

# The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., March 23, 1911

No. 12



## WAITING FOR THE LORD

OUT of the depths have I cried  
unto Thee, O Lord.

Lord, hear my voice: let Thine ears  
be attentive to the voice of my sup-  
plications.

If Thou, Lord, shouldest mark in-  
iquities, O Lord, who shall stand?

But there is forgiveness with Thee,  
that Thou mayest be feared.

I wait for the Lord, my soul doth  
wait, and in His word do I hope.

My soul waiteth for the Lord more  
than they that watch for the morn-  
ing: I say, more than they that watch  
for the morning.

Let Israel hope in the Lord: for  
with the Lord there is mercy, and  
with Him is plenteous redemption.

And He shall redeem Israel from  
all his iniquities.— *Psalm 130.*



THE APRIL

# Life & Health

*The Tuberculosis Number*

Common Sense Applied  
Fads and Extremes Exposed

## In the Discussion of

**H**OME Care of Consumptives: Fads in the Treatment of Tuberculosis; The Conquest of Tuberculosis; Climatic Cure of Consumption; Dangers of Tuberculosis From Meat; Things Every One Can Do to Prevent Consumption.

With these discussions on tuberculosis are associated many sensible, seasonable, sound sug-

gestions on the Nature of Disease and Its Cure; the Law of Rest in the Healing of Disease; Common-Sense Eating and Drinking; Bilious Headaches: Cause and Cure; Infant Feeding; Good Cooking; The Voice of Leading Magazines on Hygiene and Kindred Topics; and other practical health subjects that are attracting attention at the present time.

## April 23 Tuberculosis Day

April 23 has been set apart by all the popular churches in the United States as *tuberculosis day*. On that day the sermons in more than 200,000 churches will bear upon tuberculosis, its prevention and cure. The interest of the people will, therefore, render the circulation of the April number of *LIFE AND HEALTH* easy. It will be a good number for this opportune time.

**All Orders for LIFE AND HEALTH Should be Sent Through the Conference Tract Society**

# The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 23, 1911

No. 12

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## General Articles

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

### God Goeth, Too

I go!

God goeth, too!

I do not go alone;

And so I do not fear the unknown way,  
For in the midnight hour I hear God say,  
"I will be with thee, with thee all the time."

This is the music of the old year's chime,  
These are the bells that ring the new year in,

Heaven's holy peal across a world of sin.

I go!

God goeth, too!

I do not go alone

Into the paths untrodden and unknown.

I go!

God goeth, too!

I do not go alone;

He knows the way, the mists before him fly;

He loves me, cares, he all things will supply,

Will meet all foes, will guide at every turn.

I walk with him, and as I walk, I learn;  
For as we journey, he has much to say,  
And talking sweetly cheers the pilgrim way.

I go!

God goeth, too!

I do not go alone;

He walks with me, and says I am his own.

I go!

God goeth, too!

I do not go alone;

And so I need not trouble where he leads,

Nor seek to meet the oft-recurring needs.  
He has been with me through the old past year,

He will be with me, ever near and dear,  
My long-proved Friend; so in his hand I place

My little hand, and looking in his face,  
I go!

God goeth, too!

I do not go alone;

My weakness goes with the Almighty One.

—Selected.

### From Persecutor to Disciple—No. 2

MRS. E. G. WHITE

THE conversion of Saul was marked with heartfelt repentance, thorough confession, and an earnest longing for pardon of sin. Prior to his conversion, Saul had been proud and self-confident; now he was bowed down with sorrow and shame; he abhorred himself because of the suffering he had brought upon the disciples of Jesus. In the light of the revelation that had come to him, he began to see himself as the chief of sinners.

Saul yielded himself fully to the convicting power of the Holy Spirit. With eyes anointed by the grace of God, he saw the mistakes of his life, and recognized the far-reaching claims of the law of God. He who had been a proud Pharisee, confident that he was justified by his good works, now bowed before God with the humility and simplicity of a little child, confessing his own unworthiness, and pleading the merits of a crucified and risen Saviour. Saul longed to come into full harmony and communion with the Father and the Son; and in the intensity of his desire for pardon, he offered up fervent supplications to the throne of grace.

The prayers of the penitent Pharisee were not in vain. The inmost thoughts and emotions of his sin-corrupted heart were transformed by divine grace. The nobler faculties of the soul were brought into harmony with the eternal purposes of God. Christ and his righteousness became to Saul more than the whole world.

The conversion of Saul is a striking evidence of the miraculous power of the Holy Spirit to convict a man of the error of his way. Saul had verily believed that Jesus of Nazareth had disregarded the law of God, and had taught the disciples that it was now of no effect. But at the time of his conversion, Saul recognized Jesus as the divine One who had come into the world for the express purpose of vindicating his Father's law. Saul was convinced that Jesus was the originator of the entire Jewish system of sacrifices. He saw that at the time of the crucifixion, type had met antitype; in Jesus had been fulfilled the Old Testament prophecies concerning the Redeemer of Israel.

Jesus, whose name above all others Saul had most hated and despised, revealed himself to Saul for the purpose of arresting him in his mad career, and of making, from this most unpromising subject, a powerful instrumentality by which to bear the gospel to the Gentiles. When Saul perceived that in opposing Jesus of Nazareth he had been arraying himself against the Messiah, he was overwhelmed with horror, and in the agony of his soul he cried out, "Lord, what wilt thou have me to do?" Jesus did not at once tell him of the work that had been assigned him, but sent him for instruction to the very disciples who had been so bitterly persecuted.

The marvelous light that illuminated the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples of Christ. The answer to Saul's question was, "Arise, and go into the city, and it shall be told thee what thou must do." Jesus sent the inquiring Jew to his church, to obtain from them a knowledge of his duty. Christ had performed the work of revelation and conviction; and now the penitent was in a condition to learn of those whom God had ordained to teach his truth.

While Saul in solitude continued in prayer and supplication at the home of Judas, the Lord appeared in vision to "a certain disciple at Damascus, named Ananias," telling him that Saul of Tarsus was praying, and in need of help. "Arise," the heavenly messenger bade Ananias, "and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

Ananias could scarcely credit the words of the angel messenger; for the reports of Saul's bitter persecution of the saints at Jerusalem had spread far and near. He presumed to expostulate. "Lord," he answered, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name." But the command to Ananias was imperative: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

The disciple, obedient to the direction of the angel, sought out the man who had but recently breathed out threatenings against all who believed on the name of Jesus. Putting his hands on the head of the penitent sufferer, Ananias said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

"And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."

Many have an idea that they are responsible to Christ alone for their light and experience, independently of his recognized followers on earth. But in the history of the conversion of Saul, important principles are given us, which we should ever bear in mind. He was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was to be a "chosen vessel" unto him; yet the Lord did not immediately impart to him the lessons of truth. He arrested his course and convicted him; but when asked by him, "What wilt thou have me to do?" the Saviour placed him in connection with his church, and let them direct him what to do.

Thus Jesus gave sanction to the authority of his organized church, and placed Saul in connection with his representatives on earth. All blessings flow from Christ, but he had now established a church as his representative on earth, and to it belonged the work of directing the repentant sinner in the way of life.

Jesus is the friend of sinners; his heart is touched by their woe; he has all power, both in heaven and upon earth; but he respects the means that he has ordained for the enlightenment and salvation of men; he directs sinners to the church, which he has made a channel of light to the world.

Saul was a learned teacher in Israel; but when in the midst of his blind error and prejudice, he is given a revelation of the Christ whom he is persecuting, he is placed in direct communication with the church, which is the light of the world. In this case Ananias represents Christ, and also represents Christ's ministers upon earth, who are appointed to act in his stead. In Christ's stead, Ananias places his hands upon him, and, praying in Christ's name, Saul receives the Holy Ghost. All is done in the name and by the authority of Christ. Christ is the fountain; the church is the channel of communication.

### The Certainty of God's Foundation

GEORGE I. BUTLER

TRUE wisdom demands certainty in its hopes and aims. It is the greatest folly to devote our life to laboring for uncertain objects. The world is full of such unwise examples. Lives devoted to unattainable ends, to utter disappointment at last, are a dead failure; they are nothing less than consummate folly. Such are all merely worldly lives, ending in anguish and despair, hopes wrecked and blighted forever.

Inspiration presents a better ending: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

By reading the connection we learn that in the wonderful apostolic church there were those who left the truth of the gospel. "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." Then comes the assurance of the certainty of God's "foundation" for the salvation of men. These had taught false doctrine, and carried off disciples after their heresy. Paul speaks of Hymenæus and others, in his first epistle to Timothy: "Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. 1:20. By the words "delivered unto Satan," we may understand Paul to mean casting them out of church fellowship, having thus withdrawn from them the indorsement and sympathy of the church because of heresy. Paul speaks of others who had withdrawn from the church. "Demas hath forsaken me, having loved this present world."

The beloved John had also to meet the unreasonable opposition of selfish professors in his time. "I wrote unto the church," he says, "but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10. This course of ill treatment of John, the last of the twelve, is astonishing. We see, therefore, that all were not faithful in the apostolic church, to which all Christians look back with deepest respect.

One sad truth we shall ever find in this world of sin and imperfection, connected with even the true church,—there will be tares among the wheat, false professors among the true believers. It was so when Israel came out of Egypt. It was so in the early church of Christ our Lord. There was a Judas among the twelve; Ananias and Sapphira were numbered among the early believers; Herodogenes, Alexander, Philetus, and Demas flourished during the apostle Paul's experiences, and Diotrephes in the time of John's labors.

But what if there were? In the parable of the sower, representing in figure the proclaiming of divine truth, there were the stony-ground believers, who accepted with quick and great joy the truth, but did not long endure; also the thorny-ground believers, who accepted, but permitted the love of the world to choke the good seed, so that no fruit was manifested. Only the good-ground believers brought forth thirty, sixty, and a hundredfold. So it will ever be in this world. We must endure to the end, in order to be saved.

But let us more closely notice the certainty brought to view by the apostle.

Though Hymenæus and Philetus proved unworthy, "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." What is the "foundation" which God laid for the salvation of mankind?—Christ is that foundation. He is the Rock on which his church is built. "There is none other name under heaven given among men, whereby we must be saved." He is the "Rock of Ages." We are to hide in him. God laid that foundation. He is like the great rock in the mighty current of the stream of time. The rock stands firm; the currents have to turn aside in order to pass on. Christ's words have come down through the ages, strengthening, illuminating, refreshing, upholding; they are light, and they are life. They stand more fast than the mountains of earth. Those who cling fast to him and his cross can never be moved. Those who trust in him will be as Mount Zion above. The time will come when the greatest earthquake this world has ever felt will shake down every man-made structure, yea, every island of the sea, and the very mountains themselves will move out of their places. The surface of the earth will be reduced to its original chaos, without form and void. The mountains will skip like rams, and the little hills like lambs, as the mighty words of God go forth. But the foundation God laid at the beginning for man's salvation will stand sure as the throne of the Almighty. Those who cling to Christ, the foundation laid on which to base our faith, can never be moved. It is the only sure thing in this world of change.

But God in his infinite tenderness goes a step further in his statement. This great truth of the sure foundation has a seal attached to it as a still more comforting assurance. The seal is considered an all-important feature in all legal documents. It is an evidence of proper authority. Every justice of the peace, every governor of a State and national court, has his seal. Every law of the United States goes forth with the great seal of the United States attesting its validity and showing its genuineness. So the certainty of God's foundation has this seal attached, "The Lord knoweth them that are his."

It is said of some most famous generals that they personally knew every soldier in their army. But more encouraging than such a thought is the statement that the God of heaven knows personally every true believer. The name of every one is written in the Lamb's book of life. God has forgiven the sins of every one. His eyes are over those who serve him. He loves them as "the apple of his eye." His Son died for them on the cruel cross. He knows every trial, every weakness. He hears their earnest prayers, and sends answers of peace.

Mansions of glory more beautiful than palaces of earthly monarchs are being built for every one of God's children in the capital of the universe, the New Jerusalem. Christ himself said so just before he left this world. John 14:1-3.

"Knoweth them that are his"?—Yea, verily, God the Father knoweth every one of his children here on earth. He sees us struggling with difficulties, temptations, besetments, and many sorrows. He sends angels who excel in strength to help us meet every obstacle. Can the devil wrest any soul out of the Father's hand who will steadfastly cling to God?—No, never. Before he would permit such a soul to be torn away, God would send every angel from heaven to prevent it. But, says the poor doubter, how, then, are so many believers lost to the cause?—They are lost because they do not cling to God, because they become careless, welcome Satan's temptations, become lovers of this present world, and give way to appetite and evil passions. They do not endure to the end. Our faith will be tested. All heaven is interested in us; Christ pleads for us. Strength awaits the earnest prayer of faith, it ever has and ever will. But we must be earnest, obey God, keep his commandments, and trust in Christ as our ever-living, ever-loving Saviour. We must put a great discount on doubts, and a large premium on faith and confidence and trust in God.

Yea, verily, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Again I say, There is nothing in this world so sure as the Christian religion; nothing so certain as the Christian's hope. All worldly plans and schemes will end in the saddest disappointment. Millions in the end will wring their hands in agony to see how cheaply they have sold themselves to the god of this world.

*Bowling Green, Fla.*



### A Study of Principles—No. 3

#### Warning Against Extreme Views

D. E. ROBINSON

IN some of the communications from Mrs. White early in 1895, there are found warnings and cautions against the danger of adopting wrong principles, and accepting extreme views in studying the principles of religious liberty.

In teaching the separation of church and state, some had urged that to be consistent in our dealings with the government, we should insist upon paying taxes on our church and sanitarium properties, even though these might be by law exempt from taxation.

It was also maintained and strongly urged in the *American Sentinel* that our brethren in South Africa would violate right principles if they were to accept from the British South African Company a gift of land that had been offered to them for mission purposes by Cecil Rhodes. It was stated that those missionaries who had accepted such grants had "sold themselves for a mess of African pottage," and it was felt that the General Conference should insist upon paying for the land.

When these propositions were brought to the attention of Mrs. White, she wrote

the following, expressing her disapproval of the positions taken:—

"Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long. I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ.

"The hearts of those who advocate this cause must be filled with the Spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out his purpose, and to answer the many prayers which were ascending to him for the help which they so much needed.

#### Extreme Positions

"I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up nor worried over, but left in the hands of God for him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by his own right hand to prepare the way before us, in order that his work may progress along its various lines. The truth is to have a standing-place, and the standard of truth is to be uplifted in many places in regions beyond.

"Be sure that God has not laid upon those who remain away from the foreign fields of labor, the burden of criticizing the ones on the ground where the work is being done. Those who are not sent to mission fields know little about the necessities of the situation, and if they can not say anything to help those who are on the ground, let them not hinder, but show their wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest when they ventilate their ideas about foreign fields of labor, for it is not according to knowledge.

"Let the Lord work with the men who are in the mission fields, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and he does not give

them the sanction of his Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world; the message of warning is to go to all countries, and tongues, and peoples.

"The Lord does not move upon his workers to make them take a course which will *bring on the time of trouble before the time*. Let them not build up a wall of separation between themselves and the world by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world, in the very cities that are right at hand, and to number Israel is not to work after God's order. Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the Sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of his cause.

"The Lord still moves upon the hearts of kings and rulers in behalf of his people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give for the advancement of his cause. We find examples in the Word of God concerning this very matter.

"Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing, saying: 'Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his peoples? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.' A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra.

"The Lord God of Israel has placed his goods in the hands of unbelievers, and they are to be used to help in the accomplishment of the work that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practise in his words; but their gifts are not to be refused on that account.

"It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. The withdrawing hand of God has not been withdrawn from the earth. Let the leaders in the work bide their time, hide in

Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God." (Jan. 31, 1895.)

#### Receiving Gifts

"Who is it that owns our world? Who is the real owner of houses and lands? Is it not God? He has an abundance in our world which he has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive.

"We should become acquainted with men in high places, and by exercising the wisdom of the serpent, and the harmlessness of the dove, we might obtain advantages from them; for God would move upon their minds to do many things in behalf of his people. If proper persons would set before those who have means and influence the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God.

"The Lord would have his people in the world, but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to his disciples before he was parted from them, and taken up into heaven, was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, 'Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'

"'The earth is the Lord's, and the fulness thereof.' 'The silver is mine, and the gold is mine, saith the Lord of hosts.' 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the

wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.'" (Reprinted from Special Testimonies to Ministers and Workers, No. 3, pages 32-35, 29, 30.)

*Mountain View, Cal.*



## England's Responsibilities for Turkey

### The Treaty of Paris

P. T. MAGAN

THE Crimean war was one of the greatest of the wars of the last century. It was waged solely upon the part of England and France for the purpose of preventing Russia from driving the Ottoman power out of Constantinople. As previously stated, it resulted in the complete humiliation of the Russian arms. Alma, Sebastopol, and Inkerman all brought dire defeat for the Tartars. Naturally one would have expected them to win, as they were fighting on their own soil, while the allies (England and France) were many miles oversea from their base of supplies. But an unseen hand was against Russia, and all her efforts were futile.

