

The clerk then hurriedly faced about, ostensibly to take down more gloves, which gave her a chance to brush aside her tears; then, winking back others, she said, "I thought I was ready to drop when I turned to you, but I am all courage again, for—you—"

"What, child?"

The question was not answered at once; but when the second glove was nearly adjusted, she said: "You gave me just the tonic I needed—sympathy. I had a nervous headache when I came to the store this morning, and it has been a hard fight for me to stand here all day; but you are the only one who seemed to look upon me as anything but a machine."

"Why, you poor child!" was the motherly reply; "how hard it must be to stand here and wait upon thoughtless people when you are ill and tired."

Just then the fitting process was over, and as the clerk folded up the gloves, she said, with a smile: "I thought I

was both a few moments ago, but, thanks to you, I have had such a tonic that I feel equal to anything now."—*New York Observer.*

Aids to Perpetuate Youth

ONE way to arrest old age, or prolong youth, is to avoid those things which lower the tone of the general health. Besides giving way to hurry and worry, discontent, envy, anger, jealousy, hatred, and other emotions, we also break almost every law of health and hygiene. We take too little muscular exercise, and consequently deteriorate in bodily stamina. We frequent lecture-halls and other public places, and sit for hours in a poisonous bath of carbon dioxid. We eat almost twice as much as is necessary for the proper sustenance of the body; we crowd down vegetable, pastry, candy, nuts, fruits, spices, condiments, ice-cream, etc., into a stomach which is probably overworked, and expect it to take care of this incongruous burden without a protest. In an hour or so a glass of ice-water is tumbled on top of this trying load, and then another, until the poor stomach is "stalled," and labors under extreme difficulty.

We do not keep the million or more drain-pipes of the body (the pores of the skin) open by frequent bathing, and our lungs do not properly perform their function, due to shallow breathing. We burn the "midnight oil" while these weary bodies should be resting and recuperating. We do not live slowly enough; we are zealous for wealth, position, and power, to the exclusion of recreation and vacation, and are therefore becoming neurasthenic and are shortening life.

We should realize that too much food and drink, especially if impure, together with vitiated air, make impoverished blood; that poor blood creates diseased tissue; that unhealthy flesh begets evil morals; and that evil morals and emotions have their offspring.

One who banishes evil thoughts and emotions; who exercises the mind and body daily with health-giving thought and rational exercise and proper diversion; who indulges in a daily bath; who secures sufficient rest; who breathes pure air deeply, and basks in the sunshine occasionally; who strives to live an industrious, careful, cheerful Christian life, will grow old gracefully, and be an inspiration and a help to those with whom he comes in daily contact.—*Health.*

"I AM not much of a mathematician," said a cigarette, "but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; and I can divide his mental powers. I can take interest from his work, and discount his chances of success."

"I MUST live pure, speak true, right wrong, follow the King—else wherefore born?"



Child Marriage in India

EDITH E. BRUCE

"THE condition of its women is the truest test of a people's civilization. Her status is her country's barometer," says Dr. J. P. Jones, in "India's Problem: Krishna or Christ?" If this is true, certainly India falls to a very low mark; for the condition of Indian women is deplorable.

I believe I voice the sentiment of every one who has investigated the conditions of India, with its millions of adherents to the Hindu religion, when I say that the greatest curse that this system of religion has brought upon the homes (?) of the people is child marriage. At the time of the last census, there were 2,273,245 wives under the age of ten; 243,503 under the age of five; and actually 10,507 baby-wives under one year.

Consider this, fathers and mothers! Could you think of giving your own little girl of twelve years, even, to a man thirty or forty? or your eight-year-old darling to a thoughtless, selfish man of twenty-five? The code of Manu says: "A man aged thirty shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age."

But although the code of Manu gives the minimum age of eight years, the orthodox Hindu is taught that the earlier the marriage, the more creditable to the parents and the greater their reward in heaven. It is the popular belief that no woman can have salvation unless she is married; hence the anxiety on the part of the parents to marry their daughters as early as possible. Custom has also made it popular for boys of ten and twelve to marry girls of seven or eight, but it is not such a disgrace for them not to marry young as it is for girls.

There is one class that must betroth their daughters soon after birth. A young Brahman sixteen years of age was reported by a missionary to be in great perplexity and distress. Upon inquiry he said he feared he could not find any one to marry his little baby girl, as he did not have very much money. Often little girls and boys cry at their own wedding, because they have lost sight of their mothers, and are frightened in the din and confusion of the wedding festivities, or perhaps are sleepy and tired.

The giving of little girls in marriage is not because of a lack of love on the part of the parents; for, though unwelcome at birth, they often win the heart of the father, and are petted and adored by him in early childhood. It is said that

no mother loves her child more than does a Bengali. It is the *cruel caste system*, stronger than parental love, that snatches these little ones at such tender age, and carries them into the homes of strangers, there to become the marital property of men perhaps old enough to be their fathers.

I was very much touched by an incident related by Mrs. Ada Lee, a missionary of Calcutta, who has done much commendable work among the Benga-



A YOUNG BENGALI MAN WITH HIS LITTLE GIRL-WIFE

While these marriages are the custom in India, yet the picture is a rare one. A missionary had tried for years to get one like the above, without success. The young man is about twenty-five, the girl eight or nine years of age.

lese. It illustrates the condition of many, and shows how the people are held in an iron grasp by a superstitious caste system. She said that one day a middle-aged high-caste Brahman gentleman, of fine, noble appearance, and speaking English fluently, came to her for help. He told her that three of his little daughters had attended one of her day-schools in another part of the city. Now one of these little girls was in serious trouble, and in his extremity he came to her, hoping that in some way she might be able to help him.

At the age of eight he had given this little daughter in marriage to a man who he hoped would make a good husband. After a few months the husband came, and begged to take his child-wife

to his own home. The child hated him, and pleaded to be left with her parents — as what child would not? Finally the father succeeded in persuading his son-in-law to leave her with her mother until she was a little older. As the husband returned from time to time, the father pleaded for his child, and so for a while he was able to keep her. But one day the husband came when the father was away, and by force took his poor little frightened bride.

For months the parents knew not where she was. But having learned to read and write, one day she wrote a note to her father, and dropped it from an upper window, whispering to a little girl below to take it to the Bible woman who visited in that neighborhood. In this note she begged her father to come and release her from this awful man. The tortures she had suffered are too terrible to be related. The father sued the man for cruelty, and the child, not being twelve years of age, was given into his hands once more; but now the time had expired, and the husband had brought suit against the man for detaining his lawful wife. In two or three days would be the trial, and the law declared that the child must appear, dead or alive. What could the missionary do? What could the father do? One thing *he might* do,—break his caste and keep his daughter, but of this he said to Mrs. Lee: "O, yes, I know its evils, and how much we suffer from it, but I am a Brahman, and would be put out of caste if I did not keep our rules, and marry my girls while young; and, you know, we fear each other until we are not able to do that which is right." And because he feared to do that which he knew to be right, his little innocent, sensitive, delicate child was placed on the altar of Hinduism, there to suffer the rest of her natural life.

The case was tried, and the law gave that brutal man whom they called her husband, this little girl, as they would have given him a horse or a cow. In charge of a police officer she departed for her husband's home, not in anticipation of being the tenderly cared-for, honored bride, the mistress of the household, but beating her head and shrieking, begging to be shot rather than to be returned to this house, where nothing but cruelty and the worst drudgery awaited her.

This is no sensational story, but an actual fact, and only a sample of what frequently occurs. If we could but look behind the purdah, and behold the more than nine million child-wives,—little girls with all the joy and light of freedom crushed out of their lives,—I am sure that our hearts would be filled with righteous indignation, and in loving sympathy we would cry out, together, "How long, O Lord, holy and true, dost thou not judge?"

Again, from this code which sways so mighty an influence over this people, we quote the following: "Neither by sale nor by repudiation is a wife released from her husband; such we know

to be the law which the Lord of creatures made of old. The ancient sages declare: A bride is given to the family of her husband, and not to the husband alone."

Ramabai, in her book entitled "The High-Caste Hindu Woman," says: "The girl now belongs to the husband's clan; she is not only known by her husband's name, but in some parts of India the husband's relatives will not allow her to be called by the name given her by her parents; henceforth she is a kind of impersonal being. She can have no merit or quality of her own."

The code says: "Whatever be the qualities of the man with whom a woman is united in lawful marriage, such qualities even she assumes, like a river united with the ocean."

It is not always easy for parents without means to find husbands for their daughters; and rather than suffer the disgrace of having them remain unmarried, they often give a girl of eleven or twelve in marriage to an old man of sixty years. Frequently, fathers give a daughter in marriage to an entire stranger, without knowing or making inquiry concerning the suitor's character. They take a man's word for his caste and clan, and submit to him forever the life of their little daughter. After the marriage ceremony, the man takes his bride home, and places her under the care of his mother, where she often takes up the work of the family. If this mother-in-law is a kind-hearted woman, the child fares quite well; but woe to the little one with a hard-hearted mother-in-law to rule over her! She may be subject to the most dreadful tortures; but to whom can she go, or where find refuge? Is she not the lawful property of her husband and his family? and may they not do as they please with her? Law is against her; public opinion is against her; so there is nothing for her to do but to submit. Sometimes she seeks relief in the nearest tank or well, and so ends a life born to misery and woe.

In presenting this subject to an intelligent people, who know anything of the anatomy of the human body, it is needless to dwell upon the physical effects of child-marriage. It is not an uncommon thing to see little girl mothers of eleven or twelve years, or a woman of twenty with a large family of children. It is said that there is one tribe in North India whose women are never able to stand erect. And I have noticed, as I have walked in the streets, that at least three fourths of the women are undersized. Among the wealthy, high-caste women, who are not obliged to work, and are not allowed the freedom of the open-air walks, etc., the opportunity for exercise is very limited. The greatest distance that many of them know is an occasional trip from the father-in-law's house to the parental home. All this is dwarfing alike to the physical and the moral nature. One of these "shut-ins" said to a missionary, "You are like the birds flying in the air; we, like the ones in a cage."

Of course it must be understood that I am speaking of the masses—the vast majority—of the Indian people. India has noble people, who have broken the bonds of caste at a mighty sacrifice, and have educated their daughters. One of the brightest and truest women I have ever met, and to whom I am much indebted for information on this subject, is an Indian woman who has creditably qualified herself as a lawyer, and is giving her life to the women and children of Bengal. But such as she are few and far between. Only one per cent of the one hundred forty-four million women of India can either read or write. The East moves slowly; and so the years come and go, and thousands upon thousands of these girls and women, who know not a burden-bearing Saviour, are born, married, and rear children, with no hope of happiness or heaven, save as they worship their good husband. This is their life; they know no other.

O for the time when we shall have consecrated Bible workers to go to these blighted homes, and teach the women of India the story of Jesus and his love! Mothers, as the twilight fades away, and you kiss your darling little girls good-night, and see them tucked away in bed, safe in your loving care and protection, think of these little ones in far-away India, with their hands outstretched for mercy and help. Breathe a prayer that we may know just how to reach them, and that you may know the best way to help us.

Calcutta.

Out-Station of the Malamulo Mission

S. M. KONIGMACHER

THE work in this part of the Master's vineyard is going steadily forward, and we thank God for what success we have had. There are few natives living near the mission; so when seventy-five come to Sabbath service, we feel especially grateful, as they come from quite a distance. All the services are carried on in the native language.

On Friday our teachers go to the far-away villages, and on Sabbath to the nearest ones, to hold services. Last week there were five hundred seventy-five who attended village meetings. This does not include the work of five teachers in out-schools some distance away.

A few weeks ago one of our teachers went to his school, and finding but a few children, searched for the others. He found them in another village at a big dance and beer-drink. Two hundred twenty-five men, women, and children were congregated there; but they stopped the dance, and listened respectfully as the teacher talked to them about Jesus. Our teacher appealed to the chief, and was granted permission to conduct a school. This is especially gratifying, as but a few months ago this same chief forbade his children to attend our school.

We have also been granted permission to open a school in a village which has been twice refused on account of the

Catholics. Altogether we have eight out-schools, and a three-session school at the mission.

We have one case in our native hospital. The other evening a child was brought to us, supposed to be dying, but one simple treatment was sufficient to relieve the little one, and it was soon restored to health. Last week the drums were sounding the death of the chief's child, but a simple remedy was very effective, and the little one recovered.

This evening three boys came from a distance to go to school, sleeping two nights on the road. They seem willing to hoe, although one is just back from the Johannesburg mines, and the other is a teacher from another school.

So, although opposition is great, God is greater. Pray for the work.

British Central Africa.



