



The Advent Review and Herald Sabbath

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No. 9



The Lesson of the Sea

Go thou unto the sea, O finite man,
And mete its measures with thy feeble span!
Mark thou Who holds it on His open palm,—
Who hurls its tempests, Who commands its calm,
Who speaks above its wild, tumultuous waves,
Who calls the dead from out its hidden caves.
Frail, puny man, the waif of wind and tide,
Lay thou thy hand in His to guard and guide.

Go thou unto the sea, God's marvelous sea;
Mark thou the billowy depths' immensity:
From the horizon's verge afar, afar,
The mustering hosts swift gathering for war;
The storm-tossed waves that mock thy puny hand,
Whose foaming courses charge the trembling strand:
Limitless, compassless, vast, unfathomed, free,
Go stand, O puny man, beside the sea!

Go thou unto the sea; behold, behold,
The priceless treasures that its caverns hold;
Cities submerged, once famed in classic lore,
Great ships engulfed with all their priceless store;
Where rosy morn, nor yet meridian day,
Find in its silent depths no answering ray;
The deep, dark sea, unknown to human sight,
The rayless region of perpetual night.

The great, wide sea, beyond whose frozen bars
Alone in silence watch the patient stars,
Beyond the reach of earth's echoing sound,
The din and swirl of time's most dismal round;
Shall He not compass all thy little life?
Shall He not say, above its stress and strife,
Who spake above the roaring, restless sea,
"Peace, peace; be still, and find thy rest in Me"?

— Elizabeth E. Marcy, in *Northwestern Christian Advocate*.

YOUTH'S INSTRUCTOR



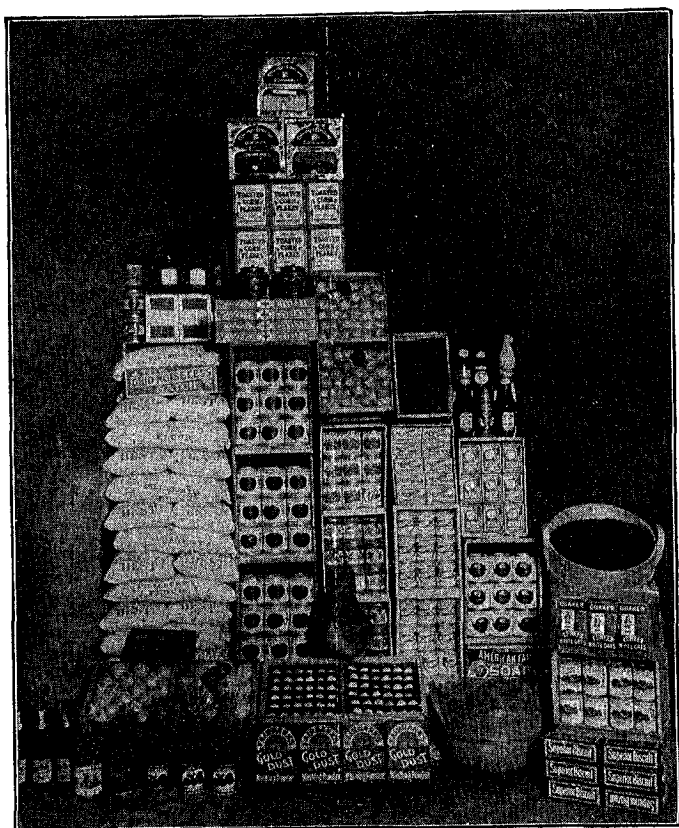
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VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 2, 1911

No. 9

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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.

All Things Are Now Ready

T. M. FRENCH

[SINCE this article was written, the writer of it, as we learn by cable, has been called to lay away his companion, on the African West Coast.—Ed.]

"A great work is before us,—the closing work of this world's history. Solemn indeed is the time in which we are living, and heavy are the responsibilities resting upon us as a people. The third angel's message is now to be proclaimed, not only in far-off lands, but in neglected places close by, where multitudes dwell unwarned and unsaved. Our cities everywhere are calling for earnest, whole-hearted labor from the servants of God." These words recently sent to us through the spirit of prophecy seem to indicate that we are nearing the close of the proclamation of the message: "Come, for all things are now ready." Luke 14:17.

This call to enter the "cities everywhere" and the "neglected places" is but the culmination of the great invitation to the marriage supper of the Lamb. For more than half a century the invitation has been proclaimed throughout Christendom, and the guests bidden to the great supper; but "they all with one consent began to make excuse." Business enterprises have stood in the way of some, social relations have hindered others, until the supper is unfurnished with guests. Nor have Seventh-day Ad-

ventists been wholly free from these hindrances. Worldly ambition and secular enterprises have often had the first place in the hearts of the specially bidden guests, and worldly pleasures have many times darkened the eternal hope, until many have said in their hearts, "I pray thee have me excused." But the divine plan of God is not to be thus baffled. The message comes: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind;" and again: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

This last commission to enter the cities and highways and hedges is to be a quick work. We are admonished to "go out quickly." The fact that all things are now ready, and that those who were bidden refused to come, gives the work at this time a compelling nature. We have not now years in which to finish our work. We are on the borders of the eternal world. All heaven is now waiting to co-operate with human agencies in the closing work. May the Lord give us grace to turn from the many allurements of this world, and consecrate ourselves, our means, our all, to the giving of the message: "Come, for all things are now ready."

Axim, Gold Coast, West Africa.

The Gospel in Samaria

MRS. E. G. WHITE

AFTER the death of Stephen, there arose against the believers in Jerusalem a persecution so relentless that "they were all scattered abroad throughout the regions of Judea and Samaria." Saul "made havoc of the church," entering into every house, seizing men and women and committing them to prison. Of his zeal in this cruel work, Saul said at a later date: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison. . . . And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." That Stephen was not the only one who suffered death may be seen from Paul's own words: "And when they were put to death, I gave my voice against them."

This persecution was followed by great results. Success had attended the ministry of the word in Jerusalem, and there was danger that the disciples would linger there too long, forgetful of the Saviour's commission to go into all the world. They began to think that they had a work to do in Jerusalem in shield-

ing the members of the church from the snares of the enemy, forgetting that strength to resist temptation is best gained by active service. Instead of educating the new converts to carry the gospel to those who had not heard it, they were in danger of being satisfied with what had been accomplished. To scatter his representatives abroad, where they could work for others, God permitted persecution to come upon his church. Driven from Jerusalem, the believers "went everywhere preaching the word." Thus began the fulfilment of the prediction of the Saviour, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In Samaria the believers were not persecuted. Christ's words to the Samaritan woman had borne fruit. After listening to his words, the woman went to the men of the city, and said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" They went with her, heard Jesus, and believed on him. Anxious to hear more, they invited him to their city, and begged him to remain with them. For two days he remained in Samaria, and many believed on him.

Among these Samaritans the followers of Christ, at the time of the persecution, found a safe asylum. The Samaritans welcomed the Saviour's messengers, and the disciples gathered a precious harvest from among those who had once been their bitterest enemies. "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits . . . came out of many; . . . and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

While Philip was still in Samaria, a heavenly messenger was sent to him to show him his next work. The evangelist was directed to "go toward the south unto the way that goeth down from Jerusalem unto Gaza. . . . And he arose and went."

"And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

The Ethiopian could not understand the prophecy that he read, and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." Angels of God were taking notice of this seeker for light, who was being drawn to the Saviour, and who did not make his position an excuse for refusing to accept the Crucified One.

As Philip drew near, he asked the eunuch, "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain the Word of God to him. The scripture that he was reading was the prophecy of Isaiah relating to Christ: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

"Of whom speaketh the prophet this?" the eunuch asked Philip; "of himself, or of some other man?"

"Then Philip . . . began at the same scripture, and preached unto him Jesus."

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea."

This incident shows the care that the Lord has for those who are seeking for truth. The Ethiopian was a man of good standing and wide influence, who, when converted, would give others the light. God saw that he would exert a strong influence in favor of the gospel, and by his Spirit he brought him into touch with one who could guide him into the light.

When God pointed out to Philip his work, the disciple did not say, "The Lord does not mean that." No; "he arose and went." He had learned the lesson of conformity to God's will. He realized that every soul is precious in the sight of God, and that angels are sent to bring those who are seeking for light into touch with those who can help them.

To-day as then angels are waiting to lead men to their fellow men. An angel showed Philip where to find the Ethiopian, who was so ready to receive the truth, and to-day angels will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues, and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is his plan that men are to work for their fellow men.

In the experience of Philip and the Ethiopian is presented the work to which the Lord calls his people. The Ethiopian represents a large class who need missionaries like Philip,—missionaries who will hear the voice of God, and go where

he sends them. There are many who are reading the Scriptures, but who can not understand their import. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.

The missionary spirit needs to be renewed in our churches. God designs that life-giving beams shall, through the individual members of the church, shine forth to the world. Receiving light from the source of all light, his people are to reflect that light to others. But this can be done only as the church draws near to God, and lives in close connection with the Giver of life and light. The purity and simplicity of Christ, revealed in the lives of his followers, will witness to the possession of genuine piety. The believer who is imbued with a true missionary spirit will be a living epistle, known and read of all men.

God's workers must be ever on watch, ready to speak a word in season to those who are searching for truth. They must be wholly consecrated to the service of the Master, that they may be quick to understand what he wishes them to do. They must take advantage of every opportunity to win souls to the Saviour.

The Holy Spirit will guide and direct those who stand ready to go where God calls, and to speak the words he gives them. The humble, patient, Christlike worker will have something to show for his labors. Every one who goes forth seeking to do his best will have the support of the One who can supply all his necessities. The great Master worker will not leave him alone. The mightiest man on earth is the man who prays in sincerity of soul. Such a one grasps the arm of infinite Power. It is close communion with God that qualifies his messengers to subdue the opposition of the enemy. God calls for consecrated workers, who will be true to him—humble men, who see the need of evangelistic work, and do not draw back, but do each day's work faithfully, relying upon the Lord for help and strength.

Though you may be weak, erring, sinful, the Lord holds out to you the offer of partnership with himself. He invites you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me," Christ said, "ye can do nothing." Through the prophet Isaiah is given the promise, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people, nation, and tongue. This is the work that must be done before Christ shall come in

power and great glory. I call upon the church to pray earnestly, that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your Heaven-appointed work?



Marrying Unbelievers

G. B. THOMPSON

A MOTHER writes: "Can not something be said in the REVIEW that will warn our young people concerning the terrible mistake of marrying unbelievers? One of my daughters, the pride of my life, whom I hoped to see become a missionary, has committed this blunder, and another is contemplating the same step."

Some years ago I was riding to the railway station with a good brother. As we neared the town, he said: "This is the most unhappy hour of my life. My daughter, whom I have educated at great expense to be a worker for this blessed truth, is returning home to-day to be married to a man who is not a Christian. My hopes and her prospects are ruined. I would feel no worse were I expecting to convey her dead body from the station to my home."

This young lady was married as represented, and to-day is not a Sabbath-keeper. Why do young people of both sexes make this fatal experiment, and bow down their own and their parents' heads with sorrow? I am personally convinced that the enemy is ruining the usefulness of more of our young people in this way than perhaps in any other. If he can not lead them away from the Sabbath, or hinder their securing a training for missionary work, he will endeavor to bring about some matrimonial alliance which will forever put an end to all plans for active work in the vineyard of the Lord, and make the proper observance of the Sabbath difficult.

Knowing the evil which would result from such worldly alliances, the Lord has given the most explicit warnings against them.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:1-4.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteous-

ness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

These prohibitions are not against marriage, for "marriage is honorable in all." The marriage relation was established by the Lord, and, like the Sabbath, comes down to us from sinless Eden. But these scriptures do lay an eternal prohibition in the way of Christians of either sex marrying unbelievers; and this prohibition can never be disregarded except at the peril of the soul. Having knowingly violated the clear warning of the Lord, and grieved his Holy Spirit, those who enter such unions place their feet on a precipice over which they will probably be drawn. This step has been the spiritual ruin of many. "For they will turn away thy son from following me, that they may serve other gods," saith the Lord. The Lord said that intermarrying with the unbelieving nations, instead of bringing these nations into the truth, would turn away the hearts of his people from the true God. It is the same to-day. When a Sabbath-keeper marries an unbeliever with the hope of bringing him into the truth, it usually turns out the other way. Read prayerfully the following:—

"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of skepticism."

"Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ are of so little value to them that they prefer the companionship of poor mortals? Is heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?"—"Testimonies for the Church," Vol. IV, pages 504, 505, 507.

To those who are contemplating marriage the following instruction is given:—

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after-life both in this world and in the world to come. A sincere Christian will make no plans that God can not approve.

"If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans, learn the lessons which their life experiences have taught, and you will be saved many a heartache. Above all, make Christ your counselor. Study his Word with prayer.

"Under such guidance let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love."—"Ministry of Healing," page 359.

Unbelievers are compared to tares; believers, to the wheat. How sad to see the tendrils of the wheat entwining around the tares, clinging with the most ardent affection of the heart to that which, unless a change is wrought, must be cast at last into the fire to be burned! It is well for those contemplating marriage to prayerfully think of this. Better to think it over now than later, with a sad and broken heart, to weep over a wrong step which can never be retraced.

Writing counsel to one who was contemplating marriage with an unbeliever, the servant of God said: "My sister, unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—"Testimonies for the Church," Vol. V, page 363.

A home "where the shadows are never lifted"! What a home! And for life! God intended home to be the sweetest place on earth. To take a step which may darken it with shadows forever is a fearful thing to do. To do this in the face of repeated warnings from the Lord, involves a terrible risk. That some risks turn out all right does not alter the principle. That a person, in the face of warnings, may walk a rope stretched across Niagara Falls, without injury or loss of life, does not in any way minimize the danger nor constitute a proper example for others to follow.

Before marriage many good promises are made, perhaps in good faith. The unbelieving companion says, "I will never stand in your way; you can believe and worship as you choose." But it is impossible to keep such a promise. Clouds can not but obscure the rays of the sun. The heart remains unchanged, and is enmity to God. The desires and purposes of the husband and the wife are different. One is seeking the things of this world, the other the things of the world to come. One is walking in the path that leads to heaven and unending bliss; the footsteps of the other are tending toward destruction. Truly this is an unnatural and grievous yoke.

Then when the home is established, and life's real journey together begins, there will be shadows. One believes in the coming of Jesus, and loves to talk about this glorious event. The work of the message and its progress in the earth, one has loved and watched per-

haps from childhood, but the companion chosen for life neither knows nor cares about the message. Commercial enterprises interest him more. He is more interested in the price of grain or the advance in real estate than in the salvation of sinners. A trashy novel is often more interesting to him than the Bible, the REVIEW, or other good reading-matter. And if this is distasteful to the wife, whom he has solemnly promised to love and protect, he tells her he will find company for the evening which will be congenial, and where the conversation will not be about heaven, but concerning things he loves and understands. The natural heart rules, and the promises made before marriage are forgotten.

In every home the altar of prayer should be reared. But when the hour of morning and evening worship comes, when God's Holy Book should be read, and together husband and wife should bow before the Lord and pray, one longs to do this, but the other does not. He has never learned to pray; he does not love this sweet communion with his Maker. Then the one must either omit worship or engage in it alone, while the other is absent, or present as a spectator, and sometimes to sneer. Unless the heart is strong in the love of God, the painful ordeal will soon be omitted. But few stem the current, and maintain a firm hold on the truth. The vast majority drift into the open sea of unbelief. Other religious duties are neglected. The precious truth is less and less spoken of, the prayer-meeting is not attended, the heart grows cold, and the shadows in the home deepen as the weeks and months pass.

When the holy Sabbath comes, the heart of the believing one in the home turns toward the house of God,—to the Sabbath-school and the services which may follow,—but the heart of the unbeliever to the things of the world. One goes to his secular work, while the other goes alone to divine services. All this, with the general atmosphere of the home, is not conducive to making the Sabbath what the Lord intended it to be.

It is true that the truth of God divides homes after marriage. The gospel at times sets at variance father and son, mother and daughter, husband and wife. But this is a very different matter than deliberately choosing for life a companion who is an unbeliever, or who differs widely from one in religious practise or belief.

A Christian young man, contrary to the advice of his parents and brethren, married a pleasure-loving young woman. Her influence silenced his prayers, estranged him from the house of God, and led him into pleasure. When on his death-bed, with remorse and agony of soul, and a fearful eternity to face as a lost sinner, he gazed upon his wife, and exclaimed, "O Rebecca! Rebecca! you are the cause of my eternal damnation," and died. What terrible words are these! May they never be wrung in despair from the heart of any of our youth.

Takoma Park, D. C.

Practise Better Than Preaching

PRAYERS will not save a sinner
Unless they are linked with deeds
That shall help to raise the fallen,
And touch their bitter needs.
You may preach on a thousand Sab-
baths;
But as long as you turn away
From the poor souls all about you,
What use to preach or pray?