The mighty Word of God had said that the passing of Turkey would mark the advent of a time of trouble such as never was since there was a nation even to that same time. Dan. 11:45; 12:1. Providence decreed that that time was not yet to be. But the humiliation of Russia was not alone that of her arms on the Crimean peninsula. Greater humiliation was yet to come in that most famous of treaties which brought the struggle to a conclusion.

It was the treaty of Paris, dated March 30, 1856, which sheathed the sword in the Crimea, laid that troubler, the Eastern question, to rest for twenty years, and brought peace to weary Europe. It was, par excellence, an international treaty. Its provisions affected all Europe; consequently it was signed by all the powers,—Austria, France, England, Russia, Prussia, Turkey, and Sardinia.

England was the head and front of this treaty. She dictated it; and if ever one nation dictated a treaty in the interests of another, England dictated this one in the interests of Turkey.

It is impossible to record all its provisions here: reference can be made only to those of first importance:—

1. The Sublime Porte was admitted to participate in all the advantages of the public law and system of Europe.

2. The article of the treaty which refers to the Black Sea is of especial importance; namely: "The Black Sea is neutralized; its waters and ports, thrown open to the mercantile marine of every nation, are formally and in perpetuity interdicted to the flag of war, either of the powers possessing its coasts or of any other power, with the exceptions mentioned in articles fourteen and nineteen."

3. A convention respecting the Dardanelles and the Bosphorus was made by

all the powers. By this convention the sultan maintained the ancient rule prohibiting ships of war of foreign powers from entering the straits, so long as the Porte is at peace. During time of peace the sultan engaged to admit no foreign ships of war into the Bosphorus or the Dardanelles."

4. The abrogation of all existing treaties between Turkey and Russia.

5. A stipulation that Russia should have no arsenal in the Euxine.

6. A stipulation that Russia should have no war fleet in the Black Sea.

7. A stipulation that England should become a sponsor for the good behavior of Turkey.

There still lives one man who was a member of the famous Palmerston Cabinet of Great Britain, which was in power when this notable treaty was made. I refer to the venerable duke of Argyll, from whose book, issued a few years ago, I desire to quote a few paragraphs to show how the British Cabinet and people viewed the struggle which they had undergone in behalf of Turkey. I do not know how words could be found which would more thoroughly exemplify and prove the truthfulness of the Scripture idea that somebody would help Turkey. The book bears the significant title, "Our Responsibilities for Turkey." Here are his words; let them speak for themselves:—

"Let us never forget that it was we—the British government and people—who rescued Turkey from this immediate danger and this otherwise inevitable fate. I have a vivid recollection how patiently, and yet how energetically, we strove to rally the other powers in our support; how, at moments, we feared lest France would fail us; and how at last we succeeded in securing the loyal co-operation of the French emperor. Without his army we never could have accomplished what was accomplished. But, on the other hand, France would never have undertaken it but for us. In a military point of view she took a leading part; but, politically speaking, we did the whole. Ours was the naval base of operation; the direction of attack was chosen which was most accessible to us—most exhausting to Russia. Above all, ours was the policy which dictated the terms of peace. *The whole aim of that peace was not only to record and confirm the defeat of Russia for the time, but to put it out of her power to play the same game against Turkey again—at least for some indefinite time to come.*

"The treaty of Paris, which terminated the war in 1856, was a concentrated expression of the whole policy on which the war had been undertaken. It made us foremost as a nation in a joint responsibility—by irrevocable deeds and by definite transactions—for the very existence of the Turkish government as a power even pretending to independence. Not only did we save Turkey for the moment from entangling engagements with Russia, which would have left her in the position of vassalage and practical subjection, but we determined,

largely and effectually, to disarm her hereditary foe in the whole region of Turkish territory most open to Russian attack. We had exhausted the resources of Russia by a long and bloody campaign, carried on at one extremity of her empire. We had destroyed her fleet. We had ruined her one great arsenal in the Euxine. But not content with this, we imposed on her a treaty stipulating that this arsenal should not be restored, and that no Russian Black Sea fleet was to be formed again, so that Turkey might dwell in peace.

"This, however, was not all we did for Turkey. We did a great deal more. As Russia was deprived of these means of aggression, so also was she to be deprived of her old and long-standing excuses and opportunities for attack. All the treaties which were the record of her dearly bought victories for more than a hundred years were to be absolutely given up and abandoned.

"Turkey was to be freed from all of them, so that she might live and rule without embarrassing engagements of any kind to Russia in respect to her Christian subjects, such as had been imposed upon her. But even this does not exhaust all our work for Turkey. She had not been admitted in 1815 within the circle of European states whose rights and territories were settled and acknowledged by the treaties of that memorable epoch. In her last great assault on Turkey in 1828, Russia had warned Turkey of this fact, and had boasted of her own freedom, so far as European engagements were concerned, to deal with the Ottoman dominions as the fortune of war might determine. In the treaty of 1856 we thought it necessary to remedy this defect. The very first important article in our new treaty was to declare Turkey to be a power 'admitted to participate in the advantages of the public law of Europe.' That is to say, that Turkey was now, for the first time, to be brought within the European system in the meaning of the treaties of 1814-15; or, in other words, that she was to be regarded as having a recognized place in the balance of power, and, consequently, that her fate was to be acknowledged as a matter of common interest and concern.

"Such were the immense advantages which we conferred upon Turkey forty years ago, by our active intervention, both in war and in diplomacy. They were advantages which not only gave her a new lease of life, but which conferred on that life a charter of independence, of which, by reason of her weakness, she had been long deprived. In return for these great services, all that we asked from Turkey was an engagement that she would afford to her own people some tolerable government corresponding to her new position—some administrative system recognizing the fundamental principles of European civilization, and extending to all classes of her subjects some security for life, religion, property, and honor. And even this obligation it was our aim—and our

only too great care—to impose on Turkey in the form most consistent with respect for that independence which we were for the first time establishing. We therefore made the obligation take the form least obnoxious to the pride, and least offensive to the dignity, of the Porte. Accordingly, it was provided that the edict securing such privileges to all classes of her subject populations was to emanate from the sultan. It was, however, to be recorded in, and annexed to, the treaty. Moreover, Turkey was entrusted with the fulfilment of her own promises. They were not to be, and, indeed, could hardly be, fulfilled by any direct action of the guaranteeing powers on Turkish administration."—*Our Responsibilities for Turkey*, pages 12-17.

And now I ask, in all seriousness, after the recitation of this lucid summing up of England's case in behalf of Turkey: Has there ever been in the history of all the world such an example of one nation's helping another?

As previously stated, the Scriptures have foretold that Turkey shall come to his end, and none shall help him. And this very word of Sacred Writ clearly indicates that the only thing which will have prevented his coming to his end long before he does, is because some one does help him. There is not, of all prophecy, a more remarkable fulfilment than this.

Madison, Tenn.

### Having a Mind to Work

GEORGE H. SCOTT

WHEN we are doing the will of God, all Heaven is willing to help us. We read from the pen of God's servant that "angels will go before the faithful, God-fearing canvasser, to prepare the hearts of the people to receive the book he has." Surely it is not because God is weak that we fail. Why, then, is it that so many undertake the work who in a short time give it up?—Because they are like the men sent to spy out the land of Canaan. They look only at the difficulties in the way, and in a short time give up.

We lack confidence in God; we forget his promises, and fail to trust ourselves wholly in his hands. All who have read of the rebuilding of Jerusalem under Nehemiah know something of the difficulties under which this great work was accomplished. In the record we read: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Neh. 4:6. The first part of the verse says, "So built we the wall;" and the last part tells how they were able to accomplish this great undertaking: "For the people had a mind to work." O, that these words could be impressed on the heart of every worker, causing each one to determine that, no matter how great the difficulties or discouragements, he would let nothing come between him and the accomplishing of his work!

Often in my own experience I have felt discouraged, thinking it almost impossible for work to be done in certain places; but after making up my mind to go ahead, faithfully doing my part and trusting God for the rest, I have always had a rich experience.

When beginning work in a new town, I once went to the secretary of the Y. M. C. A. After telling him that I wished to get a room with some good family, he asked my business, and upon being informed, he said: "Well, I am sorry for you. The people of this place are entirely dependent upon the lumber industry, and the mills have been shut down all summer." This was not very encouraging. However, I made up my mind that I would visit every house in the place, and with God's help faithfully improve the time he had given me. I did well, far better than I had hoped.

It is always best, on going to a strange place, to close the eyes and ears to all the discouraging things seen and heard. Determine to work faithfully in the territory. The harder the field, the greater happiness you will have in knowing that you have faithfully worked it. Many times, if you look at the dark pictures presented before you, you will become discouraged; while if you remain, and faithfully improve the time, you may do better than ever before.

Once I went quite a distance to a city to work, and had a heavy expense in getting there. The week of my arrival was stormy and dismal, people were not very cordial, and it seemed that little could be done. I was much cast down. One cloudy, rainy morning, while eating my breakfast, and glancing over one of our papers, I read the following stanza:—

"God has not promised skies ever blue,  
Flower-strewn pathways always to you;  
God has not promised sun without rain,  
Joy without sorrow, peace without pain;  
But God has promised strength from above,  
Unfailing sympathy, undying love."

This message was for me. I had been feeling that everything was against me, but after reading these words, I remembered that God is ever ready to hear us, and resolved that, with his help, I would work that place faithfully. Then I started out, going from one house to another, and repeating the words of the stanza quoted above to myself as I went. The next week the sun came out, my spirits rose, and I did better in this place than I had ever done before.

It pays to have a mind to work. O that more of our young people had this mind! Then would the work soon be finished, and our Saviour come in the clouds of heaven. In that glad day how sweet will sound the words of our Saviour: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!"



### The Victor's Crown

GEORGE E. TACK

TO-DAY I view the victor's prize  
My Captain brave doth ever hold,  
Whose jewels glow like dauntless eyes,  
That gleamed in veiled truth of old,—

The starry, shining, golden crown,  
That waits me at my journey's end,  
When shield and buckler are laid down,  
And blood-washed souls in chorus blend.

Then shall I drink life's deathless cup,  
When past earth's vexing chains and bars,  
And go with my Redeemer up  
The silver stairway of the stars.

The song of triumph on life's sea,  
The crowns of loved ones gleaming bright,  
The words of him who loveth me,  
Will be as dawn beyond the night.

O loved of God! my love so cold  
Doth feel the warmth of thy great love,  
And faith, when tried, shall gleam like gold,  
And lead me to the prize above.  
*Baltimore, Md.*

### Autointoxication, or Self-Poisoning

ALFRED B. OLSEN, M. D.

AMONG various forms of autointoxication, we shall here briefly discuss that which is due to the absorption of poisons formed in the intestinal canal through the action of germs. Although this is perhaps one of the most common forms of self-poisoning, little attention is paid to it. Many persons suffer from headaches, backaches, and various other aches and pains, from drowsiness, from a feeling of languor, amounting sometimes even to stupor, from general inactivity, and a want of fitness, all of which symptoms can be ascribed to autointoxication.

When food is taken into the alimentary canal under normal conditions, it begins to undergo digestion at once. But if the digestive processes are slow and uncertain for any reason, the germs already in the intestinal canal, or those which accompany food, begin their activities. The result is an abnormal process called fermentation, which is due to the action of germs. Instead of being digested, and prepared to nourish the body, the food is decomposed by the germs, and various processes of decay take the place of ordinary digestion.

#### Fermentation Products

This means the production of certain fermentation products, all of which are

more or less poisonous to the human system. The action of germs upon food, and particularly upon nitrogenous food, such as animal flesh, is a putrefactive one, and the stomach and intestines become the seat of putrefaction instead of digestion. Some of the putrid bodies which are formed are exceedingly poisonous, cause intense irritation in the stomach and bowels, and may lead to violent vomiting and purging. But although most of them are far less violent in their action, they often result in much physical discomfort and annoyance, the causes of which are little understood by the average person.

If, in addition to these fermentation processes which are going on in the intestinal canal, the bowels are also constipated, the harmful effects are proportionately increased; for this means that there is every inducement possible for the absorption of the poisonous products. A daily evacuation of the bowels is essential to good health, and would aid much in mitigating the evils of fermentation.

#### Flatulence

In the putrefactive processes mentioned above, there is often a production of more or less offensive gases, which cause the well-known symptom called flatulence, and sometimes lead to the belching of wind. The presence of these gases in the stomach and bowels may cause a good deal of disturbance and also considerable pain. But let no one think that the absence of flatulence means also the absence of fermentation and putrefaction; this is by no means the case. Some of the worst forms of putrefaction in the alimentary canal are not accompanied by any perceptible formation of gas.

#### Preventive Measures

Aside from the accidental use of spoiled food, the two chief causes of intestinal putrefaction are, first, over-indulgence in flesh foods; and, second, overeating, especially of proteids. Professor Chittenden, of Yale University, has made a special study of the quantity of nitrogenous food required by the average man or woman. His conclusion is that the amount ordinarily taken by most persons is altogether out of proportion to the requirements of the body, and that the surplus makes for ill-health and disease. According to Chittenden, ten per cent of the food which the body requires, should consist of proteids, such as the albumen of egg, the gluten of wheat, the legumin of beans, etc.

The truth is that persons who indulge in flesh food to any extent are almost certain to take more nitrogenous food than they require. Practically speaking, lean beef consists of proteid only, aside from the water it contains. Ordinary bread, and especially whole-meal or brown bread, contains about the proper proportion of nitrogenous and non-nitrogenous material. Both eggs and milk are rich in proteid, and the same is true of beans, lentils, and dried peas. All nuts, except Italian chestnuts, contain a large percentage of proteid. On the other hand, fruits, and most vegetables as well, contain but a trifling amount of nitrogen. Rice is a distinctly farinaceous food, and so are potatoes.

#### Benefits of Exercise and Bathing

Besides regulating the diet, and omitting flesh foods, physical exercise is necessary for good digestion. Such exercise means a large increase in the intake of oxygen, and this brings about a corresponding increase of oxidation, so that many of the poisons which are assimilated into the system are readily burned, or oxidized. The presence of an abundance of oxygen in the tissues means a more complete oxidation of the food material used by the body. Consequently there will be less of these poisons formed in the tissues themselves as a product of incomplete metabolism. Furthermore, the digestive processes will be more active, and there will be less opportunity for the putrefactive germs to do harm.

Tepid, cool, or cold baths and cold sponging are also useful in increasing the oxidation processes of the body. They serve to stimulate both respiration and circulation, and their general influence is to vitalize the tissues and strengthen the resistive forces of the body. Warm and hot baths, on the other hand, such as electric light, Turkish, and vapor baths, improve the eliminative processes of the body, and help to get rid of waste matter that may have been absorbed from the alimentary canal, or may result from imperfect metabolism. A good sweat assists very materially in purifying the blood.

*Caterham, England.*

#### Look for the Mother

A COMPANY of men and women at a dinner-party were discussing the achievements of an unusually brilliant and successful man in the city, and at last one of the men said, "He must have had a wise and devoted mother."

"Necessarily?" asked one of the men.

"I think so. One must usually look for the mother in the achievements of the successful men of the world. I have proved this to be true in many instances."

Others will find it to be true if they care to "look for the mother" in the early lives of the most successful men of the world. Uneducated and unskilled in many of the accomplishments of life the mother may have been, but her own shortcomings in this respect made her all the more ambitious for her son, and it



was her wise training and self-sacrifice that helped to form the boy character and cultivate the boy mind. Some one of clear insight has written: "The mother who reads and studies with her son all through childhood and boyhood has literally formed the mind that was given her, and made of herself a memory, a standard, and a power for all of her son's future development. That mother who satisfies herself with feeding, dressing, and sheltering a child, does no more than an animal; and whatever relation rests upon an animal basis is quickly perishable. Clothes and cleanliness are necessary and excellent; but any worthy book read aloud with your son, and accompanied by exchange of comment and thought, is worth a hundred sets of clothes."

One looks for the mother in vain when the mother has done nothing in the mental, moral, and spiritual development of the man, when she has been nothing but the household drudge that too many mothers allow themselves to become. One must "look to the father" for much that is excellent in the physical development of the boy, and the father should share with the mother in the mental and spiritual and intellectual development of the boy. It is ideal when one can say, "Look to the father and the mother," in the children who have gone out into the world to make names for themselves, and do the work that only strong men and women can do. — *J. L. Harbour, in American Motherhood.*

### Be Ye Faithful

AN Eastern king was once in need of a faithful servant and friend. He gave out notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves, and went away.

After putting in one or two bucketfuls, one of the men said: "What is the good of doing this useless work? As soon as you put the water in on one side, it runs out on the other."

The other man answered: "But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and, throwing down his bucket, went away.