Outlook for Missions in Spain

THE revolution in Portugal and the success of the liberal ministry in Spain promise better things for religious liberty in the most bigoted, unprogressive Roman Catholic countries in Europe. For many years Protestants have suffered from the papal dominion, and government restrictions have forbidden even the simplest signs on the places of Protestant worship. These restrictions are now being removed, in spite of the protests of the Roman clergy. The Spanish Cortes has declared that no person shall be molested or interfered with in the exercise of his form of worship, so long as he respects Christian morality in a becoming manner. At the same time no other public ceremonies are permitted to any except Roman Catholics. Church doors may now open on the public streets, and notices may be posted outside the building, inviting strangers to enter. Strenuous efforts are being made by the clerical party to prevent further concessions in favor of religious liberty. It seems evident, however, that a refusal to grant these reforms would endanger the existence of the monarchy.

There are still other laws that interfere unwarrantably with the Protestants. Persons may still be punished for not uncovering their heads when the host is carried in a procession through the street. Magistrates still advise people to be married by a priest, and sometimes put off for months the ceremony when parties do not wish to employ a priest. Priests, monks, and nuns who have left the Roman Catholic Church can not contract a legitimate marriage in Spain. Their children are regarded as illegitimate. The Cadenas bill for the regulation of religious orders in Spain has passed the Chamber of Deputies, and shows that the country is alive to the menace of papal control. The number of priests paid by the state is still some forty thousand, and the number of monks and nuns is much larger. The people, however, are becoming more liberal in their ideas, and many of them are seeking for truth.—*Missionary Review of the World.*



WASHINGTON, D. C., FEBRUARY 23, 1911

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Editorial

WHILE the argument itself is familiar to all, many will read with interest the opening portion of the first article in our first paper, the *Present Truth* (July, 1849).

THE article was written by James White. The whole of that first paper—aside from a few notes and a publisher's announcement—was devoted to the Sabbath and the law, showing the perpetual obligation of the ten commandments, and the distinction between the moral law and the ceremonial law. We can give but the opening portion of the article:—

The Weekly Sabbath Instituted at Creation, and Not at Sinai

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Gen. 2:2, 3.

Here God instituted the weekly rest, or Sabbath. It was the seventh day. He blessed and sanctified that day of the week, and no other; therefore the seventh day, and no other day of the week, is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. “Because that in it he had rested from all his work which God had created and made.” He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, “The Sabbath was made for man.” Mark 2:27. Not for the Jew only, but for man, in its broadest sense, meaning all mankind. The word man in this text means the same as it does in the following texts: “Man that is born of a woman is of few days, and full of trouble.” Job 14:1. “Man lieth down and riseth not: till the heavens be no more.” Verse 12.

No one will say that man here means Jews, or Christians; but the whole human race. The Sabbath was made for man, for the whole race of man. Adam, Noah, and Abraham were men; therefore the Sabbath was made for them, as well as for Moses and the Jews. We

are men, and the Sabbath is made for us. God has given the following reason, in the decalogue, why man should keep his holy Sabbath: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:11.

Here our minds are directed back more than twenty-five hundred years, to the creation and holy rest in Eden, for the origin of the Sabbath. This plain fact every candid mind must see. God did not bless and hallow the Sabbath day at Sinai,—no, no. This he had done in Eden twenty-five hundred years before.

“And God blessed the seventh day, and sanctified it.” Gen. 2:3.

The Sabbath was marked and guarded with miracles by Jehovah, and kept by Israel in the wilderness of Sin, thirty days before they came to Sinai.

“And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man. . . . Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.”

“And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

“And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath. . . . So the people rested on the seventh day.” See Ex. 16:22-30.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. Here God gives them bread from heaven, and reminds them of the Sabbath. From the wilderness of Sin they journeyed to Rephidim, and from Rephidim they came to the desert of Sinai, on the fifteenth day of the third month.

Mark this: God gives them manna, reminds them of his Sabbath, and guards it with miracles thirty days before they saw Mount Sinai, and thirty-two days before God spake from the smoking mount the ten commandments.

We frequently hear the assertion that the Sabbath is not mentioned in the Bible till after the law was given from Mount Sinai; therefore the seventh-day Sabbath is the Sabbath of the old Jews, and is abolished. Not long since, a second advent preacher made this false statement to me. Another person repeated this statement to me not two weeks since. Now, I hope all who are laboring under this mistaken view will look again. Please read the history of the journey of Israel from Egypt to Mount Sinai, found in Exodus.

THUS this first article in our first paper went on, showing that the foundations of the Sabbath were laid at creation, the Sabbath being God's own appointed memorial for all mankind. And

this same Sabbath truth is winning obedient hearts to-day in regions altogether unknown when that article was written.



Witchcraft and False Theocracies

No story of the evil results of the union of religion and the state in colonial days could be considered in any sense complete that omitted mention of the witchcraft developments in the colonies. It is easily demonstrated that had there been no New England theocracy, there would have been no execution of witches in Connecticut and Massachusetts.

The earliest histories of the earliest nations are either sprinkled with the blood of witches or teem with the record of the incomprehensible or incredible marvels which the historiographers attributed to them. But wherever the blood of witches has been shed, we find this true—that church and state, religion and the government, have been under one ruler, whether as in the case of the true theocracy of Israel, or the false theocracies of heathendom and of Christendom.

Demonology is a science practically as old as the race; and demonolatry has been charged against men and women from times most ancient. That there has been foundation for the charges must be admitted in many cases; for demon-worship has been perpetuated in many lands for ages, and is still prevalent in some countries even in our day.

In the book of Leviticus we read:—

“They shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generation.” Lev. 17:7.

Wherever Israel touched heathendom, there was danger of the people adopting heathen modes of worship. The worship of idols and of demons was an established custom among the ancient heathen nations of the East, and in many instances the Israelites were induced to forsake the worship of Jehovah, and sacrifice to the idols and the demons whom their neighbors worshiped. Therefore the prohibition of Jehovah. But notwithstanding that prohibition, the apostasy continued among the “chosen people.” The record says of them:—

“They moved him to jealousy with strange gods; with abominations provoked they him to anger. They sacrificed unto demons.” Deut. 32:16, 17.

To such an extent did this apostasy go in the time of Jeroboam, that the priests of the Lord were cast off by that king, and fled for protection and support to Rehoboam, while Jeroboam deliberately established a system of demonolatry, appointing “priests for the high places, and for the devils, and for the calves which he had made.” 2 Chron. 11:15.

Because, therefore, of the ever-present danger that the chosen people of the Lord might be turned away from the worship of the true God to the service of demons, the code of that true theocracy contained a most stringent law in reference to witchcraft. No one could have a "familiar spirit," on pain of death. Necromancy (seeking counsel of the dead, or soliciting aid of the devil) was a forbidden practise. "Thou shalt not suffer a witch to live," read the ancient law of Israel. Ex. 22:18. And because of the practise of witchcraft among the early nations of Canaan, Jehovah permitted them to be driven out. That is made plain in these words:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:9-12.

Israel was a theocracy—a nation governed by God himself, through those appointed by himself to represent him and speak for him. This is shown by the message which the prophet Samuel received from the Lord when Israel demanded a king, that she might be like the nations around her. The Lord said to Samuel:—

"Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8:7.

This was a change of kings, but it did not end the theocracy. The law of Sinai, the code given to the people through Moses, the sanctuary containing the representation of God's government, were still retained; and God spoke to the kings through his prophets, directing as to what they should do in every crisis. The kings were often intractable; nevertheless God did not abandon his sovereignty over that people until after they had slain "the Lord of glory." Looking forward to the time when that chosen nation should smite the Redeemer, Jesus said: "Behold, your house is left unto you desolate." Luke 13:35. When the last act had been performed in that greatest of earth's tragedies, the apartment of the Jewish sanctuary, wherein was set the symbol of God's government, was thrown open by the angel hands that tore the temple veil in twain from top to bottom. Josephus tells us that on that occasion voices were heard in the temple saying, "Arise, let us go hence."

Jehovah had finished with that nation. The time had come when the "owner of the vineyard" had been slain by the wicked servants. Theocracy was finished, never to appear again in its true form until the time foretold by the prophet Ezekiel:—

"And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the miter and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this shall also be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The possession of the miter and the crown by the one individual indicated the religious and civil rulership in that individual. But when that third overturning came, the verdict of Jehovah is that the theocratic system of government should never be re-established until "he come, whose right it is." Then said he in whose power it is to set up and pull down kingdoms, "I will give it him." Jesus Christ, who purchased with his own blood the right to the rulership of this world, has not yet come to take over that rulership. Consequently, any system of government setting itself forth as a theocracy between the time when Jesus of Nazareth was slain on Calvary and the time when Jesus the Christ comes again to earth, is a false theocracy. Between those two events there can be no true theocracy in this earth. There have been many false ones; and being false, they have wrought havoc in the fold of the Good Shepherd.

Now the purpose of this seeming digression is to make apparent where lay the blame for the terrible indignities and punishments suffered by innocent persons in New England (and incidentally in Europe) during the witchcraft trials.

The Massachusetts and New Haven colonies were both established upon the theocratic plan; and Connecticut, while not founded upon such a platform, did have very much of the theocratic principle in its modus operandi. On June 4, 1639, the New Haven Assembly held its first "general meeting to consult about settling their civil government according to God, . . . for the establishing of such civil ruler as might be most pleasing to God, and for the choosing the fittest men for the foundation work of a church to be gathered."—"New Haven Colonial Records," anno 1639. That assembly entered into an agreement that "the Word of God shall be the only rule attended unto in ordering the affairs of government."—"New Haven Historical Papers," Vol. I, page 17. The Mosaic code was the foundation of all law in New Haven, and any crime punishable by death under that

code was made a capital offense in the New Haven colony. Only church-members were admitted to the privileges of free men, and regular church attendance was made compulsory. The General Assembly declared that "the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties, which they are to perform to God and men, as well in the government of families and commonwealths as in matters of the church."—"New Haven Colonial Records," anno 1639.

The general government of Connecticut regarded itself responsible for the state of religion in the commonwealth and for the purity of doctrine. It required that every person should "carefully apply himself on the Lord's day to the duties of religion—to attend public worship in some congregation allowed by law, provided that he conscientiously and conveniently can attend."—"New Haven Historical Papers," Vol. III, page 399. Neglect of public worship, or forming companies separate from the churches recognized by law, was punishable by fine; and any person, not a regular minister, who dared to administer the sacraments was to be whipped and fined.

Concerning Massachusetts in this particular, the record is that Mr. John Cotton was appointed by the general court to draw up an abstract of laws for the guidance of magistrates, patterned after "the laws of judgment delivered from God to Moses." He did so, and writing of it in after-years, Cotton declared the government of Massachusetts to be a theocracy. In 1641 the general court of Massachusetts formally adopted the principles of the theocratic rule.

Upon this basis, so completely subversive of all liberty of individual conscience and freedom of worship, did these three colonies conduct their governments. There is no question that those responsible for these conditions and operations honestly believed they were working in the interests of the Redeemer's kingdom. The fruit of their operations ought to have convinced them, as it must convince us, that their hypothesis was unfounded. c. m. s.

(To be concluded)

◆ ◆ ◆ For All People

HUMAN nature is a stubborn thing; and it is so very natural to view matters from one's own point of view. It required many a sharp lesson ere even those apostles who had companied with Jesus from the first were delivered from their national and tribal ideas. But the message of God itself knows no boundary-lines. It is the good news of salvation for all peoples; and in that truth the sinner of every kind, no matter where, finds just the salvation that he

needs. The Lord Jesus is Elder Brother to all flesh.

One of our canvassing brethren in Germany fell in with a Lutheran priest who was very free to criticize the Bible, and naturally the priest found decided fault with our work. The following conversation ensued:—

Priest: "Adventism is an exotic plant which can never come into Europe and thrive."

Colporteur: "Christianity is also an exotic plant in Europe, yet it thrives here. Just so it is with Adventism."

Priest: "With Adventism it is 'Matthew the last chapter.'" [A German proverbial saying, meaning that a thing has reached its limit, or the last gasp.]

Colporteur: "There you are right, Mr. Priest; for it is written in Matthew the last chapter, 'Go ye therefore, and teach all nations,' and that is what the Adventists are doing. They are a missionary people, and they are going into all the world; and everywhere that this message takes root, the fruitage springs up."

The answer was a true one. This third angel's message is a plant that thrives in every soil.

Speaking last summer of experiences in Europe, Elder L. R. Conradi recalled an article written by a great German theologian in one of the papers when our work was first beginning in Germany. "This third angel's message," said the professor, quoting our familiar phrase, "makes us smile. It sounds strange to us. It will never go here. It may make some headway in America, but it will never do so in Germany." The history of our growing work in Germany, with its thousands of believers, and its publishing and training centers, shows how little the professor understood the nature of the third angel's message. The third angel's message is nothing else than the preaching of the Word of the living God as it speaks to this day and generation.