Go to the sinful and needy,
Give them a helping hand;
Practise is better than preaching
For them to understand.
The prayers of the whole world's preach-
ers,
The sighs of all its saints,
Unless good deeds go with them,
Will never reach sin's complaints.
— *Selected.*



The Ottoman Empire Becomes an International Question

P. T. MAGAN

MY last article in the REVIEW was entitled "England's Advent in the Eastern Question." It was shown that this began in the days of Empress Catherine II, of Russia, and of William Pitt, Britain's great commoner. Proof was given to substantiate the claim that England has for years made the existence of the Turkish empire a matter of her own vital policy. In fact, the policy to keep Turkey in Europe has been one common to every political party which has held the reins of power at Westminster for more than a century. As already stated, this policy was first broached in the days of Catherine and Pitt.

In 1807 there was war again between Russia and Turkey, and in 1809 the Russians were defeated at Silistria. The war was closed by the treaty of Bucharest in 1812, which fixed the river Pruth as the boundary between the two countries.

Next in the near Eastern question came the war for the independence of the Greeks. This time the British lion and the Russian bear fought side by side and hand in hand. It was Britain who led the van in establishing the independence of Greece, and she seemingly abandoned her position of protector of the Turk. But this was at a time when all England, and, in fact, the world stood aghast at the horrible atrocities which had been perpetrated by the Turks between 1821 and 1827.

The moment Canning died, however, the real temper of the British ministry was betrayed in that famous sentence of a king's speech which declared that the destruction of a Turkish fleet at Navarino was an "untoward event." (See Allison, "History of Europe," Vol. IV, page 128.) Again, it must be remembered that the only reason why Russia joined Great Britain and France in the movement for the liberation of the Greeks was because the movement "partially dismembered" the Turkish empire, and was a precedent that Russia could use to good advantage later on.

Only a few years elapsed, however,

and Russia was at war with Turkey again. In 1828-29 she had the Ottomans beaten, and dictated her own terms of peace under the walls of Constantinople. This time, England, under Wellington, the Iron Duke, was on the very "point of interfering." "Although she did not actually do so, yet the sight of a Russian army and of a Russian fleet triumphant on the Bosphorus, deepened and confirmed the most natural suggestions of anxiety for the future."

In 1832 the now almost perennial Turkish question was up again. This time it was brought to the flashing-point by Mohammed Ali, the khedive of Egypt. He was one of the most powerful of the feudatories of the sultan. He quarreled with Abdullah Pasha, the governor of Saint Jean d' Acre. His adopted son, Ibrahim, at the head of a powerful army, marched into Syria, "without consulting the Turkish sultan." "Mahmoud, the sultan, commanded peace between the belligerents, and ordered Ibrahim to return to Egypt. Ibrahim disobeyed, and captured the Syrian forts, Gaza, Jaffa, and Caiffa. In May, he reduced Acre to a heap of ruins, and finally starved it into submission. He now determined to conquer all Syria; and the capture of Damascus, together with a great victory on the banks of the Orontes, enabled him to advance as far as Antioch. There again he routed the Turkish army, and opened the road to Constantinople. The sultan made one more effort, and sent out a force of sixty thousand men under Reshid Pasha, who was entirely defeated at Konieh on the twenty-first of December." — *Rimbaud, "History of Russia," Vol. III, chap. 3, par. 4.*

In her distress Turkey then appealed to the powers. For the time being her old friend, England, seems to have been napping. Czar Nicholas I, of Russia, seized the opportunity, and offered to help the sultan, who, being in desperate straits, accepted the proffered aid. The Russian general Muravieff was sent to Alexandria to co-operate with the Austrian consul in persuading the khedive to put an end to hostilities. Not much came of this, however, and Mahmoud "summoned the Russians." "A fleet from Sebastopol anchored at the mouth of the Bosphorus; fifteen thousand men disembarked on the coast of Asia, and another force of twenty-four thousand strong advanced to the Pruth."

But this was entirely too much for the British government, which awakened out of its slumber with a start. "Frightened at this intervention," Lord Ponsonby and Admiral Ronsin, the English and French ambassadors, "pointed out to the sultan the danger of letting Russia gain a footing in the heart of the empire. It would be better, they said, to capitulate to his rebellious subjects." To these advisers the sultan harkened, and the result was "the withdrawal of the Russian forces." See *Rimbaud, Id.*; also "Historians' History of the World," Vol. XXIV, sub-ject "The Revolt of Mohammed Ali."

Even then things did not quiet down as was expected. Very soon a rumor

began to go around that the Russian count, Orloff, had concluded with the Ottoman government the now famous treaty of Unkiar-Skelessi. This treaty was signed in June, 1833, and, "under the appearance of an offensive and defensive alliance, established the dependence of Turkey on Russia. Each of the two contracting parties agreed to furnish the other the aid necessary 'to secure the tranquillity of its states.' The later stipulation might, in such a distracted country as Turkey, involve a permanent occupation by the Russian forces.

"The true significance of the treaty was contained in an additional secret article by which the sultan undertook, in case Russia were attacked, to close the Dardanelles, and to admit no foreign ships of war, on any pretext whatsoever, to pass through them; while on the other hand the czar agreed to spare his ally the trouble and expense of giving him military aid. England and France protested loudly, but subsequent events prevented the execution of the treaty." — *Rimbaud, Id., pars. 5, 6.*

In 1839 the Turkish government again declared war against Mohammed Ali and his adopted son, Ibrahim Pasha, with the purpose in view of winning back Syria to the Star and Crescent flag. But Ibrahim Pasha was again victorious. Just at this time Sultan Mahmoud died. A sixteen-year-old boy was his successor, and for Turkey things were in a bad way.

It would seem that the natural conclusion of the whole affair ought to have been that Syria should remain a province of Egypt, and that the Turks would simply have lost this much of their territory. But this was not to be. It was very clear to some of the powers that they must act. If they did not, Turkey must certainly come to an end, and no one profit by the event except the Russians. This, however, could only result in "a general European war." This, to the powers, meant Armageddon.

In order that this might not be, there was once more put into practise the old policy of helping Turkey, only with this great difference; to wit, that that which heretofore was a policy merely, now became a part of the international law of Europe. What happened is finely told by one who is not only an erudite historian, but also a statesman,—a man who for many years was one of the most brilliant sons of Ireland in the British Parliament at Westminster. Says McCarthy:—

"It was evident that Turkey was not able to hold her own against the formidable Mohammed and his successful son; and the policy of the western powers of Europe and of England especially, had long been to maintain the Ottoman empire a necessary part of the common state system. The policy of Russia was to keep up that empire as long as it suited her own purpose; to take care that no other power got anything out of Turkey; and to prepare the way for such a partition of the spoils of Turkey as would satisfy Russian interests. Russia, therefore, was to be found now defending

Turkey, now assailing her. The course taken by Russia was seemingly inconsistent; but it was only inconsistent as the course of a sailing ship may be which now tacks to this side and now to that, but has a clear object in view and a port to reach all the time. *England was then, and for a long time after, steadily bent on preserving the Turkish empire, and in a great measure as a rampart against the schemes and ambitions imputed to Russia herself.* France was less firmly set on the maintenance of Turkey; and France, moreover, had got it into her mind that England had designs of her own in Egypt. Austria was disposed to go generally with England; Prussia was little more than a nominal sharer in the alliance which was now tinkered up. It is evident that such an alliance could not be very harmonious or direct in its action. It was, however, effective enough to prove too strong for the pasha of Egypt. A fleet made up of English, Austrian, and Turkish vessels bombarded Acre; an allied army drove the Egyptians from their strongholds. Ibrahim Pasha, with all his courage and genius, was not equal to the odds against which he now saw himself forced to contend. He had to succumb. No one could doubt that he and his father were incomparably better able to give good government and the opportunity for development to Syria than the Porte had ever been. But in this instance, as in others, the odious principle was upheld by England and her actual allies that the Turkish empire must be maintained, at no matter what cost of suffering and degradation to its subject populations. Mohammed Ali was deprived of all his Asiatic possessions, but was secured in his government of Egypt.—*Justin McCarthy, "History of Our Own Times," Vol. I, chap. 9, par. 9.*

Now the actual method of helping the Turks, the precise manner in which this policy became a part of the international law of Europe, was, first, that "*the four great powers, in a collective note of July 27, 1839, declared that they would take the settlement of the Eastern question into their own hands.*" "*Russia, not to be left entirely out, had to support the convention, and give her consent as a fifth power.*" And this state of affairs was officially expressed in a quadruple treaty, that of London, July 15, 1840. Thus did the Turkish question become a part of the international law of Europe. Thus did the policy of helping the Turk to maintain himself in his European dominions become one which the great powers considered necessary for the preservation of the peace of the world.

Madison, Tenn.

NEVER let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light. Let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—*Fénelon.*



Music

GEORGE E. TACK

OR ever morning stars their anthems sang,
Or throngs angelic waked the ecstatic lyre,
Whose voice sang love's praise with
poesy's fire,
Immortal music's notes through heaven
rang.
Eternity its glorious beauty knew,
And through its raptured soul the wondrous sound
In waves harmonious flowed to time's
brief bound,
And to its lovely temple votaries drew.

There life's great symphonies out-
breathed their souls;
The listening air, throughout each
court and grove,
Caught sweetly and flung back the blithe
bird bliss;
The bell-toned fountain laughter; peal-
ing rolls
Of thunder-clouds. Lo, music is but
this:
Sweet echoes of the rhythmic pulse of
love.

Baltimore, Md.

Dangers of the Drinking-Cup

D. H. KRESS, M. D.

A FEW weeks ago I observed on the train a man who appeared to be in the last stages of consumption; he had an open abscess in his throat; and, in spite of the notice, "Ten Dollars' Fine for Spitting on the Floor," was expectorating freely. After a time he went to the drinking-fountain, and took the cup between his lips to drink. Later two young children and a well-dressed, intelligent-looking woman went to the same fountain, and drank from the same cup.

I do not know whether or not these cups are ever washed, but probably they are not. No doubt hundreds, perhaps thousands, of persons have drunk from this particular cup by this time.

Could we have examined the rim of the cup which was transferred from the lips of this tubercular patient to the lips of the other passengers, we should, by the aid of the microscope, have discovered great numbers of bacteria of various kinds, among them, no doubt, the germs of tuberculosis.

Drinking-cups in public schools have been found to contain as many as five million germs about that part of the rim likely to be touched by the lips in drinking. In one spot not larger than a pin's head over one thousand have been discovered. By careful investigation it was found that thirty-seven per cent of the

drinking-cups ordinarily used in public places have tubercle bacilli adhering to the rim.

Unsuspected persons may convey these germs. Dr. Parks, of New York, found tubercular germs in the mouths of nine out of fifteen persons who were in apparent good health. These were all capable of communicating the germs to some one possessing less vital resistance.

The examination of one hundred thousand schoolchildren in Chicago, Cincinnati, Philadelphia, New York City, Boston, and one hundred smaller places, would indicate that there are in the United States two million boys and girls with diseased and infected tonsils or enlarged and infected glands of the neck. The infection in all these cases no doubt took place through the mouth.

By the study of over nine thousand convalescents by the Massachusetts and Minnesota State boards of health, and by seven other bacteriologists, it was found that diphtheria germs remain in the mouth or throat for more than a month after recovery has taken place. It has been estimated that probably half a million of the inhabitants of this country carry in the mouth or throat typical diphtheria bacilli.

Germs of catarrh, of an ordinary cold, and of influenza, as well as a host of other bacteria, may be found in the mouth, nose, or throat of unsuspected persons. These bacteria do injury only in cases where an abrasion occurs to the mucous membrane by picking the nose, or where the tonsils and mucous membrane of the throat are inflamed and congested. Lowered vitality forms an open gateway for them to enter the tissues and the circulation.

Decayed teeth not merely harbor and cultivate bacteria, but frequently entrance through them is gained by germs to the body. The glands of the neck usually become infected through these two avenues.

More than three fourths of the tubercular subjects in the United States mingle with the public during the first half-year of their illness. Those having catarrh, colds, and influenza, and others recovering from more serious maladies, are constantly with us. None of these are debarred from using the common drinking-cup. Through one such cup a whole family, school, or community may become infected. No doubt many of the epidemic diseases, which were formerly thought to be due to mere contact, may be attributed to the common drinking-cup.

In some States the common drinking-cup has been abolished. Any one going

from New York to Boston has no difficulty in determining when the State of Massachusetts is entered. As soon as the State line is crossed, the cups are gathered up, and the thirsty passenger has to quench his thirst as best he can. Many carry with them individual cups. Paper cups are sometimes furnished. In the absence of these, ordinary envelopes may be used.

In case it is necessary to use an ordinary drinking-cup, do not place the lips on the rim, but put both lips into the water, placing the rim tightly against the skin below the lower lip. This is the safest way to drink, not merely out of the common drinking-cup, but also out of cups furnished at restaurants or soda-fountains. No cup is safe to drink out of unless it has been sterilized. By following the suggestion given above, however, many epidemics of colds and of influenza, as well as of more serious maladies, may be avoided.

Takoma Park, D. C.

For Husbands and Wives

Don't's for Husbands

Don't, my friend, play fast and loose with happiness by ceasing to pay the little attentions to your wife, which came from you so constantly in the days when you were courting her. Don't take her love so much for granted that you display yours chiefly in the privacy of the domicile, criticizing her brusquely in the presence of acquaintances, forgetting to lift your hat when you meet her on the street, stalking in front of her instead of allowing her to precede you, and permitting her to carry her own bundles. I have seen a man who would cheerfully have died for his wife, were that necessary, transgress day by day every rule of courtesy. His customary demeanor to her was so impolite that her pride was deeply hurt. The woman does not exist who enjoys being treated with the slightest discourtesy by her husband in the presence of outside people. This rule has *no exceptions*; and whether the outsiders be kindred, neighbors, or chance acquaintances, is of no importance.

Don't find fault with the meals. If you happen to sit down to the table in a mood of unrest due to the worries of the day, bring to bear upon the situation precisely the self-control that would carry you triumphantly through a dinner at which you were a guest away from home. When a beautifully prepared meal is on the table, pay your wife a compliment.

Happiness in Trifles

Don't in any sense of the word be negligent of your wife, while you show yourself considerate of some one else,—a guest beneath the roof, a pretty girl visitor, or a relative of your own, who is perhaps disposed to take advantage of earlier claims, and monopolize your company. Every one of these items may be set down to heedlessness, and does not interfere with the fact that you are in the main a good husband, a generous

provider, and a man whose integrity and honor are not to be impeached. "It is the little rift within the lute that by and by will make the music mute;" and far too many men never ascertain, until it is too late, that the happiness of women depends far more upon little trifles that seem as nothing in the day's work, than upon the devotedness shown upon great occasions.

A Few Do's and Don't's for Wives

Dear young wives, my first don't to you is concerned with your new dignity of wifehood. Do not altogether abandon or forget the beautiful reserve which was yours as a maiden. Don't permit yourself to seem common earthenware where hitherto you have been fine porcelain. Don't omit the courteous reception and the gracious welcome which you accorded your lover when the lover becomes your husband. Don't suffer yourself to look like a frump or a dowdy. Do take pains with your hair and your toilet, the daintiness of your gowns, and the neatness of your shoes.

Don't take other people into your confidence if John offends you. Neither your mother, your aunt, your college chum, your dearest girl friend, nor the agreeable stranger whom you met the other day, should be the recipient of your grievances, if you have them. Your home should be a sanctuary, inviolate from profanation, and remember that it is profaned when you complain to some one else of John's ill temper, his neglect, or his parsimony. The instant a wife permits herself to complain of her husband to people beyond her door, she breaks down a barrier, and makes a way for every sort of trouble to enter the field of home.

Whatever you do, don't nag or sulk. A wife who goes about with the air of a martyr winter-kills her happiness. Don't be inconsolable when your husband tarries late at the office, and keeps the dinner waiting. Don't object to his bringing home guests unannounced. If they arrive with him unexpectedly, don't apologize for the house or the meal or the children or anything else. Put on extra plates and cups, and let them share "pot luck."

Don't have bills. Pay as you go, and persuade your husband to give you a definite housekeeping allowance from the beginning of your housekeeping.

Don't reprove John when he brings you a box of bonbons or a flower. Receive gifts, on the contrary, with an expression of gratitude.

Don't be so absorbed in the children that their father gets little of your company, and only a fragment of your attention. The babies may need you, but John needs you quite as much. Don't be vexed if you have to prompt the good man's memory as to birthdays and anniversaries. Don't freeze him by depression; and if you wish him to love your mother and father, and make them welcome in the home, see to it that you have at all times a ready welcome for his people when they visit you.—*Margaret E. Sangster, in Woman's Home Companion.*

A Tree Full of Bible Lore

A STUDENT of Holy Writ has composed Biblical statistics in this novel form:—

The Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th psalm; the shortest and middle chapter, the 117th psalm. The middle verse is the 8th of the 118th psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times; the word "Lord" 1,855 times. The 37th chapter of Isaiah and the 19th chapter of the Second Book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John. In the 1st verse of the 7th chapter of Ezra is the alphabet. The finest piece of reading is the 26th chapter of Acts. The name of God is not mentioned in

the Book of Esther. It contains knowledge, wisdom, holiness, and love.