The other man continued his work, till about sunset he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless after all."

But he had yet to learn why the king

had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the diamond, he said: "Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforth thou shalt stand at my right hand."

The moral is obvious. Always work willingly, however useless your toil may seem.— *Selected.*

### Have Confidence in Boys

THERE is something wrong in the home training when a boy goes entirely outside his own family for counsel. A mother need not compel him to come to her with all his little affairs, because if she is always ready to listen to and sympathize with him, he will do this of his own accord.

A very common cause of the withholding of a child's confidence is the desire on the part of the parent to dictate in matters that are of no importance except to the child himself.

All children, boys especially, like to plan their own affairs; and where there is no question of right or wrong involved, they should be allowed and encouraged to do so.

With children who have strong will power, the constant directing of all their little plans and ideas is exasperating; and opposition, with ill-humor, is often the result. With children of a sensitive nature, or with weak will power, the child's own individuality is perhaps crushed out of him, or else he retires within himself, and shuts his lips tightly against the confidence which every parent craves from a child.

Let a boy feel that you are always interested in his plans, no matter how absurd they may be; the time is coming when you can no longer command him, and this will be the strongest hold you can have upon him.

Take him into your counsels, ask his advice about family matters. His self-respect and judgment will grow.— *Selected.*

### The Four Plants

AN old teacher was once taking a walk through a forest with a student by his side. The old man suddenly stopped, and pointed to four plants close at hand. The first was just beginning to peep above the ground, and the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion:—

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try

your hand upon the full-grown tree."

But lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits. When they are young, we can cast them out readily, but only divine power can uproot them when they are old."— *Young People's Paper.*

### The Kind of Boys Needed

"WHAT kind of boys does a business man want?" repeated a practical man of many concerns the other day.

"Well, I will tell you. In the first place, he wants a boy who doesn't know too much; business men generally like to run their own business, and prefer one who will listen to their way rather than try to teach them new kinds; secondly, they want a prompt boy— one who understands seven o'clock as seven, not ten minutes past; third, an industrious boy who is not afraid to put in a little extra work in case of need; fourth, an honest boy— honest in his service as well as in dollars and cents; fifth, a good-natured boy, who will keep his temper, even if his employer loses his own now and then."

"But you haven't said a word about his being smart," was suggested.

"Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is, if a boy is modest, pleasant, prompt, industrious, and honest, he's quite as smart as we care about."— *Biblical Recorder.*

### Doing Your Best

"I DID the best I knew," protested the dressmaker's apprentice, when she was reprimanded for a piece of poor work, that ruined a beautiful dress and vexed a valuable customer. "I don't see what she's blaming me for."

"I'm not blaming you for doing the best you know how," said the employer; "I'm blaming you for not knowing any better. You mean well, but good intentions aren't enough to carry on the dress-making business."

They aren't enough in any business. It is an old proverb that good intentions pave a place of very disreputable character. "He meant well," is about the poorest thing one can say of a person, short of actual detraction, unless we except that other phrase of mild apology: "He did the best he knew how." Whenever you hear either of these, you know at once that it is a case of failure on somebody's part to do the right thing at the right moment; and usually, if you look closely enough, there was fault behind the failure. To do the best we know is not enough when we might know better.— *Selected.*

"HEALTH is a harvest. It must be worked for. The seeds must be sown and carefully tended. There must be persistence in the tilling, and patience in the waiting, and vigor in the gathering."



### As I Near the Tomb

NOAH W. VINCENT

HEAR me, my Saviour, as I near the tomb,

In me abide;

Be thou my light, and keep me through the gloom

Close by thy side;

Thy presence be my joy, O blessed Lord!

My hope, my life, my bountiful reward.

Loved friends far off, but near my cruel foes,—

Thou, Christ, art true!

Blest Shelter, in life's storms of pains and woes

My journey through.

To thee my heart, my all, be gladly given;

Prepare me here to dwell with thee in heaven.

So much forgiven, I would love thee most,—

Thy grace so free;

To praise thee more, impart the Holy Ghost,

Blest gift for me.

Bless me to others; make us all thy friends,

Meek, pure, and true, till hope in vision ends.

*Sedan, Kan.*

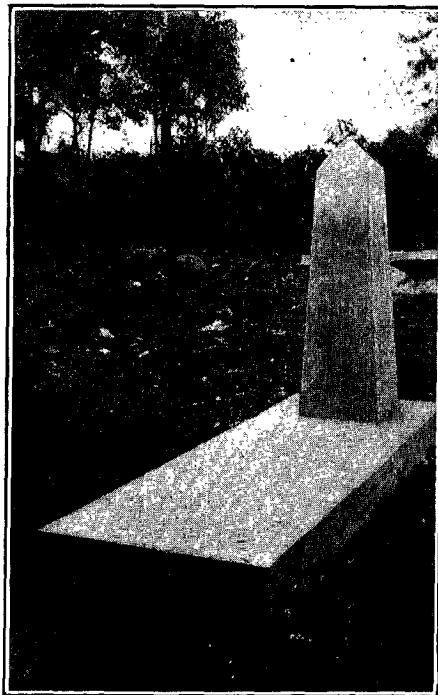
### Death of Sister T. M. French

IN a personal letter, Brother T. M. French relates the experiences connected with the death of his wife at Axim, Gold Coast, West Africa. He writes:—

"Mrs. French arrived at Axim two weeks ago. She had a bad cold and fever. She immediately took treatment for her cold, and was soon relieved. We broke her fever the second day she was here. She seemed very well until Sabbath, while I was at Kickam, holding quarterly meeting, when she again had a little fever. She took some quinin, and seemed better until Tuesday morning. That morning I went down town for a little while; and on returning I found her with a stubborn attack of the black-water fever. I did everything I could to check the hemorrhage, and finding I made no headway, called the physician. He came and gave me directions to follow during the night. I worked with her through the night, and called the doctor in the morning. He and his wife came and did everything that could be done, it seems to me; but about ten o'clock, having lost quarts of blood through the kidneys, her heart failed, and she died instantly.

"And thus a life wholly consecrated to God and ever spent in service to

others, immediately was cut off. I know not why, but the Lord knows. Possibly the reason may be expressed in one of the texts chosen to be read at the cemetery as we laid her to rest: 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' Again, it may be a seed that has



MRS. T. M. FRENCH'S GRAVE AT AXIM,  
WEST AFRICA

fallen into the ground and died, that a harvest of souls may be reaped. And how can I complain, when 'God so loved the world, that he gave [voluntarily] his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'?

"In my loneliness, the Lord touched hearts here to do all they could to relieve me. Dr. Rupe, the government physician, and his wife, showed themselves friends in my need. The district commissioner attended the funeral services, and to show the respect of the government officials, sent the union flag to drape the coffin. About forty of the brethren and sisters of Axim and Kickam came in a body ten miles to attend the funeral. This expression of their sympathy was greatly appreciated.

"As I turn to the future, things look very dark to me. I hardly know whether it would be best for me to undertake the hard work that is before me without a rest or change. In this matter I know my brethren will be able to advise me.

"In Mrs. French's last Sabbath-school report, I find these words: 'As the lessons on the life of Christ are fast drawing to a close, we should put forth extra effort in learning them, and making them a part of our lives individually; for it is by beholding that we become changed.'

"Christlikeness seemed to be the one controlling purpose of her whole life."

*Axim, Jan. 19, 1911.*

### New China

A. C. SELMON, M. D.

IN these days of change in China, it does not take long for a new order of things to become firmly established. No sooner is a parliament promised, and no sooner are the people given a taste, in the provincial assemblies, of what it means to have a word to say in the affairs of the nation, than the demand for the immediate opening of a parliament becomes so strong that a decree is issued by the throne shortening the nine-year limit, and promising a parliament in the fifth year of Hsuen Tung (1911 is the third year of Hsuen Tung). In view of this early opening of a parliament, compulsory education is now proposed, and the first steps are being taken to carry into effect the education of the millions of China's boys and girls.

It may be asked, What is causing such marked changes in public opinion and governmental policy now, when up to only a few years ago, decades and even centuries saw no change of any moment? The answer is, The newspaper. Some idea of the number of newspapers in China may be gained from the fact that there are eight dailies in Shanghai, three in Hankow, five in Tientsin, and five in Peking. Even interior cities are issuing dailies. This great educational factor is coming to be the mouthpiece of the people. Public opinion is taking shape, and the death-knell of the old order is sounding. Questions of the day relating to government, education, business, social customs, etc., are discussed in these dailies, and in many cases very ably. The educated Chinese in the cities are coming to be a newspaper-reading people. Although the percentage of illiteracy is still high, and poverty is a deterring factor, yet the one man who can and does read becomes a newsmonger, in the tea-shop and in the street, for a large circle of those who can not read.

The accompanying illustration of a scene in a barber's shop is a striking evidence of the new order of things. It tells of a state of affairs a millennium removed from the days of the first opium war. The Chinese commissioner Lin was a captive on board a British gunboat. When asked if he would not like to hear some of the recent happenings of the world, he replied that a man in whose mind were stored the Four Books and the Five Classics had no desire nor need to hear the recent events in the world.

With such conditions as these in the China of to-day, can any believer in the triumph of this message doubt the importance of pushing the interests of

the Chinese publishing work? Probably in no other field in which the message is being proclaimed, is there such an opportunity to make use of the printed page as there is in China to-day. Given a people who, in the first place, have a reverence for literature, and in addition are now breaking with the past in the line of government, education, industries, and even to some extent in religion, what more could be asked to emphasize the importance of this work?

In spite of difficulties our publishing work has grown. Since the first stages of the work in Honan, when Dr. H. W. Miller began issuing a few hundred copies of our Chinese paper each month, the issue has almost doubled from year to year. During 1909 the average monthly issue was about five thousand. In the spring of 1910 we began issuing monthly a Mandarin edition of the *Shi Diao Yueh Bao* (*Signs of the Times Monthly*) in addition to the *wenli* (classical) edition. The average monthly issue for the two editions was twelve thousand. In addition to the monthly paper, tracts and pamphlets are put out as fast as our limited facilities will permit. In the early months of 1910, eighty-five thousand of the Sabbath Calendar were shipped from the Mission Press. At the time of this writing, two hundred thousand copies of the 1911 Sabbath Calendar have been sold. In February, 1910, a special issue of the monthly was put out for the Chinese New-year, and seventeen thousand copies were sold. We are now working on our Chinese New-year's special for 1911, and the orders already received have passed the forty thousand mark.

From every station in the field, most encouraging reports are received of the interest taken by the Sabbath-keepers in selling and distributing this literature. All are working to the end of having every Sabbath-keeping family subscribe for the paper.

The list of publications issued by the China Mission Press at the present time includes the monthly paper, Sabbath-school lessons, and the Sabbath Calendar, all of which are issued in both the classical and the Mandarin. The following tracts and pamphlets are issued in the classical: "Know Thy Creator," "A Treatise on the Sabbath," "The Lord's Day" (this deals with the origin and meaning of Sunday-keeping), "The Lord Is Soon Coming," "God's Love for Man," and "In the Beginning." The following are also issued in the Mandarin: A song-book containing 126 songs; "Christ Our Saviour," "The Lord Is Soon Coming," "The True Sabbath," "Know Thy Creator," "The Sabbath a Definite Period of Time," "Sabbath Poem," "Easy Steps in the Gospel Story," "The Second Chapter of Daniel," and "Gospel Primer." The "Story of Joseph," and "A Dialogue on the Sabbath" are issued in the Cantonese dialect. A song-book is also issued in the Shanghai dialect.

As a result of the literature distributed, many have heard the message, and ac-

cepted the truth for this time. One instance will suffice to show the far-reaching results that may be realized: About four years ago a man came to one of the mission stations in Honan. He seemed to be an earnest seeker after truth, and when he returned home, took with him a supply of all the literature that had been issued up to that time. Later events proved that this man himself had little interest in the gospel; but a neighbor of his, who had for many years been an evangelist and colporteur, borrowed the bundle of literature, and gave it a careful reading. As a result he in time began to keep the Sabbath, and for over two years has been one of our most efficient workers. Through correspondence and sending out tracts and pamphlets, a friend in another prov-



Photo by F. E. Stafford

READING THE NEWS WHILE IN A BARBER SHOP

ince, who was also an evangelist, began keeping the Sabbath, and with him a little company of seven others. In this way the work was opened in a new province.

We praise the Lord for the progress already made; but when we compare what has been done with what must be done, and compare our facilities with the immense size of the empire, as to both territory and population, it is evident that we have barely made a beginning. If the population of the United States requires practically the entire output of three large and well-equipped publishing-houses to supply the needed literature, what can our one cylinder-press, taking a twenty-by-thirty-inch form, with our two job-presses, do in supplying the literature needed in warning four hundred thirty-five millions of people?

Evidences are not wanting in all parts of the world that the work will soon close. We must improve the time. All connected with the publishing work here are of good courage to do the best we can with the equipment we have; but when plates of a book and tracts must wait month after month before they can be printed, we are led to pray earnestly that help may soon be forthcoming to equip the publishing work in China, that it may do its part in proclaiming the closing message.

Shanghai.

### Out in the Pacific

A. H. PIPER

BROTHER MUNSON, of Java, writes: "Cholera is among us again, and we have to plead the promises of the ninety-first psalm. There is ever present, also, the fear of a Mohammedan uprising. Constantly, in some part of the East Indies, the Dutch government is quelling uprisings. At various times in Sumatra, Celebes, and in other islands, local insurrections against the government, or attacks on the missionaries, have resulted in the massacre of many Europeans. Pray that God may preserve us from all these dangers. They are far from imaginary."

Brother and Sister Sterling, who labor in the Cook and other islands, were looking to the recent meeting of the Australasian Union Conference to send help to enable them to work the islands in their field.

During the meeting Brother Sterling made a trip to several of the islands, the natives of which pleaded with him to remain with them; while his wife bravely remained in Rarotonga, caring for the sick and suffering during an epidemic that passed through the island, until she herself was taken ill, and had to be cared for by one of our Pitcairn sisters. On receiving word that no one was appointed to go to their assistance, Brother Sterling wrote, "Imagine our disappointment on being told that no one was coming here to help us." But we must soon send some one to the Cook Islands.



### Christiania, Norway

F. M. LUND

THE REVIEW is received regularly, and has been a blessing to me and my fellow workers in the printing-office. Last year when I received the Missions number, I read aloud from its interesting pages every day for a long time in the office. After a little while the machine foreman went out canvassing. A few weeks passed, and a lady compositor followed in the printer's steps. Yet a few weeks, and my business manager went to the mission school at Skodsborg. Thus you see that the missionary spirit is catching. Of course, it has caused some difficulty to keep the office running with so much inexperienced help; but if I had more workers to send out into the vineyard, I would willingly let them go. I am glad to say that another lady compositor has recently asked for baptism.

Longing to do more personal work for the Lord, I advertised recently in one of the newspapers to help people in religious matters. I received several letters, and a most interesting correspondence followed. Some have come to our home for Bible readings, and I have visited others in their homes, pointing out the truth to them. This work gives me new strength and courage, and I hope some of these dear souls may accept the message of truth for this last generation.



WASHINGTON, D. C., MARCH 23, 1911

W. A. SPICER . . . . . EDITOR  
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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

"To every nation, and kindred, and tongue, and people."

THUS the advent message was divinely marked for all the world. And it has been flying swiftly toward the goal. Our brethren in the early days rejoiced as they saw the work begin to enlarge. In the REVIEW of Jan. 3, 1856, it was stated:—

"The scattered flock" is a term often used by our people, denoting those who keep the commandments of God and the faith of Jesus. It is very appropriate, as will be seen from the fact that we send out papers to Sabbath-keepers in nineteen different States of this Union, from Maine to California, besides the Canadas.

At that time the REVIEW was our only paper. Now many papers in many languages are preaching the message. And the "scattered flock" is spread through all the continents. We asked our circulating department to tell us where the REVIEW goes now. Its report shows, of course, a list in every one of the forty-eight States and Territories, with Alaska, Hawaii, Porto Rico, and the Philippines, and in every province of the Canadian Dominion. Week by week the REVIEW goes into all the countries of Europe, save Greece and the Balkan States.

IN Africa, the paper visits homes in Egypt, Algeria, Sierra Leone, Gold Coast, South Nigeria, Cape Colony, Natal, Orange River Colony, Rhodesia, Northwest Rhodesia, Griqualand West, Basutoland, Nyasaland, British East Central Africa (Uganda), German East Africa, and Eritrea (by Abyssinia). Thus, round the circle of the Dark Continent and away in the interior, in regions unexplored in 1856, the REVIEW is passing on the words of cheer and progress contributed from all parts.

THE list for Asia shows that we reach Siberia, Japan, Korea, Straits Settlements, Burma, India (from Bengal to the Bombay side, and from Tinneveli to

the Himalayas), Syria, and Palestine, including the ancient Joppa, and Jerusalem. This means that the witnesses for the last message are spreading in a yet slender line through Asia, the cradle of the human race.