W. A. S.

The Final Conflict

INTENSITY marks the struggle to-day between the forces of good and of evil. The world has become transformed into a great battle-field of contending forces. Warring elements which for the last six thousand years have been striving for the mastery, are engaged to-day in the great culminating conflict of the ages. Six thousand years of history look down upon the scene. The enmity created between the author of sin and the seed of the woman, has grown with the years and with the centuries, and to-day we who read these words are participants in the grand culmination of the controversy. And what a scene is presented to our vision as we look out over the battle-field! What a marshaling of evil forces is beheld! What fearful inroads have been wrought by the powers of

evil! For the most part the world is given up to the leadings of evil influences. The most stable institutions of society have been assaulted, and in them a rapidly leavening process is going forward. The home, the church, and the state, God's three great bulwarks for the regulation of society and the suppression of evil, are being honeycombed to their very heart. Consider these individual institutions for a moment:—

The Home

The integrity of the home is the very foundation of stable society. That which lessens its dignity and purity strikes a blow at every other institution. The apostle tells us that the last days will be especially marked, in that men will be "without natural affection, truce-breakers," etc. This is forcibly illustrated in prevailing conditions around us. The old-time simplicity and integrity of the home life are fast passing away. Many home unions, formed as a result of caprice and fancy rather than of sound judgment, and as the fruit of lust instead of love, have destroyed the high and holy standard of home life; and in consequence, alienation, family discord, separation, and divorce, if not greater tragedies, are the common result. The alarming increase of divorce furnishes cause for grave concern to every student of human philosophy at the present time. Marriage vows are but lightly regarded. Wedlock is coming to be considered only as a civil contract, to be set aside as lightly as it was entered into by the contracting parties. Free love and libertinism, if not openly taught, are all too generally practised.

The Church

These evil principles of laxness and of a lowering of Christian standards have invaded the sanctuaries of religious thought. The church itself is succumbing to the spirit of the times. Old-time doctrines, setting forth the truth and simplicity and vital power of the Word of God, are coming to be discounted. The Scriptures of truth themselves are rejected by many. A modern theology has been evolved, as a result of so-called scientific thought and higher scholarship, which sets aside primitive faith, and counts as silly fables of mythological lore the Bible teachings and records which have stood as the very foundations of Christian faith and practice. Evolution is taught for regeneration. The miracles of the Word of God are sought to be accounted for by the laws of natural philosophy. The divine incarnation is denied. Jesus Christ is represented as only a great historical character, with no power to save above the influence of any other godly man. The accounts of the creation and the resurrection are looked upon as mythical tales, and the influences which will bring

about a transformation of life, a "resurrection" into higher spheres, are the powers of mind directed in intellectual and ethical culture.

These wicked, pernicious principles are set forth to-day, and that, too, in many instances by professed ministers of the gospel. Received by the multitude, they are lowering moral standards, and leading men to question if there is indeed a God who takes account of the acts of his creatures. Added to these faith-destroying doctrines, is the work of such movements as Christian Science, Spiritualism, Emmanuelism, Theosophy, and allied perversions which hold multitudes of men and women in their ruthless grasp to-day.

O, that the church of God might realize its situation, that it might return once more to its simplicity of faith and practice, and take hold of the only Power, the divine hand from heaven, which could aid it in its Titanic struggle with the forces of evil! A remnant will be saved according to grace. God will raise up faithful witnesses who will sound the cry of warning against these overwhelming evils. Some will heed the call. Some, in the days of moral degeneracy upon which we have entered, will remain unshaken in their faith and allegiance to the great God of heaven, and to his revelation to the children of men as found in the Scriptures of truth. This is the rift in the cloud of moral darkness.

The State

The influences operating in the church and the home are subtle and insidious. Their work is done in part in secret. They make no display of figures or statistics. But when we come to the national phases of human life, we see there in clear light the forces of evil working in the open. And against this important institution of society, which was ordained of God for the correction of evildoers, and for the protection of those who do well, Satan is now marshaling all the forces of evil. While without doubt every political party in every nation to-day, holds men of integrity and moral worth, and while in positions of trust are found scores of men who in the fear of God are trying to stem the rising tide of evil, the records of current history reveal all too clearly the inroads which are being made upon the integrity of governmental life. Municipal, State, and federal office-holders become the prey of scheming men. Votes are bought and sold. Franchises are purchased. Corporations buy special privileges with gold wrung from a suffering people. One great concern of government legislation to-day is to determine ways and means whereby the public may be protected from privileged classes and the money power.

The conflict between capital and labor has become acute. The commercial interests of the nations and of individuals are in sharp competition. It has become to-day a struggle for the mastery in wealth, in human ambition, yea, more than this, it has become a struggle with thousands for very existence.

National Competition

Increased cost of living commodities, coupled with the spirit of extravagance and high living, have brought about conditions which serve as goads to the struggling multitude. This spirit of mastery and of rivalry is particularly marked in the attitude of the nations toward one another, the struggle for national growth and expansion, and for the increase of commercial power, bringing them into sharp and strenuous competition. Each jealously watches the movements of the other; each vies with the other in seeking the state of preparedness for any emergency in national existence. In consequence, we have a continual increase of naval armaments, large standing armies, and rapidly growing burdensome taxation. In this connection the words of the *Independent* of February 9, on the preparations for war upon the part of the European nations, are worth repeating:—

Germany is prepared to put 3,000,000 men in the field at short notice, and estimates that the cost of keeping such a force under arms will be \$4,500,000 a day. Over \$100,000,000 is to be spent on the German navy next year, and the reconstruction of the fleet on the dreadnaught basis is being pushed with feverish rapidity. Austria is suddenly possessed of a desire for a big new navy of sixteen dreadnaughts, although there is no apparent reason for a great increase of its sea power. The Austrian military and naval estimates for the coming year call for nearly \$110,000,000, of which about \$25,000,000 goes to the navy. This is about \$18,750,000 above the ordinary appropriation. The total cost of the naval program will be \$70,000,000 or more. The government holds it to be of the highest importance that four first-class battle-ships of the dreadnaught type be completed by 1913, or 1914 at latest. On account of this haste two of them were begun at the shipyards in Trieste without waiting for the authorization of the expenditure by the delegations of Austria and Hungary. Besides the four vessels of over 20,000 tons, there will be constructed three cruisers, twelve torpedo-boats, and six submarines. This naval project is being energetically pushed by the heir apparent, Archduke Francis Ferdinand, who presented the program to the delegations in person. The government also wishes to increase the army at the rate of 50,000 more recruits annually, and to establish a system of two years' military service. It may be surmised that Austria-Hungary is looking forward to an active interference in Balkan affairs, and possibly a war with Italy. At least that is surmised by the Italians, who are making strenuous efforts to get their first

squadron of dreadnaughts ready by 1913. The French government has decided to ask the Chamber for large accessions to the navy. The Swedish government has prepared a plan for the reconstruction of the navy, and wants \$1,110,000 a year for the next three years to build the first battle-ship of the new type. It is proposed also to extend the period of compulsory military service to one year.

These are the elements of evil combining for the last great conflict. Depressing indeed would be the situation were it not for the fact that there is another picture we can contemplate. That picture is the working out of God's great purpose in the affairs of men.

Two Spirits

While a spirit from beneath is rising and fast taking hold of satanic agencies, and marshaling them for the final fray, there is comfort in the thought that there is descending from on high a power in which the children of God may find protection, and which is more than a match for all the forces of evil. That power is the power of the Holy Spirit, the power of invincible truth. That truth is going to the nations of men, and in the final gathering call is bringing together from the east and the west, from the north and the south, those who will stand for God and truth in this evil generation.

The messengers of this truth must storm the very strongholds of the enemy; they must enter into the very citadels of evil, and snatch here and there, as brands from the burning, those who have been deceived. In this work the invincible God is their tower of strength. His Holy Spirit will prove their guide. He that is with them is more than all they that be against them. For a time, evil may seem to run riot and wickedness to prevail, but the truth of God will prove victorious in the end; and he who makes God his refuge in these days of peril, who takes hold of the strong hand that is reached down to save, will triumph with the truth of God throughout the eternal ages.

In the great conflict between truth and error now going forward, let us be sure to stand on the right side. The real conflict is in the hearts of men. In some measure we must meet it in our own lives, but through divine grace we may come off more than conquerors through him who has loved us, and who is abundantly able to keep that which we may commit unto him against the day of final triumph.

F. M. W.

THE French government has nearly 1,000,000 men and women under its direct employ. In the last fifty years, paid officials have increased 110 per cent, while the population has increased only 11 per cent. The civil service salaries have risen from \$49,000,000 to \$137,000,000 annually.

Still the Stout Look

As Daniel the prophet, in the vision of the seventh chapter, saw the Papacy rising amid the kingdoms of divided Rome, he observed of this "little horn" that his "look was more stout than his fellows." That proud look the Papacy wears even to-day, though no longer possessed of a temporal kingdom. The despatches from Rome the other day said:—

After Fairbanks and Roosevelt comes Prince Victor Napoleon, the standard-bearer of the French imperials. It appears that Prince Victor forgot to observe the etiquette required by the Vatican; and while on his wedding journey, he visited the Quirinal before he went to the Vatican. This is a breach of etiquette.

If he were not a Catholic, this omission would not have made so much difference. But since the year 1870, etiquette requires that all Catholic rulers and princes must first visit the Vatican. So when Prince Victor, after having been so cordially received by Prince Victor Emmanuel, decided to pay his respects to the Pope, he found the Vatican closed against him.

When the German emperor was in Rome, he pleased us by the splendor of the equipage which conducted him to the Vatican. He paid his visit in state, and neglected not one of the many formalities. Prince Victor has not helped his cause by causing the doors of the Vatican to be closed against him.

Poor Prospects of Peace

AN anomalous condition is presented in the world to-day. On the one hand is the cry, which is becoming quite general, for world-peace and the arbitration of all international questions. On the other hand is the feverish preparation for war, and increased expenditure for naval armaments, in every government. Says the *Christian Statesman* for January:—

The wickedness and misery of warfare and the need for peace agitation have long been evident to thoughtful minds, but recent figures do much to emphasize the awful cost of war and its foolish extravagance. It is said that the average annual cost of army and navy for the eight years since the Spanish war (1902-10) has been \$185,400,000, and that the total increase in eight years has been \$1,072,000,000, an amount exceeding the national debt by \$158,000,000. This is nearly three times the estimated cost of the Panama Canal, including what was paid the French company. The Hon. James A. Tawney, chairman of the House Committee on Appropriations, said, in an address of May, 1909, as follows: "The fact that we are expending, during this fiscal year, seventy-two per cent of our aggregate revenue in preparing for war and on account of past wars, leaving only twenty-eight per cent of our revenue available to meet all other government expenditures, including internal improvements, the erection of public buildings, the improvement of rivers and harbors,

and the conservation of our natural resources, is to my mind appalling." The Congressional Library at Washington, said to be the finest library building in the world, was built, we are told, for but little over half the cost of a battle-ship, and is maintained for three fourths the cost of keeping a battle-ship afloat. One twenty-six-thousand-ton battle-ship costs as much as the total contributions of the United States and Canada in a year to the cause of foreign missions. Such considerations as these should awaken and alarm every true patriot and sincere lover of humanity. Whither are we drifting? Where will all this end? It is high time to bestir ourselves in behalf of peace.

Well may we ask, Whither are we drifting? and where will all this end? The Scriptures of truth afford an answer to these queries. We are rapidly nearing the great battle of Armageddon, which is to witness the close of this earth's history. We see fulfilling before our eyes to-day the prophecy of Joel 3:9-16.

On the other hand, we see the fulfillment of the prophecy found in the second chapter of Isaiah and the fourth chapter of Micah. These chapters declare that notwithstanding the warlike preparations which will be going forward, the multitudes will be deluding themselves with the hope of peace. That delusive hope will prove their snare; for the apostle Paul says, "When they shall say, Peace and safety; then sudden destruction cometh upon them." Let us be admonished by the crying signs of the times around us. F. M. W.

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Dangers of City Life

OF the dangers which threaten spiritual life in connection with the great centers of population, the *Christian Work and Evangelist* in a recent issue has this to say:—

On coming to the city it is natural that one reared in a small community should want to see the sights. Among the sights which appeal to a religious man or woman are churches and choirs and preachers. There is a great abundance of all these in a great city, and several months are consumed in sampling them. By this time the fever of city life has got into the blood, and the pressure of city engagements has obtained its grip on the mind; and as one has no obligation to any particular church, it is not hard on sabbath morning, if one is tired, or if one has a little back work to make up, to drop church attendance for that day, intending to do better a week later. But, alas! as soon as church attendance ceases to become regular, it is in danger of going to pieces altogether. For when one has missed public worship one sabbath, it does not cause a great shock to the conscience to stay at home the next; and as soon as the habit of church attendance is broken, and becomes occasional or accidental, the church ceases to exert a controlling influence over the life.