—*Household Journal.*

The Home

THE home is more than a shelter, more than a museum, more than a place for eating and sleeping, and more than a furniture warehouse. It is the repository of joys and sorrows, the asylum from the whole world outside, for the family that dwells within its gates. Two persons have chosen each other as life comrades, and between them they have made a home. If you would have happiness in this closest and most sacred relation, a relation which ought to be permanent and sacramental, avoid the first quarrel. If there never is a first, there will never be a second. Resolve, if there is friction, to keep it to yourselves, and, commonplace as the counsel is, do not let a quarrel last overnight. Life is too uncertain, too full of risks, and there are too many possible heartaches for the most fortunate, to make it safe for wife and husband ever to part in anger. Though the parting be but for a day, let it be in peace and love.

On the whole, those whose means are moderate, who must work together, plan together, and save together, are to be congratulated. Great wealth is the lot, after all, of the minority. In this country, at least, it is beset by temptations which do not confront those whose earning and spending are matters of serious thought. Entire confidence as to home finance, and equal privileges in the management of the common income, will go far toward the prevention of unseemly disputes.—*Selected.*



Widowhood in India

EDITH E. BRUCE

ONE evil begets another; and as a result of the awful practise of child marriage in India, we have an army of twenty-six million widows. The widows of India are equal to one half the population of the German empire. One woman out of every six in India is a widow. In 1901 there were 391,147 widows under the age of fifteen; 115,285 under ten, and 19,487 under five years of age, besides 1,064 baby-widows under twelve months old. Bengal, India's largest province, with an area of 151,185 square miles, has 9,567 widows under five years of age, and 528 under one year. It would take volumes to depict the misery hidden in these figures.

Here, again, we see the contrast between the true and the false religion. With what tender compassion were widows regarded by our Heavenly Father, as he gave definite instruction to the children of Israel in regard to them! "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Ex. 22:22-24.

All through the Old and the New Testament the widow is looked upon with mercy and pity. Job pleaded his own righteousness by saying, "I caused the widow's heart to sing for joy." Job 29:13. James writes: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

The Hindu religion brings no hope or comfort to the unfortunate widow. Believing in the transmigration of the soul, and holding woman at such a low standard, the Hindus take it for granted that whatever calamity befalls the son is the result of sin committed by his wife in some former incarnation, though she may, at the time of his death, be a mere babe. Therefore she is abhorred, degraded in person, and reproached with such terms as only the cruelty of ignorance and superstition can utter. She is powerless. Custom, society, and public opinion are against her. If she is yet a child in her father's house, and remains there, the love and affection of the mother may soften and mollify the evil effects of superstition. But if she is in the father-in-law's house, her trouble begins at the very hour of the

husband's death. Mingled with the lamentations of the family, are reproaches and even curses for the widow. This attitude toward her does not cease as the first outbreak of grief subsides, but lasts through all her lifetime. Her ornaments, which mean so much to the ignorant, darkened mind of the Hindu woman, are rudely snatched off, never to be worn by her again. The village barber is called,



A BENGALI WIDOW, ONLY SIX YEARS OLD

and in no gentle manner her long hair is shorn from her head, and she must have her head shaved every ten days. On her forehead certain vermilion marks, indications of the glory of the married state, must no more appear. Her pleasant attire is taken away, and replaced by coarse white clothing without border or trimming. She is made a household drudge, despised and scorned by family and neighbors. She must now get up very early in the morning, even before the family servants, to bring water from the well. It is bad luck to meet her on the way. She must not sleep on any easy couch. She must have but one meal a day, and that of the coarsest food; and twice during the month she must make a complete fast of twenty-four hours, not even taking a drink of water.

If there is a wedding or any festivity in the house, she must not be present, lest she bring her own ill-fortune into the lot of others. In all civilized countries there is a law to protect children, feeble-minded persons, and animals; but in India the cruel customs of a heathen

religion take an innocent, helpless child, without her consent, yea, without her being old enough even to realize what is being done, and give her in marriage perhaps to a gray-headed man, or perchance to a little boy. Then, if he dies, she must remain his widow for life, subject to all the cruel tortures imaginable, and the law is powerless to help her.

In all cases except those directly connected with life and death, the British government is bound, according to the treaties concluded with the inhabitants of India, not to interfere with the former's social and religious customs and laws; judicial decisions are given accordingly. The duties of a widow are thus described in the Hindu code of Manu: "At her pleasure let her emaciate her body by living on pure flowers, roots, and fruits; but she must never even mention the name of another man after her husband has died. Until death let her be patient of hardships, self-controlled, and chaste, and strive to fulfil that most excellent duty prescribed for wives who have one husband only." "In reward of such conduct, a female who controls her thoughts, speech, and action, gains in this life highest renown [?], and in the next world a place near her husband."

By this code it is plainly seen that there is but one place where the Hindu woman can be independent of her husband, and that is in perdition. The most cruel, repellant custom taught by the Hindu religion was the suttee, whereby a wife could ascend the funeral pyre of her husband, and perish in the flames with his dead body. Though this practise was not universal in India, and not taught by the Vedas, it was greatly encouraged, and history states that many lives were given in this way. In a radius of thirty miles around Calcutta, three hundred women thus offered up their lives within six months. Little girls no more than nine years old, went through this most dreadful torture. It is said that if, when the flames began to rage, they flinched or tried to escape, they were held down with bamboo poles. In many instances several wives were immolated at the same time. At the close of the last century a Kulin Brahman died three miles from Serampore, near Calcutta. He had married more than forty wives, of whom twenty-two died before him. At his obsequies a great fire was prepared, into which the remaining eighteen threw themselves, leaving more than forty children. Happily, the suttee is a thing of the past. By a government decree dated Dec. 4, 1829, it was declared illegal. This, in time, put a stop to it. Cruel as this torture was, the living torture of the widow is such to-day that many would gladly return to this custom, preferring to suffer for a few moments the agonies of death in the flames than to spend a lifetime of misery in the home of the father-in-law. The conditions and feelings of the Hindu widow are vividly portrayed by the following prayer offered by a pupil of a British zenana

missionary, one of the few Hindu women who can read or write, and one who has been a widow from childhood:—

"O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping and crying and desire we have turned to all sides, hoping that some one might save us. . . . O Lord, inquire into our case! For ages dark ignorance has brooded over our minds and spirits; we are like prisoners in an old, moldering house, choked and buried in the dust of custom, and we have no strength to get out. All-knowing God, hear our prayer! Forgive our sins and give us power to escape, that we may see something of thy world. O Father, when shall we be set free from this jail? We have not for one day, no, not even in our dreams, seen thy world; to us it is nothing but a name. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, we have died here, and are dying. O Father of the world! hast thou not created us? or hast perchance some other god made us? Dost thou care for men only? Hast thou no thought for women? Why hast thou created us male and female? O Almighty! hast thou not power to make us other than we are, that we, too, might have some share in the comfort of this life? O God, almighty and unapproachable! think upon thy mercy, which is a vast sea, and remember us. Save us, for we can not bear our hard lot; many of us have killed ourselves, and are still killing ourselves. God of mercy, our prayer to thee is this, That the curse may be removed from the women of India. Create in the heart of man some sympathy, that our lives may no longer be passed in vain longing; that, saved by thy mercy, we may taste something of the joys of life."

The above is a prayer of a high-caste Hindu lady, who has been taught of God in her home by a missionary. She is not allowed beyond her own threshold. While the low-caste widow is compelled to work, perhaps carrying brick and mortar on the street, yet in this she has the advantage of the open air, though her life is spent in drudgery.

We can not imagine the suffering of the widows of India; but as we look upon it, our hearts grow sick, and we are led to ask, What can we do? Our loving Heavenly Father is not unmindful of their cry, and he has said, "Go ye into all the world, and preach the gospel to every creature." That "every" takes in the twenty-six million widows of India; and the gospel of Jesus Christ alone will bring light and joy into their hearts, dispelling doubt, gloom, and superstition. O for more missionaries to enter these darkened prisons! O for more means to rescue these little ones from cruelty, and place them under the sweet influence of the gospel!

Fathers, mothers, have you already made your greatest sacrifice? Can you spare just a little more to help bring to these blighted lives the message that is

so dear to you? Do we really believe that Jesus is soon coming? Do we want him to come? There is a mighty work to be done in India before he comes, and many are dying every day without a Saviour.

Let us pray and work and give as never before, that his kingdom may be hastened, and the time come when sin and sorrow shall be no more.

Calcutta.

◆ ◆ ◆

Africa

"FROM Africa's darkened shores am I;
Hark! hear ye not that mournful cry?
There human blood is daily shed,
And living souls are as the dead.
O, haste and help to free our land
From error's dread, despotic hand!"

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Mission Notes

THE Barotseland Mission, South Africa, has one hundred acres of mealies (corn) planted. If rain comes soon, the workers will keep on planting. There has been very little rain so far this season, but the cotton fields are looking well. At each of the out-schools a small crop of cotton has been planted as an experiment.

DURING 1910 Spanish books to the value of nearly seventy thousand dollars were sold by the Pacific Press Publishing Association. This was three times more Spanish literature put out by this one publishing-house than it sold during 1909. Most of it was circulated in Mexico, although large shipments were sent to South America. Truly this is an evidence of the progress the message is making in dark Spanish fields.

AN accident caused the death of Laboana Kalaka, the fifteen-year-old son of our native teacher and interpreter at Emmanuel Mission, North Basutoland, South Africa. A number of children were playing around a heavy Cape cart, when it suddenly tipped backward, striking Laboana across the abdomen, causing his death seventeen hours later. He found great comfort in repeating over and over the twenty-third psalm. Brother H. C. Olmstead drew words of comfort for the sorrowing from the words of Jer. 31:16, 17. Over one hundred gathered in sympathy as this dear native boy was laid to rest on the mission grounds. We are glad that salvation's story had been told Laboana, and that he believed.

THE workers in India united with us in observing the day of fasting and prayer, Sabbath, January 21. Brother J. L. Shaw wrote to the workers there this word: "India is just as near to heaven as America, or Europe, or any other country, and God is just as willing and able to give success to the workers in this field as in any other part of his vineyard. Caste and superstition will

fall before us, as we unceasingly claim the promises of God." This is as true of China, Africa, and all other mission fields as of India. God will work with consecrated hearts everywhere, and send to their help powerful angels of light and glory. But we must keep in touch with God by constant consecration.

SISTER E. R. WILLIAMS, of South Africa, speaking of the recent death of her husband, says she had just received a cheerful and encouraging letter from him, and was writing an answer to it, when the telegram came announcing his death. She says the Lord knew she was not strong enough to bear the shock alone, so he was with her to sustain. She was directed to 2 Kings 20:19, 20, for comfort. She believes her husband was prepared for his sudden death; and while the blow is a crushing one, she looks forward, with even more longing than ever before, to the time when Jesus shall come. The prayers of God's people have been a great source of strength to this bereaved family during this time of deep sorrow.

MOHAMMEDANISM is fast spreading in the islands of the Pacific. This makes more difficult the warning of the isles with the last message of mercy to the world. Sister Lily M. Thorpe, speaking of the waiting islands, says: "There are myriads of islands waiting, waiting, and still waiting, stretching out their arms to heaven, and the voiceless cry goes up, 'Who will help us?' Banda, Ambon, Menado, the Moluccas, look to us for help. These islands must be entered with the third angel's message. Borneo, the Celebes, Battakland, and southern Sumatra wait. And for what?—'The isles shall wait for His law.' Mission work has been done in these places, but the isles still wait for his law. The spider-like island of Celebes, with its teeming millions, still waits. The gigantic island of Borneo is still waiting. What shall we do? Shall we deem it too hard a cross to leave our comfortable homes, our friends, and the old associations which we love? The Master did more than this. There is only one thing to do,—act, act in the living present. The promise is, 'The isles shall wait upon me, and on mine arm shall they trust.' The climate in many of these places is good, and the nights are cool. Trading-vessels and tourist steamers call at all the principal islands and bays. The missionary is not now cut off so completely from the living, rushing world as he was twenty-five years ago, when steamers called only once, or at the most twice, in a year at many places, and then only if the weather permitted. If it was rough and stormy, the ship went on its way, carrying away the letters and food intended for the missionary. Such an experience of one missionary came under my notice. To-day, intercourse with the outside world can be kept up with comparative ease by the missionary who has left home and friends."



WASHINGTON, D. C., MARCH 2, 1911

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

Editorial

"THE Lord gave the word: great was the company of those that published it." Ps. 68: 11.

To publish is to make known, to proclaim, not merely to print, as the word is now commonly used. But it includes the circulation of literature, one of the greatest agencies of making known the message.

THE margin of the text gives the more literal rendering, "Great was the army of those that published it." The word army suggests an organized, systematic, extensive work, carried forward by many companies, all working together. And our system of canvassing work, world-wide in its operation, fits the idea exactly.

THE beginning of our book canvassing work has been thus stated by the secretary of our general Publishing Department:—

In the year 1879 the word of the Lord came to the leaders through Mrs. E. G. White, stating that the time had come for advance steps to be taken in the publication of the message; that larger books should be prepared, illustrated, and put up in popular form; and that they should be sold from house to house by agents. Two years later, in 1881, at a camp-meeting held in the State of New York, plans for the development of the subscription book business were arranged by Brother George King, our pioneer canvasser, who recently fell with the harness on in New York City. Elder J. N. Loughborough tells of having seen this dear brother going from one to another on the camp-ground, with two little black-covered books under his arm. They were the first copies of "Thoughts on Daniel" and "Thoughts on Revelation," as they were first bound up separately and sold as trade books. Brother King urged that these two books be bound together in one volume, and illustrated, and sold from house to house by agents.

THAT started the work. In the REVIEW of March 28, 1882, Elder Geo. I. Butler wrote:—

A beginning is now being made. We have one book prepared for this purpose. "Thoughts on Daniel and the Revelation," combined in one volume, is now being issued from the press especially to occupy this field.

And again, in the REVIEW of April 11, Elder Butler urged the importance of this new department of work:—

We are glad to hear good news from those who are engaged in this work. We look for a great sale of this book in the near future. It seems to us the time has come to sell thousands upon thousands of this most valuable and interesting volume. We expect steps will be taken at our Western camp-meetings to organize a canvass for this book. We hope to have some person present to give instruction upon the subject, and help those who want to engage in selling it. This is no mere money-making scheme, no speculation. With us it assumes the proportion of a religious duty to get the light before the world on the glorious subject of prophecy. It can be done. *It must be done.* Our books containing light and truth must be put into the hands of the honest in all parts of the world. We want those who have thoughts of entering this branch of the work of God to make a note of this, and shape their business for it, and be present at these meetings.

AND so the work has spread, until a great army is in the field, of various nations and tongues, placing the message-filled books in the homes of the people. Indeed, it has been no spirit of commercialism, no money-making motive, that has built up this system of work, but the one overwhelming obligation laid upon hearts to use every means possible, and to make every sacrifice, to hasten the message to the world, and win blood-bought souls to eternal life.



Angel Guards

LET us never forget that the same angels that Jacob saw in his dream descending and ascending between heaven and earth are still "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

In many an experience, believers have been conscious of the special presence of the Lord, and have realized in a very definite sense that angels were hovering near. Not long ago, a young brother in prison for the truth of God in a heathen land, and under sore trial, wrote joyfully that he had proved the truth of the promise that "the angel of the Lord encampeth round about them that fear him, and delivereth them." He saw no angel forms, but he knew they were there, and he realized the power of God actually doing things in his time of need.

The following story of deliverance is translated from German missionary records, having appeared in the *Sontagsblatt für's Haus*:—

Missionary von Asselt, a Rhenish mis-

sionary in Sumatra from 1856-76, on a visit to Lubeck, related the following occurrence in his life:—

"When I first was sent to Sumatra, in the year 1856, I was the first European missionary to go among the wild Battas, although twenty years prior, two American missionaries had come to them with the gospel; but they had been killed and eaten. Since then no effort had been made to bring the gospel to these people, and naturally they had remained the same cruel savages.

"What it means for one to stand alone among a savage people, unable to make himself understood, not understanding a single sound of their language, but whose suspicious, hostile looks and gestures speak only a too-well-understood language,—yes, it is hard for one to realize that. The first two years which I spent among the Battas, at first all alone and afterward with my wife, were so hard that it makes me shudder even now when I think of them. Often it seemed as if we were not only encompassed by hostile men, but also by hostile powers of darkness; for often an inexplicable, unutterable fear would come over us, so that we had to get up at night, and go on our knees to pray or read the Word of God, in order to find relief.

"After we had lived in this place for two years, we moved several hours' journey inland, among a tribe somewhat civilized, who received us more kindly. There we built a small house with three rooms,—a living room, a bedroom, and a small reception room,—and life for us became a little more easy and cheerful.

"When I had been in this new place for some months, a man came to me from the district where we had been, and whom I had known there. I was sitting on the bench in front of our house, and he sat down beside me, and for a while talked of this, that, and the other. Finally he began: 'Now, tuan [teacher], I have yet one request.'

"And what is that?"

"I would like to have a look at your watchmen close at hand."

"What watchmen do you mean? I do not have any."

"I mean the watchmen whom you station around your house at night, to protect you."

"But I have no watchmen," I said again; "I have only a little herdsboy and a little cook, and they would make poor watchmen."

"Then the man looked at me incredulously, as if he wished to say: 'O, do not try to make me believe otherwise, for I know better.'