To the southward, the REVIEW reaches readers in Mexico, Guatemala, British Honduras, Spanish Honduras, the Bay Islands, Nicaragua, Costa Rica, and Panama; and in the West Indies, Cuba, Jamaica, Grand Cayman, the Bahamas, Barbados, Trinidad, St. Thomas, St. Kitts, Dominica, St. Croix, Haiti, Santo Domingo, and Grenada; in South America, Argentina, Brazil, Chile, Peru, Bolivia, Uruguay, Ecuador, Venezuela, and British Guiana.

By the Pacific mail routes we reach New Zealand, West Australia, South Australia, Victoria, New South Wales, Queensland, Tasmania, Norfolk Island, Brisbane Island, Java, Sumatra, New Guinea, and the Fiji, Samoan, Cook, Society, Tuamotu, and Friendly Islands. Out in the mid-Atlantic, Bermuda receives the REVIEW's weekly visits.

THUS our lists bear testimony to the fact that the "scattered flock" is being sought out from amid many nations and peoples in this time of "the gathering call." And our papers in other languages go where even the REVIEW does not.

"Long upon the mountains, weary,  
 Have the scattered flock been torn;  
 Dark the desert paths, and dreary;  
 Grievous trials have they borne.  
 Now the gathering call is sounding,  
 Solemn in its warning voice;  
 Union, faith, and love, abounding,  
 Bid the little flock rejoice."

### Our Refuge and Strength

THE Lord declares himself the strength and refuge of his people, "a very present help in trouble." How comforting is this assurance! What strength it affords for these times of temptation and peril! We are engaged in the last great conflict with the powers of evil. We shall be brought often into strait places; difficulties will beset us round about, and it will seem many times that we are so hedged in that there is no way of escape. To whom shall we turn for counsel? Where shall we find comfort in our distress? Where a refuge from the storm? How blessed the assurance, "God is our refuge and strength"!

The "little flock," God's remnant people, are scattered abroad throughout the earth. Here and there is one laboring to hold up the standard of truth. Here and there are families living alone and apart from all of like precious faith,—

children with unbelieving parents, wives with unbelieving husbands and children, or husbands whose wives know not God. These need solace and comfort which they can not obtain from a cold, unfeeling world. They need help which even associated believers can not impart.

There are hours of darkness that assail the individual soul, hours of personal need which only God can appreciate. It seems that all humanity is powerless, and the soul stands alone in its desolation. At such times God is the only refuge. His sympathizing eye sees the situation. His heart feels for the tried and tempted one. He himself has trodden the winepress alone; he has lived and labored and toiled and struggled without human sympathy or help therefore he knows and senses all of human loneliness and woe.

Poor, weary toiler in the Master's vineyard, bear this in mind. Though you may be laboring under India's burning sun, in Africa's wilds, in plague- and famine-stricken China, or in the lonely islands of the sea, cut off from human fellowship and sympathy and love, remember the source of your power. The great God of heaven is your mighty helper, and you are as near the throne of grace as are any of your brethren in the home land. Calcutta, Peking, Bulawayo, Buenos Aires, and lonely Pitcairn are all as near to heaven as Washington or Mountain View. Roll your burden on the Lord, cast yourself at his feet, pleading his mercy. Enter into the communion and fellowship of his Holy Spirit; come so near to him that you can feel the beating of his great heart of love for you. This is your privilege. To your efforts God will respond; for the Master says, "Seek, and ye shall find; knock, and it shall be opened unto you."

And you, tired, troubled mother, this message of strength is for you. Alone in your family, shut up for the most part within four walls, where you are seeking to live for God, he knows your burdens, your heartaches, your trials. He is your staff and stay. To him you may go with every perplexity. There is no trial so trivial, no difficulty so small, but that he will give it consideration. Take a little time to go before him. Tell him freely just what you need to meet the petty annoyances; tell him just where you fail. Ask him for hope, courage, cheerfulness, power. Believe he hears your cry, and then go on with a happy heart, doing every duty, menial though its nature, as for him. His love will sing in your heart, and your service, made his service by consecration and faith, will be one of joy.

Sad, grieving mourner, to you God speaks. Have you lost all, and is hope buried in the tomb? O, God still lives! And he holds the key to the house that

holds your treasure. He has passed through death. He drank the dregs of the cup of suffering and sorrow. From the depth of your despair, look up. Look away from the darkness of self to the Light of life. Look to the Man of sorrows, to the God of all comfort. "He doth not afflict willingly nor grieve the children of men." He wounds that he may heal, bruises that he may bind up again, not for his pleasure but for our profit. He will fill the aching void, and his loving sympathy and fellowship will prove as balm to the crushed spirit.

And so to every class, to the people of God in every place and in every circumstance to-day, the word of the Lord is, "God is our refuge and strength." To every longing heart he speaks. To every upraised hand he reaches down. Let us be of good courage. Let us place our hand in God's, and sing the song of faith even in the darkness. We know not what scenes wait on the morrow in our experience; but we do know that "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," we have nothing to fear; for "God is our refuge and strength, a very present help in trouble."

We need to be still, and know that God is over all. We need to take time daily from our duties to withdraw into the secret of his presence in prayer and meditation, and thus obtain strength from him for all of life's conflicts. The long night of sin will soon be gone, the glorious day of victory will soon dawn. The battle will be over, the race will be run, and we shall be gathered around the great white throne. We shall look upon the face of him whom we have learned to love; we shall clasp the pierced hand of him who has been our power and stay. For that supreme hour of happiness we may well endure even unto the end. He has trodden the way before us. He knows the dangers and pitfalls, the griefs and sorrows, the temptations and conflicts. He will go with us in all our journey. Let us rejoice in his blessed companionship.

F. M. W.

### Forces in Training

(Concluded)

ONE of the most dangerous and deceptive forces with which humanity has to contend to-day is that which is generally termed Spiritualism, but more properly Spiritism; for it is the very antithesis of "spiritual" in the true sense of that term. We need not give its history or its doctrines; they are well enough known. But the result of its operation is the same as that of the other evil forces mentioned. It denies the

Bible and the God of the Bible. It denies sin and therefore exonerates the sinner. It denies the necessity of the work of Christ, and denies him in denying that. It seeks to demonstrate the immortality of the soul by making devils talk to us in the language of our dead loved ones. Pretending to speak for those who have passed through the door of the tomb and who have no knowledge of the affairs of men, it shocks our sense of propriety and reverence, and even, oftentimes, of decency itself, by the foolish, whimsical, nonsensical, inane vaporings of the "spirits" whom it calls out of its darkened seance chambers.

Has God fortified us against this?—Yea, verily. In that Book, discarded by the Higher Critic, misconstrued by the Christian Scientist, scoffed at and denied by the Spiritist, we have our shield, our buckler, our helmet, our armor, our sword, and our consolation of hope and assurance of victory.

But there is another force we must not forget, a force that held the world under lock and key for twelve hundred sixty years, and still clanks in our face the chains with which it threatens to bind the world again when it shall come once more into possession of that power of which it was shorn in the eighteenth century. It has put force in the place of love, built a barrier between man and his Redeemer, fashioned a place of torment for good and bad alike, that it may wring money from the relatives of both for praying them out of this hell of its own creation. Not satisfied with that, it has put a human in the place of Christ in this world, and seated a triumvirate—Joseph, Mary, and Christ—on the throne of heaven itself. It has truly fulfilled the prophecy concerning a power which would put itself in the place of God, and set itself forth as God. To make the fulfilment more accurate, it has established a sabbath of its own in opposition to the Sabbath of Jehovah, and anathematized the observers of his sacred day. It grants passports to heaven through Mary instead of Christ, and puts the keys of heaven itself in the hands of a human being—Peter. Jesus, Son of God and Son of man, who poured out his life on Calvary to save man, is given a very inferior place in its scheme of salvation. The sins of men are forgiven by men, often before they are committed; and a wafer shaped by human hands, and baked in a priest's kitchen, is adored as God himself.

That power, lording it over men as Christ would not do, claims the allegiance of the whole world, and is shaping the powers of earth to do its bidding in bringing that about. It is another of those forces training for the fray of the last conflict, and one of those forces which we shall meet face to face.

Within the last few years a movement has been instituted within that organization, designed to weld into one solid political mass all the members of all the various Roman Catholic societies in this country and in England, in order that Catholics may demand what they call their rights, and compel compliance with their demands. It is designed to be a force that will compel Congressmen to give the Catholic Church the legislation it desires. It has come to be of sufficient power already to mold some of the acts of our government. We shall see and hear much more of this force in the near future. The weapons we are to use in the warfare against that masterful organization are not carnal but spiritual. The power furnished for their operation is not ours but God's, and we are his.

Apostate Protestantism swells the ranks of those forces opposed to the last work of God in the earth. Protestantism, nurtured in the cradle of the faith, and fed upon the milk of the Word, has grown and flourished many years, until now, prosperous and strong in numbers, it has forgotten the quarry whence it was hewn. It is leaning again toward Rome. "Protestantism is now reaching hands across the gulf to clasp hands with the Papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of the Papacy, will be exalted to take the place of God. All heaven is represented to me as watching the unfolding of events. . . . Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised."—*Special Testimonies* ("The Crisis Imminent").

The effort to secure religion by law is a part of this confederacy of apostate Protestantism with Roman Catholicism. For twenty-one years Congress has been earnestly besieged for the passage of such laws; but the angels have held the winds; for we were not ready for the crisis. How much longer they will be held, we can not tell; but tremendous pressure is being brought to bear upon our nation's lawmakers to induce or compel them to do the bidding of these forces. Says the servant of the Lord:—

"I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us, as a thief." "Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut."

We see his forces working also in labor unionism, in trusts and combines

that grow opulent on the sweat of men, women, and children. We see it in Theosophy and New Thought and myriads of schemes for self-salvation and self-aggrandizement. We see it in a pampered pulpit, that makes a gospel of "the mistakes of Moses," and forgets to exalt or magnify the law God gave through him. Turn where you will, there is some force at work for evil; and wherever that force exists, that power from beneath has its hand on the throttle, and is controlling the machinery.

And against all these forces is arrayed a little company, an insignificant minority in themselves, as compared with the numbers of their adversaries, but with all the power of an omnipotent God behind them and angels of God beside them. We may be in that company if we will.

The forces of God are training now for that very conflict. Shall we prove true to our training and to the truth of God, which he has committed to our trust? Will we stand when the clouds lower and the forces clash, when the last struggle is on? Through the power of God we can do so. There is power in God to enable us to stand. Therefore, we say, in the words of the apostle, "Quit you like men, be strong." Standing on his side, we know that no weapon formed against us can prosper. He is able to make even the wrath of men to praise him.

Now, we have seen the forces in training. We have seen them arrayed for and against the truth and purpose of God. What will be the grand resultant, the final direction taken by these antagonistic forces working upon the purpose of the Almighty?—The "resultant" is victory. "And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest." "The ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." "And God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more. . . . And he saith, Write: for these words are faithful and true."

C. M. S.

### In German Cities

OUR brethren in Europe have large city problems, and are working away at them as they are at other lines of evangelistic effort, with ministers, colporteurs, and Bible workers. In a recent letter, Elder H. F. Schubert, president of the East German Union, said of our work in Berlin:—

In greater Berlin we now have ten churches, with a total membership of seven hundred fifty. It is wonderful what a power is in our truth to draw all classes of people. Last year we baptized a high officer in the army, a member of an old family of noblemen.

Of the rapid growth of German cities, a newspaper says:—

Advance figures compiled from the 1910 census returns show that there are now in the German empire forty-seven cities of more than 100,000 population. Of these, seven have more than 500,000 population. They are, Berlin (without suburbs), 2,064,153; Hamburg, 936,000; Munich, 593,053; Leipzig, 585,743; Dresden, 546,882; Cologne, 511,042; and Breslau, 510,929. Four others have more than 300,000 population. They are Frankfurt-on-the-Main, 414,406; Düsseldorf, 356,733; Nuremberg, 332,539; and Charlottenburg (a suburb of Berlin), 304,280. Twelve other cities have more than 200,000 population, and twenty-four others have populations ranging from 100,000 to 200,000 each. Ten years ago there were but two cities in the empire with more than 500,000 population, and only thirty-three with more than 100,000 population.

### Double Confusion

Is the government accountable for its violation of the fourth commandment? Many wrong conclusions are drawn from faulty premises, or from a confusion of terms and definitions. This is the mistake of Rev. Geo. W. Grannis, secretary of the Lord's Day Alliance, in his advocacy of Sunday-closing of post-offices. In a recent address in Detroit, Mich., according to the *Journal* of that city, of February 22, he said:—

If the government breaks the fourth commandment, it ought not to prosecute those who break the eighth commandment, which says, "Thou shalt not steal."

Mr. Grannis's conclusion leads him into double confusion. In the first place, he contrasts the moral responsibility of the government with the moral responsibility of the individual. As a matter of fact, the government as such does not possess moral responsibility. A government of itself has neither soul nor body, mind nor intellect, heart nor conscience. Christ never died for a nation as a nation. He did, however, die for the nation as individual units. The individual has a heart to which appeal may be made, a conscience that may be enlightened, an intellect and a judgment which can correctly weigh questions of morality. An individual may be called

to an account; for right-doing he may be rewarded, for wrong-doing there may be meted out to him just punishment. This is the first error into which Dr. Grannis is thrown by his arguments in behalf of Sunday-closing.

The second error is equally great. He compares the responsibility of the government in the violation of the fourth commandment to the responsibility of the individual in the violation of the eighth commandment. Admitting the moral responsibility of the nation, this comparison is equally as illogical as the first. Sabbath observance has to do with the relationship existing between God and man alone. Into this relationship, government may not rightly enter. God only has a right to call man to account for what he does in this regard, whereas the principle of theft involves a civil relationship,—a relationship existing between man and his fellows,—over which the government has jurisdiction. The government has no right to deal with theft from the standpoint of the command of God, but wholly on the basis of the civil relationship. The doctrine of the moral responsibility of the nation is a taking catch-phrase with National Reformers. Its analysis, however, reveals its evil sophistry, and the wicked scheme its use is designed to foster.

F. M. W.

## Note and Comment

### Revising Moses

UNDER this head the *Washington Post* of February 22 speaks of the present-day proposals to "bring Moses down to date by reducing the ten commandments to tabloid form." It makes this very sensible observation:—

But the great problem of the commandments, after all, is to meet their requirements. . . . Let us revise ourselves first. The chances are there will be but scant time left in which to furbish up the law of Moses.

### Benefits of Sanitary Science

A CORRESPONDENT sends us a clipping from the *New York Times* of February 16, calling attention to a recent statement of Dr. Wm. H. Guilfooy, registrar of records of the health department of New York City. Dr. Guilfooy places particular emphasis upon the benefits of sanitary science, and tells how much has been accomplished for New York in the measures which have been taken in the prevention of disease. In sending us the clipping, the correspondent states that it is "respectfully dedicated to the *REVIEW AND HERALD*, a publication which has repeatedly asserted that the world is growing worse."

Our claim that the world is growing worse has referred to the growing moral

decadence rather than to the increasing condition of physical degeneracy. We are quite willing to accord due credit to our medical brethren for the splendid fight which they have put up in combating the various diseases to which the human family is heir. Remarkable progress has been made through their efforts.

Had the doctors of the great professed church been as faithful in guarding the flock from moral disease, the outlook for the future of Christendom would indeed be more encouraging. But a moral paralysis has laid fast hold of too many professed teachers of religious truth, and instead of the church of God raising a standard against the inroads of the moral leprosy of sin, which has invaded the church, it has become contaminated itself; and in its departure from fundamental principles of truth, its denial of the power of vital godliness, it has become inert, and powerless to cope with the situation confronting it.

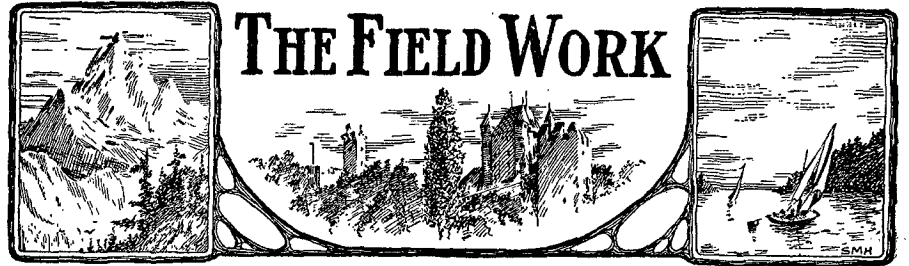
It is not enough to point to-day to our great benevolences, to fraternal clubs and philanthropic societies; these too strongly emphasize the makeshift from individual responsibility and personal Christian endeavor to ways of proxy working.