Our Medical College and Its Needs

THE reasons for establishing a medical college at Loma Linda are understood by a large proportion of Seventh-day Adventists throughout the world.¹ The lack of a college where our young people could study the healing art under God-fearing instructors, and where they might be taught to treat the sick without poisonous drugs, together with the pointed, definite instruction of the spirit of prophecy regarding the establishment of our own medical school, made it imperative that a medical school be chartered at Loma Linda.

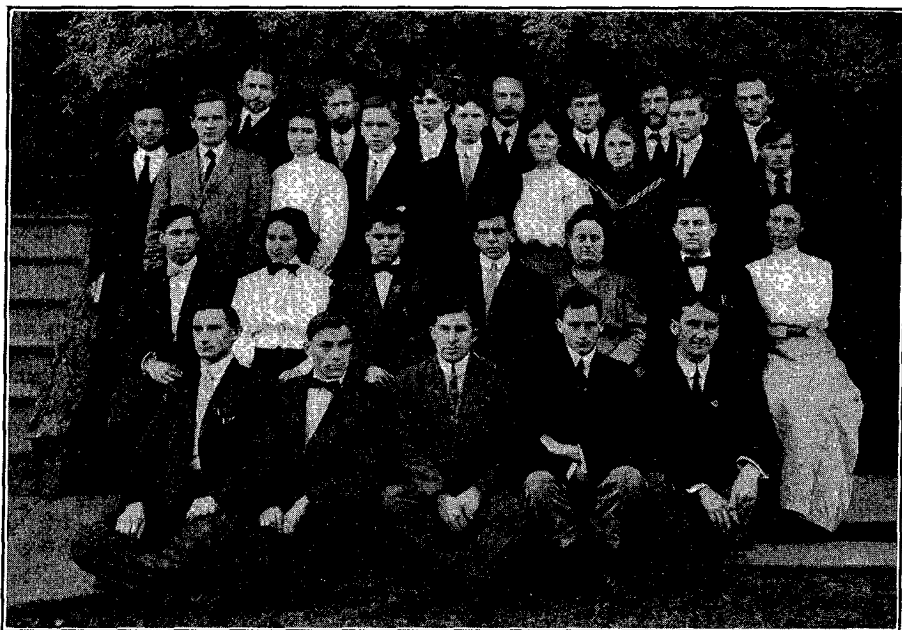
In accordance with the instruction received, and the action of the execu-

tion board, accommodations for caring for those connected therewith.

Our Students

From the response of our young people from all parts of the world to the proposition to have a medical college of our own, it is evident that the time is certainly ripe for establishing such a school. When the college was organized last May, the board planned for not more than twenty students in each class. To our surprise, twenty-nine entered to take the first year's work. These, with the eleven who were in attendance the previous year, made forty students in the medical department at the beginning of the present year.

A standard of preliminary education



FIRST-YEAR MEDICAL CLASS

tive board, consisting of twenty-one members, comprising the presidents of the General Conference, of most of the union conferences in the United States, and of the Southern California Conference, the second annual session of the college opened Sept. 29, 1910. The college had been chartered in November, 1909, and one class had completed the first year's work.

Requisites for a Medical School

Four things are necessary to any educational institution: (1) Students desiring such education as is offered by it; (2) a constituency which will maintain the school, and from which it may draw students; (3) instructors who are in harmony with the principles of the institution; and (4) facilities for giving the instruction required, and, in case a

for entrance has been held, equivalent to that required for any first-class medical school; namely, the matriculation standard of the American Medical Association and the Association of American Medical Colleges. Were it not for this high standard, a much larger number would necessarily have been admitted. The prospect is that next year will see an even larger class entering the college.

These students comprise members of the three-year medical evangelists' course and those taking the complete medical course, covering five years. It is expected that a large number of those pursuing medical studies at Loma Linda will secure the needed training in the evangelistic course, and will go out into the great harvest-field as medical missionaries.

One year in addition to the regular four years ordinarily devoted to medical studies is made necessary in our school, in order to give instruction in

¹ A concise epitome of the development of the work at Loma Linda has just been prepared by Elder G. A. Irwin, and will be sent to any address upon request.

Bible, and special studies, such as hydrotherapy and allied subjects employed in our system of therapeutics.

That the school is of general importance to the entire field, is shown by the fact that our students represent more than a dozen States and countries.

Constituency

The second requisite of the school is a constituency, those who will sustain the enterprise. The board, acting in accord with the direction of the Lord's Spirit, have moved out by faith in establishing the school,—faith in God's leading and faith that our brethren will as willingly accept the responsibility of this movement as their leaders have done. Will we do it? The responsibility rests upon the denomination as a whole and upon each one of us individually.

An important part of a college of this kind is a faculty that can give the necessary training in scientific lines. Thus far a faculty of nine physicians, three ministers, and a number of assistants has been chosen. We need the support and prayers of our people everywhere, that we may meet the mind of the Lord in this great undertaking. If we do that, we have no fears but we shall meet all the requirements of the State.

In regard to this latter point, I might say that it is imperative that we meet the standard of the State in our curriculum, faculty, and equipment. No other class of our workers is under such strict legal surveillance as our physicians. The requirements, by the State cover the life of a physician from the time he begins his medical studies until he gives up the practise of medicine. Not one of our other schools is required to meet State requirements in every way as is our medical college; hence the necessity of thorough work, backed up by the faithful support of a loyal constituency.

And now to the important point of this question. We have our students—a goodly number of the flower of the denomination. In coming to Loma Linda, they feel that they are turning their backs upon the great and popular colleges of the world, in response to the call of God. They give themselves heartily to the work of building up a medical school after the plan and pattern that has been shown us, fully expecting and believing that the rank and file of the denomination will faithfully do their part.

Standing of the College

The standing of the school before the State boards is not established yet, nor can it be until our first class has completed its course, and has passed the examination before the State. This will be one of the determining factors in securing recognition for our college. To be sure we are chartered as a medical college, but our standing as such will depend upon three things: (1) The efficiency of our students, as determined by State board examinations after they have completed their course; (2) the number and standing of the physicians composing the faculty; (3) the buildings, appliances, and apparatus for giving instruction in medical subjects.

A great responsibility rests upon these young people, as their efficiency will be so large a factor in determining the standing of the school; but they have accepted the situation, and the earnest,

faithful work they are doing leaves no doubt that they will succeed. As to the faculty, it will be strengthened from year to year as the students increase in numbers, and classes multiply.

Shall We Have the Buildings and Necessary Facilities?

At the organization of the college, the board of managers saw the necessity for several buildings,—a laboratory, a hospital, dormitories for the students, and, later on, a main college building, with appropriate equipment for the school proper.

At a later meeting the board authorized the expenditure of twenty-five thousand dollars this year for a dormitory for the young women, and a laboratory in which to do our scientific work, *provided the money could be raised*. The building of a ladies' dormitory has been pushed forward as rapidly as the gathering of means would permit, and we hope it will be ready for occupancy in a few weeks.

At a meeting of the board held July 24, it was planned to erect a laboratory building, to be ready, if possible, in December. But because of the lack of funds, the work on this building has not yet begun. The twenty-nine students in the first-year class are carrying on laboratory work in chemistry in a room fifteen feet wide and forty feet long—like bees in a hive. Another laboratory class is endeavoring to do its work in a little room fifteen feet square. These are the only laboratories we have.

Urgency of the Situation

Now the situation is this: Under direct instruction from the spirit of prophecy, the College of Medical Evangelists has been established. The board, the faculty, and a large class of students have accepted the situation, and are doing their part, fully believing that the denomination will do its part in the matter. The requirements for the school are as enumerated above. There are but three years in which to accomplish the work of erecting all these buildings, and getting the school into first-class running order as a whole. Of course, our classes are running, with full work in the two years; but each year will add a class, and the prospect from the correspondence is that the number in the school next year will be doubled.

From all this, it is evident that in order for us to have our laboratory, our hospital, and our school building finished, and in running order in time for the inspection which we must undergo by the State boards during 1913, we must get busy at our buildings.

Students Willingly Co-operate

Elder J. A. Burden will tell the story of the excellent missionary work our students are doing,—how they went out in the missionary campaign and gathered over three hundred dollars; how they are going to neighboring towns, and holding Bible readings, selling our books and other literature, and doing medical missionary work in many places.

Elder G. A. Irwin will testify that the students and helpers at Loma Linda are willing to bear their share of the expense in constructing these buildings, and he will appeal to you for donations to this work. It is our conviction that

our people have thousands of dollars in banks and other worldly enterprises, that ought to be in the work of the Lord. We shall be glad to correspond with any who wish further information regarding the medical school. Funds must be provided. The Lord has spoken regarding this work at Loma Linda. Who is ready to assist in the enterprise? W. A. RUBLE, M. D.,
President.

Greater New York Conference

The annual meeting of the Greater New York Conference was held in New York City, January 24-29. A large delegation was present from the home field, and a good representation from the union conference and the General Conference. The meeting was a profitable occasion, and gave all a more comprehensive idea of the magnitude of the work to be done in this great center.

About eighty per cent of the population of Greater New York is of foreign birth. There are in New York 1,300,000 Germans, 600,000 Italians, 110,000 Russians, 100,000 Scandinavians, 100,000 French, 100,000 Bohemians, and twenty times as many Jews as there are in all Palestine, besides thousands of representatives of many other nationalities. To reach all these with the message for this time is a stupendous task, but God has opened the way, and sent us men from some of these languages who are laboring for their own people.

We are now carrying on aggressive work among the English, Germans, Danish-Norwegians, Swedish, Italians, Hungarians, Slavish-Bohemians, and Russians, besides a strong and vigorous work for the Afro-Americans. Within the past year two city training-schools have been opened in the conference, and these are in successful operation. The International Bible Training School is located in Brooklyn, and is under the supervision of Elder H. R. Johnson. The attendance is excellent, and eight nationalities are represented. This school has been very successful from the start, and is filling a long-felt want in the training of workers for the vast foreign population in this country.

The English Bible Training School has been reopened, with Elder L. T. Nicola in charge. The prospects before this school are good, and we believe it will become a strong factor in training and educating for active service many of our people in this great city.

Our present force of laborers is thirty-two; nine of these are ordained ministers, ten licentiates, and thirteen hold missionary license. During the past year we have received appropriations from the General Conference which have made it possible to carry on a vigorous campaign during the past season. Last summer eight tent companies were in the field, and the coming summer we expect to add one more. As a result of the efforts made during 1910, two hundred persons have been reported as observing the Sabbath, over one hundred of whom have already been baptized.

The revival of the canvassing work during the past six months is a very encouraging feature. Since July, 5,612 books have been sold, besides a large

number of smaller publications, magazines, and tracts having been distributed.

The increase of tithes and offerings for the year 1910 over the previous year is an indication of the spirit of courage and aggressiveness that is characterizing the work in this city. The total amount of tithes and offerings for the conference for 1909 was \$25,273.06; for 1910 it was \$33,216.82, an increase for 1910 of \$7,943.76.

For a number of years the Greater New York Conference has been without a conference office, and we have done our business through the branch office of the Review and Herald, located at 32 Union Square. It was felt at the recent conference that the time had come to establish a separate tract society, and open in connection with it a conference office, to become the headquarters of our work in this field. Brother F. M. Dana has been released by the Atlantic Union Conference to act as secretary and treasurer of the conference for the present, and Brother R. J. Bryant has been invited to this field to act as home missionary secretary. Thus we hope to greatly revive and encourage all our people to carry some responsibility in connection with the proclamation of the message.

On Sabbath, January 28, a joint meeting of all our people was held in the Y. M. C. A. Hall in Brooklyn. Elder W. T. Knox spoke in the morning, and Elder O. A. Olsen in the afternoon. These services will long be remembered as seasons of great refreshing. An offering was taken for the foreign missionary work, and about twenty-five hundred dollars was raised in cash and pledges for the needy fields beyond.

The work in this conference is onward, and we are looking forward to great things the coming year in the proclamation of the message to the neglected cities of the East.

R. D. QUINN.

Maranatha Mission

THE work at this mission station is moving steadily forward. Since we held the meetings for the natives in Gramhams-town, two families have moved out to Brother Sparrow's farm. These have a good influence upon the natives living near us, and several are deeply interested. A few of these have become regular attendants at our Sabbath meetings, and thirteen persons have entered the day-school. For this we are thankful, as it has seemed well-nigh impossible to reach these people. God has heard our prayers for our students; and as a result, we see their interest deepening in the truth.

A few days ago, while working in the field, one of our sixth-standard girls said

to me, "Teacher, I am greatly troubled; for I know that the seventh day is the Sabbath, and my people do not keep it. I do not know what to do." We often hear similar expressions from our children, and many are greatly perplexed, because it seems impossible for them to keep the Sabbath at their homes.

One of our boys who is at home helping his father, who is not well, writes: "I am not pleased to be here, because I may break the Sabbath. I do not like to break the Sabbath. I now still keep it." We are glad to know that our labor is beginning to bear some fruit.