"Then he asked: 'May I look through your house, to see if they are hid there?'

"Yes, certainly," I said, laughing; 'look through it; you will not find anybody.' So he went in and searched in every corner, even through the beds, but came to me very much disappointed.

"Then I began a little probing myself, and requested him to tell me the circumstances about those watchmen of whom he spoke, and this is what he related to me: 'When you first came to us, tuan, we were very angry at you. We did not want you to live among us; we did not trust you, and believed you had some design against us. Therefore we came together, and resolved to kill you and your wife. Accordingly, we went to your house night after night; but when we came near, there stood al-

ways, close around the house, a double row of watchmen with glittering weapons, and we did not venture to attack them to get into your house. But we were not willing to abandon our plan, so we went to a professional assassin [there still was among the savage Battas at that time a special guild of assassins, who killed for hire any one whom it was desired to get out of the way], and asked him if he would undertake to kill you and your wife. He laughed at us because of our cowardice, and said, "I fear no God, and no devil. I will get through those watchmen easily." So we came all together in the evening, and the assassin, swinging his weapon about his head, went courageously on before us. As we neared your house, we remained behind, and let him go on alone. But in a short time he came running back hastily, and said, "No, I dare not risk it to go through alone; two rows of big, strong men stand there, very close together, shoulder to shoulder, and their weapons shine like fire." Then we gave it up to kill you. But, now, tell me, tuan, who are those watchmen? Have you never seen them?"

"No, I have never seen them."

"And your wife did not see them also?"

"No, my wife did not see them."

"But yet we have all seen them; how is that?"

"Then I went in, and brought a Bible from our house, and, holding it open before him, said: 'See here; this book is the Word of our great God, in which he promises to guard and defend us, and we firmly believe that Word; therefore we need not to see the watchmen; but you do not believe, therefore the great God has to show you the watchmen, in order that you may learn to believe.'"

May none of us lose the blessedness and the comfort of the doctrine of the ministry of angels in this unbelieving age. God is the same living God as of old, and the angels of heaven are with us day by day.

W. A. S.

Biding God's Time

THE Scriptures of truth represent patience and long-suffering as leading attributes of God's character. The Word of God says of those who will be heirs with Jesus Christ in the eternal ages, that they possess the faith of Jesus. The faith of Jesus is something more than faith in Jesus. When we speak of the faith of Jesus, there comes to our minds the unswerving faith which he has exercised, not alone during his earthly existence, but through the eternal ages,—faith in the accomplishment of God's great purpose; patient waiting for the fulfilment of that purpose; long-suffering forbearance until time and circumstances shaped the conditions which his wisdom foresaw, and which his loving heart desired to have become an accomplished fact.

The sublimest spectacle which the universe of God presents, and that which reveals the character of God in its nobility and dignity, is the long, pa-

tient waiting of God in the carrying out of the plan of salvation. For six thousand years, evil has been doing its deadly work. It has hurled its defiance in the face of God, done despite to his holy name, persecuted his followers, put to death his only begotten Son, and filled the world with sorrow, misery, and death. By one word God could have swept the terrible picture from existence; but for the ultimate good of his children, for the vindication of his own character, which has been assailed, and in order that sin might be forever put down in his universe, he has endured this terrible experience, patiently waiting until the time when the universe of God, including the saved of earth, having seen sin's great object-lesson worked out, would proclaim the Author of their salvation as their full, unbiased choice, the sovereign of their supreme affections. For this triumphant result, the great Ruler of the universe has endured and waited. In this he has become an example to all his children, and we should take the lesson to heart and profit by its teaching.

In our finite understanding, how prone we are to forget, amid the trials and stress of mortal life, the lessons of biding God's time! We feel, as did Uzzah of old, that we must put our hand to the ark of God, and that unless we steady it, it will be dashed to ruin. We conceive plans which we feel should be put into execution. They may be just and right; but God in his overruling providence permits obstacles to interfere. Our plans fail to carry, we must seek other avenues for their promotion.

How hard it is to wait and trust at such a time! We feel that reforms should be effected in the work of God. We see, perhaps, men holding positions who are unworthy of the trust committed to them. We may see measures advocated which in our inmost soul we feel to be wrong. At such times there comes the temptation to feel that if our plans and our view of things are not carried through, inevitable disaster will come to the work of God. This, indeed, might be true if the work were dependent upon men; but the great God of heaven has his hand upon the helm. He is guiding the ship; he is caring for the ark. The oxen may stumble, and the ark may shake violently, but angel hands are holding it. The stumbling and the shaking are only to test our faith in God's overruling providence, and to lead us to see that we are dependent upon the vitality of heaven and not upon the power of feeble man.

Let us learn the lesson of patience in the work of God. If we see things that need correcting, let us judiciously and kindly seek, through proper channels, to bring about reform. This is our duty.

We can not stand clear before God if we fail, to the extent of our influence, to correct evil when it comes to our knowledge; but having failed, and still believing our cause just, let us bide God's time. Let us not become over-anxious or too greatly burdened. The cause is the Lord's. He is leading the armies of Israel on to victory; he is the Captain of our salvation. His interest in this work and his love for his cause and people exceed our finite devotion. And if we faithfully do our part, we can trust him to conduct us and the expedition with which we are connected, safely through to the end of the campaign.

David learned this lesson of patient waiting for God. He says: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." There were other times in David's experience when he did not see the answer to his prayer; but he believed he would see it, and this kept him steady: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." It was the faith on the part of David that God would work that kept his soul in hours of distress. Let this be our confidence in these times of stress and storm. In waiting and in confidence shall we be saved. If we do not see to-day the full fruition of our hopes, if at times our hearts grow weary with long waiting, we may be cheered with the belief that in God's own time we shall see the "goodness of the Lord in the land of the living." Possessing our souls in patience, and keeping calm and steady, let us perform our work faithfully, standing nobly and truly at the post where God's providence has placed us, taking him as our blessed example in patience and long-suffering, and waiting for him in his own way to bring to pass his own divine purposes.

F. M. W.

Witchcraft and False Theocracies

(Concluded)

THE assertion was made in the previous article that had there been no New England theocracy, there would have been no execution of witches in New England. Having established their governments upon the theocratic basis, what more logical than that the colonists should make the code of the Israelitish theocracy their code? They did follow the logic of their hypothesis in that respect; and because God had said to the rulers of the theocracy which he established, "Thou shalt not suffer a witch to live," the rulers of those colonies considered that to be Jehovah's mandate to them also; and they acted accordingly. From their theocratic hypothesis, it became their bounden duty to root out witchcraft as soon as they were convinced that it existed among them.

But they reckoned ill-advisedly. Jehovah had specifically ended the theocratic system, and had declared it should be no more until he himself should bestow the rulership of this world upon his Son. While the theocratic plan of government was in operation under Jehovah's direction, there was no possibility of injustice being done in the matter of the detection and punishment of those who had given themselves to Lucifer to do his bidding. The One who made the law knew how to guard every individual from any unjust working of that law while it was in operation under his direction. He who gave his people the test by which to know a true prophet (see Num. 24:4) would not leave his prophets to the guidance of their own imaginations in detecting the necromancer, the wizard, and the witch.

But the false theocracies of Europe and New England had no such guaranty against injustice and oppression. Their establishment as such was a defiance of the mandate of Jehovah, by which theocracy had been discontinued. When men attempt to operate a divine institution without divine sanction, and in opposition to divine pronouncement, there is sure to be disaster.

When the agents of that false theocratic system known as the Papacy began the terrible business of extirpating witches, they opened up a field of operations in which a confederacy of human ingenuity, imagination, superstition, and spite, sharpened and abetted by the cunning malignity of Satan himself, was to run a merciless course in two hemispheres, but chiefly in the mother lands. Of this, James Russell Lowell says:—

Toward no crime have men shown themselves so cold-bloodedly cruel as in punishing difference of belief, and the first systematic persecutions for witchcraft began with the inquisitors in the thirteenth century. It was then and there that the charge of sexual uncleanness with demons was first devised. Persecuted heretics would naturally meet in darkness and secret, and it was easy to blacken such meetings with the accusation of deeds so foul as to shun the light of day and the eyes of men.—*"Among My Books,"* page 130.

Thus does John M. Taylor, in his monograph on "The Witchcraft Delusion in Colonial Connecticut," speak of the origin of witchcraft persecutions:—

Modern scholarship holds that witchcraft . . . was first exploited by the Dominicans of the Inquisition.—*Page 10.*

That it was exploited by them, there is no doubt, and the foregoing quotation from James Russell Lowell gives a very cogent reason for the exploitation; but that it did not originate with them is proved both by the testimony of Holy Writ and by the oldest human records extant. The code of Hammurabi (the Amraphel of the Old Testament, Gen.

14:1), which was dug out of the necropolis mound of ancient Susa in Elam in 1901, proves the existence of witchcraft in that early age, and gives the rule for determining the guilt or innocence of the accused as well as of the wizard who accused him. The bull of Pope Innocent VIII, issued in 1489, made a belief in witchcraft a fixed part of Catholic faith. On the title-page of that document is this significant legend: "Not to believe in witchcraft is the greatest of heresies."

With such a declaration from such an authoritative source, it is little wonder that a belief in witchcraft and in the necessity for its extirpation at the hands of those who were ruling over the bodies and souls of men, should have taken such strong possession of Christendom. And wherever a belief in prevalent witchcraft has been coupled with a belief in the baleful error that the civil power must look after religion, there has been just such trouble as that which harried New England in the witchcraft days, and polluted her annals with the blood of the innocent. Says Taylor, in "The Witchcraft Delusion in Colonial Connecticut," pages 26, 28:—

Hundreds of innocent men and women were imprisoned or fled into exile or hiding-places; their homes were broken up, their estates were ruined, and their families and friends were left in sorrow, anxiety, and desolation; and all this terrorism was wrought at the instance of the chief men in the communities, the magistrates and the ministers.

The ministers stood with the magistrates in their delusion and intemperate zeal.

As the New England colonies had brought their church and state ideas with them from the Old World, so brought they their ideas of witchcraft and the remedy for its extirpation. In the year 1541, by a statute of Henry VIII, witchcraft was made a felony. Canon Linden, an eye-witness of the dreadful deeds committed at Trier in 1589, says:—

In Bamberg and Wurzburg, Geneva and Como, Toulouse and Lorraine, and in many other places in Italy, Germany, and France, thousands were sacrificed in the names of religion, justice, and law, with bigotry for their advocate, ignorance for their judge, and fanaticism for their executioner.—*"The Witchcraft Delusion in Colonial Connecticut,"* p. 19.

From court to court throughout the towns and villages of all the diocese, scurried special accusers, inquisitors, notaries, jurors, judges, constables, dragging to trial and torture human beings of both sexes, and burning them in great numbers. Scarcely any of those who were accused escaped punishment. Nor were there spared even the leading men in the city of Trier. For the judge, with two burgomasters, several counselors and associate judges, canons of sundry collegiate churches, parish priests, rural deans, were swept away in this ruin. So far, at length, did the madness of the furious populace and of the courts

go in this thirst for blood and booty, that there was scarcely anybody who was not smirched by some suspicion of this crime.

Meanwhile notaries, copyists, and innkeepers grew rich. The executioner rode a blooded horse, like a noble of the court, and went clad in gold and silver. His wife vied with noble dames in the richness of her array. The children of those convicted and punished were sent into exile; their goods were confiscated; plowmen and vintner failed.—*"The Witchcraft Persecutions,"* Pages 13, 14.

Cotton Mather, as if to justify the course of the Massachusetts theocracy in its dealings with witches, tells, in his "Wonders of the Invisible World" of "certain strange doings in Sweedland in the years 1669 and 1670." He states that there were discovered no fewer than threescore and ten witches in one village, twenty-three of whom were condemned to death. "The rest were sent to Fahluma, where most of them were afterward executed." Fifteen of this company who suffered death were children. Thirty-six other children, who were considered less guilty, "were forced to run the gauntlet, and be lashed on their hands once a week for a year together."—*"Wonders of the Invisible World,"* pages 170, 171.

James Howell, in his "Familiar Letters," published in 1646, says:—

We have multitudes of witches among us; for in Essex and Suffolk there are above two hundred indicted within these two years, and above the half of them executed.

At this time it was declared that Scotland was swarming with witches, and that persons of good quality were executed daily.

Scotland set its seal on witchcraft as a crime by an act of its parliament as early as 1563, amended in 1649. The ministers were the inquisitors and persecutors. They heard the confessions and inflicted the tortures, and their cruelties were commensurate with the hard-and-fast theology that froze the blood of mercy in their veins.—*"The Witchcraft Delusion in Colonial Connecticut,"* page 21.

The New England persecutions for witchcraft were but an echo of what had occurred and was occurring in the Old World, and they were superinduced by the same conditions,—a union of church and state. The clergy of New England were as prominent in it as were the clergy of Old England and Scotland. Cotton Mather is pictured on horseback at the execution of the Rev. George Burroughs, who was hanged for alleged witchcraft. During Mr. Burroughs's speech and prayer on the scaffold, the people were so affected by his words that it was feared some of those present might interfere with the execution. To forestall such action, some of Mr. Burroughs's accusers declared "the black man stood and dictated to him." In a

work entitled "Salem Witchcraft in Outline," we read concerning this execution:—

As soon as he was turned off [hanged], Mr. Cotton Mather, being mounted upon a horse, addressed himself to the people, partly to declare that he (Mr. Burroughs) was no ordained minister, and partly to possess the people of his guilt, saying that the devil had often been transformed into an angel of light; and this somewhat appeased the people, and the executions went on.—*Page 132.*

There were others executed on the same scaffold with this minister of the gospel. The prominence of Mr. Mather in these executions did not in the least add to his popularity among the common people. Says the historian Fiske:—

One of the effects of the witchcraft episodes at Salem was to cast discredit upon the clergy, who still represented the old theocratic ideal which had founded the commonwealth of Massachusetts. . . . To some extent Cotton Mather was made the chief butt of popular resentment because he and his father especially typified the old theocratic state of things.—*"New France and New England," pages 197, 198.*

The same author makes the following interesting observations upon the connection between theocratic rule and witchcraft:—

As literature and art have had their golden ages, so the sixteenth and seventeenth centuries were especially the sulphurous age of the witchcraft delusion. It was the period when the Church of Rome was engaged in a life-and-death struggle with heresy, and obnoxious persons suspected of heresy could sometimes be destroyed by a charge of witchcraft, when there was no other method of reaching them. Thus the universal superstition was enlisted in the service of a militant and unscrupulous ecclesiastical organization with effects that were frightful. . . . It was already noted in Cromwell's time that independency in ecclesiastical matters seemed to be attended by a diminution of activity in the world of witches.—*Id., pages 141-144.*

The same observation fittingly applies to colonial days. The release from the bondage of the witchcraft delusion was synchronous with the growth of that spirit of revulsion from ecclesiastical control in civil things which resulted finally in the overthrow of the ecclesiastical establishments. The separation of church and state, the abandonment of the false-theocracy idea, cured the witchcraft delusion in New England; and that separation and that abandonment are the only certain preventive of a recurrence of that delusion. In view of that fact, the people of this nation should look with no little concern upon the declared purpose of certain powerful organizations to resurrect theocracy in this land. Any theocracy that men may establish will be a false theocracy, and the result of its establishment would be certain disaster.

C. M. S.

Cause of Spiritual Decline

THE *Christian Herald* of January 25 publishes a series of letters picturing the conditions of the Christian church in various localities. Some of these strike a hopeful note. Others tell all too plainly of the spiritual declination which is evidently settling down upon the great Christian church. One reader expresses his deep concern in the following words:—

I am acquainted with a few of the churches here and several in neighboring villages. My acquaintance does not inspire me with great gladness of heart. Taking the members within reasonable distance, one or two miles, of each place of worship, the attendance is usually very small. The almost complete absence of children and young people from the morning and evening services is painfully evident. The preaching, in some particulars, is pleasing, but largely professional. It lacks evangelical teaching and subduing earnestness. Sin has scarcely any existence in these days. God has ceased to be angry with the wicked, because they are not to be found, save in the slums and heathen lands, and there, moral responsibility does not count. The doctrines of repentance, justifying faith, the new birth, the witness of the Spirit, and full salvation, are seldom if ever preached. I have heard many sermons and addresses, but never once, if I were an anxious soul seeking salvation, could I learn from any one or all of them, how I could find peace with God. If such hymns as "Rock of Ages," "Jesus, Lover of My Soul," or "Just as I Am," were sung, I might have had a chance, but those hymns are being displaced by modern jingles. If, with few exceptions, the people do not come to church, may not the minister as a pastor take some of God's saving messages to them in their homes or elsewhere? I fear this is not done. The clubs, the guilds, the brotherhoods, the leagues, the social functions, the committees, must be attended, with many other minor things. No time, and not much desire, is left for the proper work of a pastor. Membership of the church is a serious problem. Some are members because their parents were; some because they were baptized; some because they were confirmed; others because of worldly gain; others because it is respectable. The minister's plea is, "We must keep up the membership," forgetting the possibility of falling into sin by counting the people, and by sanctioning many of the devices to raise the necessary funds. When an ordinary physician discovers the disease, he knows the remedy. Will he apply it? It means trouble at the beginning. Will he make the sacrifice? No more unconverted men for the ministry or for office in the church. The ministry is not a profession, as is medicine or the law. No more fixtures for life, nor even for five years, except there be a fortnight Sunday interchange with another minister. More time with God and the Bible, and in visiting from house to house. "I seek not yours, but *you!* Give me souls or I die!"