But even in the physical world the prospects are not so roseate as our correspondent would have us believe. While it is true, that medical science has been enabled to cope much more successfully with many epidemic diseases, and while specifics and remedies have been found to meet particular conditions, there has also been an alarming increase of other diseases, with which the medical profession is utterly unable to cope. The *New York Times*, to which reference has been made, says of the conditions in New York City:—

Despite the general decrease in the death-rate, which was remarkable because of the birth-rate in this city,—26.55 per thousand was the highest in its history,—there were increases of death from cancer, organic heart-disease, and hobnailed liver. Appendicitis also showed an increase of deaths.

The only solution of this world's problems, either in its freedom from sin or its freedom from the results of sin, as shown in disease, is in the coming of the Lord. When sin and all its effects shall have been purged away by the cleansing fires of the last day, righteousness will cover the earth as the waters cover the sea, and peace and righteousness supreme will reign in the hearts of men. But not until the coming of Christ will this condition prevail, no matter how greatly we may deceive ourselves into believing otherwise.

“THE fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.”



**Give the Message**

MINNIE L. SCOTT

O, THE longing, anxious faces  
That one passes in the street,  
With such strained and haggard features,  
And such weary, aimless feet!

O, the endless, sad procession  
That one passes day by day!  
Hastening hither, thither, ever,  
With no time to pause and pray.

How my heart goes out in pity  
To this fevered, anxious throng,  
And I long to give them succor,  
Long to help them every one;

For the world is sick with sorrow,  
And they seek they know not what;  
And I long to give the message  
To the ones who know it not!

Brothers, sisters, be not weary  
In your efforts against sin;  
Tell the blessed, dear old story  
To the ones that you would win;

So that, when the Master cometh,  
Takes his faithful children home,  
They with you may shout, “Hosanna,”  
Round our blest Redeemer’s throne.

**Honan, China**

RECENTLY Brother Esta Miller and I visited five of the out-stations. We left Thursday, and went by boat all day, sleeping on the boat that night. The next morning we hired a cart drawn by two mules. These carts are very rude concerns, and not the most comfortable to ride in. They have no springs, and are quite small, so when we got our baggage, lunch-baskets, beds, etc., packed in, there was not a great deal of room for us. Our team was not very satisfactory, but after driving all day we reached the first station. We found a place prepared for us in one end of the new chapel built last spring. We were soon supplied with hot water, which is always used in China in abundance. Our supper was eaten with relish, after which we held a meeting with the people who had gathered for the evening service; a large number also came for the purpose of seeing the *yang guei*, or “foreign devils.” After the meeting we opened our folding cots, and prepared for the night. This station is fifteen li from the place where we planned to spend the Sabbath, so we got up quite early and started on our long day’s journey.

Reaching the next station, we held two meetings in close succession, and ate our dinner, which consisted of food we had taken with us, and hot water given us by our Chinese brethren. We found here that our journey was not yet ended; for there was an urgent invitation to go on eight li farther to visit a company of

new Sabbath-keepers. Here another meeting was held, and we were ready for our return trip of twenty li or over to the station from which we had started in the morning, at which place we had left our beds and lunch-baskets. You can imagine that we were ready for a night’s rest after the long walk. The next morning we hired two wheelbarrows to take us and our baggage and evangelist on to the next station. Here we found it difficult to secure a cart to take us to the next station we had planned to visit, so we prepared to spend the night. During the night it began to rain. The next morning we succeeded in hiring a cart, and after two days’ travel we were again at home.

We enjoyed the trip very much, and have a better idea of affairs in the province than before. At the homes of some of our people we had opportunity to partake of our first meal of genuine Chinese food. When an invitation is extended, it is impossible to escape, even though one may plead that he is not hungry. We found that their food tasted much better than we expected.

The Chinese inns at which one stops consist of a kitchen and dining-room at the front. When guests arrive in their cart, the front door is opened, and they are invited to drive in. They are then shown the room which they are to occupy, and their cart is backed into it. The donkeys are placed in one end of the room and they in the other. The room is furnished with a table and a bench, nothing more, except perhaps a mat or two on the floor, which is bare earth. Here they may spread their beds, and make themselves just as comfortable as they can.

O. A. HALL.

**From Wisconsin to New Mexico**

LEAVING Grand Rapids, Wis., October 7, Mrs. McReynolds and I spent Sabbath and Sunday with the church in Bethel. The next ten days were spent with our little company in Rice Lake, where we held several Bible studies with those who are interested in the truth. We hope to see fruit in the kingdom from those days of labor.

The month of November and a few days in December were spent in Iowa. We met with our people in Iowa City, Mount Pleasant, and in my old home country near Lone Tree, and visited my sick brother, Thomas, in Wellman. I spoke in these places six times, and Mrs. McReynolds spoke once. The Lord blessed us much in these meetings.

Leaving Iowa, we came to Topeka, Kan., where we spent the latter half of the week of prayer with our church. It was a season of refreshing to all. Next we went to Altoona, Kan. The first Sabbath and Sunday in January were devoted to quarterly meeting and other services with the Eureka church. This

was a precious season, and an encouragement to our people there.

Leaving Eureka, January 9, we arrived in Las Vegas, N. M., our new field of labor, January 10. After spending some days in finding a house and getting settled, we began our work by first hunting up our own little company. We found five who were holding Sabbath-school. Through the kindness of the Baptist people our Sabbath-school is held in their church, free of cost, except for fuel. We hold services each Sabbath, following the Sabbath-school. Our numbers are increasing.

We find but little prejudice. I have spoken twice on Sunday to the Baptist church, and have conducted prayer-meetings for them twice. The church has no pastor at present. By invitation of the Methodist pastor, I have conducted prayer-meeting in that church once. I now have an invitation to speak to the Y. M. C. A., and the urgent request of the secretary to co-operate with him in his work every Sunday.

We have formed acquaintance with most of the leading business men, and find many opportunities to enter homes with the truth. I secured a stock of the *Signs of the Times Monthly* for February, and find its use an excellent means of introduction into the homes of the people. The greatest hindrance we find to the work of the message is a spirit of indifference to religious services or sentiment. The churches are very poorly attended.

My health has greatly improved. The climate is all we could desire—much sunshine and excellent water. The altitude is between 6,200 and 6,400 feet. Hundreds of people come here for their health, and many who are troubled with lung diseases find complete restoration in this climate.

We ask an interest in your prayers, that God may give much fruit for our labor.

C. McREYNOLDS.

### What a Nurse Might Do

"Of what use could you be in a work like this?" I should like to take you with me for a little trip around the country, and let you see conditions; this would answer your question. I should like to have you see, just over the hill from us, the windowless, mud-daubed log cabin, 12 x 14 feet, filled at one end with two beds, and at the other with the wide fireplace, over which the cooking is done. Take dinner with me there, and you will see the iron pot swung over the fire with a mixture of cow-peas, pork, and lard. This is the main dish. To support it, the bake-kettle is brought out, a few coals are raked out on the hearth, upon which the kettle is set; then the woman brings in her hands two cakes of corn-meal dough (meal, water, and salt), and throws them into the pan, covers it up, and heaps coals over it, and soon dinner is ready. Possibly, as a luxury, you are offered coffee, or sorghum, often milk.

In this little cabin there are four children, though in many such there are six or more. There is no privacy, unless it be behind the wide-open door. Under the cabin the chickens sleep; six feet away is the pigsty; for it does not pay to walk too far to throw the slops. There are no outbuildings, except a pole

shed for the cow and the mule. The children are usually thinly clothed. At one such neighbor's, where I called to invite them to our Thanksgiving social, the mother said, "We'd be right glad to come, but my little children hain't got no shoes yit." It was cold. They crowded in behind her as she opened the door, all except one barefooted, pinched-faced little fellow, who was bravely chopping at some poles for the fire.

One such cabin my wife visited to attend a new-born baby. The little thing caught cold in a week or so; they dosed it, and then sent for Mrs. Spaulding. She and the girls stayed there several nights, and treated it; but in their absence there were plenty of advisers to recommend various things for the cure of the baby. "Just stuff it," said one; "stuff it with a spoon; 'tain't no matter what ye stuff it with; that's the way to cure them fits." Mrs. Spaulding saved it from one dollar-bottle of dope, and brought it out of spasms with a warm bath. She recommended the warm baths, and the people were grateful, but in her absence they would not bathe it. Not they! "Ony [the husband] wouldn't hear to it." For ten days they did not send for the teacher, for fear she would treat it some more; and she, overbusied with the work of the school, could not get away except on emergency calls; besides, the baby was reported to be doing well. What do you think they did to cure the baby?—They followed a famous prescription, which is reputed to have saved the life of many a child here in the mountains. They took the little two-weeks-old baby, turned it on its stomach, pinched up a thumb-and-finger-ful of skin, jabbed it with a pen-knife, and squeezed out a little blood. When the first operation did not have the desired effect (curing pneumonia), they did it a second time, and then a third time. They told of this later. It had cured little Ted Myers of colic one time; why shouldn't it cure pneumonia? The baby died.

I have given but a little picture. It is true that there is another side. Many of our neighbors are of a higher type, neat and orderly in their persons and premises. We have some of as fine culture as any of our friends in the North, perhaps finer. But here is a great field of need, reaching to our very doors, and growing worse the farther one goes back in the mountains. We have done what we could, or what we thought we could; but we need nurses to help us. We should have now one or two visiting nurses, who can lead our students in helping the people, and who can instruct the people privately, and perhaps later in groups. If we could have a nurse to start, or rather develop and systematize this work, we would make strenuous efforts to get a modest treatment-room.

In "Testimonies for the Church," Vol. VII, pages 56, 57, 61, we read: "I have a message to bear in regard to the Southern field. We have a great work to do in this field. Its condition is a condemnation of our professed Christianity. Look at its destitution of ministers, teachers, and medical missionaries. Consider the ignorance, the poverty, the misery, the distress, of many of the people. And yet this field lies close at our doors. How selfish, how inattentive, we have been to our neighbors! We have heartlessly passed them by, doing little

to relieve their sufferings." "Brethren, take hold of this work. Give no place to discouragement. Do not criticize those who are trying to do something in right lines, but go to work yourselves." "In this work, it is best to make small beginnings in many places, and allow God's providence to indicate how rapidly facilities should be increased. The small plants established will grow into larger institutions. There will be a distribution of responsibilities, and workers will thus gradually acquire greater mental and spiritual power."

A. W. SPAULDING.

### Wisconsin

It is an old proverb that "a good report maketh the bones fat." Therefore we have deferred reporting to the REVIEW until we had a good report to give. At the close of the annual session of the conference last September, the officers and workers began to study very carefully the different departments of our work, with the view to improvement.

We gave attention to the spiritual condition of the conference, and, realizing that we have a great work to do to elevate men and women and win them to Christ, we resolved to give more time to study, counsel, and earnest prayer. Workers are ordained that they should go and bring forth fruit, and we are now seeing some good results, and hoping and praying for greater results. We investigated our finances and determined our obligations, then addressed ourselves to the task of supplying the needs. We first resolved that we would avoid further indebtedness, and endeavor to live within our means. A monthly financial statement of the conference was planned, and a copy furnished to each member of the conference committee. At the beginning of last quarter we had an overdraft at the bank of about eight hundred dollars' tithe, and the beginning of the present quarter it was changed to a credit of about two hundred dollars. This is a crumb of encouragement. All trust funds have been forwarded to the union conference at the end of each month since camp-meeting, and our gradual increase in tithes will eventually pay up the overdraft on trust funds, which had been used in the conference work. Our laborers arranged, by mutual agreement, to appropriate one day's salary a month to the debt on the new school building at Bethel, and in this way, with donations from our churches from time to time, we are meeting this obligation. Our schools have good enrollments this year, and the work is going on well. The teachers seem to be doing faithful work, and the students are obtaining knowledge. The sanitarium is enjoying a good patronage this winter, and the results are quite satisfactory. During the winter the patronage is the lightest of the year, and the expenses are heavy. However, by careful management and hard work on the part of those in the sanitarium, and the co-operation of our people, with the blessing of God, the work has gone forward thus far through the winter with a slight gain each month. We are rendering a monthly financial statement of receipts and disbursements, and this is appreciated. Our people desire to know whether we are gaining or losing, and they have a right to know.



The "Ministry of Healing" campaign is well organized, and our churches are having a part in this good work. Books are going out each month, and money is coming in, and this is applied on the indebtedness. At our camp-meeting we voted to sell ten thousand copies in addition to the six for each member for three years. Our conference laborers agreed to help sell this book; and while some have lagged a little, others have sold a goodly number. We expect all to rally to this work during the year. There is no place to ask to be excused in this all-round gospel work.

We have recently held a profitable workers' and church elders' meeting, and all departments of work were given careful consideration. At this meeting it was recommended that we appropriate five per cent of our conference tithe to the Sustentation Fund and ten per cent to the General Conference for the support of laborers in foreign fields. These appropriations, with the ten per cent to the union conference, make twenty-five per cent of our conference tithe to be used outside of our conference. We believe that all will concur in this, and that the tithe will increase sufficiently to retain our present force of laborers, and erelong place more in the field.

I am endeavoring to visit all the churches in the conference as soon as possible in connection with my other work, and thus become personally acquainted with all, and study with them our conditions, obligations, and privileges, individually as well as collectively. I have thus far visited twenty-six churches, and have had good meetings in every place. Our people are loyal and willing; and when they are counseled with, and made conversant with the conference work, they will co-operate to a member. As officers and workers, we desire that all shall have full information relative to our conference work in all departments. The conference is the people, the institutions in the State under conference control belong to the people, and their failure or success depends upon the people. In union there is strength, and in concentrated and consecrated effort there is success. We are abundantly able, under God, to lift the burden of debt and go out free.

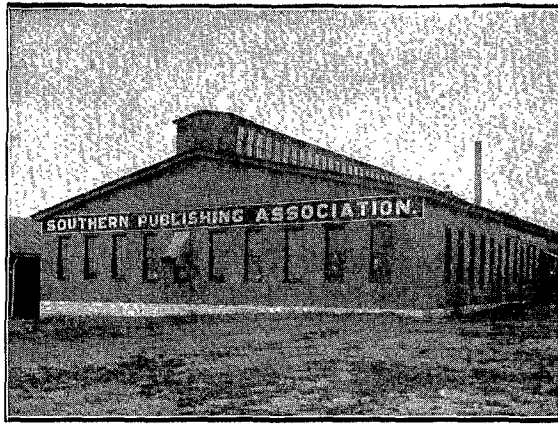
The tithes and offerings are gradually increasing, and this increase will undoubtedly continue. We are doing our best to respond to all the calls for help in the field. As we realize that we are laborers together with God, we are constrained to move carefully and prayerfully, but keep moving. We are messengers with a message, and we are debtors to the world. We believe that the Wisconsin Conference will fill her place in the work of God.

W. H. THURSTON.

### The Southern Bookmen's Convention

As we look over the past year, and consider what has been accomplished in our work, we see much to cheer and encourage. It is, therefore, with heartfelt gratitude to God that we submit a report of the work of the Southern Publishing Association and of the bookmen's convention recently held in Nashville.

During the past year, 150,170 volumes of our books were manufactured, and 222,124 pages of the Family Bible



Teacher printed. Of the *Watchman*, 313,000 copies were printed; and of the *Gospel Sentinel*, 132,500 copies. To accomplish this we have worked an average of fifty-five hours a week. An outlay of over twenty thousand dollars for ink, leather, paper, and other materials has been required. As is well known, our office is engaged entirely in turning out our denominational work, with occasional job-work from the food factory, the sanitariums, and other of our institutions.

As we look over the year, we see many things to be thankful for. Under the blessing of God we were enabled to collect one hundred per cent of our deposit with the defunct City Bank and Trust Company, so that we have come out of this experience without the loss of a cent to the office. Surely there is cause for rejoicing in this, when we remember

which has been a great assistance to us during the year, and has saved considerable expense in hauling water. We are also relieved of the danger of being without water in case of fire.

We are of good courage, and while we have had many perplexities, and decisions have had to be made that called for earnest prayer, the Lord has been with us; and we thank him with all our hearts for the success that has attended not only the work in the office but also the work in the field. The interests of the publisher and canvasser are

one. There has been a splendid spirit of co-operation, and to this, in large measure, we attribute the success that has attended the work this year. Above all, we know that the Lord has not only sent his angels to deliver us from pestilence, sickness, and death, but he has also blessed the efforts of the workers. Thus the largest number of books ever sold by this office in a single year has been sold during 1910.

The book sales in our territory by union conferences are as follows: Southern Union Conference, 1909, \$30,452.93; 1910, \$32,022.60. Southeastern Union Conference, 1909, \$29,483.57; 1910, \$35,341.85. Southwestern Union Conference, 1909, \$62,278.40; 1910, \$72,782.34.