The mission wagon has brought the truth to many, and a few are rejoicing in the light that has come to them. Several are asking for baptism; and if they continue faithful a little longer, we shall gladly administer this ordinance. We are more and more convinced that we should put forth strong efforts in the evangelistic work. This field is ripe for the harvesters, and there should be delay no longer.

The enrolment of our school for this term is fifty-four, but there are a few less just at present. We have a small carpenter-shop, and our older boys take great interest in working with the tools. They are making tables, benches, etc.

Our daily prayer is that God will give us much of his Holy Spirit, that we may be better fitted to win souls for him.

W. S. HYATT.

Field Notes

THREE more persons have accepted the truth at Miles City, Mont.

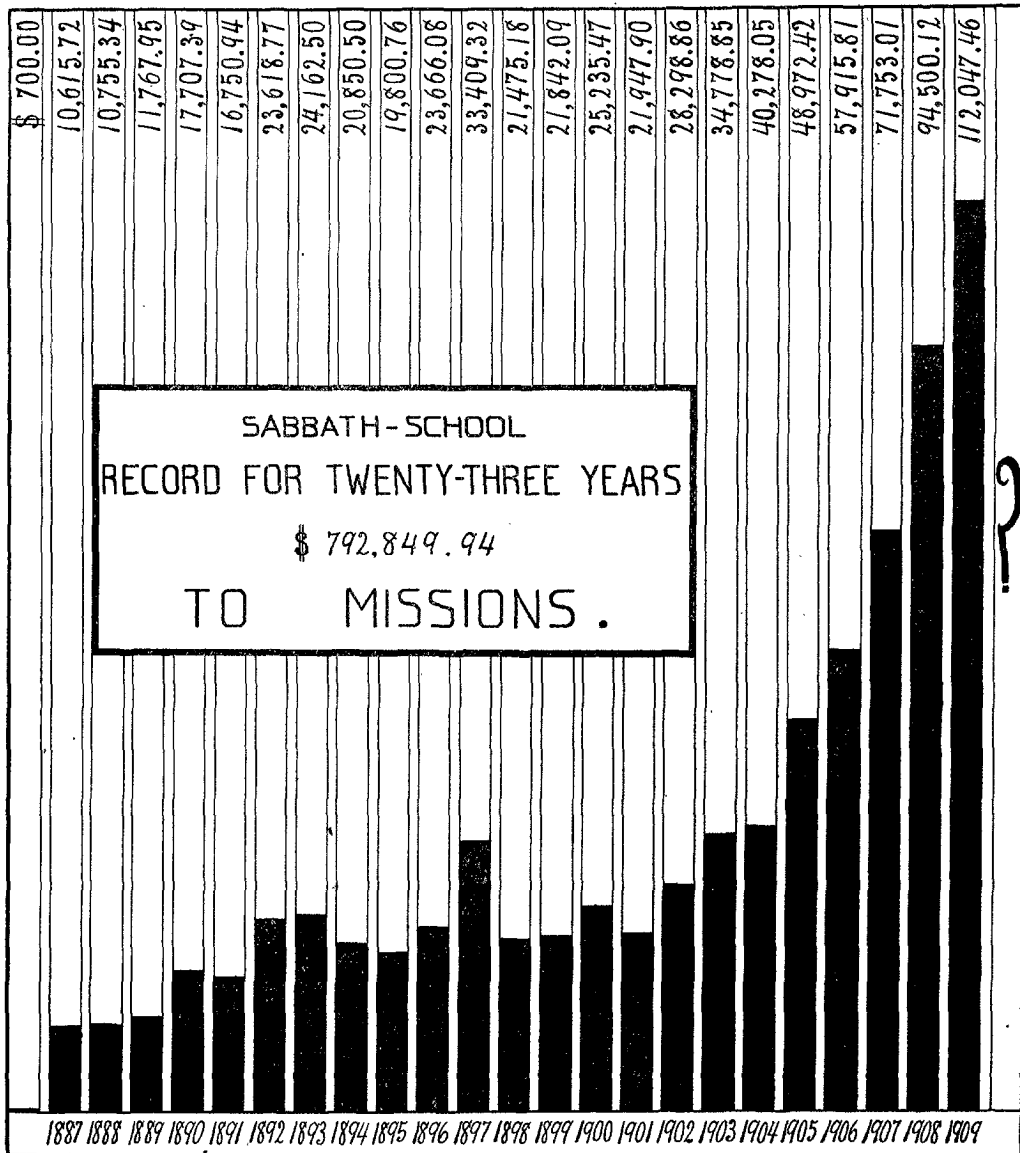
ELDER D. N. WALL reports that two families have accepted the faith near Tolstoy, S. D.

ON Sabbath, January 14, from two of the Washington, D. C., churches, there were eleven baptized.

NINE persons were baptized at Worcester, Mass., January 22, and the following Sabbath fifteen were received into the church.

As the result of meetings at Dothan, Ala., twelve earnest persons have signed the covenant to keep all the commandments of God.

AT Lents, Ore., Sabbath, January 7, Brother G. W. Pettit organized a church of thirty-one members. Eight united with the church by profession of faith.



This diagram is reprinted from the *Sabbath School Worker*. It is encouraging, when unanswered calls are ringing in our ears from every mission field, to see the Sabbath-school gifts for missions so vigorously growing. We understand that the full reports for last year are very sure to show the column for 1910 the tallest of all. Let us thank God for all that this means in hastening the work onward, and keep the columns growing.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Among the Sanitariums

My recent trip through the South in the interest of our sanitariums and the health work has been a revelation and an inspiration to me, and I am able to understand more fully why so repeatedly in the past we have been urged to give this field the attention it demands.

A great work is being carried forward by various denominations in the education and uplift of the Negro race. There are a number of universities, especially in Nashville, Tenn., and in Atlanta, Ga., where excellent opportunities are afforded in educational lines. In these universities the number of students in attendance ranges anywhere from four hundred to seven hundred; and at the school in Tuskegee, Ala., there are about seventeen hundred young people. In some of these universities the students appear to be exceptionally bright. They seem to be there for a purpose.

It is evident that from among this race, so recently come out of slavery, there are many who will very soon take an active part in carrying the gospel not only to the millions of their own people in this land, but to the countless millions of Africa and other lands.

I was especially impressed with the spirit and motives which seem to actuate those who stand at the head of these institutional centers. They are there, in nearly every instance, because of an irresistible conviction that God has called them.

I had the privilege of addressing the student body at Mahery Medical College, Fisk University, Atlanta University, Baptist University, Spellman Seminary, and Clarke University. I also had a separate meeting with the theological students of Clarke University. In each of these institutions the students number from five hundred to six hundred fifty. I was conscious of special help as I tried to impart instruction to these young men and women, who will soon take up work as educators and evangelists.

I am glad that we, too, are represented in the South as laborers among the colored race. At Huntsville an excellent work is being carried on, with about seventy students. God is greatly blessing the efforts of the workers. The buildings and grounds are well planned and nicely arranged. Various industries are connected with the school. The purpose is to train the hand as well as the mind and conscience. At present a new dining hall, which is very much needed, is building. The work is done entirely by student help, under the direction of Dr. M. M. Martinson. The new sanitarium building, although small, is admirably adapted to the needs of the school. For a small institution, it is well planned, and will be a helpful addition to the work. The Drs. Martinson have their hearts in the work, and both being practical, are a great help to the school.

About six miles from the Oakwood

school, is located the Normal School for Negroes. Between three hundred and four hundred are in attendance at this place. Various industries are carried on, and at present a hospital is under process of construction.

At Hillcrest, near Nashville, a good work is being done by Brother O. R. Staines and his associates. They have a splendid farm, and at present nearly twenty students are in attendance. The students here are more mature, and expect to go from this place directly into the work as missionaries, canvassers, or evangelists. A small building on the land recently purchased, they purpose to convert into a sanitarium for the colored people, especially of Nashville. This is very much needed. A good physician connected with this place could carry forward dispensary work in the most needy parts of Nashville. In this way both the very poor and those in better circumstances could be reached and helped.

Owing to the unsanitary conditions under which many of the colored people are compelled to live, and their ignorance of the value of pure air, also their lack of knowledge pertaining to communicable diseases, the mortality among them is double that of the white race.

It seems very important that those who receive their education in these institutions should be thoroughly trained in sanitary methods. When the Lord anciently led a people out of slavery, he found it necessary to correct their physical habits. Not only did they receive instruction in regard to the prevention and spread of germ diseases, but they were urged to make reforms in eating and drinking. This same knowledge is needed among the colored people in the South. Not very much has as yet been done by these educational institutions in imparting this instruction. From my conversation with representatives of these universities, I am convinced that they see this need, and would welcome such help.

D. H. K.

A United Conference Effort

THE Wisconsin Conference has a large sanitarium indebtedness to deal with, in connection with which are some unfavorable features. The people throughout the conference are quite conversant with the situation. A very favorable disposition is shown on the part of all toward the efforts that have been and are being made to adjust the work of the sanitarium satisfactorily, and to relieve it of its heavy burden.

A definite plan of relief has been adopted by the conference, and is being actively advanced. The sanitarium relief campaign, in its regular provisions, has been adopted; and at the last camp-meeting, action was taken to sell, in addition, ten thousand copies of "Ministry of Healing."

Later it was decided to present the matter to the various churches of the conference. In this work I have recently had the privilege of assisting, visiting a number of the larger churches. I was accompanied at Milwaukee by Elder B. L. Post and P. C. Hansen, and at La Grange by Elder P. M. Hansen. The president of the conference, Elder W. H. Thurston, joined me in visiting most of the other churches. Decided help

was rendered in the attitude of the conference president. The churches took heart and courage from his presentation of the work, and responded well to the call for co-operation. Where time permitted, various interests of the work were presented; but the general relation of the medical missionary and health work to other branches, and its pressing local needs, were made the principal subjects.

It has been very gratifying to see how eager the people are to know about the sanitarium work, and their earnest desire to relate themselves properly to it. Judging from the attitude of the general membership, as seen in these visits, the outlook for Wisconsin is decidedly hopeful. A continuance of the present activity in the relief campaign will bring relief to the sanitarium. While the debt is a large one, it will give way to the constant efforts that may be put forth by the good-sized membership of the conference.

The nurses of the Madison Sanitarium are aiding in this effort. Several are using such time as can be spared from house duties to visit the people and sell "Ministry of Healing." Books are also sold to patients and visitors in the institution. One nurse has sold twenty books in a short time. The little company in the Madison church has already reached the one-hundred mark in sales, and is still working, proposing to continue as long as the work needs to be done.

The report for last year shows that 1,986 books were sold in Wisconsin as a beginning. The movement is developing in strength and activity. The first two weeks of February were devoted to this work by all the laborers. A workers' and elders' meeting then gave the matter further study. The results will be just as definite and telling as are the plans of work and the efforts put forth. What is done in one conference may be done in others. Definite action and co-operation on the part of leaders, workers, and people will bring definite results.

L. A. HANSEN.

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

Missionary Volunteer Institutes

WE have reached that point in the development of our young people's work where all can see that the results obtained far more than justify the efforts put forth. The reports for the past few months have been most encouraging. It is evident that where there is proper leadership, our youth in the little churches and companies, as well as in the larger centers, are taking up the threefold plan of devotion, study, and work very earnestly. It is another evidence of the gathering forces to quickly complete the work which means the realization of our hope.

Geikie wrote: "Early vigor and warmth, consecrated to God, work miracles. Older men have their honored work, and are no less needed than younger; but the living force that con-

quers the world for God is the fresh enthusiasm of opening life. Years may counsel, and stimulate, and provide the means; but the hard work must fall mainly on young strength and zeal. Once won to God, there is no hesitation nor half-hearted service. Youth feels itself only a steward, and gives itself up with unshrinking devotion." When fully aroused and properly encouraged and directed, what a power our young people can be!

One of the greatest needs in our Missionary Volunteer work is that the young people shall be instructed in *how* to go to work. "That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church, — talent that can be educated for the Master's service. . . . Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church."— *Appeal to Ministers and Church Officers.*"

It is for the purpose of increasing the efficiency of our Missionary Volunteer secretaries, and of helping our young people and their leaders to do a greater work, that the union conference Missionary Volunteer institutes outlined in a recent number of the REVIEW are to be held. The places and times of these meetings have been arranged for the various union conferences as follows:—

Southwestern: Keene, Tex., February 22-28.

Central: College View, Neb., March 3-12.

Northern: March 17-26.

Lake: Berrien Springs, Mich., March 31 to April 9.

In the Northern Union Conference it has been arranged to hold three short institutes instead of one long one. These are to be at Minneapolis or St. Paul, Maple Plain, and Hutchinson, Minn. Probably another will be held at Elk Point, S. D.

The General Conference has appointed Prof. H. R. Salisbury, Elder Meade MacGuire, and Miss Matilda Erickson to assist in the work of conducting these important institutes. Pray for the success of these meetings.