This sad lament is going up from many burdened hearts to-day. God has

many true children in the great churches of the land. They see the low spiritual condition existing in their denominations, and long for a revival of spiritual power. To these the message of this generation is sent. If these faithful ones can but see, in the sad conditions around them, the fulfilment of the Scriptures of truth, and the signs of the times in which we are living, they will be led to look for relief to the only thing in which relief will be found, and that is the coming of the Lord. Let us hasten the call for the gathering of Israel.

F. M. W.

Poodle Darlings

THE American home is being undermined by women who leave the care of their children to servants, and bestow their love and affection upon poodle dogs. This, at least, is the idea of Mr. G. W. Norris, representative from Nebraska. Mr. Norris says:—

Poodle dogs are usurpers, and should be returned to their proper place in the home. The kind of dogs seen on Connecticut Avenue in Washington are a disgrace to the nation, occupying the place they do in the lives of supposedly good citizens of the republic. The dogs themselves are to be pitied; but the women who pet them, to the exclusion of their children, are despised.

Mr. Norris describes in the *Washington Post* an incident which he recently witnessed in the city of Washington:—

While I was passing in front of a residence that cost hundreds of thousands of dollars, an elaborately dressed woman came out. She carried in her arms a costly poodle; and as she stepped into her carriage, two of her servants, wearing high silk hats, bowed almost to their knees. One assisted her to enter the carriage, while the other draped her dress about her feet. A moment later a colored servant came out, wheeling a baby-carriage, and I crossed the street, and learned that it held the woman's little son. That the woman held the poodle where her child should have been, while she gave the little one over to the care of a servant, seemed inhuman to me; but finally I decided that the poodle was more to be pitied than the child—it was in worse company. The sad thing about the whole incident was that a mother could go smilingly away from her baby, while she cuddled and patted the insignificant little dog at her side.

Poodles are all right as pets for children, and, incidentally, for older persons. Personally, I love them, as I love all dogs. But before they are allowed to take the place of children in our homes, I would rather see every poodle in the nation killed. The only kind of home which is worth while is the home where the mother gives her first and best thought to her children. Too often in America to-day rich women care nothing for their offspring, but would rather bestow their foolish affection on pets that really amount to nothing. They seldom see their children, and give no time to training them.

No one can deny that the criticisms

of Mr. Norris are just, as applied to this growing, ridiculous evil. These are days when, according to the prophetic Word, many will be without "natural affection." Pride, selfishness, and personal convenience are the things considered chief and foremost in the minds of those who know not God. With the thousands of homeless and destitute little ones on every side, whose solitary condition should appeal piteously to every generous heart, there is little excuse to permit the brute creation to usurp the place in the affections designed of God for the unfortunate members of the human family.

F. M. W.

The Call of the Hour

To us, we know, the call of the hour is to hasten the witness of this last message to every nation and tongue. There is no other call, no other business under the third angel's message. And the situation in the world, with its open doors and its gathering storms, cries to us to bend every power to the work.

The following summary of the findings of the First Commission of the Edinburgh World's Missionary Congress, shows how the situation appeals to the missionary bodies of the world. And to us these things should mean more than to any other people:—

1. The commission, after studying the facts, and after taking counsel with the leaders of the missionary forces of the church at home and abroad, expresses its conviction that the present is the time of all times for the church to undertake, with quickened loyalty and sufficient forces, to make Christ known to all the non-Christian world. It is an opportune time. Never before has the whole world-field been so open and so accessible.

It is a critical time. The non-Christian nations are undergoing great changes. There have been times when the church confronted crises as great as those before it now on certain fields; but never before has there been such a synchronizing of crises in all the world.

It is a testing time for the church. Nothing less than the adequacy of Christianity as a world-religion is on trial.

This is a decisive hour for Christian missions. The call of Providence to all our Lord's disciples, of whatever ecclesiastical connection, is direct and urgent to undertake without delay the task of carrying the gospel to all the non-Christian world.

2. The utter inadequacy of the present missionary force to discharge effectively the duty of world-wide evangelization is evident. The present mission staff in the foreign field is not sufficient even to compass fully the work already in hand; much less is it prepared to accomplish any adequate expansion. On almost every field the efficiency and lives of the workers are endangered because of this effort to accomplish a task altogether too great for their numbers. The present status in some fields represents practically a deadlock; in many other fields there is no evidence of notable progress.

Note and Comment

Mohammedanism

SPEAKING of the active propaganda now being carried forward by the Mohammedan religion, Prof. Joseph Crome Hartzell, of the American Methodist Church, states: "That faith is making more conquests daily among the heathen than all the Christian denominations together." The activity of this false religion should be an appeal to Christians everywhere to spread abroad among the nations the knowledge of the gospel of Jesus Christ.

Age of the Earth

WITH the discovery of radium there now comes forward a new claim for the age of the earth. Prof. Thomas C. Chamberlain, head of the department of geology of the University of Chicago, computes the age of the earth as four hundred million years. Other geologists, doubtless quite as eminent, will find positive proof for a widely different computation. After all, the approximate age indicated by the Scriptures of truth commends itself to humbler and more sober-thinking minds.

The Remedy

THE remedy for the lack of success on the part of the church to-day is in the revival of old-time gospel preaching. This is the thought expressed by the *Western Recorder* of February 2:—

The remedy for any apparent lack of success upon the part of our twentieth-century Christianity lies not in the abandonment of our time-honored doctrines, but in a more faithful and vigorous presentation of them. The world's only saving power is the gospel of Christ, and for it there is no substitute. Only he who declares to the people the whole counsel of God may hope for the largest results in his work, and will be able to say, as did Paul, "I am pure from the blood of all men."

A Compromise With Catholics

SPEAKING of the action of the Edinburgh Missionary Conference in excluding all mention of Protestant missions in papal fields, the *Western Recorder* of February 2 says:—

We had never expected to see the day when a body of Protestants would apologize for the Reformation, and discredit and dishonor the life of Luther and countless others who went to their graves in a warfare against the sins of Romanism. The very word Protestant was first given to those who protested against the infringements of Roman Catholicism, and yet in spite of this we have seen a Protestant conference agree not to mention the work which Christ called them to do in papal fields. We have read with unspeakable horror of Henry IV, standing bareheaded and barefooted in the courtyard at Canossa for three whole days, waiting to be ad-

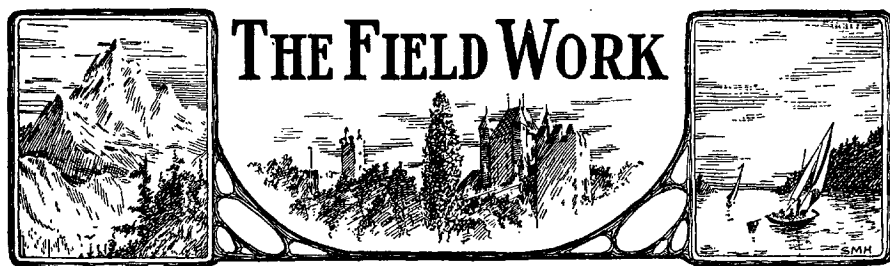
mitted to the presence of Pope Gregory VII. But this was an episode of the eleventh century, which, if possible, has been surpassed by the spectacle of a Protestant conference prostituting itself to the papal propensities of the Anglican Church. We had much hoped that some of our Baptist delegates who attended this conference would express their disapproval of at least this feature of the proceedings, but thus far they have preserved a sphinx-like silence. We would gladly welcome any such avowal of disapproval, and promise to it the widest possible publicity. Their silence can only be construed as a tacit indorsement of this deplorable occurrence, which, in our judgment, will do much to retard Protestant missions in Latin countries.

The Need to Evangelize America

WHILE directing our attention to the needy heathen lands, it is well for us also to remember the needs which exist in more civilized lands. God has made us debtors to all men. It is well for us to carry a burden of heart for those in the darkness of heathenism. It is well also to remember the heathen round about us. The *Lutheran* of February 2 gives the following statement of work which needs to be done in the United States:—

Many will be surprised to learn that in this great country, where cities and towns are overcrowded with churches, there are, in eleven mountain and Pacific States, 1,000 communities destitute of churches. In one Western State alone, 133 places containing from 150 to 1,000 souls, were without a Protestant church, and 100 of these without a Roman Catholic church. In addition to these, in one State, there are 428 communities of sufficient importance to have post-offices, but without any churches. Counting post-office neighborhoods, the ratio of destitute communities to the total population is over 4,000 in the eleven mountain and Pacific States of the West. It is safe to say that not one of these communities is without an ample supply of saloons and gambling-houses to make night hideous. . . . Then when it is remembered that one third the population of New York City, one fourth that of Philadelphia and Chicago, one fifth that of Pittsburg, Cincinnati, and St. Louis, and one half that of San Francisco and Seattle, is practically heathen, might it not be well for the comfort-loving city congregations of each denomination to organize themselves into missionary societies, and do work in the abandoned districts? O, for a thousand Pauls!

A NEW gun, the use of which may mean the revolutionizing of the most modern methods of war on land, and which for lightness, power, and general effectiveness is said to be the most terribly destructive weapon ever invented, is now being manufactured at the arsenal in Springfield, Mass. This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling-piece, will pour out a stream of bullets, when in action, at the rate of 400 shots a minute.



California-Nevada Conference

OUR conference year is just closing, and we thought the readers of the REVIEW might be interested in a report of the progress of the work in this part of the field. The Lord has greatly blessed the work, for which we are truly thankful.

Three years ago the condition of the educational work was not very encouraging in this conference. In June, 1908, at a special session of the California Conference, it was voted to close Healdsburg College. There was a debt of about forty thousand dollars on the school when it was closed. The closing of this school left the conference with no advanced school, and about a thousand Seventh-day Adventist young people within our borders. Two small intermediate schools and twenty-one church-schools were all the educational institutions we had in the conference at that time.

At present we have the Pacific College, which was purchased by this conference for sixty thousand dollars, and then voted over to the Pacific Union Conference. This school is now in its second year, is well filled, and is doing good work. We also have the Lodi Normal Academy, worth forty thousand dollars. It is now in its third year, and has a fine class of young people in attendance. We have two good intermediate schools, at Armona and Sanitarium, and thirty church-schools, with eighteen church-school buildings. The present value of these school properties is one hundred twelve thousand dollars. All the property is in a prosperous condition; and when the pledges made by our brethren are paid, the debt will be less than it was three years ago, when we had no advanced school in this conference.

At the time of our general camp-meeting last summer, our entire school indebtedness had been reduced to eighty thousand dollars. During that camp-meeting and the one following, over thirty-six thousand dollars was received in pledges; and these, together with pledges previously made, place us in the condition stated above. This has been accomplished because our brethren and sisters of the California Conference, like Israel of old, have had "a mind to work." They have given liberally, and we fully expect that they will go forward, and lift the entire indebtedness from the schools.

The missionary work is onward. During 1908, \$43,324.64 worth of literature was sold by our tract society, and distributed in the conference. During 1909 the amount sold reached the value of \$43,667.42, and during the past year, of \$52,713.82. The sale of literature for the past three years has amounted to \$139,705.88. The distribution of this large amount of literature was accomplished chiefly by lay members, who have bought books and tracts and pa-

pers, and distributed them in their home fields. Faithful canvassers have devoted their entire time to selling literature, and they have done good work; but their sales alone would not have equaled this amount. It was sold because the people not only had "a mind to work," but actually took hold and *did* the work.

The first year, when we tried to arouse an interest in the distribution of literature, some of the good brethren said it would react. We found that it did *react*, but not as they supposed. The meaning of react is "to act again," and it has *reacted* each year. For years the message has been given that the time has come when our literature should be scattered like the leaves of autumn, and why should we hesitate to go forward and do the work?

When we speak of the seed sown, our thoughts naturally turn toward the harvest. Eternity alone will give the full result of the distribution of so large an amount of literature; but the Lord has permitted us to see some fruits of the labor put forth. As a result of the literature distributed, united with the efforts of the workers in the conference during 1908, nine churches were organized; during 1909, seven; and during 1910, ten; making twenty-six churches that have been organized in the conference during the past three years. During the past year, 1910, over three hundred new members have been taken into our churches on profession of faith and baptism.

We have tried to heed the call to work the cities. Some time ago we gave the readers of the REVIEW an account of the way we were conducting the work in San Francisco. Our workers in San Francisco have distributed large quantities of literature, and have tried to work thoroughly the parts of the city where they were located. Two churches have been organized in San Francisco as a result of the work done by the two companies located in the Sunset and Western divisions of the city; and twenty-two new members have been taken into the old San Francisco church as a result of the efforts of the company who have worked near the old church. A fourth company has recently begun to work in the Mission district of San Francisco.

Our work among the Japanese is going forward surely and steadily, if not very rapidly. This year three intelligent Japanese have been baptized, uniting with the church, and others are interested. We now have two young Japanese doing faithful work for their own countrymen.

The tithe of the California Conference for 1910 was \$79,995.93, and the Sabbath-school offerings for the year were \$8,581.82. This conference has not been unmindful of the needs of the work in other portions of the field. The donations to the work outside of the California Conference, that have been

reported through our office, amounted to \$32,440.54. This does not include the liberal offerings sent by individuals directly to needy fields.

The relief book work has not been forgotten, although we have not done as much as we had hoped to. The St. Helena Sanitarium is in a prosperous financial condition, and very generously gave the schools the privilege of selling "Ministry of Healing" as well as "Christ's Object Lessons." Two thousand four hundred seventy-three of these two books have been sold in the conference.

We feel thankful to our Heavenly Father for the prosperity that has attended every department of our work the past year, and we hope to receive much of God's blessing during our coming conference. S. N. HASKELL.

Korea

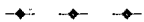
WE have planned quite a campaign of field work during January. I shall go south with six Korean brethren to canvass for the special number of our paper, the *Three Angels' Message*. A ten-thousand edition has been planned for. We expect to be away three weeks, and visit all the principal towns along the railroad from the northern border of my territory to Fusan on the south. We are full of courage, and our native brethren are enthusiastic. During the Korean holiday vacation, our fellow foreign workers will take a company of students from our school at Soonan, with other volunteers, into their respective districts. Thus entire Korea will share in the first paper campaign. May God grant a good harvest as the result of the seed sown.

It is cheering to read of the progress of the work the world over, and to think of the "little flock" who keep the commandments of God and have the faith of Jesus, scattered throughout the world, and witnessing for the truth in so many different countries. Surely the end is not far distant. Soon will God's Word be fulfilled, and soon will he usher in the kingdom of his dear Son. We are still living in perilous times. Satan does all in his power to hinder the work, but he who is mightier than Satan can beat back the powers of darkness and overrule all for good.

I have learned many helpful lessons during the past year; perhaps the most precious of all is that of confidence, trust, and faith. Living in these perilous days, we hear and read of revolutions, mobs, riots, uprisings on the right and on the left. Surely every person who passes through the time of trouble will need to have the double guard of angels. We must place ourselves entirely in our Heavenly Father's care. We must have faith in God, our faith must claim his promises; then they become a living reality in our Christian life. We need constantly to grow, take firmer root, and develop a broader and deeper experience in the things of God.

What an inspiration, on a clear evening, to look up and see the innumerable stars, the unfallen worlds,—the firmament declaring the glory of God,—and to think of the great Creator, our Father, and of his power, unlimited, celestial, and sublime! Who, thinking of these mighty words, would not exclaim, with the psalmist, "What is man, that thou art mindful of him?" Yet Jehovah's cause on earth must needs be examined by

earthly rulers before the seal of rightful privilege be granted! We are a spectacle to the world, to angels, and to men. Considering the greatness of our work and the feebleness of man to resist it, I can not but exclaim, "The Lord reigneth!"



The West Indian Union Conference

THE third session of the West Indian Union Conference was held at Kingston, Jamaica, January 7-15. I also had the privilege of attending the annual meeting of the Jamaica Conference, which was held immediately preceding the meeting of the West Indian Union. It means much to hold a conference in this island field; for not only are the distances considerable, but the lines of traffic do not all converge at any one point, so that

since that time there has been a steady growth, until now there are over four thousand three hundred Sabbath-keepers in the union conference, two thousand of these being on the island of Jamaica. This union, which is composed of the West Indies, the states of Central America and those in the northern part of South America, contains twelve million inhabitants. Only about one fourth of these, however, are English-speaking people, and it is in this part of the field that the most of our work has been done, and where we have the greater number of the four thousand Sabbath-keepers.

In giving the field careful study, it was the mind of the brethren that the time had now come to make a greater effort to take the message to the Spanish-speaking people and to the French islands, and plans were laid to that end. The Central American Conference was divided in such a way as to place the Eng-

time the West Indian Union, which has in the past received considerable help from the Mission Board, will be self-supporting, with the exception, perhaps, of some aid necessary to carry the work to some Spanish territory which is difficult of access, such as, for example, the interior of the states of Venezuela and Colombia.