Truly there is a great work to be done. The fields are ripe to the harvest, but the laborers are few. There is a demand for more workers, for our literature is to



CANVASSERS WHO EARNED THEIR ATTENDANCE AT THE NASHVILLE BOOKMEN'S CONVENTION, HAVING SOLD \$1,000 WORTH OF BOOKS OR PUT IN 40 HOURS A WEEK FOR 40 WEEKS

that the majority of the depositors have received only a ten-per-cent dividend.

Our branch offices have also had a splendid year. In midsummer we shipped two entire car-loads of books to the Fort Worth (Tex.) Branch. These books were speedily disposed of, the canvassers making prompt remittance to the branch office, which, in turn, remitted to the home office, thus greatly assisting in paying off heavy bills for material, which had accumulated as a result of the large volume of business. It is a common thing to receive large-case orders from both Atlanta, Ga., and New Orleans, La.

During the year we have erected a metal warehouse for the storage of signatures, etc. This has released needed room in the bindery. We have also made connections with the city water-supply,

be scattered as the leaves of autumn. There is opportunity for all to have a part in this work, and any tract society secretary or publishing-house officer will be glad to furnish all the information necessary regarding this important branch of the work.

Attending our bookmen's convention were thirteen canvassers from the Southern Union Conference, who had earned attendance at the convention by selling one thousand dollars' worth of books or by putting in sixteen hundred hours. We felt so pleased with these faithful workers that we had the picture taken which appears with this article. The total attendance at the convention averaged about seventy. These represented the general agents, field agents, and conference presidents of all the local conferences of the Southeastern, Southwest-

ern, and Southern union conferences. The three union conference presidents were present, also a number of tract society secretaries. From the General Conference office Brother A. J. S. Bourdeau was present, and gave us much interesting and valuable instruction. Brother J. B. Blosser, of the Lake Union Conference, was also in attendance, and the instruction given by him was much appreciated.

Our workers left the convention feeling that it had been indeed good to be there. After returning home, one of the canvassers wrote: "While I am writing, I must say that all who did not attend the bookmen's convention in Nashville missed a feast. I am thankful that I had the privilege of attending." We believe all our workers returned to their fields with new zeal, and that the close of 1911 will prove that the instruction given at this convention was of a practical nature, and that our book and periodical business will show a large increase over that of any previous year. The work is onward, and we are of good courage.

R. HOOK, JR., *General Manager.*

## Christian Education

Conducted by the Department of Education of the  
General Conference

H. R. SALISBURY *Secretary*

### Our Schools in Other Lands

#### Meiktila (Burma) Industrial School

A SCHOOL calendar just received from Brother Robert T. Thurber announces the opening of this school. Brother Thurber writes:—

"We can boast of only rented quarters as yet, but have conducted the school for about six months, with a total enrolment of sixty boys. We have not taught any industries, and so far have confined our intellectual work to the standards. But we have just hired a Chinese carpenter and contractor, who will teach the boys, and superintend the building of the school. By the time this reaches you, we shall have bought land, and begun. We have succeeded in raising about five hundred dollars in cash, and two thousand dollars in pledges, in the country here, and expect to get much more. But we must have some help from our people, too; and if we get it, this Burma school bids fair to exceed our first expectations."

#### Avondale (Australia) School

A letter just received from Prof. B. F. Machlan tells of the continued success attending the educational work in Australia:—

"You will no doubt be interested to know that we started this year with the best attendance in our history. We have our boys' hall filled, and have had to make a second home at the Avondale Health Retreat, where we have a nice family of boys under an assistant preceptor. We have a few more rooms left in the young ladies' hall, but the prospects are now that these will soon be taken. Ten per cent of our students are full pay, thirty-five per cent industrial, and fifty-five per cent half pay; that is to say, ten per cent pay their way in full; thirty-five per cent pay nothing, but must have their board, room, tuition, books, and, in many cases, clothing, from the

school; fifty-five per cent work five hours a day, and pay eighteen pounds for the year. As we had extended the course of study, I was in doubt as to how the students would take hold of the work, and was much pleased to see the willingness on the part of all to take up the longer courses. Up to this time, our teachers' course had been only two years, and really meant very little to the one who took nothing but that course. Now it is four years in length, and will fit our students to do good work as teachers. Our commercial courses were also strengthened. Some changes were made in the Bible training-course. These changes, I am glad to say, seem to meet the approval of the brethren, and also of the young people.

"We have had our regular January rains, and everything looks beautiful and green, and the prospect for crops is good. Of course this means much to us here. Our farm ran at a loss last year. Indeed, I think it hardly ever has paid; but we hope this year to make it pay, and we are straining every nerve to that end."

#### British East Africa Mission School

Our brethren have to work slowly and patiently among the native tribes of Africa. Truly with them it is "precept upon precept; line upon line, line upon line; here a little, and there a little." However, the gospel of Christ is all-powerful; and by the patient efforts of our mission teachers, it finds its way to the hearts of those who have been brought up in the midst of the darkest heathendom.

"We have," writes Brother A. A. Carscallen, "a nice class of boys coming forward for baptism, but I am not hurrying them. I want to be sure they are going to stay, and that they are in earnest, before we urge them to take that step. We hope to baptize several in a few months. I shall be very glad to report a few members in this dark part of Africa. I have been on this site for over four years now, and have labored hard; and if I can see a few of our boys take their stand for Christ,—and a stand that will last,—I shall feel fully repaid for all I have done. They are now beginning to grasp what it means to be Christians, and are taking a lively interest in the people. I sometimes hear some of them say such things as this: 'We must think of and love the lives of others;' and in their prayers they say, 'We wish to spread thy Word, O God.' So you see they are thinking of telling others what they have themselves learned."

How true it is that wherever Christianity goes, the spirit of the Author of Christianity asserts itself in the lives of the believers, and they are not content until they have passed on to others that which they have received. H. R. S.



"MOTHS do not destroy the garments that are in use, nor do sins corrupt a busy life. It is when the body is relaxed that malaria seizes upon it; and it is in its hour of need that the soul becomes diseased."



"MORTGAGE your day to God before it begins. Form a plan for every instant of it. Live by schedule. It is the stagnant stream that rots. Keep your mind moving."

## Medical Missionary Department

Conducted by the Medical Department of the  
General Conference

D. H. KRBS, M. D. *Secretary*  
L. A. HANSEN *Assistant Secretary*

### From Our Sanitariums

THE following good report comes from Dr. P. A. DeForest, who for a number of years has had charge of the medical work in Switzerland:—

"During the month of January I held health meetings in six different towns and cities. There was a good interest manifested, especially for the first series, the audiences ranging from twenty-five to one hundred twenty. The people seem interested and hungry for these truths, if one may judge by the number of questions asked. I expect to hold another series soon. The sanitarium has paid its way for three years, independently of the food factory or farm, and has on hand a small surplus. We are thankful for these results, especially when we think of the competition which exists on every side. Surely the protecting hand of God is over this work, which was begun and has been carried on in the face of bitter opposition and ridicule. I hope that the time will soon come when the institution will be provided with its own legally qualified physician; but until that time does come, I expect to remain at my post, and do all I can to further the interests of this work.

"Our hearts are made glad to see patients accept the truth from time to time. In 1909 thirteen persons accepted Christ as the result of visiting or working at the sanitarium. Eleven were baptized here, and two started keeping the Sabbath at home, one in Egypt and one in Switzerland. Last winter a lady came to rest and take a course in massage, who was in a sad state of mind, and about to take a fatal step. Something seemed to tell her to come to the sanitarium. After days of struggle, she began to read the Bible, and finally gave herself to the Lord. These things give us fresh courage to go on sowing the good seed, being assured that it will take root and grow in some hearts. Only recently I heard of a young Armenian lady who was here two years ago with her mother, and who on her return home to Cairo, surprised her friends one day by stating that she would attend the school no more on Saturday, because she had decided to keep that day holy. She told inquirers that she had found this truth at a sanitarium in Switzerland, where everybody stopped work and went to church on that day. She now attends our church services in that city, and is studying the way of God more perfectly. As the institution is now equipped, we shall be able to treat from fifty to seventy patients daily."

We are pleased to learn of the prosperity of the Loma Linda (Cal.) Sanitarium. Dr. T. J. Evans, in a letter recently received, says:—

"Our institution is now running to its fullest capacity. We have improvised rooms in ends of halls, and used our medical offices for sleeping-rooms, and are holding off people all we can. We

have about twenty applicants waiting for rooms. Of course our dormitory is now about completed, and the girls are moving in, so the congestion will be relieved; but unless we begin to prepare now for the patronage next winter, I fear the same condition will then exist. Our family is growing, and our patronage is increasing each year. We are very busy, but the Lord is blessing us in caring for those who are with us."

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

### Religious Liberty Notes

A SUNDAY bill is pending in the Pennsylvania Legislature, on which a hearing has been promised us on April 4.

NINE years ago there were two hundred ten branches of the Lord's Day Alliance. Now there are over eight hundred branches, and almost fifty thousand members. This shows the rapidity with which the Sunday movement is growing.

THE Lord's Day Alliance in Canada is advocating that, as a means to Canadianize foreigners, they should be made to keep Sunday. Such an effort may Canadianize men, but the important question is, Will it Christianize them?

A SUNDAY-CLOSING crusade is threatened in the cities of Hancock and Houghton, Mich. These agitations afford an excellent opportunity to place the true principles of religious liberty before the citizens of the cities and towns where such crusades are carried on.

A SPECIAL religious liberty service was held with the Takoma Park church, Sabbath, March 4. To some extent the meeting assumed the character of a praise service, owing to the fact that the Lord has given his people another respite by hindering the enactment of any Sunday law during the sixty-first session of the United States Congress.

THE Religious Liberty Department has just issued a four-page document, a little larger than the weekly *Signs of the Times*, that is well illustrated, and is filled with up-to-date, wide-awake matter on the question of religious liberty. It can be used for campaign purposes when Sunday-closing crusades or other similar agitations are on. It is printed from plates, leaving a space at the head where any name may be placed that will make it adaptable to the location where it is to be circulated. This document is printed by the Foreign Mission Seminary, Takoma Park, Washington, D. C., to which all orders and remittances should be sent. The price is \$7.90 a thousand, in lots of less than two thousand. On larger lots, a liberal discount will be allowed.

ELDER S. B. HORTON, religious liberty secretary of the Atlantic Union Conference, who has been assisting the Religious Liberty Department in Washington during the Sixty-first Congress, has left for his field of labor in the Atlantic Union Conference.

THE president of the British Columbia Conference, Elder J. G. Walker, is planning a vigorous campaign in his field with the two new religious liberty tracts, entitled "Should Parliament Prescribe Your Religion?" and "A Present Danger." These tracts should be circulated like the leaves of autumn throughout the Dominion of Canada.

### Work While the Day Lasts

THE work we do not do in a time of peace and quiet, we shall have to do under the most adverse and trying circumstances. This thought has been impressed upon our minds by some experiences of our magazine workers here in the city of Washington. A few days ago, when one of our agents presented the magazine *Liberty* to a citizen who is strongly in favor of Sunday laws, he was assured that Seventh-day Adventists, as opposers of Sunday laws, have about reached their limit. Another agent was told by an influential Catholic that the Catholics are forming a society to put down the sale of these magazines in the city of Washington.

### Religious Liberty Work in Oregon

THE readers of the REVIEW will perhaps remember that two years ago a strong effort was made to force a Sunday bill through the Oregon Legislature. A large delegation of ministers went from Portland, and joined with the Salem ministers, urging the passage of the bill. They failed to accomplish their purpose, but declared their intention of trying again in 1911. Soon after the convening of the legislature, the writer went to Salem to look after the church work there, and watch developments in the State legislature. Before the legislature convened, I wrote to local members of the senate and house, apprising them of the contemplated move on the part of the churches, and asking them to give some thought to the matter. Many of them wrote me very courteous replies, a number frankly saying they would oppose such a move. The magazine *Liberty* had been going to the members of the legislature, and it had a great influence in creating a sentiment against religious laws.

No Sunday bill appeared this year till the session was more than half over. The first notice I had of it was an editorial in the *Pacific Christian Advocate*, upbraiding me for consorting with theater managers, saloon-keepers, and "other reprehensible characters," in trying to overthrow the work that the churches were trying to build up. My letter to the legislators fell into the hands of the *Oregonian*, and was published by them. This paper and other large dailies gave considerable space to a discussion of the merits of Sunday legislation, and several times mentioned my opposition to it. This was what called forth the editorial in the *Advocate*. When the Sunday bill appeared, it was aimed at

drug-stores, groceries, and Sunday excursions. Theaters this year were exempted. In order for a merchant to escape the penalties, the bill decreed that he must be a member of a religious society that observed some other day than Sunday as its day of worship. This showed the religious character of the bill.

Again ministers came to lobby for the bill, among them Mr. Tuffts. I went before the committee, and presented my arguments against the measure. It was presented to the house the following day, with a recommendation that it should not pass. The framer of the bill made a plea for it, and the chairman of the committee on revision of laws, to which the bill had been referred, in a fine speech defended the recommendation of the committee. He told the house plainly he considered the bill a step toward a union of church and state; spoke of the division in the Christian world over the Sabbath question; and said to pass such a bill would be legislating on a disputed religious question. A vote was then taken, and the bill was killed, with only two votes in its favor. A strong effort was made to have the bill reconsidered, but the committee as well as the speaker of the house would not hear to it.

Thus another religio-political measure has failed in Oregon. There is talk now of initiating the measure, and having the people of the State vote on it. We shall watch this move with much interest. We thank the Lord for his sustaining hand thus far; the battle is his.

W. F. MARTIN.

## Sanitarium Relief Campaign

### A Union Conference Effort

DEFINITE work is being done, and definite results are being seen, in a special effort that is now on in the Columbia Union Conference. Early in January the president, Elder B. G. Wilkinson, took up correspondence with the various conference presidents, making arrangements for a definite date in each conference for a thorough "Ministry of Healing" campaign.

A period in March was decided upon as the selling time. Before this date, churches were to be visited, instructed concerning the campaign, and their orders taken for the books. Union and local conference officers and workers would join forces. Such help as could be given by General Conference men, by Sabbath visits, was to be rendered. The matter was to be kept in the columns of the union paper in live form. Officers would send out letters, instructions, and suggestions for organization to workers, church elders, and individual church-members. Every church and company of believers was to be reached, and isolated members not to be overlooked, so that every member of every conference would take at least the quota of books for one year.

These thorough plans met with the hearty acceptance of all the presidents, and in the different conferences the work is now being carried forward accordingly. Herewith are given some statements of attitude and experience, as

taken from the columns of the *Columbia Union Visitor* and other sources.

After presenting the details of this special effort, the president of the union says: "There is a blessing in selling a book like 'Ministry of Healing.' The world needs to-day just such a book, with its bright rays of light on soul and body healing. One sister in West Pennsylvania sold a copy to the editor of the leading daily in a certain city, and he was so pleased with it that, unasked, he at once printed an excellent testimonial in its favor.

"Our sanitariums need the financial help which will come from the sale of this book. Brother, sister, in the work of the Lord, do you not wish to help financially these institutions which in 1909 proclaimed to twenty-five thousand patients, people of the better classes, every Friday night the opening hours of the Sabbath? Do you not wish to assist the great medical missionary work which, every year, is doing so many deeds of charity and bringing so many blessings to needy souls?

"Let us all—people, workers, and officers—take hold heartily in this campaign, and do our part. Let none say, 'This is not my work.' God will bless the willing worker."

#### In New Jersey

The president of the New Jersey Conference, Elder B. F. Kneeland, states his position as follows: "The work of selling 'Ministry of Healing' deserves, and must have, our very best effort. We are glad for what has been accomplished, but this is only a small part of what must be done. No one can estimate the good that this book will do when placed in the homes of the people. Now is the time when the whole world is eager for light on the subjects of healthful living and the prevention of disease. Now is our grand opportunity; and I am convinced that if we pass it by indifferently, we shall bitterly regret our mistake. This conference should lay plans for the completion of this campaign at the earliest possible date."

Many good experiences are reported from this conference. One of our sisters went with fear and trembling to carry a copy of "Ministry of Healing" to the home of a minister. She was not able to give a canvass, but left the book with the minister's sister, and went home. Within three hours the woman was at her door with the money for the book, saying that her brother wanted such a book very much. "Ministry of Healing" seems to sell itself. An ex-judge picked up a copy of the book in the home of one of our sisters the other evening. Without her saying a word, he said, "If that book is for sale, I want a copy," and paid her the money for it on the spot.

#### In West Virginia

The president of this conference writes thus in the union paper: "Eternity only will reveal the good which these books will do in the homes of the people. The Lord is giving us the privilege of doing this work, and either faithfulness or unfaithfulness will be written opposite our names in the ledger of heaven. The Holy Spirit is impressing the people to buy, if we will but carry the books to them, and use our God-given talents to present this work. I trust that we shall all be faithful, and finally receive the overcomers' reward."