It is planned that the conference Missionary Volunteer secretaries, as many of the other workers as possible, and leaders and young people from all the churches, shall attend these meetings. Let each church endeavor to send at least one representative young person. The institute will be more than a series of meetings; it will be a school of missionary methods. Those who attend from first to last, take notes on the lectures, and do the class work assigned, will be given an institute certificate.

M. E. K.

A Temperance Rally in Every Church

LET every Seventh-day Adventist who believes that "our work for temperance should be more spirited, more decided," arouse to action, and make this a "living issue" *now*. Let every church take this matter up, whether or not it has a Missionary Volunteer society. Young and old should be planning and praying to the end that they may do their part in the temperance campaign. Some of the greatest temperance workers in America are seeking to speak to two million peo-

ple through the Temperance *Instructor*, which is now on the press. Will you help them?

One conference president is working to double the order from his conference this year. Another writes of a plan to have persons of tact and Christian courtesy go to cities and towns where our work is not represented, and interest the leaders of churches, Sunday-schools, and other organizations in taking large quantities of this fine temperance paper. This plan was carried out very successfully last year, especially with Sunday-schools.

One of the best ways to interest the people in temperance, and to launch your campaign, is to have a temperance rally. The following suggestions may be helpful in carrying out this plan:—

1. Thoroughly prepare. Let your committee study carefully the section in "Temperance Torchlights" on "Temperance Meetings," and from the materials in that book, the Temperance *Instructor*, or any other sources, prepare the strongest program possible. Much will depend on the thoroughness of the committee's work in studying the materials, and adapting the program to the persons available to take part. Give young people on the program plenty of time in which to prepare, and have some teacher or older person help by hearing rehearsals and giving helpful criticisms. Above all, pray much for the success of the undertaking.

2. It is well to arrange for one or two leading parts that will stand out prominently, and give character to the service. If you are fortunate enough to get a good temperance lecturer, he might take most of the time.

3. It is well to give the children a part. A small chorus might sing; or four boys might step to the front and give the "Rights of a Boy," based on an article in the Temperance *Instructor*.

4. If readings are given, the selections should be reasonably short, and read very distinctly. The most impressive selection will lose its power in the hands of one who can not interpret its thought to the audience. There are several temperance stories in the *Instructor*, from which selections might be made; such as, "A Bottle of Tears," "An Incident in Real Life," "Whisky and the Baby," etc. In presenting the first-mentioned, the story might be told briefly, and only the mother's letter read.

5. Gather from the sources mentioned a series of pointed temperance facts, and let different ones in the audience rise, and give them distinctly.

6. Recognize the power of music in this work by having a few of the best temperance selections given by the best talent available. "Temperance Torchlights" contains a few selections and a list of others.

7. If any scientific experiments are performed, practise till you know how to do them well.

8. Advertise the rally well by announcements at public gatherings, on bulletin-boards, and in the press. Local papers will often print an extended announcement and other temperance matter if requested.

9. Have the rally in a commodious place of meeting, easy of access to the people. Many will come to temperance meetings who will not attend a church service.

10. Have plenty of copies of the Temperance *Instructor* and other literature on hand at the rally to sell or give away. Be sure to present the pledge.

Whatever plan may seem best for your community, "plan your work, and work your plan," with definite ends in view.

M. E. K.

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary
C. M. SNOW Corresponding Secretary

Sunday Recreation

THE following editorial from the *Waltham Evening News* of Jan. 25, 1911, indicates that the editor sees some of the evils of enforced Sunday observance:—

"The Sabbath Protective League is out with its annual protest against any greater liberality in the laws governing the observance of Sunday. Apparently it is in their eyes a crime for a man or a woman who is confined in a store or factory six days in the week, to seek on the seventh such recreation as seems best as a relief from the monotony of the working-days.

"Considerable stress is laid on the desirability of every one having one day of leisure in the week. Nobody disputes this, but there is no reason why that day should be Sunday any more than another, provided the time off comes with regularity. The Sabbath Protective League is undoubtedly actuated by the best of motives when it seeks to restrain people from doing as they please, but it shows it is not in sympathy with modern thought.

"Educators the world over, those who interest themselves in movements for the betterment of the condition of the people, laymen and preachers alike, have arrived at the point where it is deemed folly—in some cases criminal folly—to try to force regulations on the people which are anachronisms. To force people to one's own way of thinking was once popular. Apparently it is still the belief in some quarters, but the great majority of thinking people nowadays resent any attempt to interfere with liberty of thought and action.

"Those who advocate the letting down of the bars to permit out-of-door sports on the public playgrounds and elsewhere are not the kind of men who would be likely to advocate anything until they had become convinced of the necessity of it. There is a decided sentiment in favor of greater personal liberty, and a disposition to let each person decide for himself whether he shall or shall not do certain things on Sunday. If a person wants to play baseball, there is no reason why he should not be permitted to do so, provided he does not disturb the neighbors."

Notes

THE secretary of the general Religious Liberty Association spoke in Baltimore, Sabbath, February 4, on the subject of religious liberty.

THE Atlantic Religious Liberty Association is preparing a campaign of education in religious liberty matters in the Atlantic Union Conference, and will be assisted by the General Conference Religious Liberty Department. The campaign will begin about March 10.

THE Columbus (Ohio) *Union*, bearing date of Jan. 27, 1911, contains an interesting report of a meeting of the State board of health, at which a lively discussion was engaged in on the question of Sunday baseball. Some of the speakers maintained that Sunday baseball games were in the interests of health, and ought not, therefore, to be prohibited.

ASSEMBLYMAN LEVY, of New York City, has introduced in the New York Legislature a measure amending the Sunday legislation of New York State so as to exempt from the provisions of the law any who observe as a rest day another day of the week than Sunday, provided that affidavit to this effect is filed with the proper officer of the government. Bills designed to foster Sunday observance by civil law have also been submitted to the legislature of New York.

DURING the recent executive meeting of the Federal Council of the Churches of Christ in America, held in this city, the committee called upon, and presented a written address to, President W. H. Taft. Reporting this incident, the *Washington Herald*, of Jan. 26, 1911, said: "He explained that the phrase in the Constitution that prohibited an established religion had in reality given to the churches in this country 'an independence, a strength, and a power and force, that are exceeded in no country in which there is an established church.'"

THE following editorial appeared in the *Independent* of Feb. 2, 1911: "Among the things not easy to understand is this, why some of our religious teachers who are so much pleased that in this country church and state are separated, should grieve when separation is decreed on the Continent of Europe. Thus the *Catholic World*, in its December issue, describing very fairly the changes in Portugal, says: 'Other measures are proposed which in no way deserve the name of reforms: Church and state are to be separated,' etc. We would like to be told why what is so much valued here would not be a reform there."

THE New England Lord's Day League held its annual meeting in Providence, R. I., January 22, and resolved to carry on an active campaign in behalf of better Sunday observance through the machinery of civil law. Bishop Malleliu, of Boston, bishop of the Methodist Episcopal Church, was the principal speaker, and advised the people to be "a little Puritanical" in their Sunday observance. Another speaker said, "We have a strict sabbath law, which has come down from Puritanical times, which can be enforced by the weight of public opinion." The "Puritanical times" provoked a "public opinion" which resulted in laying the foundation of this mighty nation of freemen. Will American citizenship permit a return to the days of Puritanism by an indifferent attitude to such demands for enforced Sunday observance?

The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

News and Notes

BROTHER MAX TRUMMER writes, from Argentina, that during the first two weeks of the vacation his canvassers took 720 orders for our large books.

OUR workers in South America continue to meet with excellent success in the sale of our large subscription books. In a recent letter from Brother T. H. Davis, written from Chile, he says: "One of the boys broke the record on 'Patriarchs and Prophets,' taking 116 orders in Valdivia in twelve days, several of them for good bindings."

THE following encouraging item is from Brother John L. Brown, written just after returning to his field in Mexico, from the bookmen's convention in Mountain View, Cal. He says:—

"How glad I am to be 'at home' again. I reached here safely and have been out telling the people something about 'Salud y Hogar.' I have worked eight hours, and during this time the Lord gave me twenty-eight orders for the cloth binding and three for the full leather. The bishop of Sonora listened to my first canvass, and was kind enough to give me his order for a leather binding. Three other priests of high rank follow him on the list. I next obtained the signature of the governor and other official men of the state. God has certainly blessed me in getting a good list started. I prayed that the Lord would prepare my heart to meet the people, and also prepare them to receive the message. I know he has heard me. I want to do more whole-hearted service for my Master, and be more faithful. This will bring success."

N. Z. T.

Progress in Ecuador

ECUADOR is considered one of the most difficult countries in South America to evangelize, but even there the workers are meeting with excellent success circulating our literature. In a letter written Dec. 12, 1910, Brother John Osborne writes:—

"Brother Wheeler and I have been away from home the most of the time since the first of September. We have visited Quito and several smaller places. We have sold a number of different kinds of books, but have made the health paper our leader. Brother Wheeler had subscribed for one hundred copies of this paper; and when we started out, we had nearly all of them on hand from the first of the year; but we disposed of all except those for the last two months, and most of these will go to the subscribers. We are very much pleased with the interest

the people took in this journal. In many places where we would sell perhaps only a single number, the next day the people would follow us up in the street and give us their subscription for the year. We heard no word of complaint against the paper, but on the contrary, took a number of subscriptions after the people had taken plenty of time to investigate. We have ordered five hundred copies a month for next year. We think it is a splendid leader, and it also gives us a good list of names to which to send the *Señales*.

"While down on the coast, Brother Wheeler baptized a faithful old brother, who has been keeping the Sabbath for several years. He has been reading our papers, and then passing them on to others as he had opportunity. He is a shoemaker, also city judge. He has many friends in the country who own their homes and make a good living. To these he has been giving our papers, and some of them are keeping the Sabbath. This brother took us out to the country, where these people live, and we had some meetings with them. The women came to hear, as well as the men. One family is about ready for baptism. This brother has already begun to pay tithe. We could not stay with these people as long as we would have liked, as we both had the fever. Our literature is responsible for this interest, as it all started by this city judge buying 'Patriarchs and Prophets.' We are now receiving many letters from different parts of the republic, as the result of literature sent out."

N. Z. T.

Magazine Summary

THIS summary shows the largest January sale of our ten-cent magazines on record—122,202 copies. This is 21,308 copies in excess of last month, a gain of 32,740 copies over January, 1910, and 51,108 copies over January, 1909.

THE statistics presented herewith represent only the sale of our ten-cent magazines, and by agents only, in the union and local conferences. Thousands of our missionary and smaller periodicals are handled by our conferences each month, no record of which appears. The ten-cent magazines going to subscribers within these conferences, are listed in a lump sum at the end of this report.

By subtracting the subscription and foreign sales from the total amount, it will be seen that 75,263 of the 122,202 magazines were actually sold by our agents,—a gain of 953 copies over the 74,310 copies sold by agents during December, 1910. Nearly every publishing-house reports an unprecedented increase in the number of subscriptions received for the various magazines. Many of these subscriptions, of course, were taken by our agents.

FOLLOWING is a list of the union conferences showing gains over last month: (1) Pacific Union, 2,368; (2) Lake Union, 2,345; (3) North Pacific Union, 2,308; (4) Southeastern Union, 1,502; (5) Atlantic Union, 1,165; (6) Southwestern Union, 457. The following show losses: (7) Western Canadian Union, 199; (8) Northern Union, 332; (9) Southern Union, 879; (10) Canadian Union, 1,771; (11) Central Union, 2,240; (12) Columbia Union, 3,791.

SIX of the union conferences also show a gain when compared with the sales record of January, 1910, in the order named: (1) Atlantic Union, 3,272; (2) Southeastern Union, 1,809; (3) Northern Union, 1,466; (4) Western Canadian Union, 1,449; (5) Southwestern Union, 448; (6) Canadian Union, 9. The following show losses: (7) Lake Union, 15; (8) Central Union, 246; (9) Southern Union, 706; (10) North Pacific Union, 1,794; (11) Pacific Union, 2,257; (12) Columbia Union, 2,798. The Atlantic, Southeastern, and Southwestern union conferences show gains in comparison with both last month's and last January's records.

ALL will watch with interest the growth of the 1911 record in our "Comparative Summary" at the end of each month's report. To harmonize with the records of the two years past, the February report should show a distinct gain over the splendid January record, and a steady increase should appear in the figures up to and including July. To make this desirable result possible will require a keen sense of personal responsibility on the part of all for the record that shall be made by each local and union conference during the next few months. During 1910, the Northern California Conference (only one of our sixty-nine local conferences and missions in the twelve union conferences) sold 152,150 ten-cent magazines, or over one twelfth of the 1,703,187 copies sold in America. Among the causes that will contribute to the still greater success of the magazine work are, the opening of city missions and the consequent call for magazine workers and Bible workers; an increasing number of REVIEW readers; the appointment of live librarians in the churches, and of field missionary secretaries in the conferences, to foster, develop, and train agents; and a general revival of the home missionary spirit in the churches.