In the early days of the West Indian field, much faithful work had been done by canvassers, especially in the English, and plans were laid at this meeting for a revival of that important work. Several canvassers were called for, to take up the work in Spanish countries, and among the French islands. Most encouraging reports were received of the canvassing done in these countries where it had been thought little could be accomplished. Brother H. H. Cobban, the manager of the publishing department, was able to give an encouraging report,



DELEGATES ATTENDING THE WEST INDIAN UNION CONFERENCE

most of the delegates were obliged to go roundabout ways to reach Kingston. To illustrate: It is less than two hundred miles from Haiti to Jamaica, yet Brethren Tanner and Isaac were obliged to travel fifteen hundred miles to reach the meeting, going from Haiti to South America, where the steamer stopped at several ports to take on cargo, then to Colon, and from there by direct boat to Kingston.

Notwithstanding the hardships of travel, and the circuitous routes which many had to take to reach the meeting, a full delegation was on hand to take up the work. Every conference and mission field was represented, except Venezuela, which had been entered only a few months. It was a cheering experience to listen to the reports from the fields; for from all parts came the good news that additions were being made to the churches, and new companies were being raised up.

It was two decades ago that the first workers went to the West Indies, and

English-speaking part in the conference, and Guatemala and San Salvador were set aside as mission fields. All but two of the countries within this union have been entered—Colombia and San Salvador. Plans were made at this meeting to send a worker to San Salvador; and I hope before the year 1911 is past, we shall also be permanently established in Colombia.

The financial report was very encouraging. For the first time, two of the conferences—Jamaica and the West Caribbean—reported that their tithes and offerings were more than their expenses, so that they would ask for no more help from the Mission Board. There was also a general advance in the finances in all parts, so that for the coming year the appropriation called for from the Mission Board was considerably reduced from that of last year; yet, on the other hand, plans were made for advanced moves in all the different conferences and mission fields. There is every reason to believe that in a little

showing that the past year the institution had a net gain of eleven hundred dollars on its operating account.

Many schools are in successful operation in the islands and on the mainland, and are proving a blessing.

Elder U. Bender was again elected president for the coming term, and Brother H. H. Cobban, secretary and treasurer. When the session closed, the delegates expressed themselves as full of courage for the future, and went back to their fields with the determination of putting into operation the plans which had been recommended, that the coming year might be the best in the history of the West Indian Union. I greatly enjoyed these meetings with the brethren and sisters—both the old friends I had known in America, and the new friends whom I met for the first time. May God bless their earnest labors, and give them physical endurance and spiritual strength to carry out his purposes in that field, where much faithful effort has already been put forth.

H. R. SALISBURY.

Work for the Colored People in the Atlantic Union

DEAR READERS OF THE REVIEW: I think you will be glad to know something of the work that is being done among the colored people in Greater New York. I must say we are of good courage by the grace of God. As we go along, we see the hand of our Father leading us, and directing our efforts to success. The accompanying picture represents a few of those who decided this summer to obey the Lord in the light of his Word; and the building is the one we are trying to purchase.

The Lord blessed us with seventy-one Sabbath-keepers this summer, fifty-eight of whom were baptized. Surely he has been good to us. New York City is the only large city in the union conference where aggressive work is being carried on among the colored people, and even here much more could be done, but we lack men and means. Let us pray the Lord of the harvest to send laborers into

to get a suitable place to rent. Although the rents are exorbitant, and they sacrificed largely to keep a room where they could meet to praise God, there came a time when there was nothing in sight for us but to buy a home where we could feel safe from ejection or the continuous raising of the rent. We have made a good start toward paying for the property, having raised the price equity, but we need help to clear off the mortgage of \$5,200; therefore we appeal to kind and generous hearts everywhere.

We shall be able to utilize this building in several ways. We greatly need a missionary Bible school for the colored people in this city; such a school would serve as a recruiting station from which we could draw workers for the whole union. There is a possibility, also, of having treatment-rooms, where the colored people can be helped in times of sickness. As it is now, there is no place where they can go, rest for a few days, and at the same time secure the benefits of the light on healthful living.

Our conference is not able to do this work, and with the present demands made upon our union conference and the General Conference, it seems best not to ask for help from these sources. Are there not those who love the truth, and have means that they would like to invest, themselves working with that means in helping to give the message in this place?

The health work furnishes the natural entering wedge. Our health literature should be continually circulated by competent and well-qualified persons. We should have a hygienic café. In connection with this we should have a large reading-room, furnished with our periodicals, tracts, and books, in different languages.

If any who read this feel moved by the Spirit of God to do such a work, I will gladly correspond with such. If any desire to contribute money for this work, they can send it to C. J. Dart, treasurer Arkansas Conference, Fayetteville, Ark., or to the undersigned, stating that it is for the work in Hot Springs. My address is 305 Henry Ave., Hot Springs, Ark. A. P. HEACOCK.

Emmanuel Mission, Basutoland

THE first year's history of this mission has nearly closed. Delays and changes made by the chiefs, and our being without an interpreter for nearly ten weeks, prevented our receiving the mission site until July 7. Then a good location was given by Chief Jonathan. It contains only about twenty-three acres, but this is a large mission site to be given in Basutoland. It is near many villages, on the main road, and two miles from the railway siding.

Owing to conditions prevailing in this country, we were advised to begin no improvements involving much expense until after the visit of Pastors R. C. Porter, W. S. Hyatt, and M. E. Emmerson. Their visit was very profitable to the work here, and on September 1 we were told to go ahead with the improvements.

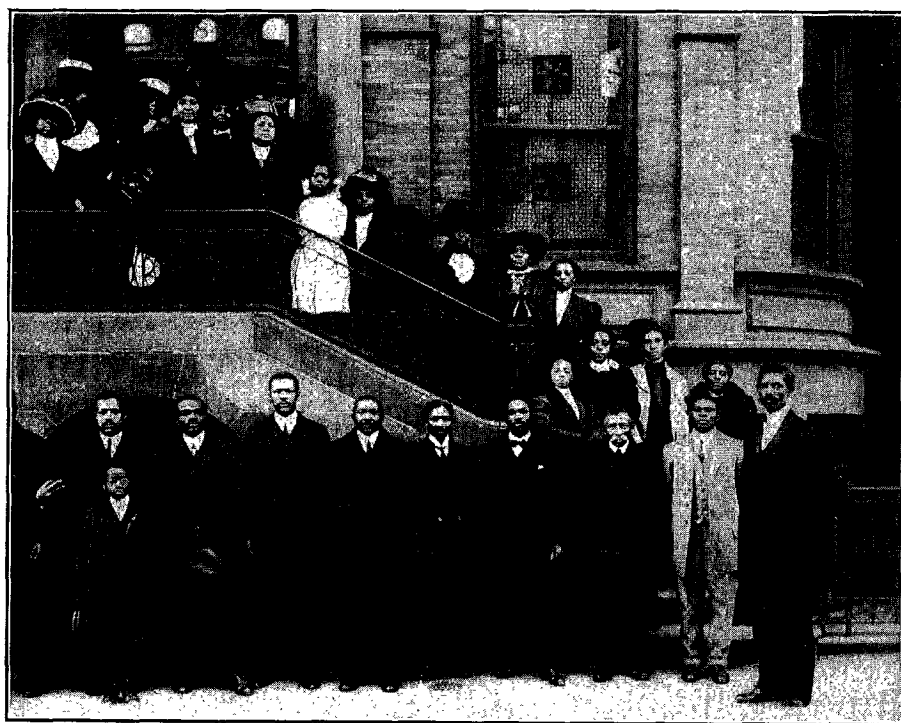
During these first eight months, meetings were held in the near-by villages. For some time a youths' Bible class, of from forty to sixty members, was conducted two nights each week. A day-school and a night-school were opened in a large stone building, the use of which Chief Jonathan freely loaned to us. The teacher, Murray Kalaka, and his family, live in one part of it. He is well respected, and good progress is made in the school. Over sixty names are now enrolled. Sabbath-school and preaching services are conducted in the same building, with a good attendance. Meetings are also conducted Sundays in the villages near.

The mission house has been started, although no building money has yet been received. Until it is completed (probably about six months), we are living in a little sod house.

Lack of money has prevented our planting a crop this year, but we hope to begin intensive farming on the small campus by another season. Our aim is to become self-supporting.

Different chiefs have given a quantity of thatch-grass, the use of a horse for nearly three months, and we now have the loan of four oxen, and the promise of more help later.

H. C. OLMSTEAD.



COLORED BELIEVERS IN NEW YORK CITY, WITH PARTIAL VIEW OF BUILDING TO BE PURCHASED

his vineyard; for the harvest truly is great. We need consecrated evangelists and Bible workers to enter these large cities of the East. The results this summer show that there are willing hearts who are waiting for the message.

Personally, I never enjoyed more blessed experiences than those which my labor for souls has brought, and I know the other workers feel the same. We were forced to purchase the building, for we could secure nowhere in the neighborhood a hall large enough to seat a hundred persons, and our ordinary congregation numbered three hundred; thus the outlook was very discouraging. Then we decided to buy this property. It is situated in the very center of the largest colony of colored people in the city; and when you know that within a radius of ten squares there are, by actual count, fifty thousand of these people, you will say, with me, that it was providential that we secured such a home. The colored people are very thankful; for it was hard for them

I thank God for the outlook, and again ask you to do what you can to help us pay for this building. Send all donations to Greater New York Conference, Treasurer, 32 Union Square, East, New York City, and remember us in your prayers.

J. K. HUMPHREY.

Arkansas

HOT SPRINGS.—The short article in the REVIEW a few weeks ago by L. T. Hanson has brought to me several letters of inquiry. In addition to what Brother Hanson has already said, I would say that Hot Springs is both a home and a foreign mission field. We have about one hundred thousand visitors annually. Some come seeking pleasure, but many seeking health, who for this reason are in a condition to receive spiritual help and instruction. The time certainly demands that this place be occupied in a way that will rightly represent the truth.

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

ACCOMPANYING his January report of our foreign magazines published at College View, Neb., Brother F. F. Byington, manager of the International Publishing Association, says: "We make a pretty good showing this month, inasmuch as our subscription lists are being mailed." He encloses the following interesting references to our Swedish magazine, *Tidens Tecken*:—

"I have just read a copy of your magazine. It does contain so much truth. Yes, all that I can find in it is truth. I enclose thirty cents for three copies to be sent to three of my friends."

"Please send me 100 copies of your last issue. It is such a good number. It ought to be in every Swedish home."

"I find that the last magazine sells quite rapidly. I was out a while this morning, and sold twenty-five copies. At this rate I shall have to send for more."

BROTHER CHARLES LAKE, of the Pacific Press periodical department, writes: "Our single list is on the increase. A number of new agents are taking hold of the sale of the *Signs Monthly*. A number of letters have been received from our friends in the field during the past two weeks, assuring us of the fact that they are noticing the improvement in the recent issues of the magazine. Good as the January and February numbers are, the March issue will surpass them in every way." He passes on the following interesting incidents:—

From a brother just beginning this work: "Don't you think I am doing fine? One day last week I sold seventy-four copies of the *Signs Monthly* in one of the large buildings in Pittsburg. When I told one gentleman that it was a Seventh-day Adventist magazine, he took it and gave me fifty cents. The people like to buy our literature. Enclosed find draft for four dollars for 100 more copies."

BROTHER D. W. REAVIS, manager of the Review and Herald periodical department, reports many incidents of more than ordinary interest, from which we select only a few:—

"Thursday I sold sixty copies of *Liberty* in three and one-half hours, \$3.60 profit. Yesterday I sold eighty-six copies in seven hours, \$5.16 profit. Have just ordered 400 more copies. You know I recently ordered 850 magazines."

"One student in South Lancaster Academy who ordered 700 copies of *Liberty* to sell during the holiday vacation week, reports having sold fifty copies in one hour, on Monday, December 26. This sister's profit on that hour's work amounted to \$3,—more than many a

man will earn in a whole day, especially at this time of the year."

"I received the fifty copies of *Life and Health* to-day, and am well pleased with this number. I have been selling this magazine for over one year, with the *Signs Monthly*. I go over the same territory every month. By so doing I have regular customers."

From a busy mother who has as many cares as the average home furnishes, yet who finds time to do something to help circulate literature containing the message: "My time is pretty well taken up with my cares at home, but I will try to sell twenty copies of *Life and Health* and thirteen copies of the *Watchman* each month for a year. I am much interested in this work, and although I sometimes find it a little hard to begin, I usually find it just as hard to stop. I can devote only a few hours once in a while to this work. I think those who have an opportunity to engage in it ought to do so soon; for the time is short."

"GENTLEMEN: To-day I picked up a fragment of your magazine *Life and Health*, dated April, 1909. It was the best little magazine of the kind I ever saw. If still publishing it, kindly send me a copy. If it equals the part of the copy I now have, I want it."

From a young girl who earned her scholarship last year by selling our magazines: "I enjoyed selling my papers very much, and would like to take that many every month, but shall not have time while at school. During the past year I have sold about thirty-five hundred copies of *Life and Health* and the *Signs Monthly*."

From one of our experienced workers who sells both books and papers: "During the year 1910 I sold 2,657 magazines. Have had many rich experiences, and many blessings. The magazines and small books, or papers, bring a man face to face and heart to heart with all classes. I have said many times, 'This is the most blessed work in existence.' I have been in it now for nearly thirty years, and it is as precious, and even more joyful to me now than when I first began. The *Protestant Magazine* is attracting considerable attention nowadays. It is real easy to sell. I was recently in a house where there were some women visiting, and one of them, a Protestant, picked up a package of my magazines and read off the names. Among others was a copy of the *Protestant*. A Catholic lady then arose, and said, 'O, is that the *Protestant Magazine*? Has he got two? I want them.' To-day I sold a copy of the *Protestant Magazine* to a fine-looking man on the street. I said to him, 'I suppose you are a Protestant.' He replied, 'No,' explaining that he was a Roman Catholic. So you see Catholics as well as Protestants are interested in this magazine."

The following was received from a member of the faculty of — Seminary, a Lutheran educational institution: "DEAR SIR: A member of our faculty lent me a copy of your *Protestant Magazine*. I read the magazine, and was very much pleased with it. I subscribe herewith for the said magazine, beginning with the January number."

It will be remembered that the Review and Herald Publishing Association is-

sues seven periodicals, four of which are ten-cent magazines. We shall aim in these notes from month to month to give all our ten-cent magazines an opportunity to speak for themselves of the work they are accomplishing. With the advent of the new Temperance number of the *Youth's Instructor* we expect that thousands of our young people and others will engage in its sale, who are not now selling any of the magazines. Let every one improve his talents. We are told that "the Lord measures with exactness every possibility for service. . . . We shall be judged according to what we ought to have done."—"Christ's Object Lessons," page 363. Let our motto be, "Something for Each One to Do." Write to your conference tract society to-day for samples of the ten-cent magazines; and for terms to agents.

A. J. S. B.

Cheering Words From Mexico

"You no doubt received my report for last week ere this. It was as follows: Hours worked, 23; value of orders taken, \$405. This week I worked 24 hours, and took \$338 worth of orders. Total number of hours worked, 47; orders taken, \$743. This is the way the Lord works for Mexico."

Thus writes Brother John L. Brown from the west coast of Mexico. Speaking of his work in the same place in a later letter, Brother Brown says: "My delivery went off fine. I never before received so many blessings in three weeks' work. I delivered every book I had, and then I had to leave a number of good orders unfilled, which I will fill by mail. My total delivery was \$723. I am learning to trust God more, and to depend less on self and worldly 'salesmanship.'"

BROTHER J. A. P. GREEN writes as follows:—

"January 22 I reached Manzanillo, Colima. Three hours' ride from this place, we came to the capital of the state of Colima. Here I found Brother J. E. Frazee greatly encouraged over the success that God has given him in this place. Alone in a small city, he is nevertheless full of courage and faith, and of the spirit that wins its way."

"He has been canvassing in this state a little over one month, and has sold books to the value of 570 pesos; in one week he sold 236 pesos' worth. He writes: 'I am doing well; have secured the subscription of the governor, the chief of police, the public printer, the secretary of the governor, lawyers, professional men, etc., making almost a clean sweep of the best people of the city.' Though he is older than some of the workers, Brother Frazee holds a place with younger men in earnestness and zeal and the work accomplished."

"Leaving Colima, I visited Guadalajara, where Brethren Martin and Phillips are at work. Sometimes they have to work alone,—and this calls for sacrifice in this country,—but they are not discouraged. They do not have the pleasant conditions and healthful foods that they could have at home; but they are happy in their work, and thankful for the opportunities that present themselves to labor for the Master."

N. Z. T.

Great Britain

It is with more than usual pleasure that I submit the accompanying report for December. By comparing it with the corresponding month of 1909, I find that the periodical and book sales show a gain of 3,554, amounting to \$688.75.

In my last letter I mentioned how the holiday number of *Good Health* was called for. Now I am happy to say that "Greetings"—the holiday number of *Present Truth*—met with an equally ready sale, and the supply of forty thousand copies proved inadequate for the demand. Had the publishers provided another edition of twenty thousand, I believe this report would have been increased to that extent.