The matter has been kept before the conference in various ways. Effectual work has been done by both laborers and people, and good results are reported. The membership of the West Virginia Conference is not large, but they mean to do their share, and enjoy their part of the blessing to be found in this work.

#### In the Virginia Conference

The president of the Virginia Conference says to the believers in that field: "Have you taken a lively interest in the 'Ministry of Healing' campaign? We are to sell this book for the relief of our sanitariums. While it is our duty to do this, the doing of it will bring us a blessing, will bless our neighbors, and will relieve our institutions of their burden of debt. If you have taken no books as yet, secure some at once. Read them carefully, and sell them. And you can sell them. It is the slothful man who says, 'There is a lion in the way.' The money is needed now, and we must get it and pass it on."

Encouraging reports come from this conference where the work has been begun. While not strong in numbers, this conference has good material and a fine field, and it will doubtless fulfil its part in this effort, and enjoy its share of blessing.

There are other conferences in the Columbia Union that have united in this special effort, whose reports must be left for another time. Sufficient has been given to show that general co-operation may be secured in this relief movement, and that when it is given the results are telling. What is being done in one part of the field, offers encouragement to others. Shall we not see a greater development of the spirit of willingness to enter upon this good work?

L. A. HANSEN.

## News and Miscellany

Notes and clippings from the daily and weekly press

— One of the marvels of the wireless was the picking up of a message at San Francisco, sent from the steamship "Korea," 4,492 miles away, in the Pacific. The message came faintly, but clearly enough to be made out.

— March 13, Russia sent an ultimatum to China, insisting upon a closer adherence to the treaty of 1881, which has been the subject of negotiations between the two countries for some weeks past. It is claimed that only the immediate execution of the Chinese treaty obligations toward Russia can interrupt an advance of the Russian army, which is prepared to occupy Chinese territory.

— Five powder-mills owned by the Dupont Powder Company were blown up March 9 at Pleasant Prairie, Wis. More than 3,000,000 pounds of powder and dynamite were exploded. The force of the concussion was so great that it was felt in five States; the village of Pleasant Prairie was totally destroyed, many buildings were wrecked in contiguous sections of the country, one man was killed, and a number were injured. It is reputed to be the most destructive powder explosion on record.

— Ninety persons, mostly children, were burned and trampled to death in a fire that destroyed a moving-picture theater at Belogoe, Russia, March 5. Forty persons were injured, many seriously.

— It is proposed to inoculate the army mobilized along the Mexican border with typhoid virus, for protection against the possible spread of that disease among the troops. Practical immunity is claimed as the result of this remedy.

— In his determination to stamp out the rebellion in Mexico, President Diaz has ordered shot all persons detected in the act of highway robbery, raiding, train-wrecking, cutting telegraph or telephone wires, or even throwing stones at passing trains.

— A revolution has been in progress in Paraguay for some time against the government of Col. Alberto Jara, who was recently elected president. Friends of former President Condra are behind the revolt. Martial law has been proclaimed in Paraguay for a period of five months.

— Starting at midnight, March 10, time was annihilated in France for nine minutes and twenty-one seconds. On the stroke of the hour all clocks were stopped for the time indicated, to comply with the law, making the time of the republic the same as in all places within a radius of fifteen degrees, in which the time is regulated from Greenwich, England.

— Stirred by the belief that the revolutionary movement has reached a critical stage, the insurrectos in the states of Chihuahua and Sonora, Mexico, are reported to have become very active in tearing up railroads and cutting telegraph wires. According to reports, numerous towns are under siege, and thousands of women and children are cut off from food supplies.

— Hudson Maxim is reported as saying that the United States is now possessed of the greatest war explosive known, one of his own manufacture, and one that is exclusively controlled by this government. The projectile does not explode on contact, but can be sent through the armor of a ship, exploding when reaching the interior, where its work will be much more destructive.

— The mobilization of United States troops along the Mexican border has actively continued during the past week. It is planned to mobilize an army of 20,000, and a number of war-ships have been sent to the Gulf of Mexico. The purpose of the administration in this mobilization has not yet been satisfactorily explained. It is believed that the government has advices and information not generally known, as to danger to life and property in consequence of the insurrection in Mexico, and that in pursuance of the policy of upholding the Monroe doctrine, it proposes to assume responsibility for the protection of foreigners. For lack of definite information, there is much criticism throughout the country regarding what appears to be an unwarranted action. It is believed, however, by many that when full details of the situation are made known, it will be seen that President Taft has acted with discretion.

—At Virginia, Minn., March 11, twenty-six workmen were crushed to death in an open mine by an avalanche of ore, ice, and earth.

—The erection of a new building in New York hardly seems a matter of great importance, but one just begun is an exception to the rule. It is to be the tallest building ever erected. It will be 750 feet high, fifty feet higher than the Metropolitan tower, and nearly 150 feet higher than the Singer tower. The main building, which will have a whole block frontage on Broadway, opposite the post-office, is to be from twenty-seven to thirty stories in height, with a tower eighty feet square in the middle of it that will have twenty-five additional stories. The land on which it is to be erected cost \$5,000,000, and the building is to cost \$12,000,000 more. It will contain 13,000,000 cubic feet, and is to be of fire-proof construction throughout. The building is to be used for mercantile purposes.

## 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

THE Internationale Traktatgesellschaft (International Tract Society), our publishing-house in Hamburg, Germany, issues seventeen papers and magazines in the following ten languages: German, Russian, Dutch, Hungarian, Bohemian, Rumanian, Lettonian, Esthonian, Servian, and Polish. Their combined circulation during the year 1910 was 2,545,675 copies.

BROTHER G. C. HOSKIN, formerly secretary of the Iowa Tract Society, recently connected with the Pacific Press periodical department. Speaking of the circulation of the March *Signs Monthly*, he writes, under date of March 1: "This number is beating them all. Of the regular twenty-five-thousand edition, we now have only five thousand left on the first day of the month, which means that under ordinary circumstances the edition will be gone inside of a week or ten days."

OUR three missionary periodicals having the largest circulation are the following: *Herold der Wahrheit*, our eight-page, fortnightly German paper, with an annual circulation of 1,722,550 copies (an average edition of 70,000); *Present Truth*, our British sixteen-page weekly, with an annual circulation approximating 1,000,000 copies; the *Signs of the Times* weekly, our well-known sixteen-page pioneer missionary paper, with an annual circulation of 885,875 copies. The combined annual circulation of the three is 3,608,425 copies.

OUR denomination now publishes 126 periodicals and magazines. The latest to be added to the list is *El Hogar (The Home)*, a twelve-page monthly published at Lima, Peru. The pages are of the same size as those of the REVIEW.

THE following incident, related by the father of a thirteen-year-old boy, is of more than ordinary interest: "My youngest boy, Clarence, sold six hundred copies of *Life and Health* last summer in forty hours. My last order for two hundred copies for him was half sold during the first day of his Christmas vacation." This boy's sale of six hundred copies thus averaged him a profit of ninety cents an hour. During his first day's vacation, he sold one hundred copies, making a profit of six dollars. Many other thirteen-year-old boys could do as well. Write for sample copies, and instructions to agents. Then teach your boy or girl to engage in this helpful, self-supporting profitable missionary work with our magazines. Address your conference tract society secretary. Do so to-day.

BROTHER R. HOOK, JR., manager of the Southern Publishing Association, sends the following interesting item concerning the influence of the *Watchman*: "We have just received a special-delivery letter from a man in the eastern part of Kentucky, reading as follows: 'In the February *Watchman* was an article on "The World's Unrest," signed C. P. B. I suppose it was written by your Mr. C. P. Bollman. As I have been studying along this line for some time myself, I should like to talk with him personally. Could I see him if I should come to your city Thursday, or any day after it this week? *Telegraph me*, upon receipt of this, what day to come.' Surely the *Watchman* must have merit when people feel interested enough to make a four-hundred-mile trip in order to study more fully the truths which we believe. Truly the work with our periodicals is missionary work indeed."

"ONE day last week," writes an agent for the *Signs Monthly*, "I sold forty-five copies of the *Signs* in three hours in the following way: I went into one office about noon, where nearly a hundred clerks were working. In the rear of the office is a dining-room, where they all take lunch. I took my stand before the door of the dining-room and talked to the men as they came out, selling in this way eighteen copies in twenty-five minutes. I then went quickly across the street, into another office, and sold twelve copies in the same way. I ran over to a third place; but it was then one o'clock, and the men had already begun to work. Going to the foreman, I sold him one paper, and asked the privilege of talking to the men. He said, 'Go on, and sell all you can.' The first man I talked to was a visitor, watching the men at work. He took one copy, and gave me ten cents. I thanked him and went to the next man, but the first gentleman called me back, and, having paid me ten cents each for every copy I had, said: 'Now, go through the factory, and give your magazines to the men.' It took me about ten minutes to do this, after which I went home, rejoicing and praising the Lord for his goodness to me."

A. J. S. B.

### The Magazine Summary

THE sales reported in each local and union conference represent only the sales of our ten-cent magazines by agents.

THE *Watchman* sales during February show a gain of 3,536 copies over those for the previous month, 2,655 of which represent the gain in agents' sales.

WE are pleased to report that the *Signs Monthly* sales during February were 4,043 in excess of those for the previous month, the agents' sales showing an increase of 3,125 copies.

THE heavy drop this month is largely accounted for by the unprecedented January sale of 46,939 magazines through subscription lists and abroad, as compared with 30,404 during February.

THE comparative summary at the close of our report shows that during the past twenty-six months, 3,372,033 of these ten-cent magazines have been sold, an average of 129,694 copies for each of the twenty-six months.

DURING February our agents sold 68,830 magazines, as compared with 75,263 in January—a loss of 6,433. This, added to the 16,535 loss in foreign and subscription sales, accounts for the 22,068 loss, as compared with last month.

OUR next summary will contain the first report of the Temperance *Instructor* sales since those reported for August, 1910. Of the 1909 edition, 110,000 copies were sold; of the 1910 special, 210,000 copies. The improved appearance and superior contents of the 1911 edition, just out, demand that we shall give it a total circulation of not less than 500,000 copies.

THE Southeastern, Southern Canadian, and Western Canadian union conferences show gains in comparison with both last month's and last February's records. The following show gains over last month: (1) Southeastern Union, 1,353; (2) Central Union, 1,185; (3) Canadian Union, 1,061; (4) Southern Union, 701; (5) Western Canadian Union, 191; (6) North Pacific Union, 16. The following show losses: (7) Northern Union, 319; (8) Lake Union, 544; (9) Columbia Union, 685; (10) Southwestern Union, 1,123; (11) Atlantic Union, 2,963; (12) Pacific Union, 5,306.

FOLLOWING is a list of the union conferences, showing the sales by agents, also the average sale for each member: (1) Southeastern Union, 6,847, or 3 3-10 copies a member; (2) Southern Union, 4,065, or 2 3-10 a member; (3) Atlantic Union, 9,258, or 1 3-4 a member; (4) Western Canadian, 2,005, or 1 5-8 a member; (5) Canadian Union, 1,615, or 1 5-8 a member; (6) Columbia Union, 8,679, or 1 1-4 a member; (7) Northern Union, 6,900, or 1 1-10 a member; (8) North Pacific Union, 5,314, or 5-6 of a copy a member; (9) Central Union, 7,166, or 7-10 of a copy a member; (10) Southwestern Union, 3,388, or 2-3 of a copy a member; (11) Lake Union, 8,537, or 2-3 of a copy a member; (12) Pacific Union, 5,056, or 5-8 of a copy a member. These figures are based on the latest membership statistics of the denomination, and though expressed in fractions, are approximately correct. Speaking in round numbers, our 67,336 members in the United States and Canada circulated nearly one and one-half copies each during February. Last July,

however, the month's average was nearly 3 1-3 copies a member. What are you doing to increase the average sale of our ten-cent magazines in your conference?  
A. J. S. B.

**Summary of Magazine Sales for February, 1911**

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

	TOTALS FEB. 1910	TOTALS FEB. 1911	VALUE FEB. 1911
<b>Atlantic Union Conference</b>			
Maine	1545	1194	\$119.40
Massachusetts	2749	1337	133.70
N. New England	265	425	42.50
S. New England	1230	873	87.30
Gr. New York	4037	3354	335.40
New York	1725	1105	110.50
W. New York	1548	970	97.00
Totals	13099	9258	925.80
<b>Canadian Union Conference</b>			
Maritime	190	50	5.00
Ontario	413	1415	141.50
Quebec	312	50	5.00
Newfoundland	54	100	10.00
Totals	969	1615	161.50
<b>Western Canadian Union Conference</b>			
Alberta	681	420	42.00
British Columbia	249	1210	121.00
Manitoba	267	345	34.50
Saskatchewan	253	30	3.00
Totals	1450	2005	200.50
<b>Central Union Conference</b>			
Colorado	1241	902	90.20
West Colorado	633	11	1.10
East Kansas	...	985	98.50
West Kansas	1870	1020	102.00
N. Missouri	1070	2184	218.40
St. Louis Mission	...	465	46.50
S. Missouri	736	75	7.50
Nebraska	5738	1399	139.90
Wyoming	92	125	12.50
Totals	11380	7166	716.60
<b>Columbia Union Conference</b>			
Chesapeake	615	1359	135.90
District of Col.	1180	1567	156.70
New Jersey	2612	807	80.70
E. Pennsylvania	1686	794	79.40
W. Pennsylvania	839	1740	174.00
Ohio	2662	1499	149.90
Virginia	661	700	70.00
West Virginia	125	213	21.30
Totals	10380	8679	867.90
<b>Lake Union Conference</b>			
Indiana	2133	799	79.90
East Michigan	3905	1762	176.20
North Michigan	507	240	24.00
West Michigan	2999	899	89.90
Northern Illinois	5024	2323	232.30
Southern Illinois	1435	1073	107.30
Wisconsin	2811	1441	144.10
Totals	18804	8537	853.70
<b>Northern Union Conference</b>			
Iowa	4613	3323	332.30
Minnesota	6186	1265	126.50

	TOTALS FEB. 1910	TOTALS FEB. 1911	VALUE FEB. 1911
North Dakota	1158	1247	\$124.70
South Dakota	676	1065	106.50
Totals	12633	6900	690.00
<b>North Pacific Union Conference</b>			
Montana	873	125	12.50
Southern Idaho	469	400	40.00
Upper Col.	...	676	67.60
E. Oregon Mis.	1623	...	...
S. Oregon	...	220	22.00
W. Oregon	2479	1847	184.70
W. Washington	3276	2046	204.60
Totals	8720	5314	531.40
<b>Pacific Union Conference</b>			
Arizona	1137	...	.....
California	7032	3278	327.80
S. California	5318	1618	161.80
Utah	288	160	16.00
Totals	13775	5056	505.60
<b>Southern Union Conference</b>			
Alabama	813	1140	114.00
Kentucky	299	1295	129.50
Louisiana	509	440	44.00
Mississippi	719	455	45.50
Tennessee River	630	735	73.50
Totals	2970	4065	406.50
<b>Southeastern Union Conference</b>			
Cumberland	581	2507	250.70
Florida	1195	803	80.30
Georgia	3385	1975	197.50
North Carolina	262	1490	149.00
South Carolina	274	72	7.20
Totals	5697	6847	684.70
<b>Southwestern Union Conference</b>			
Arkansas	181	1301	130.10
New Mexico	395	255	25.50
Oklahoma	1339	731	73.10
Texas	...	1101	110.10
S. Texas Mis.	1526	...	.....
West Texas	437	...	.....
Totals	3878	3388	338.80
Foreign & Misc.	12443	7607	760.70
Subscription lists	...	22797	2279.70
Grand totals	116198	99234	9923.40

**Comparative Summary for Twenty-six Months**

	TOTALS 1909	TOTALS 1910	TOTALS 1911
January	71094	89462	122202
February	91812	116198	99234
March	134206	132165	.....
April	120582	183981	.....
May	115145	174886	.....
June	163545	193727	.....
July	168689	222146	.....
August	174136	152520	.....
September	102033	120020	.....
October	108571	116157	.....
November	106860	102795	.....
December	90737	99130	.....
Totals	1447410	1703187	221436
Average number sold each month during 1910	.....141932		
Average number sold each month during 1909	.....120617		
Average monthly gain during 1910 over 1909	.....21298		

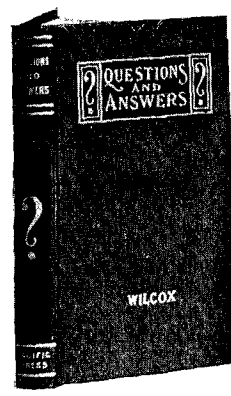
**NOTICES AND APPOINTMENTS**

**A Strong Premium**

THE *Signs of the Times* weekly is presenting an attractive premium offer. From the interesting and helpful matter that has appeared in the Question Corner department of the paper for a number of years, there has been compiled a volume of over 250 pages, containing almost 300 questions and answers, with table of contents and Scriptural and topical indexes. This is given as a premium with subscriptions to the weekly *Signs*. The difficult and least understood questions on Bible subjects, which have been the source of much perplexity to our people, are answered; and the book is being eagerly sought after by our ministers, Bible workers, and others who are called upon to meet the people. The book is neatly and attractively bound in cloth, and presents a good appearance. It will, without doubt, prove a great help and a handy book of reference to those who secure it.