A. J. S. B.

Summary of Magazine Sales for January, 1911

SHOWING the combined sale by agents in each union and local conference of the following ten-cent magazines: *Signs Monthly*, *Watchman*, *Life and Health*, *Liberty*, *Protestant Magazine*, *Christian Education*, *Lyst over Landet* (Danish), *Tidens Tecken* (Swedish), and *Zeichen der Zeit* (German). The subscription and foreign sales appear at the end of the report.

	TOTALS JAN. 1910	TOTALS JAN. 1911	VALUE JAN. 1911
Atlantic Union Conference			
Massachusetts	1846	2016	\$ 201.60
S. New Eng.	163	819	81.90
N. New Eng.	422	77	7.70
Maine	1619	1228	122.80
New York	969	1386	138.60
Gr. New York	2524	5240	524.00
W. New York	1406	1455	145.50
Totals	8949	12221	1222.10
Canadian Union Conference			
Maritime	59	....	....
Ontario	404	534	53.40
Quebec	24	....	....
Newfoundland	58	20	2.00
Totals	545	554	55.40

Western Canadian Union Conference			
Alberta	84	175	\$ 17.50
British Columbia	122	1380	138.00
Manitoba	102	216	21.60
Saskatchewan	57	43	4.30
Totals	365	1814	181.40
Central Union Conference			
Colorado	812	965	96.50
West Colorado	400	15	1.50
N. Missouri	1087	850	85.00
East Kansas	1565	986	98.60
West Kansas		1267	126.70
S. Missouri	1305	400	40.00
Nebraska	956	1265	126.50
Wyoming	102	128	12.80
St. Louis Mission	...	100	10.00
Totals	6227	5981	598.10

Columbia Union Conference			
Chesapeake	839	1710	171.00
District of Col.	2796	2391	239.10
New Jersey	1314	697	69.70
E. Pennsylvania	2495	1330	133.00
W. Pennsylvania	495	962	96.20
Ohio	3229	1423	142.30
Virginia	936	445	44.50
West Virginia	58	406	40.60
Totals	12162	9364	936.40

Lake Union Conference			
Indiana	1187	414	41.40
East Michigan	1219	2040	204.00
West Michigan	1980	918	91.80
North Michigan	336	285	28.50
Northern Illinois	2496	4037	403.70
Southern Illinois	616	370	37.00
Wisconsin	1262	1017	101.70
Totals	9096	9081	908.10

Northern Union Conference			
Iowa	3365	3461	346.10
Minnesota	1304	2023	202.30
North Dakota	567	1165	116.50
South Dakota	517	570	57.00
Totals	5753	7219	721.90

North Pacific Union Conference			
Montana	614	322	32.20
Southern Idaho	279	1392	139.20
Southern Oregon	...	200	20.00
Western Oregon	2392	1462	146.20
Upper Columbia	1368	625	62.50
W. Washington	2439	1297	129.70
Totals	7092	5298	529.80

Pacific Union Conference			
Arizona	388	75	7.50
California	5924	6578	657.80
S. California	6266	3634	363.40
Utah	41	75	7.50
Totals	12619	10362	1036.20

Southern Union Conference			
Alabama	576	1065	106.50
Kentucky	700	955	95.50
Louisiana	707	405	40.50
Mississippi	454	271	27.10
Tennessee River	1633	668	66.80
Totals	4070	3364	336.40

Southeastern Union Conference			
Cumberland	754	95	9.50
Florida	293	988	98.80
Georgia	1945	2296	229.60
North Carolina	282	1645	164.50
South Carolina	411	470	47.00
Totals	3685	5494	549.40

Southwestern Union Conference			
Arkansas	273	900	\$ 90.00
New Mexico	75	250	25.00
Oklahoma	1050	1903	190.30
Texas	1768	1288	128.80
West Texas	897	130	13.00
S. Texas Mission	...	40	4.00
Totals	4063	4511	451.10
Foreign & Misc.	14836	6914	691.40
Mailing lists	...	40025	4002.50
Grand totals	89462	122202	12220.20

Comparative Summary for Twenty-five Months

	TOTALS 1909	TOTALS 1910	TOTALS 1911
January	71094	89462	122202
February	91812	116198	.....
March	134206	132165	.....
April	120582	183981	.....
May	115145	174886	.....
June	163545	193727	.....
July	168689	222146	.....
August	174136	152520	.....
September	102033	120020	.....
October	108571	116157	.....
November	106860	102795	.....
December	90737	99130	.....
Totals	1447410	1703187	122202

Average number sold each month during 1910 141932
 Average number sold each month during 1909 120617
 Average monthly gain during 1910 over 1909 21298

Notes

A MAN in Brooklyn, N. Y., writes: "January 12 a man asked me to buy a book [magazine] of him. I told him my wife had just died, and that I did not have any money. The man sympathized with me more than any of my friends, and spoke about God, telling me to look at things in the right light. Please tell him for me that I will remember all he said, and would like to hear from him. I met him on Bedford Avenue as I was coming out of an undertaker's shop. I went and got ten cents, and bought one of your books which he was selling. I am indeed glad that I got it to read. Hoping to hear from that good man some day, I am," etc.

WE are indebted to Brother D. K. Royer, circulation manager of the *Watchman*, for the following interesting items:—

"Yesterday I called at an office where I had sold a November *Watchman*. A young man was at the desk. I asked him how he liked the previous number sold him. He said it was fine, and took a copy, asking me who published it. 'My boss picked it up,' said he, 'and remarked, 'This is the only magazine I ever saw that was worth reading.'"

"I have a copy of the *Watchman*, which if I have read through once, I have read through thrice. I find it very helpful, and have gained from it many lessons and illustrations which help me in addressing my congregation—Christian, heathen, and Mohammedan."

News and Miscellany

Notes and clippings from the daily and weekly press

— Eight hundred clergymen in Massachusetts have sent to Congress a remonstrance against further increase of the navy.

— Seven members of one family, the father, mother, and five children, were killed by gas in their home in Philadelphia, February 11.

— A Munich statistician estimates that the Germans last year were swindled out of \$12,500,000 worth of beer through a system of short measure employed by the brewers.

— Earnest appeals are being sent to various centers of the United States by the Red Cross Society for immediate aid in the way of contributions of money and provisions for the famine sufferers in China.

— It is positively asserted by those directing the work that the Panama Canal will be completed by 1913, in ample time for the proposed celebration two years later, and that the cost will not exceed \$360,000,000.

— By the adoption of the Crumpacker reapportionment bill on the part of the House of Representatives, that body will doubtless be increased from 391 to 433 members. While the Senate has not yet concurred in the measure, there is but little question that the bill will become a law.

— For the benefit of thousands in London who will be unable to see the coronation of King George, and the royal procession to Westminster Abbey, the managers of all the leading music halls have made arrangements to show moving pictures of the pageants on the same evening.

— A great storm raged at Madrid, February 1, 2. Reports of wrecks and loss of life have been received from many places. At Saguntum five steamers dragged their anchors. One of them broke up, and twenty-two of the crew were drowned. At Barcelona twenty-five fishermen perished. Other fatalities are reported from various places.

— Radium has at last been found, and actually seen in its metallic form. This is the crowning glory of one of the most remarkable researches conducted in modern times, and has been accomplished largely through the untiring zeal of Mme. Curie, who, with her husband, spent years in seeking to discover and isolate from other metals this latest precious discovery. Great things are predicted in the use of this metal.

— The famine in China appears to be rapidly spreading. Recent advices from Peking state that thousands are dying daily of starvation and famine fever in the three afflicted provinces. There is little likelihood that conditions will improve for the next three months. The imperial government is making strenuous efforts to aid the sufferers. Relief committees have been organized. Large donations have been sent from this country and other countries to relieve the distressed.

— At Brockton, Mass., February 10, a bull calf seven weeks old was sold for \$10,000, the highest amount, it is believed, ever paid for a calf of this age.

— It is estimated that on New-year's eve there was spent, in New York City, \$1,500,000 for food and wine, \$170,000 for theaters, \$50,000 for candy, \$75,000 for flowers, and \$10,000 for cigars.

— The German Machinery Hall at the Brussels Exposition collapsed February 11, burying a number of persons in the ruins. Three bodies were recovered. Twenty persons are missing, who are supposed to have been killed.

— In Normandy, June 15, will begin the one-thousandth anniversary of the day when the duchy of Normandy was constituted by Charles the Simple. It is claimed that the festival will surpass anything ever seen in Europe. Rouen will be the center of the festivities.

— Investigations of the conditions existing in the Infants' Hospital of Odessa reveal that during the last six months 1,002 of the 1,060 infants received into the institution have died. The government is taking energetic measures to place the responsibility and to remedy conditions.

— America's first great missionary exposition will be held in Boston, Mass., April 24 to May 20, 1911. There will be exhibits from every mission field of the world, which will show in a very vivid manner the transformations which have been brought about by the coming of the gospel to darkened lands.

— A bill introduced into the Senate, providing for an increase of the postage rate on magazines, is meeting with much opposition on the part of leading magazine publishers throughout the country. It is claimed that the increased postage which many publishers would have to pay, under the provisions named in the bill, would exceed the profits now made on their business.

— The bubonic plague is making rapid progress in China, and the efforts to arrest its spread have thus far proved powerless. The prevalence of the plague, together with the wide-spread famine, is seriously alarming the government, which is now seeking advice and inviting medical aid from foreigners. Much alarm is felt lest the plague invade European countries.

— A measure has been drafted which will be introduced as a bill at the next session of the English Parliament, with the object of abolishing the gallows as the form of capital punishment in Great Britain. It is proposed to substitute some strictly private form of despatch of condemned men in their cells, such as the administration of an anesthetic or of some drug that will cause death as swiftly and painlessly as possible.

— Those who sell intoxicating liquors in Tennessee were declared ineligible to citizenship in the United States in a ruling announced February 12 by Federal Judge John F. McCall, who ruled that no man could support the Constitution of the United States and of the State of Tennessee, and uphold the laws of both, as required to do under oath, and at the same time engage in the unlawful vocation of selling liquor in a State where its sale is prohibited.

NOTICES AND APPOINTMENTS

Change of Address

THE office of the Australasian Union Conference of Seventh-day Adventists has been moved from "Elsnath," Burwood St., Burwood, N. S. W., and is at present situated at Wahroonga, New South Wales, Australia. All matters pertaining to the Australasian Union Conference or to workers connected with it, should be sent to the latter address.

A. H. PIPER, Secretary.

New York Vegetarian Restaurant

IN harmony with the light that has been given us to the effect that health food restaurants and treatment-rooms should be opened in connection with our work in our city efforts, the Laurel Hygienic Restaurant, located at 11 West Eighteenth St., has recently been purchased by Brother Frank Huff and wife, and is now under the management of our own people.

This restaurant was operated successfully several years ago, when under the management of our people; but it passed into other hands, and the high standard of serving thoroughly hygienic food was to a great extent compromised. We believe it has in a providential way come back to us again.

We bespeak for this work the prayers and co-operation of all our people in holding up in this great city the principles of health reform that have been entrusted to us.

R. D. QUINN.

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.

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.—No. 1 L. C. Smith Visible Typewriter; used one month. Price: \$75 cash; \$81 on payments. E. R. Averill, Fountain, Colo.

NOTICE.—If you want a home in College View, or have property you wish to exchange for College View property, write to A. Swedberg, College View, Neb.

WANTED.—Man to help work, one who desires home with church privileges. Call on or write to R. A. Bleil, 334 East Thirty-eighth St., near Grand Boulevard, Chicago, Ill.

WANTED.—Man for general farm work; good with horses; able to work without a boss. Steady work; best of wages; Adventist preferred. For particulars address Wm. Midgaugh, Ames, Neb.

FOR SALE.—Cooking Oil, best grade. Price for 30 days or until further notice, \$4.50; freight prepaid east of Denver, Colo., to Ohio and north of Ohio River. Address R. H. Brock, Box 629, Kissimmee, Fla.

WANTED.—Good, strong man to work on market garden farm near Sheridan, Wyo. First-class recommendation must be given. Must be Sabbath-keeper, and willing to work long hours in rush season. Address J. T. Burkhart, Sheridan, Wyo.

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.—Man to work on farm for a year; married or single, but married man preferred. House, garden, etc., furnished for married couple. Adventist church near. Must give reference. For further particulars address J. B. Rasmussen, R. F. D. 3, Kenmare, N. D.

WANTED.—To correspond with Adventist who has burden for missionary work in South. Must be mechanic, able to build houses, and do contracting. Must also know how to operate saw- and planing-mill machinery. Good opportunities for gospel work. Address C. A. Graves, Daylight, Tenn.