We had much more than the average number of wet days last month, and a most exciting general election, in a country partially flooded; yet in spite of the inclement weather and political furor, our agents remained at work, and God richly blessed their efforts. To his great name be all the praise and glory. We are trusting him to supply the wisdom, grace, and energy necessary to make 1911 a banner year in the missionary and publishing work of the British Union Conference.

S. JOYCE.

The Bookmen's Conventions

THREE successful bookmen's conventions were held during December and January in the Pacific Press territory. The first was in Mountain View, Cal., for the Pacific Union; the second in Walla Walla College, for the North Pacific and West Canadian unions; and the third in College View, Neb., for the Central and Northern unions.

The leaders in the book work in these five union conferences felt that the time had come when greater progress should be seen in this work in their respective fields than has been seen during the past year. Very earnest work was therefore done in these conventions. We sought the Lord, and he did not disappoint us. Those present saw as never before the need, not only of seeking the Lord, but of doing his work with all the heart. They took for their motto during 1911 the words of 2 Chron. 31:21: "He did it with all his heart, and prospered."

For the first time since the organization of the field into union conferences, each union in the Pacific Press territory has a general agent. Every conference but one also has a field agent. The outlook for 1911 is good, and we believe we shall see a substantial increase this year in the book sales in that territory.

N. Z. T.

The Summary

WE have waited with much interest the appearance of the first summary for the new year, and are glad that it shows a gain of nearly two thousand dollars over the corresponding month of last year, notwithstanding the fact that reports from several fields failed to reach us on time. We are greatly encouraged by this good beginning in 1911. The summary shows a gain both in North America and also in the foreign conferences and missions. We receive good news from the different fields, and believe that this is the beginning of the most prosperous year ever seen in the book work. To this end let us pray and work.

N. Z. T.

Canvassers' Summary for January, 1911

	AGENTS	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Atlantic Union Conference						
Maine	5	321	90	\$ 379.95	\$ 3.75	\$ 30.25
Northern New England ..	3	106	13	42.75	122.90	42.25
Massachusetts	6	196	23	374.24	522.71	976.05
Southern New England ...	3	241	67	262.50	68.00	423.75
New York	3	222	65	247.30	284.40	315.75
Western New York	9	290	52	151.00	123.80	575.10
Greater New York	6	389	154	257.05	....	640.00
Totals	35	1765	464	1714.79	1125.56	3003.15
Columbia Union Conference						
Ohio	9	940	433	1293.90	1026.15	1199.30
West Virginia	7	739	220	768.95	154.60	446.55
Virginia	5	201	96	139.50	353.40	166.35
Chesapeake .....	....	....	....	....	276.50	678.00
Eastern Pennsylvania	6	312	211	262.70	195.70	270.25
West Pennsylvania	5	444	211	425.55	946.80	725.28
New Jersey	7	344	134	257.50	172.20	566.20
District of Columbia	2	150	76	175.75	....	....
Totals	41	3130	1381	3323.85	3125.35	4051.93
Lake Union Conference						
East Michigan	8	607	240	583.30	350.85	342.95
West Michigan .....	....	....	....	....	....	....
North Michigan	3	501	207	295.60	267.55	270.95
Wisconsin	3	405	106	408.45	439.90	....
Northern Illinois	6	513	191	640.50	84.50	88.35
Southern Illinois	5	343	72	245.55	607.55	706.45
Indiana	2	163	54	187.85	....	43.75
Totals	27	2532	870	2361.25	1750.35	1452.45
Canadian Union Conference						
Ontario .....	....	....	....	....	155.30	189.75
Quebec .....	....	....	....	....	14.00	62.60
Maritime .....	....	....	....	....	....	17.60
Newfoundland .....	....	....	....	....	....	....
Totals .....	....	....	....	....	169.30	269.95
Southern Union Conference						
Louisiana	7	405	219	261.95	427.45	257.83
Alabama	7	406	75	207.00	703.70	582.50
Kentucky	2	132	51	68.00	297.75	220.50
Mississippi	17	760	427	570.60	452.50	512.65
Tennessee River	11	374	176	361.25	178.60	426.85
Totals	44	2077	948	1468.80	2060.00	2000.33
Southeastern Union Conference						
Cumberland	9	549	173	381.15	198.90	588.15
Georgia	9	608	281	427.60	386.75	638.35
North Carolina	6	707	819	1072.50	552.00	838.10
South Carolina	1	84	8	30.00	250.05	449.20
Florida	12	398	251	793.85	1445.00	169.50
Totals	37	2346	1532	2705.10	2832.70	2683.30
Southwestern Union Conference						
Arkansas	5	412	188	463.45	190.00	167.15
Oklahoma	6	302	116	366.10	452.75	....
West Texas .....	....	....	....	....	61.25	11.50
South Texas	6	456	115	424.05	701.00	181.50
North Texas .....	....	....	....	....	....	....
New Mexico	1	82	10	37.75	42.45	238.50
Totals	18	1252	429	1291.35	1447.45	598.65
Central Union Conference						
North Missouri	3	62	17	229.30	277.05	391.00
Southern Missouri	4	270	146	406.60	322.90	208.45
East Colorado	3	254	72	343.25	....	....
West Colorado .....	....	....	....	....	80.50	175.50
Nebraska .....	....	....	....	....	....	....
Wyoming .....	....	....	....	50.85	....	....
East Kansas .....	....	....	....	....	....	....
West Kansas	7	265	147	267.25	567.65	160.70
St. Louis Mission .....	....	....	....	....	....	....
Totals	17	851	382	1297.25	1248.10	935.65

	AGENTS	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Northern Union Conference						
Iowa	2	60	24	\$ 77.50	\$ 355.50	\$ 181.50
Minnesota	1	68	43	134.00	65.00	.....
North Dakota .....	...	...	...	.....	.....	.....
South Dakota .....	...	...	...	.....	43.50	.....
Totals	3	128	67	211.50	464.00	181.50
Pacific Union Conference						
California-Nevada	6	523	141	507.55	.....	.....
Arizona	3	356	173	616.90	.....	181.10
Southern California	4	457	238	839.65	.....	400.00
Utah	3	112	40	195.05	.....	.....
Totals	16	1448	592	2159.15	.....	581.10
North Pacific Union Conference						
Western Washington	1	33	10	45.00	147.50	.....
Upper Columbia	1	40	26	115.00	609.50	.....
Western Oregon	2	54	26	190.15	371.65	.....
Southern Idaho .....	...	...	...	.....	.....	.....
Montana	1	14	5	18.50	208.75	.....
Southern Oregon	2	198	85	279.95	.....	.....
Totals	7	339	152	648.60	1337.40	.....
Western Canadian Union Conference						
Alberta	1	...	14	69.35	.....	.....
Manitoba .....	...	...	...	.....	.....	120.45
British Columbia .....	...	...	...	.....	.....	.....
Saskatchewan .....	...	...	...	.....	.....	.....
Totals	1	...	14	69.35	.....	120.45
Foreign Union Conferences and Missions						
British	64	4499	1927	5274.06	9379.62	5636.34
Australasian	73	5054	2138	8866.76	5664.03	9478.13
South Africa	18	1624	538	1477.80	4492.74	.....
India Mission	7	734	749	562.38	.....	.....
West German	125	10725	...	3592.68	.....	7205.98
East German	116	10309	...	3056.00	.....	.....
Scandinavian	57	4380	8479	1274.38	2241.13	1755.96
Russian	33	...	...	1263.13	.....	206.21
Latin	10	1533	3412	445.50	399.30	158.65
Porto Rico	2	200	157	398.20	.....	.....
Brazil	12	590	...	452.17	499.14	.....
South America	19	650	1521	106.35	2876.03	.....
Mexican Mission	8	676	327	475.25	1091.32	357.32
China Mission .....	...	...	...	.....	176.28	.....
Philippines .....	...	...	...	.....	146.00	.....
Levant .....	...	...	...	.....	66.43	.....
Totals, North American union conferences....				\$17250.99	\$15560.21	\$15878.46
Totals, foreign union conferences and mission fields				27244.66	27032.02	24798.59
Grand totals				\$44495.65	\$42592.23	\$40677.05

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan.	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44495.65
Feb.	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	.....
March ..	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	.....
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	.....
May	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	.....
June	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	.....
July	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	.....
August..	36,555.39	46,590.68	66,946.38	71,652.97	90,821.73	.....
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	.....
Oct.	26,382.61	40,646.45	62,719.91	52,670.03	62,334.58	.....
Nov. ...	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	.....
Dec.	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	.....
Totals, \$371,684.30	\$491,450.75	\$681,794.24	\$775,741.28	\$848,690.83	\$44495.65	

News and Miscellany

Notes and clippings from the daily and weekly press

— Of the third class at the Virginia Military Institute seventy-seven members were dismissed for insubordination February 20.

— The Russian government, February 17, asked the Duma to vote \$60,000,000 for the construction of four battle-ships, to be completed by 1915.

— By the installation of powerful electric plants it is announced that within a few weeks the Eiffel Tower, in Paris, will communicate directly with New York and Canada by means of wireless telegraphy.

— Thirteen illicit distilleries were raided recently by revenue officers in Franklin and Patrick counties, Virginia.

— It is claimed a plot to overthrow the present republic of Portugal, and recall King Manuel, has been discovered. Fifteen arrests have been made, including a lieutenant of the army.

— The Missouri capitol building was destroyed by fire the night of February 5. The total loss, including the building and many records and State papers, is estimated at \$1,000,000, with no insurance.

— A violent earthquake occurred February 20 at Monastir, Turkey. Several mosques and a number of houses were demolished. The population is camping in the open country, and much suffering has resulted in consequence of the cold.

— A fund of nearly \$50,000 has been subscribed by various magazines in New York and Philadelphia to combat the pending legislation in Congress providing for increased postage rates on the advertising pages of periodical literature.

— Much discussion is going on throughout the country, particularly in legislative and trade circles, regarding the proposed reciprocity treaty with Canada. This treaty is recommended and strongly urged by President Taft, and has been approved by the House of Representatives. The question is still pending in the Senate. It is confidently expected, however, that the Senate will concur in the action of the House before adjournment.

— The text of a new treaty of trade and commerce with Japan was received in the Senate, February 21. The new treaty is a substitute for that of 1894, which became operative in 1899, and which, under its terms, is to expire at the end of the twelve-year period. There is, however, an essential difference in that the new treaty omits all reference to immigration restrictions, and leaves to the national honor of Japan the enforcement at her own ports of the limitations upon emigration. The treaty was ratified by the Senate, February 24.

— A vigorous campaign is being conducted in order to secure action by Congress, before it adjourns, to conserve the present flow of water in the Niagara River. It is claimed that the use of water on both the American and the Canadian side has already damaged the falls, and that its continued and extended use will very seriously increase the damage. It is urged that immediate measures be taken to so safeguard this great national wonder that its power and beauty shall not be lessened through the commercial use of the water.

— Strained relations have existed between Russia and China for some time. These resulted, February 15, in a decisive action by the Russian government, which insists that China shall comply with certain demands, failure on the part of China to result in a complete cessation of friendly relations. These demands relate particularly to questions of trade and commerce and privileges which Russia has enjoyed in the past through treaty rights with China. China has promised compliance with the principal demands, and it is believed the entire question will be adjusted.

NOTICES AND APPOINTMENTS

Address Wanted

ANY one knowing the address of Mr. Seth Lincoln, will kindly send same to Miss Mabel Rank, church clerk, Sheridan, Ill.

Florida Canvassers' Institute

THE Florida Conference has arranged to conduct a canvassers' institute at Jacksonville, Fla., March 20-30. This is an opportune time for those who are planning to enter the canvassing work, also for those who are already engaged in the work, to get a preparation that will insure success. The conference is making the following liberal inducement; namely, to pay railroad fare to the institute, also back to field of labor. Board and room will be furnished free. These favors will be granted those who are recommended by the conference president or the State agent. For further information, correspond with the State agent, Allen Walker, Drawer 28, Orlando, Fla.

My Lodge Experience

The Secret Order, and Why I Left It

WHEN I was a young man, thirty years ago, Satan set his trap for me, and I became a member of the secret orders. When I realized the wicked oaths I had taken, I decided the Lord wanted me to write out my experience to help some poor souls in withdrawing from this terrible evil, and for the benefit of others who were in danger of being enticed into these lodges.

This experience I have published in a book of sixty-four pages. I made the price 15 cents. I have been very anxious to get our people to read up on this question, and have, therefore, given away so many to those I thought needed the warning that I have not received enough from the copies sold to settle the printer's bill. I am so anxious to get them into the homes of those who are in such danger that I have decided to reduce the price to 10 cents a copy, or three copies for 25 cents, 25 copies for \$1.50, all post-paid. I will furnish them at the above rates as long as they last. Order of the Southern Publishing Association, Nashville, Tenn.

This book is not published to abuse my friends in the various lodges, but to help them to see the danger of remaining in the lodge, and to save others from being drawn into these unchristian orders.

GEO. O. STATES.

Publications Wanted

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

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

Mrs. Clarence Sweet, Eastport, Mich., tracts.

Willie Raines, Ridgeway, S. C., R. F. D. 1, publications for reading-rack.

Mrs. Addie Draper, Claremore, Okla., *Signs of the Times*, *Watchman*, tracts.

Edgar G. Collier, Twining Station, Washington, D. C., denominational papers.

H. N. Tolton, Box 763, Kennewick, Wash., denominational papers, also *Missionary Readings*.

Miss Pearl Grosjean, Sycaway, Troy, N. Y., care of Wendall, *Little Friend*, *Signs of the Times*.

Mrs. T. B. Kirby, Box 35, Eastport, Mich., tracts, *Liberty*, *Life Boat*, *Youth's Instructor*, *Little Friend*.

Miss Alice Lashier, 645 West Sixth St., Reno, Nev., *Signs of the Times*, *Youth's Instructor*, tracts.

Mrs. F. S. Jenks, 26 Chapel St., Lockport, N. Y., *Signs of the Times*, *Watchman*, *Youth's Instructor*, etc. REVIEW not desired.

Sydney King, 305 Granado St., San Antonio, Tex., *Signs of the Times*, *Watchman*, *Liberty*, *Life and Health*, *Youth's Instructor*.

Geo. R. Apsley, 710 N. Locust St., Hagerstown, Md., *Signs of the Times*, *Watchman*, *Protestant Magazine*, *Liberty*, *Life Boat*.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—Woman to do general housework on farm. Write at once to J. E. Williams, R. F. D. Box 67, Lucerne, Colo.

WANTED.—Position as church-school teacher; have had experience. Address Miss Edna Westlund, 1324 West Third St., Kewanee, Ill.

WANTED.—A strong young man to do all kinds of farm work, one who can handle young mules and horses. Write to Geo. Roy Williams, Box 49, Eaton, Colo.

WANTED.—A man to help on dairy farm by the month or year. Must be good milker. Steady work. Write for particulars. A. R. Fitch, K. C. Station, Bradford, Pa.

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.

HELP WANTED.—A man and wife to work on farm, woman to help do housework. Also a single man to work on farm by month. None but Seventh-day Adventists need apply. E. H. Howland, R. F. D. 5, Lapeer, Mich.

FOR SALE.—Sixty-acre fruit farm near Graysville, Tenn. Twenty-acre pear orchard; three acres of strawberries. New house and barn, with team and tools and one cow; price, \$2,500. For further particulars address Wm. Everington, Graysville, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure, healthful, odorless; keeps indefinitely; 5-gallon can, \$4.30; 10-gallon can, \$8.45; bbl. (50 gallons), 75 cents a gallon; ½ bbl. (30 gallons), 76 cents a gallon. Address Sanitarium Cooking Oil Co., Louisville, Ky.

STRAWBERRY PLANTS.—We list 32 varieties of best standard and new. Agricultural books. Strawberry Culturist, 25 cents. School Supplies: 12-inch Suspension Globe, \$6.25. Catalogue free. Catalogue of garden tools on request. Lake View Nurseries, Box 10, Poy-sippi, Wis.

WANTED.—Purchaser for private sanitarium in sixth year. Cash returns from 1906-10: 1906, \$2,215.88; 1907, \$2,645.47; 1908, \$2,964.45; 1909, \$4,027.50; 1910, \$4,060.51. Reason for selling—that family may be separate from public life. Exceptional opening for physician or nurses without children. Three-fourths cost for cash. Jesse Jared, Logansport, Ind.

WANTED.—To correspond with an all-round broom-maker. Must be Seventh-day Adventist. Also any one knowing the address of Daniel Daily will confer a favor by sending it to me. A. B. Morrical, Waldron, Ill.

HYGIENIC VEGETABLE COOKING OIL.—No better shortening known. 5-gallon can, \$4.25; ½ bbl. (about 32 gallons), 76 cents a gallon. By freight from Louisville or Chattanooga. One 16-gallon keg, \$12.50 from Chattanooga only. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

THE Colorado Sanitarium Food Company, of Boulder, Colo., as an inducement to our own people to use our foods, offers to Adventists until March 20 a discount of twenty-five per cent from our printed price-list, except on net goods. Cereal Blend and Crystal Wheat (Glutena), 6 cents a pound net. Our high-grade doubly refined and deodorized vegetable cooking oil, \$1 a gallon; \$4.50 for 5 gallons.