It is well worth \$1.25, but can be secured only as a premium with the *Signs of the Times*. It will be sent post-paid for one yearly subscription at \$2; one two years' subscription to one person at \$3.50; or one new and one renewal at the regular rate of \$1.75 each, which is \$3.50, sent in by one person. If you are already a subscriber, you can have your time extended for a year, and secure a copy.

You should order at once through your tract society; or if you do not know the address, write to the *Signs of the Times*, Mountain View, Cal.



**Publications Wanted**

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

Margaret Wright, 1517 Seventh St., Coeur d'Alene, Idaho, papers and tracts.

Mattie H. Welch, Lynchburg, Va., papers and denominational books to start school library.

All literature sent heretofore to M. S. Hubbell, Box 180, Route 1, Fort Smith, Ark., should in the future be sent to Warden 215, First National Bank, Fort Smith, Ark. A continuous supply desired. (Other papers, please copy.)

**Business Notices**

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

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

**Conditions**

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

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

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

No discount for several insertions.

**FOR SALE.**—Cooking Oil, best grade; 5-gallon can, \$4.50, freight prepaid east of Denver, Colo., to Ohio and north of Ohio River. Shipped from Kansas City, Mo. Address R. H. Brock, Box 629, Kissimmee, Fla.

**WANTED.**—Situation in sanitarium or treatment-rooms. Thoroughly experienced in practical hydrotherapy and Swedish massage. Willing to do general work. Best references. O. E. Yingling, 1524 Friendsbury Place, Baltimore, Md.

**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.

MAKE a good living on a small piece of ground with a Royal Fruit and Vegetable Canning Machine. Prices, \$8.50 up. Supply your home market. Full instructions, cans, labels, etc. Circulars free. Address Home Supply and Manufacturing Company, Chattanooga, Tenn.

**HYGIENIC VEGETABLE COOKING OIL.**—No better shortening known. 5-gallon can, \$4; ½ bbl. (about 32 gallons), 72 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.

**WANTED.**—Position as housekeeper; am able to take charge of home; can do dress-making; have had experience with children. Am Sabbath-keeper, and can give good references; also require same. Position on farm preferable. Mrs. M. J. White, care of Sheyenne River Academy, Harvey, N. D.

**FOR SALE.**—Furniture store in Graysville, Tenn., doing good business. Excellent opportunity for person with small capital to make good living while sending children to Southern Training School. No objections to keeping open Sundays. For further particulars address Geo. B. Lane, Graysville, Tenn.

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

**BEAUTIES!** Beauties! 12 x 16 Bible Mottoes. Beautiful flowers of all kinds pleasing to the eye. In order to reduce our stock of almost one-half million Mottoes, we are making a very low price: 200, \$6; 350, \$10. "Father" and "Mother" mottoes included in this offer. We have a fine line of mottoes, and make them ourselves. The more you buy, the less they cost. We also have a fine line of Post-Cards at 60 cents a hundred. Our Mottoes are varnished with the highest grade of varnish, and the work is done by one of the best lithographing houses in the United States. Order of the Hampton Art Company, Lock Box 257, Hampton, Iowa.

**MALTSUGAR FREE.**—Our special offer of 6 pounds Malt sugar free, and extra foods to pay the freight on \$10 shipments east of Colorado, is extended to April 17. Three pounds and half freight on \$5 shipments. Cooking Oil and 45-pound cans Nut Butter can not apply to this offer. Don't fail to take advantage of this exceedingly liberal offer, and use the best of foods. Our entire line of good, substantial, wholesome foods is made from clean, fresh, high-grade materials, and only Kokofat, our pure coconut oil, is used for shortening. No animal fat, not even butter, is used in our foods. Address the Nashville Sanitarium-Food Factory, Nashville, Tenn.

**WANTED.**—A competent gentleman nurse to work in treatment-rooms. Give salary required and references. Address Nebraska Sanitarium, College View, Neb.

**FOR SALE OR TRADE.**—Eighty acres good wheat or vegetable land, all cleared, in Weld County, Colorado. Coming under ditch. New house, barn, well, and fences; partly cultivated. Price, \$2,600; on account of old age, desire lower altitude; prefer Pacific Coast. J. H. Conway, Nunn, Colo.

**WHITE PLYMOUTH ROCKS.**—Fishel's premium birds, thoroughbred, highest class. Eggs, \$2, \$3, and \$5 for fifteen; 50 eggs, \$5.50; 100, \$10. Shipped safely anywhere. Unfertilized eggs replaced free. Beautiful illustrated price-list free. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

## Obituaries

**ORSER.**—Died Feb. 23, 1911, at his home on the Laplata River, San Juan County, New Mexico, Brother Geo. E. Orser, aged nearly seventy-one years. He was born at Brighton, N. B., March 4, 1840. July 10, 1864, Miss Mary J. Shaw became his wife, and to them were born seven children, five of whom are still living. Words of comfort were spoken by the writer.  
W. A. T. MILLER.

**RANDALL.**—Mary T. Randall was born in Reedsburg, Wis., Oct. 28, 1868, and died near Baraboo, Feb. 13, 1911, aged 42 years, 4 months, and 15 days. She was converted when about eighteen years of age, and joined the Seventh-day Adventist Church, of which she was a faithful member to the end. The funeral was held at Reedsburg from the Methodist Episcopal church, where words of comfort were spoken by the writer to a large company of sorrowing friends.  
D. H. OBERHOLTZER.

**COX.**—Mary A., wife of Elisha Cox, fell asleep in Jesus, Jan. 29, 1911, at her home in Thorntown, Ind., in the sixty-seventh year of her age. Married in 1865, she became the mother of eight children, three of whom yet live, as does also her husband. By birth she was a Friend, but in 1887 she united with the Seventh-day Adventists. Her confidence in her Saviour never faltered. Funeral services were held in the Friends' church at Sugar Plains by the writer, assisted by Elder J. D. Kruwel.  
W. A. YOUNG.

**IRWIN.**—Died at Meadow Glade, Wash., Feb. 23, 1911, Sister Martha J. Irwin, aged seventy-three years. She was born in Quebec, March 14, 1838. Learning the Sabbath truth at the age of fifteen, she gladly accepted it, and united with the Seventh-day Adventist Church, of which she was a consistent member to the end. She was first married to H. E. McLaffin, and to them three sons and three daughters were born. In 1902 she was married to Joseph Irwin, who, with two daughters and three sons, is left to mourn. Words of comfort were spoken by the writer at the funeral service.  
S. W. NELLIS.

(Minnesota Reaper, please copy)

**ROGERS.**—Fell asleep in Jesus, Feb. 17, 1911, at Nashville, Tenn., Sister E. L. Rogers, aged 74 years, 7 months, and 22 days. She was married in 1859. In 1885 she and her husband accepted present truth through reading, and were faithful until the last. Eleven years ago Sister Rogers was afflicted with rheumatism, and for ten years she was unable to take a step. The first five years of her affliction her husband was her faithful nurse. He was called to rest in 1906, leaving her to the care of their children. Although so severely afflicted, her patience lightened the burdens of those who cared for her. She was the mother of five children, one of whom died in infancy, leaving four to mourn the loss of a dear mother. The funeral services were conducted by the writer, and the remains were taken to Kentucky for interment.  
A. J. HAYSMER.

**BROOKS.**—Fell asleep in Jesus at the home of her daughter in Battle Creek, Mich., Feb. 26, 1911, Mrs. Edith E. Brooks, aged 84 years, 11 months, and 6 days. For more than thirty years she had been a member of the Lake View, Mich., church, the greater part of this time residing near Stanton, Mich. Two sons, three daughters, and other relatives are left to mourn. She was laid to rest in bright hope of a part in the first resurrection.

CLIFFORD A. RUSSELL.

**ANDERSON.**—Grover Reuben Anderson, son of Mr. and Mrs. David Anderson, of Big Springs Township, Union Co., S. D., died Feb. 26, 1911, aged 3 years, 4 months, and 12 days. He was a bright, promising child, and seemed quite religiously inclined. He died in his mother's arms with no outward struggle. He leaves a father, mother, and two brothers to mourn. Words of comfort were spoken by the writer, from 1 Cor. 15:26.  
C. M. BABCOCK.

**BOOK.**—Katie Florence Spangler was born at Findlay, Ohio, Jan. 7, 1886, and died at New Cumberland, W. Va., Feb. 28, 1911, aged 25 years, 1 month, and 21 days. She was married to Thomas C. Book, Jr., July 10, 1908. Besides her husband and infant daughter, she is survived by her father, mother, three brothers, and one sister. In December, 1910, she, with her husband, accepted the Seventh-day Adventist faith. Words of comfort were spoken by the writer.  
I. D. RICHARDSON.

**KELLOGG.**—Owen Gibbs Kellogg was born at Kickapoo Center, Wis., Feb. 24, 1881, and died at McGregor, Iowa, Feb. 24, 1911, aged thirty years. He was married to Nellie Miller, Dec. 12, 1904, and, with his wife, was baptized at Madison, Wis., in 1908. He was buried at Reedsburg, where the highest tributes of respect were paid to his memory. The funeral was held in the Christian church, where a large company gathered to listen to words of comfort spoken by the writer.  
D. H. OBERHOLTZER.

**MADSEN.**—Died at her home near Ponoka, Alberta, Canada, Feb. 27, 1911, Sister Christine Madsen, aged fifty-seven years. She was born in Jutland, Denmark. In 1882 the family came to America, and resided in Nebraska until 1903, when they moved to Alberta. Mrs. Madsen was a firm believer in the Bible and in present truth. The funeral services were conducted by the writer, who spoke to relatives, friends, and neighbors from 1 Cor. 15:26. We expect to meet Sister Madsen in the first resurrection.  
J. C. CHRISTENSEN.

**HOPKINS.**—Fell asleep at the home of her sister, in Denver, Colo., Feb. 10, 1911, Sister Louisa S. Hopkins, aged 80 years, 4 months, and 19 days. She was born in McLean County, Illinois, Sept. 22, 1830. She had been a Seventh-day Adventist for almost fifty years. Three sons, three daughters, and other relatives are left to mourn. She was laid to rest beside her husband in the cemetery at Hill City, S. D., there to await the call of the Life-giver. Words of comfort were spoken by the writer, from Ps. 116:15.  
C. R. KITE.

**GILBERT.**—Died March 2, 1911, at Baraboo, Wis., Theresa Ewing Gilbert, aged sixty-seven years and five months. She was born in Ohio, Sept. 28, 1843. In the spring of 1869 she came to Dakota, where she accepted the doctrines held by Seventh-day Adventists in the summer of 1878. The following winter she was baptized by Elder E. W. Farnsworth, uniting with the Elk Point church at that time. Removing to Sioux Falls, in 1882, she became a member of the church at that place, remaining there until 1906, when, after a summer of travel, she went to Florida, where she resided until about one month before her death. The last days of her life were spent with her daughter, Mrs. E. M. Aldrich, at Baraboo, Wis. She left the testimony that she felt that all was well. A husband, a son, and a daughter are left to mourn. The funeral services were conducted by the writer, from the Sioux Falls church, March 5, 1911.  
C. M. BABCOCK.



WASHINGTON, D. C., MARCH 23, 1911

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FROM Elder L. V. Finster, of Manila, we have received a copy of the *Cable-news-American*, of February 5, giving an account of the volcanic eruption fifty miles from Manila, by which hundreds of lives were lost. These things urge us to hasten on with the message through the unwarned fields.

AGAIN we call attention to the offering for the care of dependent orphans and aged, to be taken on Sabbath, April 1. This is the annual offering for this purpose. All funds are to be sent to the conference treasury, either the local conference or the union having the administration of these gifts.

We get good reports from the "Ministry of Healing" campaign. Elder B. F. Kneeland, of New Jersey, says that the work is going forward there, the Lord blessing the people. Brother L. A. Hansen, of the Medical Department, who gives his special attention to this campaign, is now in Indiana, to join the local workers in this movement.

WE learn from Australia that Brother F. L. Chaney has gone to New Guinea to superintend the erection of a mission house at the new Bisiatabu Station.

THE Southern ministerial institute closed last week. The brethren of the General Conference office, returning to Washington, report a blessed and helpful institute to the close. The Philadelphia institute opens April 12.

THIS week Brother J. D. Lorenz and wife and Misses Nora Davis and Maud E. Carner, all of the Foreign Mission Seminary, sailed for South America. Brother Lorenz goes on to Buenos Aires, to engage in the book work as may be assigned. Sisters Davis and Carner, nurses, the former of Loma Linda, Cal., the latter of the Wabash Valley (Ind.) Sanitarium, go to work in Montevideo, Uruguay.

WRITING from Paris, Elder L. P. Tieche, of the Latin Union, sends a good report of their institutional work. The sanitarium, food factory, and publishing work all show gain, the total net gain for the last year being nearly five thousand dollars. These are most encouraging words from this needy Latin field. Elder Tieche adds: "What we wish, however, is to be on the gaining side in the moral and spiritual report, and this, we hope, the balance-sheet drawn up in heaven will show."

ELDER H. F. SCHUBERTH, president of the East German Union Conference, reports over a thousand net gain in membership during the last year. He says they were glad, after settling union accounts and expenses in their four mission fields in southeastern Europe, to be able to pass on to the General Conference about \$2,500 extra beyond the usual tithe. Thus the populous local fields in the European Division are building up the general work, and enabling the division to push out into the African and Asian portions of their territory.

WE are glad to greet in Washington Elder T. M. French, of West Africa, who has returned to America for a furlough, required in order to recover from the malaria contracted on that unhealthy coast. He brings words of courage regarding the work, notwithstanding his own great loss in the death of his companion. It is evident that the workers there must follow the plan of government and commercial residents, and get away to Europe for a change at not infrequent intervals. Elder French will spend a little time at the Seminary, and call at some other schools on his way to his home in the West.

WE are allowed by Elder T. M. French to quote a few words from a letter he has received from Brother F. Peabody, father of the late Sister French. Acknowledging the sad news of her death on the Gold Coast, the father wrote:—

While I have been aware that we might get such news at almost any time, still it came as a shock. I knew when she told me that that was the field given to you, it was nearly sure death to go. But some one had to go, and I could not say, "Don't go," just because she was mine. I gave all my children to the Lord when I became an Adventist, and she was the only one in the message.

Such words are golden, in such a time. While some are giving life and dear ones in the service, how earnestly we should work to give the consecrated means necessary to support the advancing work.

## The Year Book for 1911

WE are glad to announce that the Year Book for 1911 is now ready. We have been delayed in getting this out, on account of a number of recent changes that have taken place in various conferences, and our desire that the latest revision should be made before publishing. We believe the new Year Book is thoroughly up-to-date, and the matter it contains will be all the more valuable because of the delay. All our workers are familiar with the object and scope of the Year Book, and we need not take the space in this note to further describe it. Great care has been taken in the revision, and every worker will want a copy at once. Price, 25 cents. Order from your State tract society.

## A New Book

WE have examined with much interest the new book, "Questions and Answers," by M. C. Wilcox, editor of the weekly *Signs of the Times*. This book is a compilation of the questions and answers which have appeared in the *Signs of the Times* weekly for the last few years. Valuable comments are made on more than two hundred fifty difficult passages of Scripture, and a clear and lucid, though brief explanation is given of the text. A Scriptural and topical index is added, whereby the reader can very readily find a particular scripture to which he wishes to refer. This book is unique in our literature as a denomination, and affords a valuable compendium of useful information. It will be found very useful to our people, enabling them to reach a clearer understanding of some of the more difficult passages of Scripture. We hope it may have a large circulation. For price, and conditions by which this book can be secured, read notice of the same on page 22.



of varnish, and the work is done by one of the best lithographing houses in the United States. Order of the Hampton Art Company, Lock Box 257, Hampton, Iowa.

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**ROGERS.**—  
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A. J. HAYSMER.

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though brief explanation is given of the  
text. A Scriptural and topical index is  
added, whereby the reader can very read-  
ily find a particular scripture to which  
he wishes to refer. This book is unique  
in our literature as a denomination, and  
affords a valuable compendium of useful  
information. It will be found very use-  
ful to our people, enabling them to reach  
a clearer understanding of some of the  
more difficult passages of Scripture.  
We hope it may have a large circulation.  
For price, and conditions by which this  
book can be secured, read notice of the  
same on page 22.