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.

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 sanitarium clerks, stewards, cooks, or matrons. Address L. M. Bowen, Sanitarium, Napa Co., Cal.

DR. GODSMARK'S Hygienic Vegetable 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.

Two beautiful colored pictures 14 x 22 inches, reproduced from the paintings, "The Holy City," and, "A Child Shall Lead Them," 25 cents each; 50, \$4; 100, \$6. Write for miniature in black and white. Address the Eutype Press, College View, Neb.

Obituaries

COOKSEY.—Eliza J. Estee Cooksey was born Sept. 14, 1907, at Saluda, N. C., later coming with her parents to Silt, Colo., where she fell asleep in Jesus, Dec. 30, 1910, aged 3 years, 3 months, and 16 days. Estee was of an unusually sweet disposition, and will be greatly missed in the home. Her parents sorrow, but find consolation in the hope of a soon-coming Saviour whose voice will burst the fetters of the tomb.

W. M. ANDRESS.

BARNES.—Died in Colorado Springs, Colo., Jan. 20, 1911, Brother William H. Barnes, aged 27 years, 11 months, and 25 days. Brother Barnes was ill but a few days, and his death was a great shock to his relatives and friends. Early in life he united with the Seventh-day Adventist Church, and remained a member until his death. He leaves a wife, two little children, and other relatives. The writer spoke words of comfort at the funeral service.

M. A. ALTMAN.

JONES.—Mrs. Lucy D. Jones was born in 1844 at Bridgewater, Herkimer Co., N. Y., and died at Exeter, Cal., Jan. 13, 1911, aged 66 years, 6 months, and 26 days. She had been a Seventh-day Adventist for more than fifty years. Elder James White baptized her. She was brought by her son and daughter and friends to Reedley, Cal., where we laid her to rest, with a bright hope of seeing her again when the Life-giver calls his faithful ones from the grave.

C. L. TAGGART.

DAVIS.—James S. Davis was born Feb. 22, 1821, in Illinois. He came to California in 1849, settling in Esmeralda, in 1856, where he raised a family of eight sons and one daughter. The mother and four sons accepted present truth a number of years ago. Two years ago the mother died. Last year Brother Davis became favorable to present truth, and wished to become a Christian. The writer had the privilege of baptizing him in August, when he united with the church at Oakdale. His death occurred Nov. 10, 1910. He was laid away in the family cemetery to await the call of the Life-giver.

M. C. ISRAEL.

FARRAND.—Mrs. Mary A. Greenfield was born in New York State, May 15, 1841; was united in marriage to Calvin L. Farrand, Feb. 24, 1866; and died at the home of her daughter, at Bantry, N. D., Jan. 29, 1911, in the seventieth year of her age. Sister Farrand enjoyed a consistent Christian experience from her youth. In 1891 she accepted the faith of the soon-coming Saviour, and united with the Seventh-day Adventist church at Milwaukee, Wis., of which she remained a faithful member until her death. Five daughters and two sons are left to mourn. The faith of those who knew our sister responded to the words of the text, "Blessed are the dead which die in the Lord."

PHIL. C. HAYWARD.

HAAK.—Died Feb. 2, 1911, at Immanuel Hospital, Mankato, Minn., Sister Frieda E. Haak, aged 21 years, 5 months, and 22 days. A member of the Seventh-day Adventist church at Mankato, she had many friends, to whom she had endeared herself by her upright Christian character. Her parents, one sister, and two brothers are left to mourn. She had spent nearly two years in the Chamberlain (S. D.) Sanitarium, taking the nurses' course, and fitting herself to become a missionary. Dr. C. P. Farnsworth attended the funeral, and made some appropriate remarks at the close of the discourse, which was based on Rev. 14:13. We laid her to rest, February 5, to await the call of the Life-giver.

ANDREW MEAD.

(Christlicher Hausfreund, please copy)

CUSHMAN.—Ivie Alice Hicks was born near Humboldt, Kan., May 14, 1873; was married to Clement Cushman, Oct. 9, 1893; and died at Santa Cruz, Cal., Jan. 10, 1911, aged 37 years, 7 months, and 27 days. Her husband, an infant daughter, her mother, and two brothers are left to mourn. She was well known throughout California, having engaged in church-school and Bible work for some time. Words of comfort were spoken by the church elder of the Santa Cruz church.

C. M. HICKS.

GEULDSLY.—Mrs. John Geuldsly died Dec. 24, 1910, at her home in Huntington, W. Va. She was born in Virginia, but for many years after her marriage made her home in Huntington. Early in life, she made a profession of religion, and several years ago united with the Seventh-day Adventists. For many years she was the only Sabbath-keeper in this large city. She was a kind neighbor, a faithful wife, and a devoted mother. Her husband and three children are left to mourn. The funeral sermon was preached by a minister of her husband's faith. Text, Phil. 1:21.

H. ANDRE.

STEBBINS.—Died at the home of her daughter, in Richburg, N. Y., Jan. 30, 1911, Mrs. Eleanor Stebbins, in the seventy-seventh year of her age. Sister Stebbins was formerly a First-day Adventist. About fifty years ago, she and her husband accepted the Sabbath, and became identified with the third angel's message. Her living descendants are four children and seventeen grandchildren. She lived a useful life, and passed away with a bright hope of a part in the first resurrection. Funeral services were conducted by the writer, the text being Rev. 14:13. She was laid beside her husband at Andrews Settlement, Pa.

B. E. FRISK.

WILLIAMS.—Montous Myrtle, eldest daughter of Chester B. and Elizabeth Williams, fell asleep at Bowling Green, Ohio, Jan. 22, 1911, aged 19 years, 8 months, and 12 days. Montous was converted and united with the Seventh-day Adventist Church nine years ago. Since that time her faith in the gospel of the kingdom has never wavered. The funeral service was held in the First Christian church of Bowling Green, January 25, and was largely attended. Marked attention was given by the audience as the writer endeavored to present from the inspired Word the Christian's triumph over death and the grave. Dr. Howard M. Jump assisted in the service.

H. H. BURKHOLDER.

FRYE.—Rosa Denver Frye, wife of Franklin Frye, was born Aug. 17, 1877, and died at her home near Mount Jackson, Va., Feb. 3, 1911, aged 33 years, 5 months, and 16 days. Her father, mother, and one sister, besides her husband, three children, and five stepchildren, are left to mourn. She was interested in the message, which was preached occasionally in that neighborhood, and expressed a desire for baptism some time before her death; but her sickness was of such a nature that during the last few weeks of her life she lost her mind; and when one of our ministers visited her a week before her death, it was impossible to administer the ordinance. Her funeral took place from the Adventist church near by, the services being conducted by the writer, assisted by Elders B. W. and A. C. Neff. Text, Rev. 21:4.

R. D. HOTTELL.

PUNCHES.—Mary A. Punches was born in Piqua, Ohio, Oct. 10, 1826, and fell asleep Sabbath, Jan. 14, 1911, at the age of 84 years, 3 months, and 4 days. Since the death of her husband, sixteen years ago, she has been a welcome member of the home of her son Daniel. She was converted early in life, and united with the M. E. Church; twenty-one years ago she accepted additional light under the preaching of the third angel's message, and became a devoted member of the Seventh-day Adventist Church. She leaves three sons, four daughters, a brother, a sister, with other relatives and many friends, to mourn. A large congregation was present at the funeral service, held at Hamler, Ohio, January 17. Words of comfort were spoken by the writer, from 1 Thess. 4:13.

H. H. BURKHOLDER.



WASHINGTON, D. C., FEBRUARY 23, 1911

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THE Mission Board is still looking for a medical volunteer for the African West Coast Mission.

WE see by the North Pacific Union paper that special city mission work is being undertaken in the growing city of Portland, Ore.

WE are glad to hear from the general Missionary and Publishing Department that the month of January, just past, showed the highest circulation of periodicals of any January in our history.

WE have received from Elder R. W. Munson, of Java, East Indies, a copy of a new pamphlet, "What Seventh-day Adventists Believe," printed in Romanized Malay. The voice of the last message is to be heard in every dark corner of the world.

THIS week, the twenty-first, Elder E. H. Wilbur and family were booked to sail from San Francisco for South China, returning after a furlough with health renewed. By the same boat sailed Brother O. J. Gibbons, of Mount Vernon College, and Sister O. J. Gibson (*née Moffett*), of the Washington Sanitarium Training School. Brother Gibson has spent several years in the field, having gone out on his own charges, but returned for further study. The China Mission now asks to have his services again.

By the boat leaving San Francisco, February 21, this week, Elder R. P. Montgomery and wife, of the Foreign Mission Seminary, were to sail for Singapore, Malay Peninsula. They go to engage in evangelistic work.

WE learn from Elder H. Kuniya, of Japan, that on a recent visit to the southern part of the kingdom, he met an old brother, a canvasser, to whom the people have given a name which, translated, means, "The End of the World." Our canvassing brother has certainly borne witness to the truth in winning such a name.

IN a sermon on the divorce evil, preached in Baltimore, February 5, Cardinal Gibbons arraigned the growing disregard of the sanctity of the home and the marriage tie in this country. "There are no rights," he said, "against the law of God." The trouble is that the world has so far gone into apostasy that the law of God itself is counted obsolete.

THE Southern and Southeastern union conferences have arranged a ministerial institute for their evangelistic workers, which opens to-day, in Knoxville, Tenn. The days are to be devoted to regular study and class work, and we understand a large hall has been secured for evening meetings. Elders W. W. Prescott and G. B. Thompson are planning to be present at the opening, and to continue in the work of the institute throughout.

A LETTER from Elder L. P. Tieche, president of the Latin Union Conference, closes with the words: "We are all of good courage in our field, and the Lord is blessing us. The workers report success in their efforts everywhere. Meetings have been started in Oran, Algeria. The message is going." It is good to hear these words of courage and progress from this union, which has a hundred million souls within its borders, mostly Catholics and Moslems.

BEGINNING with the new year, our brethren in Australia have named their missionary periodical simply *Signs of the Times*. It is the same size as our *Signs Monthly*, contains thirty-two pages, and sells for one penny, or two cents. The name of the *Australasian Health Magazine* has also been changed to *Life and Health*, a magazine of sixty-four pages and cover, retailing for sixpence, or twelve cents. It is issued every two months. Both periodicals are neat and attractive, and should sell well.

ELDER D. C. BABCOCK writes from the African West Coast:—

"There are excellent openings in the hinterland, but we must 'wait.' Yesterday a leading chief and all his retinue called on me, and gave us an invitation to come to his country. He controls a large territory, and has several chiefs under him. It is about two hundred miles to his country. His son is in our school. The chief speaks good English, and was invited to Freetown by the governor to meet the duke of Connaught last week."

"As a conference," writes Elder Roscoe T. Baer, president of the Chesapeake Conference, "we have taken hold of this work of the fourth Sabbath missionary service in earnest." "The fourth Sabbath readings are being enjoyed by both young and old," writes Brother F. H. Henderson, missionary secretary of the Ohio Conference. "New life and zeal are coming in among us." Similar reports are being received from our missionary leaders, north, south, east, and west. "The Lord measures with exactness every possibility for service. . . . We shall be judged according to what we ought to have done." Let our missionary mottoes be "Saved to Serve," and "Something for Each One to Do."

Roll of Honor

WE present below a complete list of the conferences which have pledged regular support to the mission funds and to the Sustentation Fund:—

	Sustenta- tion Fund	To Mission Work
	Per Cent	Per Cent
Greater New York	5	10
Chesapeake	5	5
West Pennsylvania	5	10
Massachusetts	5	10
Maine	5	5
Cumberland	5	5
Florida	5	5
Georgia	5	5
North Carolina	5	5
West Michigan	5	25
New Mexico	5	5
New York	5	5
Western New York	5	10
East Michigan	5	10
Minnesota	5	15
Oklahoma	5	15
Texas	5	10
Arkansas	5	5
Arizona	5	5
Louisiana	5	5
Colorado	5	25
Mississippi	5	5
Wyoming	5	5
East Kansas	5	10
Southern California	5	10
Indiana	5	10
Ohio	5	15
Nebraska	5	15
Maritime	5	5
Alberta	5	5
British Columbia	5	5
Manitoba	5	5
Saskatchewan	5	5
Eastern Pennsylvania	5	10
Northern Illinois	5	10
South Dakota	5	20
Utah	5	5
Southern New England	5	5
Iowa	5	25
West Kansas	5	10
Western Washington	5	15
North Michigan	5	5
South Carolina	5	5
Alabama	5	5
Tennessee River	5	5
Kentucky	5	5
Southern Union Mission	5	5
North Dakota	5	10
Western Oregon	5	15
Upper Columbia	5	20
Quebec	5	5
Ontario	5	5
Newfoundland	5	5
New Jersey	5	5
Northern New England	5	5

W. T. KNOX, Treasurer.