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.

Obituaries

FITTS.—Augustus C. Fitts died at his home near Luray, S. C., Nov. 30, 1910, aged fifty-four years and ten months. With his wife and children, he accepted present truth about three years ago. He loved the truth, and was faithful to the end. About a year ago he was called upon to mourn the death of his wife. Three daughters and two little sons are comforted with the hope of a glad reunion on the morning of the resurrection.

E. W. CAREY.

LINDSEY.—Paul Brown Lindsey was born Jan. 1, 1890, and died Feb. 6, 1911. Our dear boy was an invalid from his birth. He was unable to talk, walk, or sit alone, yet was brilliant of mind, always cheerful, hopeful, and patient. His abiding faith in God was remarkable, a "Thus saith the Lord" always being an end to all controversy with him. He loved to think of Jesus' coming as the time when the lame should leap for joy.

D. E. LINDSEY.

STONE.—Died in Millington, Tuscola Co., Mich., Jan. 20, 1911, Brother Elkney Stone, in the eighty-fifth year of his age. Brother Stone, with his first wife, began keeping the Sabbath over fifty years ago. To that union were born seven children, three of whom are still living. Thirty-six years ago Brother Stone was married to Harriet Becker. To this union one child was born. He leaves a true Christian wife, four children, and other relatives to mourn. We laid him away to rest till the Saviour shall call him to life again.

WM. OSTRANDER.

ELDER.—Henry Harrison Elder was born Oct. 3, 1833, in Johnson County, Ind., and died at his home in Centralia, Wash. In 1856 Brother Elder was united in marriage to Miss Sarah E. Collins, at Oskaloosa, Iowa. To this union were born eight children, all of whom are living. In 1859, with his wife, he heard and accepted the truths of the third angel's message. He has always been a lover of the truth, and his home was a welcome place for ministers, canvassers, Bible workers, and others engaged in the advancement of the message. Both in church relation and in business and every-day life, he lived as a true Christian. Six of his children and their mother, with one son-in-law, were present at the funeral service; they confidently expect, if faithful, to meet their loved one at the last great day. Words of comfort were spoken by the writer, from Ps. 116:15.

H. B. HARN.

KRAUSHAAR.—Died Feb. 25, 1910, our dear mother, Mrs. Sarah Kraushaar. She passed away trusting in Jesus, and was laid to rest to await the call of the Life-giver.

MRS. GEO. CROWSER.

GREENWOOD.—Charlotte Jewell Greenwood was born in London, England, April 8, 1842; was married to Joseph E. Greenwood, Feb. 17, 1865; and fell asleep at her home in Oakland, Cal., Jan. 22, 1911. She united with the Seventh-day Adventist church at Chicago in 1885. Her husband and three sons are left to mourn, but they sorrow not as those who have no hope. Funeral services were conducted by the writer in the Seventh-day Adventist church at Oakland.

GEO. A. SNYDER.

GAGE.—Gladys Hazen Gage, daughter of Mr. and Mrs. W. W. Gage, was born at Allegany, Ore., Aug. 22, 1890. While quite young, she was baptized into the message, uniting with the church at Coquille. She fell asleep in Jesus, Jan. 28, 1911, aged 20 years, 5 months, and 6 days. The last hours of her life were full of hope and courage, and she sleeps awaiting the call of the archangel on the resurrection morning. The funeral services were held in the South Methodist church, and were conducted by the writer, assisted by Brother E. H. Emmerson and Rev. C. H. Cleaves.

T. G. BUNCH.

CHRISTENSEN.—Adeline Christenson, only daughter of Sister Mary Christenson, of Paradise, Mont., was instantly killed, Feb. 10, 1911, by the accidental discharge of a loaded revolver. She was away from home at the time, visiting a friend. The revolver was lying on a sewing-machine, whence she picked it up, doubtless through curiosity. At the time of her death, Adeline was 17 years, 9 months, and 10 days of age. The funeral services were held in the Methodist church at Plains, Mont., and conducted by the Methodist minister. Her father, mother, and two brothers are left to mourn.

A. E. EVERETT.

DARLING.—Ezra W. Darling was born Aug. 20, 1837, in Vermont, and died May 19, 1910, near Reno, Mo., having lived 72 years, 8 months, and 29 days. He was an early settler in Minnesota, and was married to Frances A. Churchill, March 30, 1865. Three sons were born to them. He lived in Battle Creek, Mich., from 1884 to 1895, and took an active part in missionary work there. He conducted a mission Sunday-school, in which many received a good training for missionary work. He was given to hospitality, and his family altar was never neglected. A brother, three sons, and many friends are left to mourn.

ELIZA JONES.

LONGARD.—Died at Fontallon, Nova Scotia, Jan. 29, 1911, Sister Julia Ann Longard. She was born at Fontallon in 1830, and was therefore in her eighty-first year at the time of her death. She united with the Baptists early in life, and was one of the first to accept the third angel's message when it was proclaimed in that locality. She was a charter member of the Fontallon church, and always remained faithful and earnest. Her husband and four of her sons also accepted the message. About two years ago her husband died. In harmony with her request, words of comfort were spoken by the writer, from 1 Thess. 4:13-18; and we laid her away in the little Fontallon cemetery to await the trumpet call.

ALVON HUBLEY.

SHAW.—Died at the home of her daughter, in Peacedale, R. I., Feb. 2, 1911, Mary P. Shaw, in the eighty-sixth year of her age. She retained her physical strength to a remarkable degree for one of her age. Grandma Shaw was one of the earliest believers in the third angel's message, having accepted it under the labors of Elder Joseph Bates in Fair Haven, Mass., her home. Her faith in the truth never wavered, and she was always glad to tell of the experiences passed through in those early pioneer days. She had hoped to live to see Jesus come, but the Lord ordained otherwise, and she now sleeps to await the call in the morning of the first resurrection. The funeral services were conducted by the writer on February 6.

W. R. ANDREWS.

GEISE.—Sister Kate Geise was born in Philadelphia, Pa., March 2, 1838, and died in Reno, Nev., Jan. 13, 1911. Sister Geise moved West about fifty years ago, the greater portion of this time being spent in Reno. She accepted the truths of the message thirty years ago. Her last days especially were characterized by faithfulness to her church and to her God, and her hearty hand-shake and words of friendly greeting are missed at our services. So far as we know, she had no relatives. The services, conducted by the writer, were held in the undertaking parlors, and we laid her to rest to await the call of the Life-giver.

F. A. LASHIER.

STRAUBERG.—Anna Lilya, wife of John Strauberg, was born in Sweden, Jan. 15, 1833. She was a member of the Baptist Church in her youth, and accepted the Sabbath truth under the labors of Elder Charles Lee in 1874, in Lake City, Minn., where she resided since 1868, until her death, on Feb. 9, 1911. A large number of neighbors and friends were present at the funeral service, and listened attentively to the exposition of the words, "I go to prepare a place for you." Her neighbors and the members of her church testify to her Christian life; therefore we have confidence that we shall meet our sister in the morning of the first resurrection.

C. A. PEDICORD.

(Swedish papers, please copy)

MERRELL.—Isaac L. Merrell was born on Staten Island, N. Y., in 1822, and died in San Jose, Cal., Feb. 3, 1911. Until within a few years, he had been engaged in business in California since 1858, mostly in Sacramento and San Francisco. He was an energetic and successful business man, but above all business aims he was dominated by a conscientious mind and strong religious principles. In early life he was connected with the Methodists; but after his retirement from business, he became acquainted with present truth, and it was the writer's privilege to baptize him in his eighty-third year. He has steadfastly adhered to the faith. We laid him away in Cypress Lawn, San Francisco, to await the resurrection.

D. T. FERRO.

HANSEN.—Sister Emily Merrick Hansen was born in Iowa, July 27, 1860, and fell asleep at Knapp, Wis., Feb. 4, 1911, aged 51 years, 6 months, and 10 days. Sister Hansen was reared by Sabbath-keeping parents, and gave her heart early to Christ. She was married to Peter Hansen, July 27, 1880. To this union were born three children. The family have lived at Knapp for nineteen years. A large company of neighbors and friends were present at the funeral, which was conducted in the home. Words of comfort and hope were spoken by the writer, assisted by the pastor of the local Methodist church. Our dear Brother Hansen has suffered a great loss in the death of his wife, but he and the children have the sweet assurance that she sleeps in Christ, and will awake to everlasting life at the soon coming of their King.

R. A. UNDERWOOD.

GUILD.—Died at the home of her son in Dell Rapids, S. D., Jan. 26, 1911, Mrs. E. E. Guild, aged ninety-two years and five months. Eunice E. Bolton was born at Holden, Mass., Aug. 28, 1818. On Jan. 4, 1842, she was married to W. G. A. Guild, with whom she traveled the road of life for fifty-two years. The first fourteen years of their married life were spent in Holden. They then removed to St. Lawrence County, New York, and after residing there ten years, they came West, settling at Lake Mills, Wis. In 1884 they moved to Logan Township, east of this city, and were living there at the time of Mr. Guild's death, sixteen years ago. Since then Grandma Guild has made her home with her son and family. At the age of sixteen she united with the Baptist Church. In 1861 she accepted the Seventh-day Adventist belief, and was a firm believer and faithful follower of its teachings. She is survived by a younger sister, a daughter and a son, five grandchildren, and two great-grandchildren. The funeral services were held at the home, conducted by Reverend Gale, of the M. E. Church.

M. L. GUILD.

WILDER.—Jerusha M. Williams was born in Ohio in 1835; was married to H. P. Wilder in 1854; and died Feb. 1, 1911, in Los Gatos, Cal. She was converted in youth, and joined the Baptist Church. In 1876 she joined the Seventh-day Adventist Church, being baptized by Elder S. N. Haskell at Walla Walla, Wash. Her husband and four children survive her. She was much afflicted during the last few years of her life, but now rests from her labors, and we trust will awake when Jesus comes. The funeral services were conducted by the writer.

D. T. FERRO.

GRAHAM.—Lydia M. Norton was born in Rubicon, Wis., June 7, 1855, and died in the Seattle General Hospital, Feb. 4, 1911, aged 55 years, 7 months, and 28 days. She was married to Captain J. E. Graham, Oct. 12, 1881. In 1885, at a camp-meeting held in East Portland, Ore., she was baptized and united with the Seventh-day Adventists. She lived a consistent Christian life. Sister Graham leaves a husband and three daughters to mourn the loss of a faithful wife and a loving mother. She has also three brothers and six sisters living. We laid her to rest beside her two sons in Mount Pleasant Cemetery, there to sleep till the Life-giver shall call her forth. A large number of relatives and friends attended the funeral. Words of comfort were spoken from Rev. 14:13.

L. JOHNSON.

DEPAS.—Francis DePas was born in Belgium, Oct. 25, 1832. When he was a young man, he moved with his parents to America, settling in Wisconsin, and later serving his adopted country in the Civil War. In 1855 father was married to Miss Fannie Versey, to which union ten children were born, six of whom are still living. In 1872, father and mother accepted the Seventh-day Adventist faith. Jan. 20, 1887, mother died. Later he was married to Miss Josephine Wery, and to them were born ten children. In 1907, they moved to Harris, Mich., where he died Jan. 10, 1911, aged seventy-eight years. He was faithful to his Lord to the end. A widow, fourteen children, and other relatives are left to mourn. He was beloved by all who knew him, and we hope to meet him when Jesus comes.

MRS. PRUDENCE BAKER.

TAYLOR.—Fell asleep in the Lord, Jan. 19, 1911, Sister Maria Taylor, wife of Brother Randolph E. Taylor, of Battle Creek, Mich., aged 68 years, 8 months, and 14 days. The disease which terminated her life was hardening of the arteries, supplemented by influenza and heart failure. She is survived by one daughter, a brother, and a sister, besides her husband. Sister Taylor accepted present truth in 1861, at Knoxville, Iowa, and the family soon afterward removed to Battle Creek, where they have resided ever since. Our departed sister lived a beautiful and unassuming life, which will not be forgotten, and her charity was great. The funeral was held at the residence, where remarks were made by Elder S. E. Wight. She rests in hope till the time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: . . . and sorrow and sighing shall flee away."

E. W. FARNSWORTH.

RALSTON.—Died at Waukon, Iowa, Dec. 10, 1910, after several weeks of acute suffering, John Ralston, aged 81 years, 6 months, and 7 days. My dear father was born in the little town of Whitehorn, Wigtownshire, Scotland, June 3, 1829. He came to America in 1851. For two years he resided in New York City, and then went West, to obtain the desire of his heart—a farm of his own. He finally settled at Waukon, where he lived over fifty-two years. July 8, 1853, in Newburgh, N. Y., he was married to Miss Isabella Archibald, also a native of Whitehorn, Scotland. Eight children were born to them, seven of whom are living. Nearly fifty years ago he and my mother became identified with this message through the labors of Elder J. N. Andrews, and he continued a firm believer in its truths until the close of his life. The funeral services were conducted by Elder J. W. McComas, and we laid him to rest, to await the call of the Life-giver.

EUGENIA RALSTON.



WASHINGTON, D. C., MARCH 2, 1911

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DR. W. H. WILEY, chief of the United States Bureau of Chemistry, delivered a lecture last week at the Foreign Mission Seminary, on "The Pure Food Problem."

WE spoke last week of the ministerial institute opening in Knoxville, Tenn. Elder A. G. Daniells has gone on to be present. It had seemed he would be unable to attend, owing to illness, but his good progress healthwise the last week makes it possible for him to join in the institute work.

IT is encouraging to see the messengers going forth into far lands, and bringing new tongues and peoples within sound of the last message. It is cheering, also, to see the hundreds of companies and churches in the older fields, meeting from Sabbath to Sabbath, keeping the light shining, and praying and working to help send the message on to the close. United effort, by God's blessing, will soon bring the triumph of the message.

A SERIES of Missionary Volunteer conventions has been arranged in the Southwestern, Central, Northern, and Lake union conferences. Prof. H. R. Salisbury, of the Educational Department, has left Washington to engage in the convention work, expecting to hold some educational councils in connection with the conventions. In addition to the local help in each union, Miss Matilda Erickson and Elder Meade Mac Guire will join in the conventions, which aim to strengthen the work for the youth, and to train workers in this department.

THE next general offering is that for the care of aged and orphans, which is to be taken up the first Sabbath in April.

EARLY in January Miss May Lambert, of Australia, sailed from Sydney for Java, East Indies, to engage in teaching.

AT the last mail departure from South Africa, Elder R. C. Porter and Dr. Geo. Thomason were planning a visit to various South African mission stations, to strengthen the hands of the workers, and to learn how the union conference can best enlarge the native work.

ELDER J. L. SHAW sends word that a location has been found for the new mission in Western India. Two stations have been opened in a valley, not far from Bombay, where no other missions are operating. Elder G. F. Enoch and Brother A. G. Kelsey are in the field. "Already two or three English-speaking people have accepted the Sabbath, also a native brother."

THE manner in which the very progress of the work in the mission fields brings added responsibilities to us is shown by the following words from Elder C. L. Butterfield, of Korea:—"Truly, the needs increase, whether new workers are sent out or not. We were surprised, in making up our budget for 1911, to find that although we have no more workers than in 1910, yet we need one third more than we had last year to carry us through this year. The message is going as a prairie fire before the breeze. That which met the needs of yesterday is insufficient for the needs of to-day. God is doing a quick work in the earth, and we must step fast."

These are good words from that field where three ministers and a few associates face fifteen millions of people.

WE have been glad to greet in Washington, on their way to Ohio, Elder W. W. Miller and family, just arrived from India. Elder and Mrs. Miller (formerly Dr. Ruth Merritt) went out to India over six years ago. With regrets they have returned, on advice of the India Mission Committee, Elder Miller having suffered successive sun-strokes, until it was evident that he could not safely work longer under the tropical sun. He will, however, be able to work full strength in these northern climes. While in Takoma Park, Elder Miller has been speaking at the Seminary and Sanitarium, and on Sabbath at one of the church services.

A Correction

IN the REVIEW AND HERALD of February 16 there appeared the report of the Ten-cent-a-week Fund for the year 1910. This report showed the Southeastern Union as contributing \$9,859.85 to this fund, making that union conference \$25.35 short of the full amount. Through an error in reporting and crediting, contributions to the amount of \$32.36 failed to appear in this statement, so that the correct report should have been \$9,892.21, placing the Southeastern among those unions which contributed in excess of the required amount for each member.

THIS month Brother Carl Snow and his wife, of Tennessee, are entering Honduras, Central America, to engage in self-supporting missionary work. Brother Snow has been connected with the Foreign Mission Seminary printing department for several years.

The Roll of Honor

THE Roll of Honor is still increasing, a number of conferences having been added since the last report. Already fifty-eight have indicated their acceptance of the plans suggested by the General Conference; and we have every reason to believe that when all have been heard from, the list will include every conference in America. Below appears the roll up to date:—

	Sustentation Fund Per Cent	To Mission Work 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	10
Western New York	5	10
East Michigan	5	10
Minnesota	5	15
Oklahoma	5	15
Texas	5	10
Arkansas	5	5
North Missouri	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
Western Colorado	5	5
West Virginia	5	5

W T KNOX, Treasurer.